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MADRAS UNIVERSITY ISLAMIC SERIES—No. 7

GENERAL EDITOR

S. MUHAMMAD HUSAYN NAINAR, M.A., LL.B., Ph.D.

SOURCES OF THE HISTORY OF
THE NAWWĀBS OF THE CARNATIC
IV

SAWĀNIHĀT-I-MUMTAZ

(SECOND PART)

BY
MUHAMMAD KARIM

SAWANIHĀT-I-MUMTĀZ

OF

MUHAMMAD KARĪM

TRANSLATED INTO ENGLISH

BY

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SECOND PART

From the death of tJmdattfl-Umara Bahadur Nawwab Walajah II
to the regency of Nawwāb Azīm Jāh Bahādur



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CONTENTS

	PAGES.
Introduction	vii— xii
Bibliography	xiii— xv
Correspondence between the Governor of Madras and Tājrl-Umarā Bahādur	1— 12
Aẓīmu'd-Dawla Bahādur Nawwāb Wālājāh III ...	13— 20
A'zam Jāh Bahādur Nawwāb Wālājāh IV ...	21— 24
Coronation of <u>G</u> hulām Muḥammad <u>G</u> hawth <u>T</u> oīān Bahādur Nawwāb Wālājāh V ...	27
Regency of Nawwāb Aẓhn Jāh Bahādur ...	28— 45
Account of Mughal Princes in Madras ...	46— 52
Genealogy of the Wālājāh! dynasty ...	53—111
Epilogue by the author	113—116
Appendices	117—205
Index	207—301

LIST OF PICTURES

	Facing Page.
1. Aẓīmu'd-Dawla Bahādur Nawwāb Wālājāh III	13
2. A'zam Jāh Bahādur Nawwāb Wālājāh IV ...	21
3. <u>G</u> hulām Muḥammad <u>G</u> hawth <u>K</u> hān Bahādur Nawwāb Wālājāh V	27
4. Nawwāb Aẓīm Jāh Bahādur	40
5. Tomb of Nawwāb Anwartfd-Dīn <u>K</u> hān Bahādur <u>S</u> hahāmat Jang in Ḥaydarābād ...	113

INTRODUCTION

Three years have elapsed since the Third Part of *Sources of the History of the Nawwābs of the Carnatic*, of which the present one is a continuation, was published. That the appearance of this Part has been so delayed is due to a variety of causes, one being the publication of *Arab Geographers¹ Knowledge of Southern India* presented by me as a thesis for the University of London in fulfilment of the requirement for the degree of the Doctor of Philosophy. The delay in production of this volume has not, however, been altogether a matter for regret, for it has enabled me to prepare an elaborate index for all the Four Parts and publish it along with this volume. The printing of an index with suitable diacritical marks is not an easy task, and no one will fail to recognise the skill and care of the Madras Law Journal Press who are responsible for the printing of the index, as well as the last three volumes.

The present volume carries the history of the Nawwābs of the Carnatic from the death of Umdatul-Umarā Bahādur Nawwāb Wālājāh II to the regency of Nawwāb Azīm Jāh Bahādur. This period, short as it is, includes several of the rulers of the Wālājāhī family, and contains more new matter and gives ample scope for original research like the previous instalments in this series.

The history of every country contains momentous epochs about which it behoves an educated person to know something. Of such epochs the Carnatic has had its full share. The rise of the Wālājāhī dynasty in the Carnatic at about the middle of the eighteenth century of the Christian era, was an event of the greatest historical importance not only to the Carnatic and her immediate neighbours but to India generally. It marks the

HISTORY OF THE NAWWABS OF THE CARNATIC IV

creation of a Muslim nationality and the genesis of political relations which affected the whole course of Indian history. This period of the Carnatic history is the starting point for the building up of the British Raj in India, and it indicates, in fact, the transition from the mediaeval to modern times. It will be worth while to recall the historical facts.

The first Nawwāb of the Wālājāhī family, Anwaru'd-Din Khān Bahādur Shahāmat Jang was the *nāẓim* of the Carnatic appointed by the Nizam as his deputy, the Nizam himself being the *wazir* of the Deccan appointed by the Mughal Emperor at Delhi. These appointments were not hereditary by the original grant, yet the ancient custom in India was in favour of hereditary office. In the course of the decline of the Mughal empire the vicerealties such as the Deccan, Oudh and Bengal acquired hereditary rights by gradual encroachments and opportune demands from the Emperor who was compelled to concede them in times of difficulty. These *subadars* or feudatories became hereditary princes by degrees exercising virtually sovereign jurisdiction within their own territory, though nominally they paid ceremonial homage and allegiance to the Emperor.

Anwaru'd-Din Khān Bahādur the *nāẓim* of the Carnatic was very friendly with the English East India Company. In 1746 when the French took possession of Madras and Cuddalore, the two English settlements, he fought against the French, recaptured the two towns and restored them to the English. The reason why the Nawwāb protected the English settlements is shown in the following narrative of Burhānu'd-Dīn:

"Now the French have crossed the limits, and have subdued and brought under their control the town of Chennapatan (Madras) belonging to the English. To maintain the honour of our administration, to establish the power of our *nigamat*, to teach a lesson to the proud and the vain, to help those who hold fast the handle of trustworthiness and obedience

INTRODUCTION

and to improve the standard of administration, to discharge all these responsibilities of sovereign, we commissioned Muḥammad Maḥfūẓ Khān Bahādur, your elder brother and entrusted him with the task of capturing from the French and restoring to the English their lost possessions. We came to know that he is worthless and inexperienced. We wished to engage ourselves in this enterprise, but emaciation due to old age and the sickness of our body prevent us. We leave to your hands the untying of this knot which cannot be easily untied. Our good name rests on the release of Chennapatan from the hands of the French and its restoration to the English, on the demand of the expenses of these expeditions from that weak enemy, on the capture of the fort of Pulcheri (Pondicherry) and on the expulsion of the French from the territory of the Carnatic. These should be carried out properly. Finish this work, and **let** the happy news of your victory spread far and wide."*

Later, when the French, with a view to put an end to the English influence, set up Ḥusayn Dōst Khān (Chanda Ṣāḥib) as a claimant to the Nawwābship of the Carnatic, Anwarūd-Dīn Khān Bahādur though advanced in age at that time, fought against the French and Ḥusayn Dōst Khān and lost his **life** in the battle of Ambur in 1749 A.D. In due course the ambition of the French fired by the designs of M. Dupleix, created alarm in the minds of the Governors of the English East India Company. The English clearly understood that under the pretext of supporting the claims of the local princes, **the** French were formulating ambitious schemes for territorial aggrandisement. So the English employed the same weapon of their enemies, and espoused the cause of Muḥammad All Khan Bahadur Nawwāb Wālājāh I, son of Anwaru'd-Dīn Khān Bahadur Shahamat Jang. The English were more fortunate; **their** efforts were successful. The peace-treaty concluded at

* *Sources of the History of the Nawwabs of the Carnatic*, Part I, by Dr. S. Muhammad Husayn Nainar (University of Madras, 1934), page 118,

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Paris in 1763 recognised Muḥammad Ali Khān Bahādur Nawwāb Wālājāh I as the lawful ruler of the Carnatic.

In the year 1765 Muḥammad Ali Khān Bahādur was raised, by a *farmaṇ* of the Imperial Court at Delhi, to the dignity of a hereditary Nawwāb with the title *Wālājāh Amlru'l-Hind* and thus from that year the Nawwāb of the Carnatic was released completely from his dependence upon and allegiance to the *wazir* of the Deccan, his immediate superior.

Muḥammad Ali Thān Bahādur Nawwāb Wālājāh, the first hereditary sovereign prince, was the closest and most loyal friend of the English Company for about forty years. The Company, possessing Madras and Cuddalore by grants from Hindu rulers, and as a military power, were allies of the Nawwāb and had transactions with him on terms of equality. But later on when the Nawwāb made successive grants to the Company, by *sanad*, of Poonamallee and other taluqs, they conducted themselves as vassals of the Nawwāb in respect of their holdings in the Carnatic. Even when the material power of the Company increased after the Nawwāb's grant of the *zīl'a* of Chingleput with a revenue of eighteen lacs of rupees, the English still continued to be the feudatories of the Nawwāb holding all their territory as *jdgirs* under a *sanad* from him as the sovereign of the country. These technical and formal relationship between the Nawwāb Wālājāh I and the Company continued for a number of years. They did not enter into any treaty or specific agreement whatever. For the first time in 1787 A.D. the Nawwāb Wālājāh, after many solicitations by the English, entered into a treaty with the East India Company by which he agreed to pay only a subsidy for the maintenance of the troops. This treaty was revised in 1792 by Lord Cornwallis, the terms of which lightened considerably the burden of payment by the Nawwāb. These treaties did not contain any cession of territory by the Nawwāb to the Company.

INTRODUCTION

Muḥammad All Khān Bahādur Nawwāb Wālājāh I died in 1795; his son 'Umdatul-Uniarā Bahādur Nawwāb Wālājāh II succeeded him. During his reign no change took place in his political relations with the Company. But at his death in 1801 A. D. the attitude of the English changed considerably. It should also be observed that ever since Lord Cornwallis successfully broke the power of Tippu Sultān of Mysore, the English had been planning to obtain the entire civil and military administration of the Carnatic and to reduce the Nawwāb to the position of a grand pensionary. How this plan was carried out after the death of Umdatul-Umarā Bahādur Nawwāb Wālājāh II is of absorbing interest. The present volume gives some details which I have tried to supplement, in Appendices, with lengthy extracts from published records.

A perusal of this volume would suggest the following topics for careful study and research:

(1) How the British managed to take out of the hands of the Nawwāb the administration of the Carnatic without an open rupture and without the employment of force.

(2) A study of the alleged treasonable correspondence, which had passed between Tippu Sultān and the two *wakils* Ghulām All Khān and All Riḥā who had accompanied the hostage sons of Tippu Sultān to Madras in 1792, with reference to the plan of the British to obtain for themselves the entire administration of the Carnatic.

(3) Whether the treaty of 1801 concluded by the British with Azīmu'd-DaMa Bahādur Nawwāb Wālājāh III cast any doubt upon the rank and status of the heirs of the Wālājāhi family as hereditary Sovereign Princes ?

The other historical facts found in this Part may be summarised as follows:

AzīmuM-Dawla Bahādur Nawwāb Wālājāh III, who succeeded in 1801 his cousin Umdatul-Umara Bahadur Nawwab Wālājāh II, died in 1819. He was succeeded by his eldest son

HISTORY OF THE NAWWABS OF THE CARNATIC IV

A'zam Jāh Bahādur Nawwāb Wfilājāh IV. A'zam Jāh died in 1825 and his son Ghulām Muḥammad Ghawth Khān Bahādur Nawwāb Wālājāh V was proclaimed by the British as the Nawwāb of the Carnatic. When he died in 1855 without issue Azim Jāh Bahādur, second son of Azimtd-Dawla Bahādur Nawwāb Wālājāh III, and heir to his nephew according to the Muslim Law, claimed to be his successor. But Lord Dalhousie deprived Prince Azim Jāh of the right of inheritance which accrued to him and offered to give him a state-grant. The Prince, *de jure* Nawwāb of the Carnatic, refused to resign the inheritance of his forefathers or to take the state-grant offered to him. Although this book does not narrate the protracted proceedings between the British and Nawwab Azim Jāh Bahādur, yet students of history will have interest to study in detail the question whether the heirs of Nawwab Walajah I still remain the hereditary sovereigns of the Carnatic, while the British hold the Carnatic as *a trust* on certain conditions as they still hold Berar which they received from the Nizam of Haydarābad in 1853. This question is a vast one. All the treaties from the days of Lord Cornwallis down to the times of Lord Dalhousie and the contemporary records in the form of letters and minutes of the Board of Directors of the East India Company, together with the proceedings instituted in the Parliament by Nawwab Azim Jāh Bahādur have to be studied carefully. The result of these studies might convince an impartial student whether or not the members of the Walajahl family are mere stipendiaries of the British or their allies.

The editor is highly indebted to the ready and generous help of Rao Bahadur C S. Srinivasachariar, M.A., Professor of History, Annamalai University, S. India, for the valuable historical notes.

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10th April, 1944.

S. MUHAMMAD HUSAYN NAINAR.

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SOURCES OF THE HISTORY OF THE NAWWĀBS OF THE CARNATIC IV

SAWANIḤAT-I-MUMTAZ—PT. IV, CH. 2—(Contd.)

The correspondence betzveen the Governor of Madras and TajūH-Umarā Bahādur; the accession of Am'mil-Hxnd Walājāh Natvzvāb Azlmiid-Daivla Bahaḍur to the throne and the demise of Tajū'l-Umarā Bahadur.

TAJUL-UMARA BAHADUR

son of 'Umdatul-Umarā Bahādur Nawwāb Wālājāh II.

Immediately after the dispatch of the coffin of XJmdattfl-Umarā Bahādur Nawwāb Wālājāh II to Nattharnagar, Mr. Webbe¹ and Colonel MacNeil* went to the *kachahl* of Colonel

(1) Josiah Webbe (1768-1804) was appointed a Writer at Fort St. George, Madras. He rose gradually in the official cadre, became the Secretary to the Board of Revenue in 1790, Secretary to the Government in 1797, and eventually the first Chief Secretary in 1800 A.D. He wrote a minute strongly deprecating the resumption of hostilities against Tippū sulḥān which highly displeased Lord Mornington and the Directors of the Company. He was appointed Resident in Mysore in 1804, and, in a short while, was transferred to Gwalior in the same capacity. On his way to Gwalior he died on the banks of the river Narbada. A monument was erected for Webbe in the Fort Church, Madras.

(2) Greater details are not known about Col. MacNeil than that he was an officer in the Madras Army and placed in charge of troops for safeguarding the Chepauk palace after the death of TJmdatu'l-Umarā Bahādur Nawwāb Wālājāh II.

The troops in charge of Colonel MacNeil comprised three Companies of His Majesty's Scottish Brigade, five Companies of the First Battalion, Fourth

Barrett Bahādur* in Fataḥ-chawkl, and sent information of their arrival to Tājīl-Umaḥ Bahādur. At that time the Prince was sitting in the outer hall of Fataḥchawkl, opposite to Nuṣrat-maḥall, with Amlrtfd-Dawla Bahādur, Iftikhārtfd-Dawla Bahādur, Muḥariz Jang Bahādur, Ṣāḥar Jang Bahādur, Bahrām Jang Bahādur, Mir Asadullāh Khān Bahādur, Taql AH Khān Bahādur, and others. The Prince was in deep mourning.

Colonel Barrett Bahādur reached the presence of the Prince with Mr. Webbe and Colonel MacNeil, expressed condolence on his own behalf and on behalf of the Governor, and said: "Lord ṣāḥib Governor² has the desire to go over here after the *ffitiḥa*³ on the third day for the late Nawwāb. He would

Regiment of Native Infantry and a Subaltern and thirty Europeans, besides one Company of Native Artillery, with four six-pounders and thirty troopers from the Governor's Body-guard. He had also permission to requisition, if necessary, any portion of the garrison at Fort St. George.

(1) Col. Barrett Bahādur was appointed *Diwan* by 'Umdatul-Umara Bahādur Nawwāb Wālājāh II, soon after he ascended the throne. He was entrusted with the administration of the revenues of the Nawwāb.

For details see *Sources of the History of the Nawwābs of the Carnatic* Part III, pp. 74-78 and also foot-note on p. 18.

(2) Lord Clive was the Governor of Madras at that time, 1798-1802 A.D.

(3) On the third day after the burial, the rites known as *ziy&rat* (visiting) or *phūl-charḥ&nfī*, (the flower-offering) are performed. On the second day, the relatives of the deceased take fruit, food, betel, a sheet made of flowers, sweetmeats, perfumed powder and benzoin pastilles ('ud *batti*) and lay them on the spot where the death occurred. On the third day, early in the morning, the male relatives and *mullas* take these things to **the grave** and have a recital of the whole Quran done by the *mullas*, in order to transfer the benefit to the departed soul. The readers of the Quran are **divided** into many batches so that the reading of the entire Quran is finished rapidly. Rich people employ fifty or more *mullas* for this purpose. When this is done they spread a white or other coloured sheet on the grave, lay the flower-sheet over that, and burn pastilles of benzoin. Each man throws a few flowers into the perfumed water, and with prayers for the remission of the dead man's sins they rub the powder on the grave over **the place** where the head and breast of the corpse rest. The *f&tiḥa* is recited, **and the food** is distributed to the *hafiz*, or those who know the Quran by **heart* the multos, faqirs, and the poor.** Grain, salt, and money **are also**

CH. 2-LORD OLIVE'S MESSAGE TO TAJU'L-UMARA

stay in one of the tents, opposite to the iron gate, and like to attain the distinction of interviewing your highness." Tāju'l-Umarā Bahādur was thoughtful for a while and then replied: "I am mourning for the death of my father. I am not in a position just now to give you any reply." Then they took leave of the Prince, returned to the *kachahri* of Colonel Barrett Bahādur, and were considering the situation.

Tāju'l-Umarā Bahādur said to those present, by way of comment: 'The Governor's message seeking an interview is sent to me under the cloak of condolence. Many evils are hidden under this.'

Iftikḥāru'd-Dawla Bahādur, Sālār Jang Bahādur, and a few others who were present, took leave of Tāju'l-Umarā Bahādur, and went to the *kachahr* of Colonel Barrett Bahādur. The Colonel disclosed the facts to Iftikḥāru'd-Dawla Bahādur in the presence of the English *sardars*: "Mr. Webbe and Colonel MacNeil had given a hint of the Governor's desire. It would be better for the Prince to meet the Governor after the *fatiḥa* on the third day, and propose to him that he should be crowned as Nawwāb. It is expedient that he should do so. Any other plan will not be suitable."

Sālār Jang Bahādur gave the following reply: "We are the devoted servants of the *sarkār*. We would communicate to the Prince whatever reaches our ears. It rests with the Prince to do as he likes. '*Kings know what is good for their country.*' Umdatul-Umarā Bahādur Nawwāb Wālājāh II shed light on the *masnad*¹ after the *fatiḥa* on the third day of the death of his father without informing the Governor.' Perhaps this Prince also would follow the same plan, and ascend the throne after the *fatiḥa* for his father on the third day. We, the loyal

distributed. Then they say the *fatiḥa* for all the dead who rest in the cemetery and return home.

(1) TJmdattul-Umara Bahadur Nawwab Walajah II ascended the throne on the 16th of October, 1795 A.D.

servants, cannot but hang on our lips. It is quite possible that the Prince may have such transactions after the coronation."

Mr. Webbe informed them that some letters! with the seal and signature of Nawwab 'Umdatul'l-Umara Bahadur, containing details in violation of the treaty, had reached the Governor-General-in-Council, Bengal². It was sent from there to the Governor-in-Council, Madras, for inquiry during the Nawwāb's illness. If Nawwāb ṣāhib had recovered his health, surely an inquiry might have been held in regard to these letters, and the kingdom of the Carnatic could have been confiscated by the Company in recompense for this treachery. Now the transaction of this matter is left to the Prince. The two parties have to draw up a fresh treaty, and the Prince has to ratify it. Then he would be permitted to ascend the throne. If he ascends the throne without the consent of the Governor-in-Council, great trouble would come upon him. Colonel Barrett Bahadur and Salar Jang Bahadur were very much perplexed by this speech. Iftikhartfd-Dawla Bahadur addressed Mr. Webbe thus:

"It is highly improper to accuse the late Nawwāb ṣāhib in this manner. It would not have been possible for the Company to confiscate the kingdom during the days of the late Nawwāb ṣāhib. You cannot do any such thing. The growth of the power of the *frang* community in this country was due to the friendly regard and good will of Muḥammad AH Bahādur Nawwāb Wālājāh I³. Therefore such indecent remarks are not proper. There is no necessity for the son and successor to obtain permission from the Governor-in-Council to ascend the throne."

(1) This is known in history as the Seringapatam Correspondence. For details see Appendix A.

(2) The Governor-General at the period was Lord Mornington, Marquess of Wellesley, 1798-1803 A.D.

(3) Muḥiaramad All Bahādur Nawwāb Wālājāh I was **the** Nawwāb of the Carnatic from 1749-1795 A.D.

Mr. Webbe raged at Iftikhārtfd-Dawla Bahādur thus: "Khān ṣāhib! This matter pertains to the kingdom and government. It is not right that you should poke your nose into these affairs. We know our job. There is no hereditary right for government. Whoever strikes with the sword, he will establish his rule."

Colonel Barrett Bahādur, Taqi AH Khān Bahādur, and Sālār Jang Bahādur got up from that place, and represented to Tājir-l-Umarā Bahādur the altercation with Mr. Webbe. The Prince was very much distressed. He came to a resolution, and, on the 6th of Rabī'u'l-awwal at Fataḥ-chawkl, he accepted *nadhṛ* from Sālār Jang Bahādur, Bahrāin Jang Bahādur, Taqi Aḥ Khān Bahādur, and Mir Asadullāh Khān Bahādur, and others, in all about thirty men. The '*indyatndntas* with the seal and signature of Tājir-l-Umarfi Bahādur were sent by *ḍāk* to the '*āmils* in every part of the country, confirming their authority.

Azīmū'd-Dawla Bahādur¹ who was present in the *majlis* when the *Indyatndmas* were dispatched, went to Ra'īs-l-Umarā Bahādur,² narrated to him in secrecy every detail, and returned to his own residence. When Nawwāb Sulṭānu'n-nisā Bēgam³ and others got information of this unpleasant news, they considered that Tāju'l-Umarā Bahādur was not worthy of the claim. Sulṭānū'n-nisā Bēgam made preparations to write letters to the Governor-in-Council showing her opposition and

(t) Azfirtfd-Dawla Bahādur was the son of Amirtfi-l-Umarā Bahādur, the second son of Muḥammad Aḥ Bahādur Nawwāb Wālājāh I, who predeceased his father.

(2) Ra'īs-l-Umarā Bahādur was the son of Nawwāb Sulṭānu'n-nisā Bēgam, the first sister of Tājir-l-Umarā Bahādur Nawwāb Wālājāh I I.

(3) Nawwāb Sulṭānu'n-nisā Bēgam enjoyed the confidence of her brother, Tājir-l-Umarā Bahādur Nawwāb Wālājāh I I. There is a great interest as to the part played by this sister of the Nawwāb.

For details see *Sources of the History of the Nawwābs of the Carnatic*, Part III—Introduction, pp. 7-8.

that of the other members of the family to the claims of Tajul-Umara Bahadur, on the ground of the illegitimacy of his birth.

Next day, after saying the *fatihah* of *ziyarat*, Tajul-Umara Bahadur rode in the *sukṣaivan* of his late father at about 9 o'clock in the morning, and went into the *diwān-khāna*' of Kalas-mahall with Salar Jang Bahadur, Bahrām Jang Bahadur, Mir Asadullāh Khān Bahadur and some other nobles, followed by armed *jawāns*, orderlies, *bandars* and *alghosānawās*. He accepted *nadhṛ* from some people, and stayed there for about two or three hours. He gave orders to Bahrām Jang Bahadur, and Salar Jang Bahadur to arrange to furnish the big *diwān-khāna*, and write letters of invitation requesting every one to be present for the coronation on Friday the 10th of Rabī'ul-awwal. Then he went to Fataḥ-chawkl.

As soon as Colonel MacNeil got this information, he went to the big *diwān-khāna*' and inquired of Bahram Jang Bahadur and Salar Jang Bahadur: "Why did Tajul-Umarā Bahadur come to that place? What orders did he give?" They replied: "The Prince, ever since the date of the demise of his father, has been keeping himself to one place, and this seclusion has caused a little palpitation. He came over here for a change, stayed for about an hour, and then went away." Then the Colonel asked: 'Why did he give orders for furnishing the *diwān-khāna*' and sending invitations to come to the coronation?" They replied: "It is not necessary that orders should be given in regard to these affairs. As he is still feeling sorrow for the death of his father, he could not make preparations for his coronation. By the grace of Allāh, for certain, he will give his attention to it to-day or to-morrow. It is incumbent on us to make everything ready for the coronation even before he gives orders for that. Whenever he expresses his happy desire on that, we, the well-wishers, would obey his command."

CH.2-TAJU'L-UMARA MEETS LORD CLIVE

Colonel MacNeil communicated these details to the Governor-in-Council. According to the direction of the Governor-in-Council, Colonel MacNeil marched immediately with guards to the *diwan-khana* of Kalas-mahall, and posted them in all places, with instructions that they should not permit any one of the *'ilaqadars* of the *sarkar* to enter the place. He also posted guards at the gates of Fataḥ-chawķī, Nuṣrat-maḥall, and the house of the mother of Tajul-Umarā Bahādur. Then he sent the following oral message to Tajul-Umarā Bahādur through Colonel Barrett Bahādur. "To-morrow Lord sahib will be in his tent in *Bagh-i-khass* adjoining the iron gate for the purpose of meeting the Prince. His highness also should go over there and meet him."

In accordance with the advice offered by Colonel Barrett Bahādur, Sāṯar Jang Bahādur, and others, Tajul-Umarā Bahādur started to the Governor's tent the next day at about 8 A.M. in great state with all the paraphernalia like *morchal*, *aftab-giri* and *alghozanawaz*. Tajul-Umara Bahadur went alone into the Governor's tent, leaving Sāṯar Jang Bahādur and others in a separate tent, talked with the Governor for about an hour, and then returned to his residence. In the meanwhile, letters from Nawwāb Sultān tñn-nisā Bēgam, bearing also the seals of the other members of the royal family, disputing Tajul-Umara Bahādur's title to the throne, and expressing their unwillingness to take the oath of allegiance to him, reached the Governor-in-Council. The Prince met the Governor twice or thrice in the same manner as on the first day¹. On the fourth day

(1) There seems to be some difference in the account given by the author of this book and the information available in English records. It appears from the English records that Messrs. Webbe and Close had dealings with TajulUmarā Bahādur's advisers like Bahrām Jang Bahādur, Salar Jang Bahādur and others.

For details of the report of Messrs. Webbe and Close on their negotiations to come to an agreement with Tajul-Umara Bahadur and his advisers,

there was disagreement between the Prince and the Governor. At the time of leave-taking on the fourth day, the Prince was not shown the respect befitting his state. The guards were stopped from playing the *ris* and *tambur*, for it was decided by the Governor-in-Council that Tajul-Umarā Bahādur had not the status to ascend the throne, and that some other arrangement should be made in regard to the question of succession.

Tāju'l-Umarā Bahādur returned to his residence with great mental agitation and told Colonel Barrett Bahādur, and Sālār Jang Bahādur: "Till this day the Governor and other *sarddrs* showed me the respect befitting the state of my grandfather and father. But to-day on account of disagreement in opinion there was a notable change in their behaviour at the time of meeting and leave-taking. It seems to me that death is better than this life." Then he went to his mother's house.

Section 5.

Azimud-Dawla Bahadur was mourning for the death of Nawwāb Umdatul-Umarā Bahādur. Tāju'l-Umarā Bahādur, in accordance with the advice of his late father, was very affectionate and fond of Azimu'd-Dawla Bahadur. They took dinner always together. Azimu'd-Dawla Bahādur, out of regard for the love and tenderness shown to him by the Prince, kept company with him night and day. His intimate friendship and good fellowship struck every one. On learning the cordial amity between the two princes, Nawwāb Sulṭāntfn-nisā Begam prevented Azimud-Dawla Bahadur from visiting her house, for she doubted that he might communicate her plans to Tajul-Umarā Bahādur.

Some days passed. Azimud-Dawla Bahādur learnt that the question of succession was in a state of confusion. He also found out that Tajul-Umarā Bahādur was disturbed over this

and other events leading to the accession of Azimud-Dawla Bahadur to the *masnad* of the Carnatic see extracts from official papers given in Appendix B.

CH. 2-MacNEIL MEETS AZIMU'D-DAWLA BAHADUR

affair. On a Friday Azlmu'd-Dawla Bahādur went away to his house on the pretext of bathing and took up his residence there. On the morning of Saturday when he was taking a walk in front of his house, suddenly by the grace of the most benevolent and eternal Lord, by the help of the Prophet, the exalted leader of the world, and by the protection of Maḥbūb Subḥānī, Colonel MacNeil, who used to go round the *bagh* every day with some orderlies, appeared at the gate. As soon as he caught sight of Azimu'd-Dawla Bahadur, the Colonel inquired of his men about him and learnt that he was the son of Madaru'l-mulk Amīru'l-Umarfi Bahādur. The Colonel communicated immediately this information to the Governor who was anxiously looking for such a candidate to the *Walajahl* throne. The Governor was very much pleased with the news and gave orders to Colonel MacNeil thus: "You must go with great haste and post the guards, under your command, round about his apartments. Then make salaams to him on my behalf and communicate that the Governor ṣāḥib desires to meet him in his tent to-morrow or the day after." The Colonel did as he was bidden. Azimu'd-Dawla Bahadur was a bit puzzled over the news and apprehended that it might reach the ears of Tājul-Umara Bahādur.

The Prince also remembered why his father often advised* him not to keep himself away from the company of Azlmu'd-Dawla Bahādur. It may be, the members of the Governor's Council had been planning to seat him on the throne. When this idea recurred to him, he shuddered to think what might happen. He sent Shaykh Baḥān, his orderly, with the following oral message to Azlmu'd-Dawla Bahādur :

(1) 'Umdatul-Umara Bahadur Nawwab Walajah II advised his son Tajul-Umara Bahadur as follows :

"It is necessary that you stay always with him and inquire after him. Dine with him and do not leave him alone", See *Sources of the History of the Nawwabs of the Camatic*, Part I I I, p. 178.

"Ḥazrat,

"It is two days since we met. You have not conferred dignity upon me by your company. Please honour me by your visit. We may dine together/'

At that time Azimu'd-Dawla Bahādur was in his house, being watched by guards. So he deemed that he could not go out, and sent a reply thus :

"My dear brother,

"Please excuse me. I am unable just now to go over to your place."

Next morning, at about 7 o'clock, Colonel MacNeil went to the house of Azimu'd-Dawla Bahadur with a *suksawan* and armed *jawans*. He seated the prince inside the *suksawan* and conducted him in state to the Governor. Lord Give ṣāḥib, Mr. Webbe, Colonel Closei and a few other *sarddrs* received him in a manner befitting his state, and discussed with him the details pertaining to the administration of the kingdom, and the question of succession that was in dispute. Azimu'd-Dawla Bahādur agreed to all their proposals saying, "I shall act upon the suggestion of the Lord ṣāḥib. Whatever is good and proper to you will be suitable to me. Barring my dependence upon Allāh and His prophet, I am under the protection of the Company. I have no fear. Allāh, the compassionate Lord, will do everything in the proper way,"

Lord Clive ṣāḥib and other *sarddrs* felt very happy, comforted him, and sent him back to his palace in great state. They posted two armed *jawāns* at every door of his palace.

(1) Sir Barry Close (1756-1813) was appointed to the Madras Array in 1771. He was besieged at Tellicherry by the troops of IJaydar All in 1780 A.D. When Seringapatam was besieged by the English in 1792 and 1799, Close was present there as Deputy and Assistant Adjutant-General, and his services were warmly acknowledged by General Harris, the Commander-in-Chief.

Close was appointed Resident of Mysore in 1799. Two years later, he was transferred to Poona as Resident and held that office for ten years. As Resident he negotiated the Treaty of Bassein, December 1802, with Baji Rao, the Peshwa.

CH. 2-AZIMU'D-DAWLA WAS CHOSEN NAWWAB

In the course of the interview, Lord Give ṣāḥib observed: "The members of the Governor's Council have decided that your highness should stay in Amīr-bāgh for some days. When everything is made ready and the *darul-amara* is fitted up, they would conduct you to Kalas-maḥall for the coronation. During the period of your highness' stay at Kalas-maḥall, one of the Company guards and a trooper will keep guard, and a *charat* drawn by four horses also will be available for drive.* On learning this joyful news, Azīmu'd-Dawla Bahādur felt very happy. Then they took leave of the Prince.

The Governor sent a large sum of money from the Company's treasury for the expenses of Azīmu'd-Dawla Bahādur. Out of this amount he first celebrated the *fatiḥa* on the 12th of Rabl'u'l-awwal¹. Then he arranged for necessary things and started to Amir-bagh with *mahallat*.

Azīmu'd-Dawla Bahādur invited his father's companions and employed them in his service. After receiving information from the Governor, the signet of the Nawwāb-designate, inscribed with the words, *Amiru's-Hind Walajah Nawwab Azimu'd-Dawla Bahadur* was got ready in Amir-bagh. Lord Clive ṣāḥib arranged to decorate the *diwan-khāna* of Kalas-maḥall, got ready on behalf of the Governor-in-Council, letters inviting all the members of the royal family and nobles to attend the coronation, and dispatched them. This news caused anxiety to Tāj u'l-Umarā Bahādur, and the members of the royal family.

One morning, before the coronation, Nawwāb Sayfu'l-Mulk Bahādur,² who resided behind Amīr-bāgh, called on Azīmu'd-

(1) Muḥammad, the Prophet of Islam (on him be peace) departed this life on the 12th of Rabi'u'l-awwal and on this day all the Muslims observe the *fatiḥa* for the Prophet.

(2) He was the third son of Muḥammad All Bahādur Nawwāb Walajah I. His name was Muḥammad Anwar, known as Hāji Miyān, and was styled *Nawwab Sayful-Mulk Anwarud-Dawla Muhammad Anwar Khan Bahadur Hussam Jang*.

Dawla Bahādur. As soon as the Nawwāb's arrival was reported to him, he proceeded to welcome him as far as the *suksāwan*, received him, and conducted him to the house with great humbleness and reverence. Nawwab Sayful-Mulk Bahadur was pleased with him, expressed good wishes for his long life, joy and success, and said: "May you be worthy of this rank received from the almighty Allāh, exalted be He. I hope your family may keep this high rank from generation to generation. As for those who are causing (obstruction in the matter, it will be ineffectual and useless. They will achieve nothing but ill-fame and notoriety. I shall be the first to receive my allowance through you, for there is absolutely no doubt about the permanence of your government. But, outwardly, I must do as other relatives in this matter. Else they will scandalise me. I will not also be present for the coronation. I may be excused for that. You must not harbour evil thoughts on that score."

Azimud-Dawla Bahadur was very glad to hear these kind and affectionate words. Then he said: "I have need of two *guldb-pash*, *pandan*, *'itrdan*, silver *changer*, and two or three trays for presenting *khilht*. I may be honoured with the grant of these articles, which will be returned after the work for them is finished." Nawwāb Sayfu'l-Mulk Bahādur agreed to send them and went back to his residence. He sent all the things as per request with the message: "These are yours. You may keep them in your *kar-khana*, and there is no need to return them." The Nawwāb-designate felt very happy to receive these gifts, and set himself to arrange for other affairs.



Azimu'd-Dawla Bahādur Nawwāb Wālājāh III—1801-1819.

'AZIMU'D-DAWLA BAHADUR NAWWAB
WALAJAH III.

"Praise be to the Creator of all beings; thanks to the
Giver of all gifts."

The day dawned on the 19th of Rabl'tfl-awwal* raising the veil of darkness, and the rising sun shed lustre upon the country, when Nawwāb ṣāhib—the asylum of nobility and generosity, the refuge of the distressed, the choicest embodiment of bravery, the ruler that gives light to his subjects, the precious gem that throws light on the government, the fountain-head of refined manners and fineness of feeling, the source of generosity, the purest and most perfect manifestation of the Walājahī family—AmTru'l-IIind Waṭajāh Nawwāb Azimu'd-Dawla Bahādur arrayed himself up in rich robes and ornaments set with precious stones, and started from Amīr-bagh at 9 A. M. He was accompanied by all the *sarddrs* of the Governor's Council, the English army, and the paraphernalia of the government, and was followed by a large crowd of people. Thus he went to the *walajahi darul-amara*, where he took his seat on the throne and shed radiance.²

Immediately after his entry into the *bagh*, and after he had added grace to the throne with his presence, a salute of guns was fired from the *bagh*, the fort of Madras (Fort St. George), and ships. All the *sarddrs* of the Governor's Council addressed the Nawwāb with expressions of sympathetic joy on his accession to the throne. After accepting *nadh*r from officers

(1) Friday 31st July, 1801 A.D.

(2) The verses which bring out the chronogram of the coronation are given in Appendix C

who were present in very large numbers, the Nawwāb expressed his thanks to the Governor and other *sardars* for their benevolence and kindness.

Then he recommended to the Governor that *jagirs* might be conferred upon the members of the royal family. The Governor said in reply: "So far none of the members of the royal family had turned up to offer *nadhr*. We shall wait for some hours, and see who all come." The Nawwāb gave orders for distributing '*itr*, *guldb*, and *pandan* to the Governor, the *sardars* and all those present at the *majlis*. The Governor stayed at that place for some hours looking forward to meet the members of the royal family there. As no one made his appearance, the Governor broke up the assembly. Nawwāb sahib accompanied the Governor and other *sardars* as far as the gate of the *diwan-khana*' at the time of leave-taking.

In the meanwhile Amīru'd-Dawla Bahādur and Iftikhāru'd-Dawla Bahadur, who came with *aftab-giri* near the gate of the *diwan-khana*', met the Governor and made salaams to him. Mr. Webbe went nearer to them and said: "You did not come at the time of the coronation of the Nawwāb of the Carnatic; but you trouble yourself now by going over here".

Iftikhāru'd-Dawla Bahādur replied: "The Nawwāb of the Carnatic was Nawwab Umdatul-Umara Bahadur. After him Tāju'l-Umarā Bahādur, his son, is the ruler of the Carnatic. Invitation to us is not from him. We come now in response to the invitation of the Lord Ṣāhib."

Mr. Webbe who had the hint from the Governor said: "Nawwab 'Umdatul-Umara Bahadur did not leave a son by his *khass mahall*; the statements and letters from the members of the royal family do not establish the parentage of Tajul-Umarā Bahādur. Consequently those who possess authority decided to do whatever is expedient. By means of their benevolence and kindness, Nawwāb Azimu'd-Dawla Bahādur, the grand-son of Muḥammad Ali Bahādur Nawwāb Wālājāh I, was

CH. 2-DEATH OF TAJU'L-UMARA BAHADUR

seated upon the throne. Whoever wants the friendship of the Company, let him wish the Nawwab of the Carnatic well, and obey him and make all representations through him; else redressing of grievances will be impossible without his good will."

Iftikhāru'd-Dawla Bahādur with a wry face expressing annoyance, broke into invective against Mr. Webbe and left the place. The Governor and the *sardārs* of the Council returned home.

The Governor-in-Council resolved that as long as the traces of the Company's influence remain in this country, Ifti-khāru'd-Dawla Bahādur should not be granted maintenance allowance, and the gratuity fixed for his wife should be sufficient for him also. This order was irrevocable.

Section 6.

Some days after the coronation, the Nawwāb Bēgam ṣāhība spent thousands of rupees and brought back to original state by rebuilding and repairing Kalas-maḥall and added lustre to it by her presence.

After dealing effectually with all affairs, the English troops departed from the *bagh*, and went to the Fort.

Section 7.

Tajul-Umara Bahādur continued to stay in Nuṣrat-maḥall till he was in possession of that building and Fataḥ-chawkl. After the Nawwāb took possession of these buildings, Tajul-Umara Bahadur stayed at the house of Sultanu'n-nisa Begam for some time. When he suffered from excessive discharge of blood, he moved in the house of his mother, where, after three days, he passed away on the 1st of Dhu'l-hajj, 1216 A.H., reciting, in his last moment, the following verse composed by himself:

"I am patient like Ḥusayn,¹ afflicted with wounds from head to foot;

I wish my place is in Karbalā."

Immediately after hearing the news of the demise of Tajul-Umara Bahadur, Nawwab sahib felt sorrow at his death in the prime of life, and sent messages of condolence to his mother and wife through Qurbān All Khān. The Nawwāb always mourned for him.

THIRD CHAPTER.

1215-1216 A. H.

The description of the courteousness of Amiru'l-Hind Walajah Nawwab 'Azimu'd-Dawla Bahadur, the return of the members of the royal family to the obedience of the Nawwab, the kindly feeling and consideration of the Nazwub towards them, the demise of the Nawwab; the coronation of Nawwab A'zam Jah Bahadur, his excellent administration, his death; the succession of Nawwab Ghulam Muhammad Ghawth Khan Bahadur to the Walajahi throne and the regency of the great Amir, son of an Amir, a councillor with great wisdom namely, the exalted Nawwab Azim Jah Bahadur.

It is clear as day that Azimu'd-Dawla Bahādur Nawwāb Walajāh III, out of his kind and benevolent nature, endeavoured always to recommend to the Governor-in-Council, that the members of the royal family should be given maintenance allowances,² in spite of their demeanour towards him. He

(1) Imim Husayn, was the second son of Fitima, the daughter of the Prophet Muḥammad (on him be peace) by her husband All, the fourth khalifa.

Imam Husayn died at Karbala in 61 A.H., cruelly slain in his conflict with Yazid, the son of Muftwiya who became khalifa after Ali.

(2) For details about allowance to the members of the royal family see Appendix D.

CH. 3-DISMISSAL OF BAHRAM JANG

tried often to meet his relatives and brought his personal interest to bear upon their welfare.

Section 2.

After the coronation of Azimu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, and during the life-time of Tâju'l-Umarâ Bahâdur, Bahrâm Jang Bahâdur who had expérience and practical knowledge of ail détails, presented himself before the Nawwâb, attended to all business of the government and tendered his advice on matters pertaining to transactions with the Governor-in-Council. When the English got information of this fact they offered advice to the Nawwâb : "Bahrâm Jang Bahâdur is not worthy of your highness' association, for, it was at the instance of this person, that letters¹ having harmful effects were written to others during the time of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II. Therefore it is better to shun him". Nawwâb şâhib was a devoted friend of the Company. He never did anything *in* opposition to the opinion of the representatives of the Company. They also spoke and wrote at all times in praise of Nawwâb şâhib. Hence the Nawwâb immediately prevented Bahrâm Jang Bahâdur from coming to the *bâgh*. He appointed Mawlawî Muḥammad Ghawth şâhib, his old teacher, as *dîwân*, to attend to the affairs of his Government. The title *Sharafitl-Mulk Mawlawî Muḥammad Ghawth Khân Bahâdur* was conferred upon him, and as a mark of favour, he was given *jawâhirât* and also the privilège of *nawbat*.

The Nawwâb bestowed upon the princes the titles *Amîr* and *Jâh*, and upon the brothers of the Nawwâb Bêgam şâhibâ the titles *Sharaful-Umarâ Bahâdur* and *Mumtâzul-Umarâ Bahâdur*.

Husayn Nawâz Khân I'timâdu'l-Mulk was favoured with the title *A'zamu'l-Umarâ*; Hâfiz Ahmad Khân, with the title *Alâu'd-Dawla Bahâdur*; Jâwîd Khân Bahâdur with *Tâju'd-*

(1) This refers to the Seringapatam Correspondence. See Appendix A,

Dawla Bahadur, and Latîf Bëg Khân with *Qây'im Jang Bahôdur*. In this manner he conferred dignity upon every one by granting titles and appointing them to situations according to rank. He also gave them *in'âm*, presented *khilat* and *dushâla*. He did not attach importance to gold and silver; he dealt with them as dust. He never even cared to hâve a look at the monthly collections of *qist*.

Some of the members of the royal family, who had too high an opinion of themselves, did not yield submission to Nawwâb şâhib for a long time. They suffered many privations and after living in reproach and ignominy for several years, they returned to the obédience of the Nawwâb. He forgave them out of his kind and charitable feeling and granted interviews to every one according to rank. He interceded on their behalf and restored their maintenance allowances due from the Company, and also obtained sanction for the payment of arrears due to them from the Company. He was free in giving them thousands of rupees on occasions like marriage, etc. He fixed gratuity from the funds of his own Government for men from Gopamaw. He showed kindness to ail, and acted always philanthropically.

He sent *nadh*r to Makka the honoured, Madîna the illuminated, and other holy places. Soon after he ascended the throne, he fixed a *nadh*r of forty rupees to be given every month in the name of Janâb Sayyid Mazlûm (Imâm Hûsayn) from the 1st of Muḥarram to two *sayyids* for their maintenance. This grant is continued to this day.

He obtained for Sulṭānu'n-nisâ Bëgam and Ra'îsu'l-Umarâ Bahâdur permission from the Company, to go to *Baytullâh* and visit other holy places, presented them with thousands of rupees from his own treasury, and sent them on board a ship in great state. He also arranged with the Company that they should continue to pay the allowances of these members ail through their life. In brief, he was an excellent monarch. In

CH. 3-DEATH OF NAWWAB AZIMUD-DAWLA BAHADUR

a narration of his praiseworthy traits the pen is prostrate, its tongues broken.

May Allāh, exalted be He, permit the beneficence and generosity of this glorious person to continue for long years. May the people in Madras and visitors from distant lands continue to receive help from this bountiful person, and gain their désire.

Section 3.

It is incumbent on one and ail to pass away from this ephemeral world to the everlasting sphère as per the verse of the holy Qurân "Everyone is doomed to destruction". In accordance with this decree, the Nawwâb, who, like a sun, shed radiance around his subjects, breathed his last on the 9th of Shawwâl, 1234 A.H.¹ (August, 1819A.D.) and immersed every one in deep sorrow. The vast crowd that assembled in the *Jâmi'-masjid*² to say the prayer for the departed soûl, was indicative of the extrême grief and keen regret of the people at the loss of their benevolent ruler.

"Verily we are for Allāh and to Allāh we return".

(1) The verses which bring out the chronogram of the death of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh I I I are given in Appendix E.

(2) This refers to the Wâlâjâhi mosque situated on the TripHcane High Road, Madras.



A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV—1820 - 1825.

AZAM JAH BAHADUR NAWWAB WALAJAH IV.

By means of the unmerited favour of God, and the kindness of the exalted Prophet, a successor to Amīrul-Hind Wâlâjâh Nawwâb Azīmu'd-Dawla Bahâdur came in the person of Nawwâb A'zam Jâh Bahâdur, radiating love and joy, on the 17th of Rabī'u'th-thànī, 1235 A.H.,¹ seven montra after the démise of his predecessor, and his bounty diffused itself through the length and breadth of the land.

By the help of God, his administration was far better than it was before. He conferred dignity upon every one by granting *manşabs* and service according to rank. He appointed as *diwân* Nawwâb Azīm Jâh Bahâdur, his dear brother, a sagacious and wise councillor, just as Nawwâb Amīru'l-Umarâ Bahâdur, his noble grandfather, was *diwân* to Muhammad Ali Bahâdur Nawwâb Wâlâjâh I. A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV entrusted with his brother ail matters even to the smallest détail. Azīm Jâh Bahâdur, the *dīwan*, managed every undertaking with such wisdom and prudence, that the Nawwâb şâhib was delighted with him. The people also were contented with his courteousness, justice, equity, and his other eminent qualities, and made devout supplication to God night and day for his long life and prosperity.

A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV appointed as *na'ib* Mumtâzu'l-Umarâ Bahâdur, his maternai uncle, a person of rank, merit and importance, at the time of his departurc in

(1) The chronogram of the coronation of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV is given in Appendix F.

(2) A note on the delay in the récongnition of A'zam Jâh Bahâdur as the Nawwâb is given in Appendix G.

great state to the holy town of Nâgûr¹ with a large retinue. AH relatives, *maḥallât* and officers went with him; a number of literary men and English *sardârs* formed part of the *entourage*, and a body of English soldiers also acted as escorts to the Nawwâb. Lakhs of rupees were spent on this trip. The Governor-in-Council issued orders that a salute of guns should be fired in all garrisons and forts in accordance with the regulations of the Company.

By the help of God, the Nawwâb reached Nâgûr, paid a visit to the holy shrine, and fulfilled his desire. Then he returned through Tanjore with all his retinue and reached Nattharnagar, where he had the happiness to offer *fâtiḥa* to saints enshrined there. Then he journeyed through Vellore, and Muḥammadpur (Arcot) and reached Madras safely after nearly four months. He had the good fortune to offer *fâtiḥa* to saints enshrined in all the towns he visited. Plentiful praise be to Allah. No ruler of the Carnatic since Muḥammad Ali Bahâdur Nawwâb Wâlâjâh I had such a good fortune. A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV conferred dignity upon every town by his liberality.

Mumtâzu'l-Umarâ Bahâdur acted as the *nâ'ib* as per the desire of Nawwâb ṣâhib, and managed every affair very carefully. In recognition of his services, Nawwâb Wâlâjâh IV appointed him as *bakhshî*.

Nawwâb Wâlâjâh IV favoured Awliyâ ṣâhib, his old friend, with the title *Ḥafizullâh Khân Bahâdur Ḥafiz Yâr Jang*, and presented him with *nîtn-âstin*, and *runtâl-shâl* from

(1) Gfrulâm Abdu'l-Qâdir Nazîr, who accompanied A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV on his pilgrimage to Nâgûr, has given a detailed account of the journey from Madras to Nâgûr in his Persian book *Bahadur-i-A'zamjûhl* mentioning whatever came to his notice every day on the road covered by the royal party with the names of villages, tombs of saints, mosques, *sarâis*, buildings, tanks, gardens and other things of interest.

This book is done into English and it will be published by the Madras University as the Fifth Part in this series.

CH. 3-BENEFACCTIONS OF NAWWAB A'ZAM JÂH

his own wardrobe. The other servants also were honoured with titles and présents according to rank.

The Nawwâb was also a pious founder of charities, and he devoted himself to works of mercy in a gréater measure than the rulers before him. He spent a large sum of money and renovated the *Jâmi'-masjid*, besides furnishing the minarets with golden *kalas*. Thèse facts are well-known to ail.

Muḥammad Âlī Bahâdur Nawwâb Wâiâjâh I, during his reign, dispatched *qandîls* to Makka the honoured, and Madîna the illuminated, and a ladder, made of sandal wood, for the use of pilgrims in holy *Ka'ba* at Makka.

This Nawwâb, during his reign, got ready in the *dîwân-khâna* of *Shâdī-maḥall*, a gilded ladder covered with elaborate ornamentation of English design, after a fashion such as he loved, employing Sayyitl Şibghatullâh, an expert in this work, and dispatched it by ship to the holy town on the last day of *Dhulḥajj*, through Sayyid Imâmtd-Dîn, an intelligent and experienced person, and other men in the employ of the *sarkâr*. Thanks to Allâh! This gift reacled ils destination in a few days, fulfilling his intention.

By the help of Allâh, when the happy news of its safe arrivai in the holy *Ka'ba*, reached the devout Nawwâb şâhib, he prostrated himself as a token of submission to the Almighty.

The Nawwâb appointed Mawlawī Bukhârî şâhib as *ḥâkint' i-shâra'* to protect the rights of those entitled to hâve justice. He held that office for some time. Then Muftī Badru'd-Dawla Bahâdur was appointed in his place. Every one who had justice and truthon his side, had his claims satisfied in accordance with the rule established by *sharîbt*. None was debarred from this rightand privilège, and made to feel helpless against the wrongdoer. In brief, the Nawwâb's purpose in religious matterswas of such a lofty nature that a description of it lays the writing reed prostrate, its tongues broken.

H1ST0RY OF THE NAWWABS OF THE CARNATIC IV

The affairs of this life are transient, and no one gets respite when the appointée! hour comes. On the 1st of Rabî'u'th-thànî, 1241 A.H., i the candie that shed light on the family of exalted rank was quenched by the violent wind of death, and immersed the world in darkness.

"Verily we are for Allah and to Allah we return".

(1) The verses which bring out the chronogram of the death of A'zani Jâh Bahàdur Nawwâb Wâlâjâh IV are given in Appendix H.



Ghulâm Muhammad Ghawth Khân Bahâdur Nawwâb Wâlâjâh V.
1825.1855

GHULAM MUHAMMAD GHAWTH KHAN
BAHADUR NAWWAB WALÂJÂH V.

As the world was plunged in deep sorrow and grief over the death of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, Ghulâm Muḥammad Ghawth Khân Bahâdur, his son, succeeded to the throne of his father, by the help of Allah, exalted be He, on the 12th of Jumâdiu'l-awwal, 1241 A.H.¹ shedding radiance everywhere. His claim to the title was supported and confirmed by his vénérable uncle, Nawwâb Azîm Jâh Bahâdur, the beloved brother of the late A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV.

Nawwâb Azîm Jâh Bahâdur was the most unique person ever found in his time. He was the Ḥatîm² of his âge, without a rival in his estimate of men and things; an excellent administrator, illustrious by birth and rank, brave as a lion, preciously generous, well-versed in religion and experienced in the art of governing. He was like a sun in meting out justice, proficient in the affairs of the kingdom, a man of light and leading, the fountain of bounty, and the embodiment of munificence and liberality.

May Allâh, exalted be He, keep Nawwâb Muḥammad Ghawth Khân Bahâdur under the benign care of the exalted Nawwâb Azîm Jâh Bahâdur.

As Nawwâb Ghulâm Muḥammad Ghawth Khân Bahâdur was a minor, Nawwâb Azîm Jâh Bahâdur, in accordance with the orders of the Governor-in-Council, both from Madras and

(1) The verses which give the date of the coronation of Ghulâm Muḥammad Ghawth Khân Bahâdur Nawwâb Wâlâjâh V are given in Appendix I.

(2) Ḥatîm of the tribe of Ṭayyi' was celebrated in the whole of Arabia for his unbounded generosity. He protected the poor, entertained the guests, satisfied the hungry and consoled the afflicted. He never turned away any who sought of him a favour.

Bengal and of the King of England, assumed the reins of Government and conducted the affairs of the state as Régent.¹ He managed everything well, giving satisfaction to ail. The cords of friendship and amity between the Nawwâb and the English were maintained by keeping up correspondence with the Company and the English king. Ail kinds of people were pleased with his rule, courteousness, kindness, and his expérience and knowledge. Nawwâb Bëgim şâhibâ, the mother of Nawwâb Azîm Jâh, was well pleased with the manner of his administration and his feeling of révérence for her. All the members of the family from the young to the more advanced in âge, and officers of all ranks, were grateful to him for his numerous gifts; they expressed their heartfelt thanks and regarcd him with révérence.

In accordance with his good faitb, the Nawwâb-Regent made arrangements every year to celebrate the birth of the exalted Prophet (peace be on him) in the month of Rabî'ul-awwal. He arranged to decorate the *dîwân-khâna* of Kalas-mahaîl every night, from the 3rd to the 11th of that month, with *qandil* and *j'arsh* and beautified it with the picture of the city of Madîna the illuminated. The lamps were burnt from the time of the *sun-set prayer* tili midnight. All the *amîrs*, nobles, '*âlims*, *shaykhs* and officers assembled there in response to the invitation, partook of food after *fâtiha*, and listened to *hadîth* and *manâqib* of the Prophet, that would bring them good luck in both the worlds. On the morning of the 12th, all the guests presented themselves, clad in rich and clean clothes, moved in a group round the pictuie of Madîna, and then listened to the *khatm-i-hadîth* and *manâqib*. After the *khatm*, the Nawwâb-Regent presented every one who took part in the recitation, with *khilbt*, *dushâla*, *shâl*, or cash according to rank. A salute of twenty-one guns in récognition of the celeb-

(1) The verses which coramemorate the date of the appointaient of Nawwâb A/îm Jâh Bahâdur as Régent are given in Appendix J.

CH. 3-REGENCY OF NAWWAB AZĪM JAH BAHADUR

ration, was fired from the *bâgh*, and the fort of Madras. **The** Nawwâb issued orders that a salute should be fired from his own army. By the lime they went through this programme, food would be ready for *fâtiha*. After saying *fâtiha*, they had their food.

Section 4,

Arrangements of the same kind were made for celebration in the month of Rabî'u'th-thânî. Every evening from the first of that month all 'âlims, jazils and shaykhs assembled in the *diwân-kliâna* of Hnmâyûn-maḥall after the *sunset* prayer and had their dinner after saying *fâtiha* for Mahbûb-Subhânî.ⁱ Then they listened to the sayings and the *manâqib* of the exalted saint. In accordance with the orders of the Nawwâb-Regent, other guests presented themselves in good faith, listened to the sayings and *manâqib* of the holy saint and received immense benefit by it. On the morning of the 11th also the Nawwab made arrangements for a *majlis* when *fâtiha* was said and food served to all. Thus the Nawwâb-Regent raised his own reputation.

The Régent kept up other *jâtiḥas* in memory of the holy saints of Islam every month on dates fixed as per custom. He

(1) Sayyid or Shaykh Abdul-Qâdir Jilânî Husaynul-lusaynî was the founder of the Qâdiriyya order of mendicants. He takes his name *Jilânî* from his birth place Jilân or Gīlan in Western Persia.

He was born in 1078 A.D. and joined to divine mercy in February 1166, at Baghdād, where his tomb is still held in great vénération. He is esteemed as the chief *walî* or saint,

The festival of this saint, *Pir-i-Dastgīr*, is held on the 11th of Rabî'u'th-thânî. His holiness (may Allāh sanctify his resting place) has ninety-nine names. The chief and the best known are *Pirân-i-pir* 'chief of saints', *Ghawthu'l-A'zam* 'the great saint', *Ghawthu's-samadânî*, the eternal saint, *Mahbûb-i-subhânî* 'the beloved divine', *M'irân-Muhiyyu'd-Din* 'the reviver of religion'.

For details on the festival of *Pir-i-Dastgīr* see Herklots, *Islam in India*, pp. 192-194.

also observed the anniversary of the birth day of Nawwâb Ghulâm Muḥammad Ghawṭh Khân Bahàdur Amîru'l-Hind Wâlâjâh V on the 20th of Rabi'uth-ihânî, the anniversary of his coronation on the 12th of Jumâdiu'l-awwal, and also the anniversary of his own birth day on the 21st of Jumâdiu'l-awwal. The yearly returns of these dates were celebrated with great rites and festivities; ail people were favoured with présents of *jawâhirât* according to rank, and ennobled with titles, or présents of khilat or *dushâla*.

Section 5.

Nawwâb Azîm Jâh Balladur, the Régent, regarded Munit âzu'l-Umarâ **Âmiru'l-Mulk** Balladur as the most unique man of his times, a good judge of character and qualities, well-versed in the affairs of government, with incomparable good disposition and excellence, and looked upon him as the most distinguished person. In recognition of his merits the Nawwâb-Régent appointed him as *diwân*, although he was holding already the office of *baklîshî* of the *sarkâr*.

During the days of Muḥammad Âlî Bahàdur Nawwâb Wâlâjâh I, Nawwâb Âmîni'l-Umarâ Bahàdur, who was appointed to the office of *diwân* by his father, was diligent and attentive to his duties. In the same manner Mumtâzu'l-Umarâ also applied himself to his work as *diwân* with such wisdom in accordance with the traditions handed down from his ancestors, that the Nawwâb-Regent was well pleased, and delighted with his administration. The officers in the *darbâr*, as well as the *mutaivassîlîn* of the *sarkâr* were grateful to him.

Umdatul-Ulamâ Mufti Badru'd-Dawla Bahàdur, the dear brother of Sharafu'l-Mulk Bahàdur, a distinguished man in his knowledge of law, and elevator of the flag of *shari'at*, held the post of *bakhshî* of the *sarkâr*. The Nawwâb seated this 'Umdatul-Ulamâ on the *masnad* of *shariat* to protect the rights of those entitled to have justice, give peace to the

CH.3-REGENCY OF NAWWÂB AZIM JÂH BAHÂDUR

people at large and preserve the good name and dignity of the members of the royal family.

Mawlawî Jamâlu'd-Dîn Ḥasan Khân, the officer who was executing the orders of the court of justice, was dismissed for his unwise conduct in following the manner of Mawlawî Râmpûrî, and in his place Mawlawî Ahmad Kalîm Khân, an able and wise person was appointed.

Some of the pétitions presented to the Nawwâb were inquired into by Mumtâzul-Umarâ Balladur according to his direction. Mumtazu'l-Umarâ held his court of inquiry in the *kachahri Diwani* and passed excellent judgments on matters that came up for hearing.

Mawlawî Shihâlm'd-Dîn Khân was in charge of the *madrassa* for maies maintained by the *sarkâr*. The *madrassa* was open to all who wished to dérive benefit from a knowledge of religion. Muftî Badru'd-Dawla was the Director of the *madrassa*.

A'zam Nawwâz Khân, son of Ḥâjî Maghribî şâhib, who was one of the old companions of Muḥammad Alî Balladur Nawwâb Wâlâjâh I, was appointed *mutawalll* of mosques.

Qudratullâh Khân was appointed *mutawallî* to look after the tombs of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV" in the compound of the *Jâmi'-masjid*.

Tuesday was a holiday for learned men in religion. On that day Qâzî Sayyid Abdullâh Khân, Mawlawî Jamâl şâhib and other 'âlims remained in the présence of the Nawwâb-Regent at the time of *darbâr* for about an hour, discussing the laws and problems connected with religion. The discussions of the Nawwâb-Regent with 'âlims always centred round the Qurân and Traditions.¹ Sometimes, men assembled in the

(1) *Hadîth* (Traditions). During the life-time of tht Prophet Muḥammad (peacebeon hirr.) it was the custom that when two Muslims met, one should ask for news (*kadith*) and the other should relate a saying or

darbâr, inade pétitions to the Régent, and he inquired into them. About the time of *afternoon-prayer* he dismissed the *darbar* and said the prayer with the congrégation and then went on a *rawn sawârî* as usual.

On Friday, the day for pious works for the servants of AHàh, the *darbâr* and ail *kachahris* were closed so that people might devote themselves to Allâh on that day.

Section 6.

During the early days of his regency in the year 1243 A.H. Nawwâb Âzîm Jâh Bahâdur arranged to repair the big *diwân-khâna* in Kalas-mahall on the occasion of the festivities of *bismillâh* khwânî* of Ghulâm Muḥammad Ghawṭh Khân Bahâdur Amîru'l-Hind Nawwâb Wâlâjâh V, the son of his beloved brother. The *diwân-khâna* was furnished with fabrics of *makhmal* and *bânât*. *Qandils* of different colours and pattern and *kanwal* were fitted up in suitable places. A sunshade of red *bânât* was erected in front of the *diwân-khâna*. A golden throne with a *shâmiyâna* adorned with jewels, was placed inside the *diwân-khâna*. The Nawwâb-Régent arranged to distribute *khilbt* in different colours with embroidered work, and with borders fitted with *muhra* of equal size, to men of rank among relatives, nobles, distinguished men and officers. He also honoured many persons of the Company, gentlemen and ladies, young and old with gifts according to rank. *Tara* of *shîrînî*, ranging from two to seven trays were distributed to *munshîs* and others.

The Nawwâb-Régent began the festive proceedings in *Shâdî-mahall*. He gathered ail female relatives, and there was gaiety and rejoicing in the *diwan-khâna* of the *bâgh*, for three

anecdote of the Prophet. After his demise this custom continued and the **name hadith**, which primarily denoted a narrative or a report, has come to mean, in the Islamic theological usage, the records of the sayings and doings of **the Prophet**, and is translated in English as Traditions.

CH. 3-RĒGĒNCY OF NAWWÂB AZÎM JÂH BÂHÂDUR

or four days, the time passed away in feasting and singing. The Nawwâb, out of parental affection, decked the prince with robes adomed with embroidery and *jawâhir*; then he started with him in state from *Shâdî-mahall* at about 8 P. M. There were many lamps; fireworks gave more spectacular effect, the whole procession resembling a *barât*. In this manner the prince was led from *Shâdî-mahall* to the big *diwân-khâna* in *Kalas-mahall* where he was seated on the golden throne. Then the Nawwâb honoured the nobles and officers with titles, presented them with *jawâhir*, and varicoloured *dushâla*. Then 'itr and *pandân* were distributed. In this manner the festivities were observed day by day. On the day of the ceremony there was greater rejoicing. There was a very large gathering of people at the *majlis*, but the writer of this book did not have the luck to be présent at the *majlis* for various reasons. Mîr *Khurshîd Hasan Mûsawî*, my friend, read out on the occasion the benefactory *ghazals* in the Hindi language.¹

Section 7.

Nawwâb Azîm Jâh Bahâdur, the Régent, carried on the administration with such wisdom and prudence that he gave satisfaction to all. The pen has not the power to set forth in détail his expérience and knowledge in administration.

He brought back to original state by rebuilding and repairing all the buildings within the limits of *Dârul-amâra* of *Shâdî-mahall*.

"How beautiful is the finish of the building;

You cannot take away your eyes from it."

In 1247 A.H. the Nawwâb-Regent built a new building for his own résidence in the compound of *Shâdî-mahall* situated on the High road (in Triplicane). It is a marvellous édifice; its height and extensiveness would inspire people with

(1) For verses see Appendix K.

HISTORY OF THE NAWWÂBS ÔF THE CARNATIC IV-PT. IV

pleasant feelings. Mîr Khurshîd Ḥasan Mûsawî composed a few verses* in Persian, indicating the date of the construction of that palace, and submitted them to the Nawwâb-Regent through this humble servant.

Section 8.

All praise be to Allah. Nawwâb Agîm Jâh Sirâjul-Umarâ Bahâdur, the Régent invested with absolute power and authority to carry on administration during the minority of his dear brother's son Ghulâm Muḥammad Ghawth Khân Bahâdur Nawwâb Wâlâjâh V, added lustre to the government transmitted from one génération to another, by his characteristic expérience and knowledge in ail matters.

He improved and furnished with adornments the offices of the government. He set up *kachahrîs*, one quite separate from another, in the big *bâgh* of the *wâlâjâhî dârutl-amâra*. Of these :

Dârul-adâlat-i-aliya and *Kâr-i-sadârat* were in charge of Mufti Umdatul-Ulamâ Badrud-Dawla Bahâdur;

the *kachahri Munfidh-i-aḥkâm* was entrusted to Mawlawî Aḥmad Kalîm Khân ;

the *kachahrî Bakhshî-girî* was entrusted to Sharaful-Mulk Bahâdur, the *bakhshî*;

the *kachahri Khân-sâmânî* was under the care of Amîr Nawâz Jang Bahâdur, the *mîr-sâmân*.

Dârughas were appointed to take care of the *julû-khâna* and such other *kâr-khârias* of the government. These men attended offices at stated hours and carried on their business judiciously and with good will.

There were also other *kachahrîs* in the *dârytl-amâra* of Shâdî-maḥall. These offices began work from about 12 o'clock or 1 P.M. Of these the following *kachahrîs*, Khazâna, *Dîwânî*, and *Tanqîh* were under the care of Mumtâzu'l-Umarâ Amîrul-

(1) For verses see Appendix L.

Mulk Bahâdur, the *madâru'l-muham*; the *kachahrî Daru'l-insha ongrêzi underr* MUNSHI Mahmûd Alî Khân Bahâdur; the *kachahrî Dâru'l-inshâ khass fôrsi* under Râja Bhakunt Râi Bahâdur, the *mir-munshi* of the Nawwâb. Umar Nawâz Khân was the *qalamdân-bardâr* in that *kachahrî*. All these officers were attentive to duties entrusted to them. They dealt with statements of accounts and letters.

The Nawwâb-Regent used to leave his *manall-sarâi* at about three o'clock in the afternoon, and shed light in the palace by his présence. Then he said the *mid-day prayer* and took his seat on the *masnad*. At that time the *mujrâiyân* halted at the *âdâbgâh* and each made obeisance to the Nawwâb. Some of these left the *darbâr* while some stayed. Those who stayed usually were Sharaful-Mulk Bahâdur, Muftî Badnîd-Dawla Bahâdur, Azîz Nawâz Khân Bahâdur, A'gam Nawâz Khân, Qudratullâh Khân, Muḥammad Fakhrû'd-Dîn Khân, Ḥakîm Taqî Nawâz Khân Bahâdur, Ḥakîm Ḥadhiq Yâr Khân, Mun'im Nawâz Khân, besides five or six members of the royal family like Ḥajî Muḥammad Ṣalâbat Khân (now enjoying the title *Nasru'l-Mulk*). Sometimes Ghulâm Muḥammad Mazhar Alî Khân (now enjoying the title *Husâmtl-Mulk Bahâdur*) and others were also présent at the *darbâr*.

Those who were présent at the *darbâr* submitted their pétitions. Multamis Khân, the *hrz-begî* wrote out a brief summary on the back of each pétition and submitted it for the perusal of the Régent. This humble person, the *nâzir* of the *Dâru'l-inshâ khâss fârsi*, was generally présent at the *darbâr* with the *munshîs* of that *kachahrî* bringing all papers. Mumtâzul-Umarâ Bahâdur, the *madâru'l-tnuhâm*, was also présent at the *darbâr* with one or two *munshîs* of the *Diwani* and *mutafaddîs* of the *Khazâna*, and submitted such of the pétitions as required the direction of the Régent for disposal. He also presented to the Nawwâb-Regent the peti-

difficult to describe his affection. May Allah, exalted be He, keep him safe for many more years.

Every year Nawwâb Azîm Jâh Balladur, the Régent, shed lustre on the poor houses of his humble companions, on the occasion of some ceremony. Sometimes out of his kindness the Nawwâb-Kegent paid visits to their houses even if there was no such occasion. He helped them with money to meet the expenses on occasions of ceremony.

Azîzullâh Khân Bahâdur Ashraf Jang, who had the privilege of being a companion of the Nawwâb-Regent, was présent day and night and attended to all work in the palace.

Mișbâhullâh Khân Bahâdur was *dârogha* of Tôshak-*khâna* from the early days. The Nawwâb-Regent out of his benevolent nature and in considération of the long service of the *dârogha* conferred upon him the title *Midiazim Jang*, presented him with *dushâla* and *jawâhir*, appointed him *mîr-sâmûn* of the *kâr-khâna* pertaining to the *jâglr* of Haydarâbâd, and sent him to that district.

Hafîzullâh Khân Bahâdur Hafîz Yâr Jang, who could recite from memory the entire Qurân, was a person of rank, and a companion of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV. He was also one of the companions of Nawwâb 'Azîm Jâh Bahâdur the Régent, from his youth. He was honoured by the Nawwâb-Regent with *manşab* and *marâtib* and with présents of *jawâhir*. Hafîzullâh Khân Bahâdur continued to be a constant companion of the Régent. Every year in the month of Rabi'u'l-awwal the Nawwâb-Regent visited the house of Hafîzullâh Khân Bahâdur in accordance with his request on the occasion of the *ziyarat* of *âlhâr-i-sharîf*. Next day the Nawwâb-Regent shed lustre on Hafîz-bâgh, opposite to Azîm-bâgh, after the *sun-set prayer*, with nobles, courtiers, and others, on the occasion of the birthday célébrations of the holy Prophet, the leader in both the worlds, as A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV was wont to do.

CH.3-REGENCY OF NAWWÂB AZĪM JAH BAHÂDUR

Another important person was Ḥakīm Jamâlu'd-Dīn Khân Bahâdur Ḥakīm Yâr Jâng. He was an expert in his profession and a *dasUi-shifâ*. He was in charge of the Nawwâb-Regent's *shifâ-khâna*. The Régent honoured him with *manṣab* and *marâtib*, and presented him with *jawâhir*. This *hakim* was always with the Nawwâb-Regent.

Wajihullâh Khân Bahâdur, an old companion of Âzîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, was engaged in the service suited to his rank; he also became the Regent's companion.

Section P.

The Nawwâb-Regent was so benevolent and kind that he endeavoured to assist every one in possession of receipts entitling him to receive monthly allowances or fixed pensions from the Company, whether he be a member of the royal family or an outsider. He also arranged with the Company about the transfer of such receipts in the name of the descendants of the pensionary immediately after his death.

If any one of the sons belonging to the royal family, or the family of nobles or of officers, was found able and intelligent, the Nawwâb-Regent appointed him to the post held by his father and conferred upon him the title and *manṣab* enjoyed by his father. No one failed to get his due from this benevolent government. On the other hand every one found his mark of honour according to his rank and ability. May Allah, exalted be He, keep this *darbâr*, which offers such chances, safe for many years in all glory.

The Nawwâb-Regent also conferred titles upon the nobles and members of the government, presented them with *khilat*, and *jawâhir* according to rank on occasions of festivities like the célébration of the anniversary of coronation, birth day, and such other periodic festivities.

Section 10.

In accordance with the custom¹ established during the days of the two Nawwâbs, Azîmu'd-Dawla Balladur Nawwâb Wâlâjâh III, and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, the Nawwâb-Regent² celebrated the 'urs of the holy saints Budû Shahîd, and Pîr Pahlawân sâhib on the dates prescribed for the festivities, paying ail expences. He sent to the *dargâh* tents and other requisite things from every *kâr-khâna*, and gave instructions in regard to the pitching of tents, etc. After everything was made ready he started to the *dargâh* with *mahallât*. Ail the officers and other servants also went there. After saying *fâtiha*, he gave every one présents and *bhattâ* according to rank. The Nawwâb-Regent recreated himself with his stay at the *dargâh* for a day or two and then returned home.

Section 11.

During hot weather generally the Nawwâb-Regent went with his *mahallât* on an excursion to the *bâghs* owned by the *sarkâr*. Each *bâgh* was a large tract covered with trees and interspersed with small streams, and water-springs in a manner to excite the envy of *gulistân*. After a short stay for two or three days in such *bâglis* the Nawwâb-Regent returned to his palace.

After celebrating the 'urs of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III on the 14th of *Shawwal* 1245 A.H. (April 1830 A.D.) the Nawwâb-Regent took a trip to Rôshan-bâgh situated on the bank of the river in Sayyidâbâd. An élégant bungalow covered with thatch was put up in that *bâgh*.

(1) The custom of celebrating the Vs in memory of Budû Shahîd and Pîr Pahlawân sâhib was prévalent even in the days of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II. See *Sources of the History of the Nawwâbs of the Carnatic*, Part III, pp. 141-143.



Azîm Jâh Balladur
the Nawwâb-Regent from Dec. 1825.

It was furnished with *farsh* and *qâlin* in ail shades of colours. *Qandîls* of various patlerns were huig in suitable places and tents were erected wherever necessary. The *maḥallât*, relatives and nobles went with the Nawwâb-Regent. They stayed there from the 1st of *Shawwâl* tîl the 7th of *Dhul-ḥajj*. Thousands of rupees were spent on ihat trip. They had a happy time, enjoying various entertainmnts. All the officers and the companions of the Régent including this humble servant, had the honour to be présent in that *bâgh*. The Nawwâb-Regent and the Nawwâb Bêgatn sâhiba were giving without stint to everyone according to rank. Arrangements were made to serve food to everyone twice a day. It was choice kind of food, with a plentiful supply of différent kinds of fruits. During that time this humble slave was afflicted with sorrow on account of the death of Kanîz-i-zahra, his first wife. She was the granddaughter of Muḥammad Âlî Ballardur Nawwâb Wâlâjâh I and the mother of Iftikhâru'l-Mulk Naṣṣiau'd-Dawla Muḥammadî Miyân. May Allâh protect others from such misfortune. This humble servant was in a state of deep dépression on account of this grievous loss. May Allah, exalted be He, keep the Nawwâb-Regent safe in ail prosperity, for he is benevolent and kind; his compassion is such that it comforts sorrow-stricken people. He invited this humble servant, who had a stricken heart, to come to Rôshan-bâgh and made him indulge in *récréation* with a view to relieve him of his distress.

I struck upon an idea: when many of my sisters-in-law joined to the mercy of Allah and my brothers' houses became defaced, and deranged, the kindness and benevolence of Nawwâb Bêgam sâhiba and the Nawwâb-Regent enabled my brothers to marry again and bring back the houses to their original brightness and briskness. So it struck me that my ruined house also might be restored to its original state through the favours of their highnesses. One day I gave out my idea in a way to Nawwâb Bêgam sâhiba. Then I was looking for a

favourable time to speak to the Nawwâb-Regent and gain my purpose.

One day when I found the Nawwâb-Regent in a good temper I submitted; "I ara suffering from hardship on account of the death of the mother of Iftikhâru'l-Mulk Naşîbtfd-Dawla Bahâdur. I am not at ail inclined to marry again, yet the severe suffering and want of the comforts of life compel me to take a wife. I hâve need of the kindness of your highness and that of Nawwâb Bëgam şâhibâ. During the reign of Muḥammad Alî Bahâdur Nawwâb Wâlâjâh I, my grandfather, I was first married in 1206 A.H. (1791 A.D.) to the daughter of Nawwâb Maliku'n-nisâ Bëgam şâhibâ, my own aunt. A large sum of money was spent on that occasion, and ail the cérémonials were observed. Now I could not get a bride having the same grade of dignity as that of my late Bëgam. Hence I wish, with the help of Allâh, to take a second wife, from a family celebrated for their lineage, the descendants of the daughter of the Prophet.

"Muḥammad Alî Bahâdur Nawwâb Wâlâjâh I, and Nawwâb Shukôhu'l-Mulk Naşîru'd-Dawla Bahâdur, my two grandfathers, and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, thèse three took their wives for the first time, from among the descendants of Fâtîma. Again, your highness, our compassionate and benevolent ruler, enjoying the unmerited favour of Allah, first took for your consort the younger sister of the queen consort of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, a *sayyida*. Amîru'd-Dawla Abdu'l-Qâdir Kljân Bahâdur my uncle, and Ra'îsu'l-Umarâ Bahâdur Sirâju'l-Mulk my brother, also married each a *sayyida*. Thus some of the members of the Wâlâjâhî family had taken wives outside our clan, and thèse might be taken as examples. Considering thèse facts I humbly request that if your highness and Nawwâb Bëgam şâhibâ could permit me, I wish to take a second wife from outside our clan".

CH. 3.-MARRIAGE OF MUHAMMAD KARIM

Praise be to Allah ! Immediately after hearing the representations of this humble person, the Nawwâb-Regent replied : "Yes. I shall be very glad indeed to see you in full prosperity."

This suppliant paid his obeisance to the Nawwâb-Regent expressing his thanks to him for the favourable reply. Since that day I endeavoured to find a suitable bride. As a result of my inquiry it came to be known that there was the eldest granddaughter of Sayyid Muḥammad ṣāhib of Bijapur, one of the ancient *mashâyikh*, a *sayyid*, illustrious by birth and a nobleman. She was residing at Maḥammadpûr (Arcot). Her name was Âbida Bêgam known as 'Umda Bêgam. She traced her genealogy back to Mîr Asadullâh Khân Bahâdur the senior.

Mîr Asadullâh Khân Bahâdur was an illustrious person by birth and rank, an *amlr* of high rank and an *Âsafîyya manṣab-dâr*. He was a minister of Muḥammad Alî Bahâdur Nawwâb Wâlâjâh I, his *diwân* and *nâ'ib* of the *sûba* of Dâru'n-nûr Muḥammadpûr (Arcot).

I considered that an alliance with Âbida Bêgam would be good for me, and arranged for it through Mîr Munawwar Ḥusayn, and Mîr Abbâs Ḥusayn, the sons of Mîr Alî Yâr Khân, after great trouble. Mîr Khurshîd Ḥasan Mûsawî, the grandson of Mîr Asadullâh Khân Bahâdur, and also his heir, happened to be my old companion. I sent him on the 29th of Dhtl-qa'da, 1245 A.H. to bring the bride and her relatives from Muḥammadpûr. He returned to Madras in twenty days with the bride and others.

I made arrangements for the *fâtîḥa* on the day of the first anniversary of the death of my late Bêgam. As I had not enough funds to celebrate the marriage in a manner suited to my rank, I left for Karampâk (Kodambakkam) on the 14th of Dhul-ḥajj, 1245 A.H. (1829 A.D.) sending information about it to Nawwâb Bêgam ṣāhibâ and the Nawwâb-Regent. At Karampâk I took up my residence in the building of Ja'farjî Bohra. This building

was, later on, purchased by Khân Âlam Khân Bahâdur. With the help of Allâh the marriage festivities were begun in accordance with the customs prévalent in the Deccan, like *barî*, *barât jalwa* and such other prominent items suited for the joyous occasion. The festivities continued for five or six days. On the 19th of Dhil-hajj, the brite was conducted in a fitting manner from Karampâk to Ahnmali-bâgh, my own résidence. This Ahmadi-bâgh vvis known as the Bagh-i-kanitan After I bonght it I settled it, of my own free will, on my late wife in considération of *mahr*, The bride was received in this house and arrangements for other marriage cérémonies were made through my daughter-in-law.

Next day, which happened to be the anniversary of my birth-day, the Nawwâb-Regent, ont of his u-ual kindness, shed lustre on my house by his présence as he was wont to *do* every year. He also bestowed honour on the zenana. lie conferred dignity upon the new Bêgam by presenting her with his own hand the seal inscribed with the words *Najmu'n-nisâ Bêgam*. He also honoured her with the présents of *khilat* with embroidered work, and a *dushâla* of scarlet colour. The Nawwâb Bêgam şâhibâ, who always bestowed upon us a shower of gifts, sent as présents to the bride a pearl *nath* and a *lachchhà* of high value through Barî-bîbî, the wife by *nikâh* of Muḥammad Alî Bahâdur Nawwâb Wâlâjâh I. The benevolent Nawwâb şâhib provided this humble servant with the money necessary for marriage expenses.

Some nionths later, the kind Nawwâb Bêgam Şâhibâ invited the Bêgam of this humble servant to come to her palace on the occasion of the festivities of the birth-day of the exalted Nawwâb in the year 1246 A.H. (1830 A.D.)

Nawwâb Bêgam şâhibâ honoured the bride on the occasion of *runumâ'î* with the présents of a tray full of coins, *pândân*, *'itr-dân*, *gulâb-pâth*, and a *changer*, and thus elevated her in the

CH. 3.-MARRIAGE OF MUHAMMAD KARIM

eyes of her equals. Then she spoke kindly in praise of **the** bride addressing jovially those présent at the *majlis* :

"As the marriage of this lady was celebrated in conformity with the cérémonials observed generally in the Deccan, the ceremony of *tītâl*, usually a custom prenaient in Gopamaw, was not observed. The custom in Gopamaw is as follows: If the *sihrâ* is fastened to the bride in any of the house of her relatives, that relative would perform the ceremony of thal. As this marriage was not celebrated in accordance with the cérémonials prévalent in Gopamaw, the *thâl* ceremony also was not observed. A tray full of coins alone was given at the *runuma'i* besides flowers and other things."

Some years ago, my Bëgam had purchased as her personal property a house conliguous to Aḥnudi-bâgh, and named it as *Kliurshul mahall*. Now we took up our résidence there after sending information about il to the Nawwâb-Regent and Nawwâb Bëgam sàhiba. Mir Khurshid Hasan Mûsawî has recorded this event in verses.¹

The Nawwâb-Regent always bestows upon us a shower of gifts. It is very difficult to describe his generosity.

(1) For verses set Appendix M.

PART IV.

FOURTH CHAPTER.

An account of a séries of princes, the descendants of the king Timûr, who came from Delhi to Madras front the days of Muhammad Ali Bahâdur Nawwâb Wâlâjâh I, right up to the Urne of Azim Jah Bahadur the Nawwâb-Regent; the genealogical tables of the familles of Anwar, Wâlâjâh and Khgyru'd-Dîn Khân. and their children; the Khâtima being an account of the author of this book.

PRINCE MIRZA HUMÀYÛN BAKHT BAHADUR

Mîrzâ Humâyûn Bakht Bahâdur, a prince illustrious by rank, arrived at Madras with *maḥallât* and his retinue in the year 12—A.H.i during the reign of Muḥammad Âlî Bahâdur Nawwâb Wâlâjâh I.

One day Nawwâb Wâlâjâh I arranged to decorate his *darbâr* in Kalas-maḥall in a good style worthy of a ruler and invited the illustrious prince Mîrzâ Humâyûn Bakht Bahâdur in a manner suited to his *manṣab* and *marâtib* and had an interview with him. Then he sent him back to his résidence in Mylapore along with Nawwâb 'Umdatul-Umarâ Bahâdur, Amîru'd-Dawla Bahâdur, Iftikhârtd-Dawla Bahâdur and officers like Mubârîz Jang Bahâdur and Sâlâr Jang Bahâdur for courtesy's sake. The noble prince Mîrzâ was residing in

(1) The writer of this chronicle docs not give the dates fully.

CH. 4.—MİRZA HUMAYUN BAKHT BAHADUR

Mylapore at the building¹ put up by Muḥammad Kamâl,² who was brought up in the family of Nawwâb Anwaru'd-Dīn Khān Bahādur Shahīd. This building was owned by the *sarkôr* at that time. It was furnished with *farsh*, *shâmiyâna*, and *masnad* and fitted with *qandils*. Next day Nawwâb Wâlâjâh I paid a return visit and had the pleasure of meeting the prince Mîrzâ.

Nawwâb Wâlâjâh I addressed joyfully Mubâriz Jang Bahādur and others présent as follows :

" Praise be to Allâh! I give thanks to Allah the Creator, for, the mean house of this humble and low servant of Ḥaẓrat Maḥbûb Subḥânî, and the zealously loyal servant of the Emperor Muhammad Mu'izzu'd-Dīn Ali Gawhar Shah 'Àlam Bahādur Pâdshâh Ghâzî, is lighted up by the présence of the illustrious prince, a descendant of king Tîmûr. His visit has raised the status of the government of this unworthy atom."

As long as he lived Nawwâb Wâlâjâh I continued to inquire about the prince Mîrzâ Humâyûn Bakht Bahādur.

During the lifetime of Nawwâb Wâlâjâh I, Nawwâb Sulṭānu'n-nisâ Bēgam maintained in secrecy friendly correspondence with Fayzu'n-nîsâ Bēgam sâhiba, the noble Bēgam of the prince Mîrzâ. When 'Umdatul-Umarâ Bahādur Nawwâb Wâlâjâh II ascended the throne after his father, Nawwâb Sulṭānu'n-nisâ Bēgam had the proud privilège of receiving Fayzun-nisâ Bēgam sâhiba at her own *mahall* with great honour suited to her rank. Thus Nawwâb Sulṭānu'n-nisâ Bēgam kept warm the bond of union, and promoted the friendship to a greater degree.

(1) This may be identified with the building now known as *Leith castle* in San Thome, Mylapore.

(2) For an account of Muḥammad Kamâl See *Sources of the Nawwâb* of the Carnatic Part I I*, pp. 175-177.

HISTORY OF THE NAWWABS OF THE CARNATIC IV—PT. IV
PRINCE MIRZA ALI BAKHT BAHADUR AND MIRZÂ
MUḤAMMAD AMĪNU'D-DĪN SAḤIB.

During the reign of 'Umdatul-Umarâ Balladur Amîru'l-Hind Nawwâb Wâlâjâh II, Mîrzâ Ali Bakht Balladur another illustrious prince, visited Madras in 1211 A.H. (1796 A.D.) He was the most unique prince, deeply read and an erudite scholar.¹

Two or three days after his arrivai TJmdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II arranged to decorate the *diwân-khâna* of Kalas-mahall and invited the prince Mîrzâ Ail Bakht Bahâdur in a rnanner suited to his rank and had an interview with him. He then sent him to 'Inâyat-bâgh well-known as the bungalow of Brajdâs Mudali, along with Tâju'l-Umarâ Bahâdur, Ra'îsu'l-Umarâ Bahâdur, Amîru'd-Dawla Bahâdur, Iftikhâru'd-Dawla Bahâdur, Bahrâm Jang Bahâdur and Mîr Asadullâh Khân Bahâdur. Next day the Nawwâb went with his nephews, and the nobles and paid a retum visit, and became ennobled by meeting him. Nawwâb Wâlâjâh II provided for ail his expenses.

One day, Nawwâb Wâlâjâh II, in the course of a talk with the prince, inquired of him about his family and why they were left at home and not invited to Madras. The Prince replied that he could not make provision for their journey. Then Nawwâb şâhib obtatned information from the prince about the number of people and the sum required for the journey, and sent a *hundî* for that amount to Lucknow.

After some time Mîrzâ MuḤammad Amînu'd-Dîn şâhib known as Mîrzâ Amânî şâhib, the younger brother of the prince, reached Madras with the family of his elder brother, in the year 1213 A.H. (1798 A.D.) The day after his arrivai, Mîrzâ Alî Bakht-Bahâdur, after sending information to the

(1) He is the author of many books. Thechief of these are *Wâqtât-i-Azfarî*, and *Diwân-Azfarî*, which have been published by the University of Madras, 1937, and 1938.

CH.4.-MIRZÀ IZID BAKHSH BAHADUR

Nawwàb, went with Mîrzâ Amânî şàhib, his brother, and présentée! him to Nawwàb Wàlàjàh II.

After the interview, Nawwàb Wàlàjàh II made provision for the expenses of Mîrzâ Amânî şàhib and the Bêgam of Mîrzâ Alî Bakht Bahàdur. The Nawwàb frequently inquired about them, and he kept on friendly relationship with them throughout his life.

Mîrzâ Alî Bakht Bahàdur, and his Bêgam carried on correspondence with the Government of Nawwàb Wàlàjàh II on ail matters in which they had interest through the médiation of Nawwàb Sultānu'n-nisā Bêgam. Sultānu'n-nisā invited the Bêgam of Mîrzâ Alî Bakht Bahàdur and her two daughters with great respect and introduced them to her own two sisters. They were all very happy to meet each other. Nawwàb Sultānu'n-nisā Bêgam kept on the friendship with the royal guests.

PRINCE MIRZA TĀJU'D-DĪN BAHADUR.

Prince Mîrzâ Tāju'd-Dīn Bahàdur reached Madras in 12—A.H., with his *mahallāt* and sons during the last days of Nawwàb Umdatul-Umarā Bahàdur when he was in his death-bed. The prince took up his résidence in the *bāgh* of Dādē-Shāh şàhib. As Nawwàb şàhib was seriously III, the prince could not meet him. When Azīmu'd-Dawla Bahàdur Amīru'l-Hind Nawwàb Wàlàjàh III ascended the throne, Mîrzâ Tāju'd-Dīn Bahàdur had an interview with the new Nawwàb in the big *diwan-khāna* of Kalas-mahall.

PRINCE MIRZA IZID BAKHSH BAHADUR.

During the reign of Azīmu'd-Dawla Bahàdur Nawwàb Wàlàjàh III, Mîrzâ Alî Bakht Bahàdur got two years leave in 12—A.H., from the Governor of Madras, through the médiation

HISTORY OF THE NAWWÂBS OF THE CARNATIC IV - P T . IV

of Nawwâb Wâlâjâh III, to go to Lucknow and visit prince Mîrzâ Jalâlu'd-Dîn, his own younger brother. Prince Mîrzâ Alî Bakht Bahâdur went alone leaving his family at Madras. He reached Calcutta by sea. There he learnt that Mîrzâ Jalâlu'd-Dîn Bahâdur had gone to Murshidâbâd with his younger son, Mîrzâ Izid Bakhsh Bahâdur. Then Mîrzâ Alî Bakht Bahâdur took leave of the Governor of Calcutta, and went to Murshidâbâd where he met his brother. A few days after, Mîrzâ Jalâlu'd-Dîn Bahâdur, who was suffering from cancer, passed away by the decree of Allah. *Verily we are for Allâh and to Allah we return.* Mîrzâ Alî Bakht Bahâdur out of his kindness and parental affection, stayed at Murshidâbâd with Mîrzâ Izid Bakhsh Bahâdur, his brother's son, till the 40th day ceremony for his departed brother. After the *fâtîha* on the 40th day he boarded the ship (at Calcutta?) with his brother's son and returned safe to Madras.

Next day after his arrival, Mîrzâ Alî Bakht Bahâdur sent information to Azîmu'd-Dawla Bahâdur Amîru'l-Hind Nawwâb Wâlâjâh III, that he might be permitted to pay a visit to the Nawwâb with his brother's son. The Nawwâb sent the reply that it would give him great pleasure to meet them. One day the Nawwâb sent Hâfiz Ahmad Khân Bahâdur to invite the princes to his *darbâr*, and felt very glad when he met them. The Nawwâb, out of his benevolence, arranged with the Company for the payment of a monthly allowance of rupees four hundred to Mîrzâ Izid Bakhsh Bahâdur. At all times the Nawwâb was very kind and generous to these princes. The devout Nawwâb Bêgam shâhiba, invited the *maḥallât* of Mîrzâ Humâyûn Bakht Bahâdur and of Mîrzâ Alî Bakht Bahâdur very respectfully to their own palace and met them with joy and was very kind to everyone.

PRINCE MĪRZA ILAHI BAKHSH BAHADUR.

During the reign of A'zam Jāh Fakhrul-Umarā Bahādur Nawwāb Wālājāh IV, Mīrzā Izid Bakhsh Bahādur joined to the mercy of Allah. At that time Mīrzā Ilāhī Bakhsh Bahādur, the elder brother of the deceased prince, was at Lucknow. He was a prince of exalted rank, a most unique person, distinguished for his urbanity and virtue and renowned for his polished manners. When he learnt about the demise of his brother, he reached Madras, and had the honour of meeting A'zam Jāh Bahādur Nawwāb Wālājāh IV. The Nawwāb endeavoured to arrange with the Governor for the transfer of the allowance paid to the deceased prince Izid Bakhsh Bahādur in the name of prince Mīrzā Ilāhī Bakhsh Bahādur who had come from Lucknow. The allowance which was sanctioned by the Company brought relief to the prince, who was very thankful to the Nawwāb.

Some years later during the regency of Nawwāb Āẓīm Jāh Bahādur, prince Mīrzā Ilāhī Bakhsh Bahādur got leave for five years from the Governor of Madras, through the mediation of the Nawwāb-Regent, and went to Lucknow in order that he might pay his obeisance to his noble mother who was residing there. The prince reached Lucknow travelling by sea and land. He was very glad to meet his mother, relatives and friends. As he was a devoted friend of the Nawwāb-Regent he kept up his promise and returned to Madras in the year 12—A.H. He took up his residence at the building in Mylapore, and sent information about his arrival to the Nawwāb-Regent. The following day the Nawwāb-Regent sent Sharafu'1-Mulk Bahādur, the bakhshī, to invite the prince and received him in Shādī-mahall with great honours as usual. Next day the Nawwāb-Regent returned the visit, and thus conferred dignity upon him. In a short while, the Nawwāb-Regent arranged

with the Company for the payment of the allowancc, and also the balance due to the prince Mîrzâ Ilâhî Bakhsh Bahâdur.

Some days later, the Nawwâb-Regent arranged to fitrnish a stately building owned by the *sarkâr*, which was contiguous to the big garden on the sea coast, and invited Mîrzâ Ilâhî Bakhsh Bahâdur to réside comfortably in that building. Praise be to Allâh. This prince was so cultured and imbued with delicacy of taste and polished manners that ail those who knew him frequently mentioned him with praise. The brotherly affection shown by this exalted prince to me, unworthy atom, was so great that it is beyond description.

An accotait of the pedigree of the Wâlâjâhl dynasty as detailed in Tadhkiratul-Ansâb, Nasab-nâma-i-Anzuart, Tûzak-i-Wâlâjâhî and other books.

Muḥammad Munawwar, the descendant of Ḥaẓrat 'Umar Fârûq in the twenty-third génération, is the father of two sons, Ḥâjî Muḥammad Anwar and Shaykh Abdu'1-Wâlî who perpetuated their families by the names of *Amvariyya* and *Wâliyya*.

Aẓîm Jâh Ballardur, the Nawwâb-Regent, is in the lineal succession of six descents from Muḥammad Munawwar, through his son Ḥâjî Muḥammad Anwar.

Naṣîbu'd-Dawla Bahâdur Iftikhâru'l-Mulk is in the lineal succession of seven descents from Muḥammad Munawwar, through his other son Shaykh Abdu'1-Wâlî.

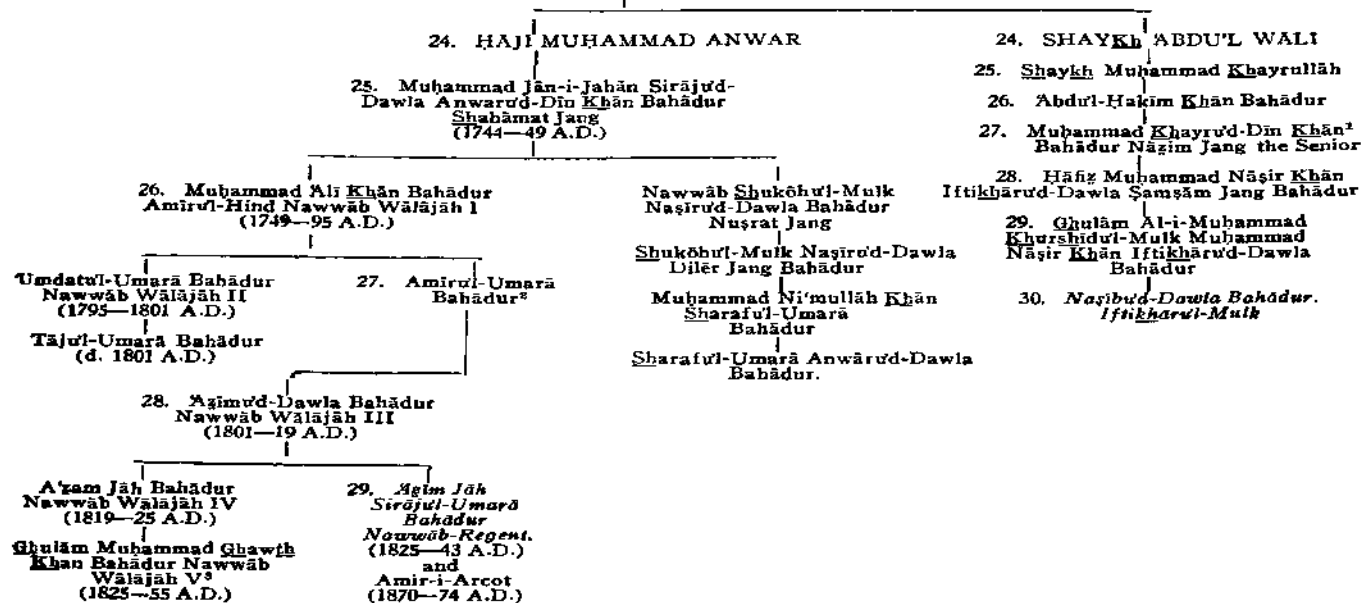
Thus Aẓîm Jâh Bahâdur of the *Amvariyya* line is the descendant of Ḥaẓrat Umar Fârûq in the twenty-ninth génération; Naṣîbu'd-Dawla Bahâdur of the *Wâliyya* line is the descendant of Hazrat 'Umar Fârûq in the thirtieth génération.

The genealogical tables of these lines of descent are given in the following pages.

1. FARUQ-I-A'ZAM
2. Shaykh Abdullāh
3. Shaykh Nāṣirū'd-Dīn
4. Shaykh Ibrāhīm
5. Shaykh Ishāq
6. Shaykh Abul-Fatah Wā'iz-i-Kabir
7. Abdullāh Wā'iz-i-Ṣaghīr
8. Shaykh Mas'ūd
9. Muḥammad Subhān
10. Shaykh Fakhrū'd Dīn Mahmūd¹
11. Sultān Shihābū'd-Dīn Aḥmad²
12. Shaykh Yūsuf
13. Shaykh Muḥammad Aḥmad
14. Qāzī Shaykh Shu'ayb
15. Qāzī Fakhrū'd-Dīn
16. Shaykh Alī
17. Shaykh Alā'ud-Dīn
18. Qāzī Shaykh Ibrāhīm
19. Shaykh Abdullāh³
20. Shaykh Makhdūm Abdu'l-Qādir Qannawjī
21. Shaykh Makhdūm Abdu'l Hayy⁴
22. Shaykh Ni'mullāh

1. He was well-known by the title *Sultān Sulaymān Shāh*.
2. He had the title *Farrukh Shāh Adil*. He was the King of Kabul in 400 A.H. (1009 A.D.)
3. He was well-known by the title Qāzī Lār.
4. He was famous by the name *Shaykhul-Mashāyikh 'Alīm-i-Zamānī*.

23. SHAYKH MUHAMMAD MUNAWWAR



1. He was the husband of the younger sister of Muhammad Ali Khān Bahādur Nawwāb Wālajāh I.

2. Aminul-Umarā Bahādur, the second son of Nawwāb Wālajāh I, predeceased his father.

3. Ghulām Muhammad Ghawth Khān Bahādur, son of Nawwāb Wālajāh IV, succeeded his father as Wālajāh V. As he was a minor Nawwāb Aḡim Jāh, Bahādur his uncle, acted as Régent.

*A brief account of the anrestors of Hâjl Muhammad
Anwar and Shaykh Abdu'l-Wâti, sons of Shaykh
Muḥammad Munawwar*

The author of the *Tatâr Khânî* writes that Shaykh Abdullâh son of Tjñiar Fârûq-i-A'zam, had two wives by *nikâh*, One was Bakht Bânû, the daughter of Yazdajird, son of Noshirwân. She had a son by name Sâlim. He was one of the *faqih*s at Madîna. He was the fore-father of Sultân Ibrâhîm ibn Adham.

Fâtîma, the other wife of Shaykh Abdullâh, was the daughter of Imâm Ḥusayn. She had a son by name Shaykh Nâsirtfd-Dîn. He is reported to be one of the *faqih*s of his times. If property is bequeathed by will by any one to Fâtîma, the daughter of the Prophet, the children of Nâsiru'd-Dîn also are entitled to a share in it, for he is in the lineage of Fâtîma, and the term son includes both daughter and son.

When Muḥammad and Ibrahim, the two sons of Abdullâh, son of Ḥasan Muthannâ, son of Imâm Ḥasan, rose in rébellion against Hârûn, the Abbasid Caliph, (786-809 A.D.) Shaykh Ibrâhîm, son of 'Umar joined them. It is said that Imâm Shâfiî also took part in that war on the side of the rebels. Muḥammad and Ibrâhîm were captured and put to death.

Shaykh Ibrahim, son of Shaykh Nâsiru'd-Dîn, found himself free after the war, reached Bukhârâ with his family and children and settled down there. His descendants lived respectably in Bukhârâ for four générations. They spent the time in teaching Law and Traditions and leading the people in the right path.

After him Shaykh Sulaymân, son of Mas'ûd, son of Abdullâh Wà'iz Asghar, son of Abu'l-Fataḥ Wà'iz Akbar, son of Ishâq, son of Ibrâhîm, son of Nâsim'd-Dîn, gathered a large

army, and marched to Kâbul desigtiing a *jihâd*. He made the country clear of disbelief and propagated the faith of Islam. He established his banner in Kâbul in 400 A.H., (1009 A.D.) and was hailed as Sultân Sulaymân.

His son Sultân Shihâbu'd-Dîn Ahmad Farrukh Shah Âdil, and his grandson Fakhru'd-Dîn Ahmad Nasîmân Shah Pâdshâh were sultâns of Kâbul.

Thèse facts are gathered from *Tadhkiratuts-siyar* written by Shaykh Abiil-Barakât Baghdâdî. When circumstances changed and bad tinies set in, Kâbul was taken by the sultâns of Ghaznâ, and the descendants of Farrukh Shah Âdil were reduced to humble position. Then Chengéz Khân marched forth with his forces devastating the territories of Islam. He attacked (Thaznâ and Kâbul, ravaged thèse places, and slaughtered many princes. One of thèse princes who sufiered martyrdom was Muḥammad Ahmad, son of Yûsuf, son of Farrukh Shah Âdil.

Shu'ayb, son of Muḥammad Ahmad, reached Lahore with his family and children, and thence the *qasba* Qaşûr. The *qâzi* of the place learnt about the arrivai of that person, and received him. He was very kind to him. He also wrote to the king of Delhi about the unhappy state of his guest. After some time the king sent a reply to the *qâzi*, appointing Shu'ayb as the *qâzi* of the *qasba* of Kahwâl, near Multan. Shu'ayb went to Kahwâl as *qâzi* and settled down there. Then Sulaymân, his eldest son, succeeded his father as *qâzi*.

It is related in *Ma'ârju'l-witâyat* and *Siyarttl-Aqtab* which give an account of the biography of Ḥazrat Shakar Ganj, that *qâzi* Sulaymân is the father of Qutb-i-!âlam Ḥazrat Farîdu'd-Dîn Shakar Ganj.

It is also learnt from the *Nasab-nâma-i-shâhi* that Ḥazrat Qutb-i-Âlam Nasîru'd-Dîn Chirâgh Dehlawî and Shaykh Ahmad Mujaddid alf-i-thânî are the descendants of Farrukh Shah Âdil.

Fakhru'd-Dîn became the *qâzi* after his brother Qâzî Sulaymân. The descendants of Fakhru'd-Dîn stayed at Kahwâl for four générations. Then they went to Qannawj during the days of Lodhi sultâns of Afghân nationality and settled down there. In due course, the descendants of Fakhru'd-Dîn were appointed to the post of *Sadru's-sudûr*. One of these, by name Ibrâhim, was appointed *qâzi* of Qannawj by the government of Humâyûn Pâdshâh. Another one Abdullâh was appointed *qâzi* of the *qaşba* of Badhâwân. He became renowned as *qâzi-i-lâr*. He stayed there for some time.

Shaykh Makhdûm Abdu'l-Qâdir, one of the descendants of Fakhru'd-Dîn, reached the *qaşba* of Gopamaw at a distance of two *manzils* from Qannawj, in order that he might prosecute his studies. After he completed his studies, he took a wife in one of the noble families of that place. During the reign of Akbar Pâdshâh he settled down at Gopamaw. With the help of Allah, he, together with Shaykh Makhdûm Abdu'l-Ḥayy, his son, became the disciple of his holiness Nizâmu'd-Dîn of Amethî, one of the well-known saints in the reign of Akbar. He lived an humble life and never approached the door of any one. After his death Makhdûm Abdu'l-Ḥayy, his son, served the *Pir-murshîd*, leading a stringently moral and severely simple life. He attained great eminence. He donned the *khil'at-i-kjkilâfat-i-chiştiyya*, put on the crown of *khilâfat* and became famous by the title *Maykhil-Mashâyikh âlim-i-zamânî*. Then Shaykh Ni'mullâh, his eldest son, succeeded the father and accepted up the *faqir's tariqa*. After him Shaykh Muḥammad Munawwar relinquished the ways of a *shaykh* and a *faqir*, and became a devotee placing his reliance upon Allah.

Then Muhammad Anwar and Shaykh Abdu'l-Wâlî, the two sons of Muḥammad Munawwar, made their way to the court of Awrangzêb Alamgîr Pâdshâh. The Pâdshâh conferred upon Muḥammad Anwar the title *Hâjl Muqaddas* and appointed him to be in charge of *Tasbîh-khâna*. Shaykh

CH. 4-CHILDREN OF MUHAMMAD ANWAR

Abdu'l-Wâlî was honoured with the title *Ali-Rutbat*. Thus they gradually rose in official rank.

The family began to prosper from the time of Hâjî Anwar's son Nawwâb Sirâju'd-Dawla Muḥammad Jân-i-Jahân Anwarîd-Dîn Khân Bahâdur Shahâmat Jang. He became a martyr on the 16th of Sha'bân, 1162 A.H., (July 1749 A.D.) when he was 77 years of age. His son, Amîrul-Hind Umdatul-Mulk Sirâju'd-Dawla Muḥammad Alî Khân Bahâdur Zâfar Jang Nawwâb Wâlâjâh I, became the *subadâr* of the Carnatic. During his reign he had great regard for all his relatives, and supported their families at Gopamaw. Some, in accordance with the desire of Nawwâb Wâlâjâh I, came down to Madras from Gopamaw. Some came to Madras of their own accord. Nawwâb Wâlâjâh I arranged for the marriage of his sons and daughters among his own relatives and made them feel happy under his protection. The successors of Nawwâb Wâlâjâh I also followed this practice,

Children of Shaykh Muḥammad Munawwar.

Shaykh Muḥammad Munawwar married Dilârî Bībî ṣâhibâ, daughter of Qâzî Muḥammad Saîd, a *sayyid* from Kirmân. Muḥammad Munawwar had two sons: one was Muḥammad Anwar, styled *Hâjî Muqaddas*. He was the grandfather of Wâlâjâh I. The other son Abdu'l-Wâlî, styled as *Âlî-Rutbat*, was the grandfather of Khayru'd-Dîn Khân. Besides the two sons, Muḥammad Munawwar had a daughter who died before marriage.

Children of Muhammad Anwar Hâjî Muqaddas, son of Shaykh Muḥammad Munawwar.

Muḥammad Anwar Hâjî Muqaddas married the daughter of Qâzî Begî, son of Qâzî Muḥammad Saîd. A son and two daughters were born. The son was later on styled *Nawwâb Anwarîd-Dîn* Khân Bahâdur. He had a distinguished career, after the death of his father, in the governments of Nawwâb

Aṣaf Jâh and Nawwâb Nâṣir Jang. An account of his career is given in *Anwar-Nâma*.

Bibî Maryam ṣâhibā, one of the daughters, was married to Muḥammad Àṣaf, grandson of Sjīaykh Ni'mullâh. Bibî Faṭīma ṣâhibā, the other daughter, was married to Shaykh Muḥammad Ḥayât, grandson of Shaykh Abdu'l-Qâdir.

Wives of Nawwâb Anwaru'd-Dīn Khân Bahâdur.

Nawwâb Anwaru'd-Dīn Khân Bahâdur took three wives:

The first was Bibî ṣâhibā, daughter of Shaykh Abdu'l-Wâlî, and grand-daughter of Shaykh Abdu'l Qâdir. She belonged to a noble family of Gopamaw and a close relative to Nawwâb Anwaru'd-Dīn Khân Bahâdur.

The second was Bibî Fakhrun-nisâ Bëgam ṣâhibā. Her mother was a *sayyida*. She belonged to a noble family in Ḥaydarâbâd.

The détails about the third wife are not given to avoid a lengthy account.

Children of Nawwâb Anwaru'd-Dīn Khân Bahâdur by Bibî ṣâhibā the first wife.

Two sons and four daughters were born by Bibî ṣâhibā¹

The sons are Badrri-Islâm Khân Bahâdur Afrâsiyâb Jang, and Nawwâb Muḥammad Maḥfûẓ Khân Bahâdur Shahâmat Jang.²

Of the four daughters, the first was married to Muḥsinu'd-Dīn Khân, grandson of Shaykh Madan.

The second daughter was married to Abdu'l-Wâjid Khân, son of Muḥammad Murâd.

The third daughter was married to Shaykh Abdu'l-Hayy. Ghulâm Ashraf Khân was their son.

(1) See also *Sources of the History of the Nawwâbs of the Carnatic*, Part I, p. 109.

(2) Nawwâb Anwaru'd-Dīn Khân Bahâdur appointed Muhammad Maḥfûẓ Sâan Bahâdur as the *sûbadâr* of Trichinopoly. For détails see *Ibid.*, pp. 127-131.

CH. 4-CHILDREN OF NAWWAB ANWARU'D-DĪN KHAN

The fourth daughter was married to Muḥammad Khayru'd-Dīn Khān Bahādūr the senior, son of Shaykh Abdu'l-Ḥakīm Khān Shahīd.

The détails about their descendants can be learnt from *Tadhkiratu'l-Ansāb* and other books.

The détails about the wives of Badru'l-Islām Khān Bahādūr and Nawwāb Muḥammad Maḥfūẓ, Khān Bahādūr and the children born to them are given in *Khulasatul-Ansāb*.

*Children of Nawwāb Anwaru'd-Dīn Khān Bahādūr by
Fakhnīn-nisā Bēgam sâhiba, the second wife,*

Two sons and two daughters were born by Fakhrun-nisā Bēgam.

The first son was Ghulām Awliyâ, known as Muḥammad Âlī and was styled *Nāẓwāb Sirâjud-Dawla 'Umdatul-Mulk*. After the démise of Nawwāb Anwaru'd-Dīn Khān Bahādūr his father, Muḥammad Alī Khān Bahādūr established his authority as *ṣūbadār* over the Carnatic. The Emperor of Delhi recognised him as the ruler of the Carnatic and conferred upon him the title *Amīru'l-Hind Wâlājāh*.

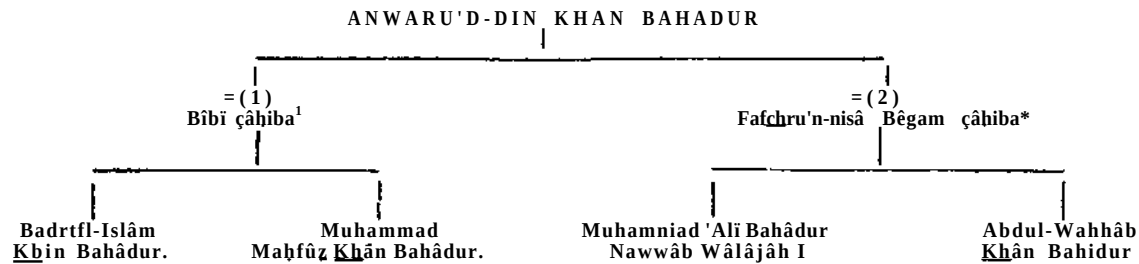
The second son was Nawwāb Abdu'l-Wahhāb Khān Shukōhtlī-Mulk Naṣīru'd-Dawla Nuṣrat Jang Bahādūr.¹

Amīra Bēgam, the first daughter, was married to Abdu'r-Raḥīm Khān, son of Shaykh Abdu'l-Wāsi'.

The second daughter was Kamū Bēgam known as Hazrat Bēgam and styled *Karhnītn-nisā Bēgam*. She was also popularly known as Chōṭī Bēgam. Khayru'd-Dīn Khān took her as wife after the death of his first Bēgam. Karīmu'n-nisā Bēgam is the grandmother of the author of this book. The détails about her children are given in this book.

(1) Abdu'l-Wahhāb Khān Bahādūr was the *taalluqdār* of Nellore. See *Ibid.*, p. 127.

Nawwāb Anwaru'd-Dīn Khān Bahādūr had also a son by name Muḥammad Najībullāh Khān Bahādūr. He was entrusted with the administration of the taluk of South Arcot by his father. *Ibid.*, Part 1, p 109 and p. 127.



(1) Bibî Çâhiba had four daughters*

(2) Fakhrun-nisâ Bêgam sâhibâ had two daughters. Karîmun-nisâ Bêgam, one of the two daughters, was married to Khayru'd-Din Khân.

CH. 4-CHILDREN OF NAWWAB WALAJAH I

Children of Muhammad Ali Khân Bahâdur Nawwâb Wâlâjâh I.

Muḥammad Alî Khân Bahâdur Nawwâb Wâlâjâh I was married to Khadîja, daugliter of Muḥammad Aḥsanu'd-Dîn Khân ṣâhib Shahîd, and grand-daughter of Sayyida Bêgam Riẓwî al-Mashhadî. Khadîja was also the sister's daugliter of Sayyid Alî Khân ṣâhib, the senior. She was styled *Nawwâb Bêgam ṣâhibâ*, and popularly known as Bêgami-Jân Maḥall-khâss. She led a happy life. When she was thirty-nine years old, she suffered from fever and dysentery. Just then festivities of the marriage of her younger daughter were in progress. The Nawwâb Bêgam departed this life on the morning of Tuesday, the 15th of Jumâdiu'l-Awwal, 1181 A.H., (1767 A.D.) before the completion of the *rasm-i-jalwa* for her daughter.

Five sons and five daughters were born by Khadîja Bêgam :

The first son Abdu'l-Walî, known as Ghulâm Husayn was styled *Nawwâb 'Umdatul-Umarâ Mu'înu'l-Mulk Asadu'd-Dawla Ghulâm Husayn Khân Bahâdur Dhu'l-Faqâr Jang*. He was the heir-apparent. He was married to Dilârî Bêgam ṣâhibâ who was known as Khâṣṣ-maḥall.

Dilârî Bêgam was the daughter of Nawwâb Shukôhu'l-Mulk Nasîru'd-Dawla Bahâdur by his wife Lâr Bêgam ṣâhibâ. She was a sayyida, the daughter of Mir'Adil Khân ṣâhib.

'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, had children by Dilârî Bêgam ṣâhibâ. He departed this life when he was fifty-four years old.

The second son was Hâfiz Muḥammad Munawwar known as Munnu Miyân. He was styled *Nawwâb Amiru'l-Umara Madâru'l-Mulk Rôshanu'd-Dawla Muḥammad Munawwar Khân Bahâdur Bahâdur Jang*. He was the Rustam of his day. He was appointed *dîwân* by Muḥammad Alî Khân Bahâdur Nawwâb Wâlâjâh I, his father. He was married to Azîmun-nisâ Bêgam ṣâhibâ the younger sister of Dilârî Bêgam ṣâhibâ, and had children. He passed away during the lifetime of his father when he (Amîru'l-Umarâ) was forty years old.

The third son, Muḥammad Anwar, known as Ḥâjī Miyân, was styled *Nawwâb Sayfu'l-Mulk Anwaru'd-Dawla Muhammad Anwar Khân Bahâdur Ḥusâm Jang*. During the early part of his reign Muḥammad Âlī Khân Bahâdur Nawwâb Wâlâjâh I, appointed his third son as *Mîr-kachahrî*. Muḥammad Anwar held that post for some days.

Muhammad Anwar Nawwâb Sayfu'l-Mulk Bahâdur was married to Badru'n-nisâ Bëgam, daughter of Nawwâb Shukôhu'l-Mulk Naşîru'd-Dawla Bahâdur by his wife Allah Rakkhî Bëgam and had children. Muḥammad Anwar Nawwâb Sayftfl-Muik Bahâdur passed away when he was fifty-four yearsold on the 15th of Dhu'l-ḥajj, 1218 A.H. (1803 A.D.), during the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III.

The fourth son, Ghulâm Ḥasan, known as Tîppû Bâdshâh, was styled *Nawwâb Husâmu'l-mulk I'timâdu'd-Dawla Muhammad Abdullâh Khân Bahâdur Hizbar Jang*. During the time of his father he was appointed ḥâkim of Nattharnagar. He was şûbadâr of Muḥammâdpûr (Arcot) during the reign of Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II.

Ḥabîbu'n-nisâ Bëgam, the daughter of Ḥamid Âlī Khân, who belonged to one of the noble families of Gopamaw, was given in marriage to Ghulâm Ḥasan Nawwâb Ḥusâmu'l-mulk, and children were born to her. He passed away, when he was seventy-four years old, on the afternoon of the 8th of Sha'bân, 1244 A. H., (1828 A.D.) during the regency of Nawwâb Azîm Jâh Sirâju'l-Umarâ Bahâdur.

The fifth son, Abdu'l-Quddûs, known as Lâl Bâdshâh, was styled *Nawwâb Nasîru'l-Mulk Intizâmu'd-Dawla Muhammad Şalâbat Khân Bahâdur Ghazanjar Jang*. He was the *tablluqdar* of Madura during the reigns of his father and brother. He was married to Khayn'n-nisâ Bëgam, younger sister of Ḥabîbu'n-nisâ Bëgam. He passed away, when he was forty-five years old, on the afternoon of the 18th of Sha'bân 1219 A.H., (1804 A.D.) during the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III.

DAUGHTERS OF MUḤAMMAD ALI KHAN BAHADUR NAWWAB WALAJAH I.

By Khadlja Bêgam.

Môtî Bêgam was the first daughter. She was junior to TJfiidatu'l-Umarâ Balladur Nawwâb Wâlâjâh II. After she attained the âge of puberty, she was betrothed to Ghulâm Muhiyyxi'd-Dîn, styled as '*Abdul-Hayy Khân Balladur*, the sister's son of Badru'i-Islâm Khân Bahâdur the senior. She died of small-pox before she was given in marriage.

Pôtî Bêgam was the second daughter. She was junior to Nawwâb Amîru'l-Umarâ Bahâdur. She attained the âge of puberty. She passed away, within a week of her sister's death, of the same illness.

Bûrhî Bêgam was the third daughter. She was junior to Nawwâb Sayfu'l-Mulk Balladur. She was styled *Nawwâb Sultânun-nisa Bêgam* and also known as *Sâhib-zâdî-i-kalân*. She was given in marriage to Abdu'l-Hâdî Khaynîd-Dîn Khân Şamsâmu'd-Dawla Bahâdur, the sister's son of Nawwâb Wâlâjâh I. She gave birth to children.

Bûrhî Bêgam went on a pilgrimage with her son to *Bay-tullâh* and other holy places, during the reign of Azîmu'd-Davvla Bahâdur Nawwâb Wâlâjâh III. Her death in the holy Karbalâ when she was sixty-eight years old, on the 23rd of Dhu'l-hajj. 1236 A.H., (1821 A.D.) was reported during the reign of A'ẓam Jâh Bahâdur Nawwâb Wâlâjâh IV.

Daryâ Bêgam¹ was the fourth daughter. She was junior to Nawwâb Husâmu'l-Mulk Bahâdur. She was styled *Nawwâb*

(1) When the French under M. Lally laid siège to Fort St. George, the English Governor Pigot sent Nawwâb Wâlâjâh I by sea to Negapatatn. In

HISTORY OF THE NAWWÂBS OF THE CARNATIC IV—PT. IV

Malikṭfn-nisâ Bêgam, and also known as *Sâhib zâlî i-miyâna*. She was given in marriage to Mawlawî Abdu'l-Wâlî Khân I'tisâmu'd-Dawla Ballardur, brother of Abdu'l-Hâdî Khayru'd-Dîn Khân Şamşâmu'd-Dawla Ballardur. She had children. She passed away, when she was sixty-four years old, on the 29th of Safar, 1236 A.H., during the reign of A'zam Jâh Ballardur Nawwâb Wâlâjâh IV.

As the fifth daughter, junior to Nawwâb Nasîru'l-Mulk Ballardur was born on the day of the subjugation of the fort of Vellore, Nawwâb Wâlâjâh I named her Fataḥ-Bêgam *şâhiba*. She was styled *Nawwâb 'Umdatun-nisâ Bêyam*. She was also known as *Sâhib-zâdi-i-khurd*. She was married to Hâfiz Muḥammad Nâşir Khân Iftikhâru'd-Dawla Ballardur, the brother of Abdûl-Hâdî Khayrûd-Dîn Khân Şamşâmu'd-Dawla Ballardur. She was blest with children. She passed away, when she was fifty-two years old, on the 11th of Rabririḥ-Uîânî 1227 A.H., (1812 A.D.) during the reign of Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III.

She is the mother of the author of this book, *Sawânihât-i-Mumtâz*.

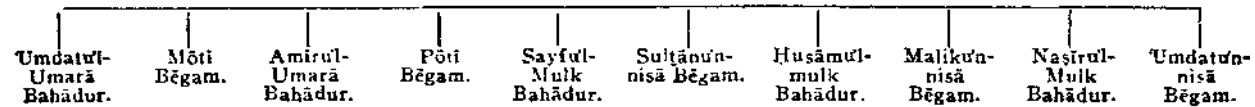
the course of the voyage a daughter was born to Nawwâb Wâlâjâh I. This child was named Darjâ Bêgam.

For details see *Sources of the History of the Nawwâbs of the Carnatic*, Part II, pp. 208-214.

MUHAMMAD ALI BAHADUR NAWWAB WALAJAH I

=

KhADIJA BEGAM



CHILDREN OF THE SONS OF MUḤAMMAD ALI KHAN BAHADUR NAWWAB WALAJAH I.

I.—CHILDREN OF 'UMDATU'L-UMARA BAHADUR NAWWAB
WALAJAH II, THE FIRST SON OF MUHAMMAD ALI KHAN
BAHADUR NAWWAB WALAJAH I.

By Dulârf Bêgam, the Khq̄ss-Maḡall.

Dulârī Bêgam was blest with daughters. Some died in their infancy, and some died just before the âge of puberty.

Children by Kulthûm Bī, the wife by nikâh.

Kulthûm Bī had a son, 'Abdu'l-Karīm Khan. He was styled *Khan Bahadur Mu'īnu'd-Dawla Shahsawâr Jang*. He was married to the daughter of Muhammad Hayat Qâdir Alī Khân Bahâdur, son of 'Iṣmat Bibī ṣâhibā of Gopamaw. He had children by her.

Children by Ghasīti Bêgam, who was styled M"ubàraku'n-nis à Bêgam, the wife by nikâh.

Mubcâraku'n-nisâ Bêgam had a son, Alī Ḥusayn. He was styled *Tâju'l-Umarâ Bahâdur*, *Mâjid* was his pen-name. He was a poet of great merit. He was married to the younger sister of Ikrâmīi'n-nisâ, the wife of Sharafu'l-Umarâ Bahâdur Muḥammad Ni'mullâh Khân. He had no children. He passed away on the 1st of Dhu'l-hajj, 1216 A.H., (1801 A.D.) two months after the demise of his father and at the beginning of the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III.

Children by Chitar Bêgam the wife by nikâh.

Chitar Bêgam had a son, Ghulâm Bâqir Ḥusayn Khân. He was a young child when his father was alive. During the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, he was given in marriage to the daughter of Nawwâb Naṣîrrfl-

CH. 4-CHILDREN OF AMIRU'L-UMARA BAHADUR

Mulk Bahâdur by Shâdî-Bêgam, the wife by *nikâh*. She died of abortion.

'Umdatul-Urnarâ Balladur Nawwab Wâlâjâh II took a wife by *muta'* marriage, the girl brought up by Mahtâb-Bêgam, known as Razîya Bêgam. She gave birth to a daughter who was married in the life-time of the Nawwâb, her father, to Tâju'd-Dîn Khân, younger son of Nizâmû'd-Dîn Ahmad Khân the senior. She died without issue.

The slave girls who were brought up by Nawwâb Suâtân'u'n-nisfi Bêgam and Ghasîti Bêgam, with whom the Nawwâb had commerce, had no children. Some of them were maintained by *Ûitsarkûr* along with the slave girls of Nawwâb Wâlâjâh I, in the big *bagh*.

MUHAMMAD ALI BAHADUR NAWWAB WALAJAH I			
'UMDATU'L-UMARA BAHADUR NAWWAB Waf AJAII II			
=KultJuîm Bî	=Ghasîti	Begam	— Chitar Bêgam
1	I		
Abdu'l-Karîm Khân	Tâju'l-Umarâ Bahâdur	Obulam Baqir	Husayn Khân.

II—CHILDREN OF AMIRU'L-UMARA BAHADUR MADARU'L-MULK, THE SECOND SON OF MUHAMMAD ALI KHAN BAHADUR NAWWAB WALAJAH I.

Children by Azîmû'n-nisâ Bêgam, the khâss-mahall.

A son, Abdul-Alî Khân Azîmu'd-Dawla Bahâdur was born by Azîmu'n-nisâ Bêgam. He was the eminent person who, with the help of Allah, lighted up the *Amvariyya* family by succeeding to the *Wâlûjâhi* throne after the demise of 'Uiudatifl-Umarâ Bahâdur Nawwâb Wâlâjâh II, his uncle, and thus became the protector of the entire family.

The other wives and slave girls of Amîru'l-Umarâ Bahâdur had no issue.

Children of Azīmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III son of Amīru'l-Umarâ Bahâdur.

Children by Saldu'n-nisâ Bëgam.

Azīmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, was married, during the reign of Nawwâb Wâlâjâh I, to Sa'id'un-nisa Bëgam, eldest daughter of Nawwâb Sjiukôhu'l-mulk Dilêr Jang Naşīru'd-Dawla II by Hāmīdīni-nisâ Bëgam şâhibā. Nawwâb Wâlâjâh I, conferred upon the bride the title, *Nawwâb Bëgam*. She gave birth to two sons and a daughter.

The first son, Muhammad Munawwar, was styled *Nazvzâb A'zam Jâh Fakhrū'l-Umarâ Bahâdur*.

The second son, Muḥammad Alî, was styled *Azim Jâh Sirâjul-Umarâ Bahâdur*.

The daughter, Azīmu'n-nisâ Bëgam known as Şâhib-zâclî Bëgam, was married to Najmu'l-mulk Abdu'l-Şamad Khân Bahâdur. She gave birth to a daughter, Ahmadim-nLâ Bëgam, known as *Sâhib-zâdî Nûru'l-Basar*. She was brought up from childhood by her maternai grandmother. After the death of her father in 1251 A.H. (1835 A.D.), Nûru'l-Basar was given in marriage to Abdiil-Qâdir who was styled *AzlrjuH-niulk Mu'laminiZd-Daivla Abdu'l-Qâdir Khân Bahâdur Silâh, Jang*, son of her father's brother.

Children of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV son of Azīmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III.

A'zam Jâh Bahâdur was married in 1233 A.H., during the reign of Azīmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, to Nawwâb 'Inâyatu'n-nisâ Bëgam, known as Bahû Bëgam. She was popular with the people by the name *Maḥall-Û'âliya*. She

CH, 4—CHILDREN OF AMIRU'L-UMARA BAHADUR

was the eldest daughter of Ziyâu'd-Dawla Balladur, one of the *amirs* of Haydarâbâd.

A son, Ghulâm Muḥammad Ghawṭh Khân Balladur was born to A'zam Jâh Balladur by Bahû-Bêgam after he succeeded to the Wâlâjâhî throne as Nawwâb Wâlâjâh IV,

A'zam Jâh Balladur Nawwâb Wâlâjâh IV had three daughters by Mukhtâr-un-nisâ Bêgam, his wife by *nikâḥ*. One daughter was born in the year 1239 A.H., in the course of his journey to Nalthar-nagar. The other two daughters were born in Madras.

The slave girls of the Nawwâb had no issue.

Children of Nawwâb 'Azîm Jâh Sirâju'l-Umarâ Balladur, brother of A'zam Jâh Balladur Nawwâb Wâlâjâh IV.

Azîm Jâh Balladur, second son of Azîmu'd-Dawla Balladur Nawwâb Wâlâjâh III, was married in the year 1233 A.H., (1817-18 A.D.) to Nawwâb Nûru'n-nisâ, younger sister of Maḥall-i-Tiliya. A few years later she died of child-birth.

During the reign of A'zam Jâh Balladur Nawwâb Wâlâjâh IV, Nawwâb Azîm Jâh Balladur was married again in 1239 A.H. (1823 A.D.) to Shafîu'n-nisâ Bêgam, daughter of Mumtâzu'l-Umarâ Bahâdur by his first wife. She gave birth to a daughter, Amatu'l-walî Walîu'n-nisâ Bêgam. A son also was born in the year 1241 A.H., (1825 A.D.) but the mother and child passed away in a period of six months.

After some years Nawwâb Bêgam *ṣâḥiba* (the Bêgam of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV) arranged for another marriage for Azîm Jâh Bahâdur in the year 12—A.H. The bride was Mun'imun-nisâ Bêgam, styled *Dulhan Bêgam*,

daughter of Khân-i-Âlam Khân Ballardur by Şâliha Bêgam, senior grand-daughter of Nawwâb Sulţânu'n-nisâ Bêgam. She gave birth to a daughter. May Allah keep her safe for many years.

Nawwâb Azîm Jâh Bahâdur had by Sa'âdatu'n-nisâ Bêgam six sons and two daughter s. Of these, three sons and one daughter died in childhood. The other three sons are Aḥmadullâh Khân Ballardur Muntazînurd-Dawla Nabî Yâr Jang, Muhammad Nûrullâh, who was styled '*Umdatul-d-Dawla*, and Ghulâm Muhiyyu'd-Dîn who was styled *Mu'izzu'd-Dawla*.

The daughter's name was Rahîmu'n-nisâ Bêgam.

Nawwâb 'Azîm Jâh had two sons by a mistress.

The first son was Badî'ullâh Khân Ballardur Zâhirîfd-Dawla Fîtrat Jang. He was senior to all the sons of Nawwâb 'Azîm Jâh Ballardur. Badî'ullâh Khan was married to Tâhiru'n-nisâ Bêgam, the allati sister of Hâjî Mansûru'd-Dawla, son of Mumtâzu'l-Umarâ Ballardur. He also took for his second wife a girl brought up by Mumtâzu'n-nisâ Bêgam, the second wife of Nawwâb Azîm Jâh Bahâdur.

The second son, was Muḥammad Alîmullâh Khân Ballardur Mufîdu'd-Dawla Fîrûz Jang.

Nawwâb Azîm Jâh Ballardur had two daughters by another mistress. Sa'âdatu'n-nisâ, the elder of the two died ; the other was Habîbu'n-nisâ Bêgam.

*Children of Azimu'd-Dawla Bahâdur Nazvwâb Wâlâjâh III
by his nikâh wives*

Children by Azimu-nisâ Bêgam.

Azîmiid-Dawla Bahâdur, in obédience to the command of Nawwâb Wâlâjâh I, his noble grandfather, took

CH. 4-CHILDREN OF AMĪRU'L-UMARA BAHADUR

his third wife Aẓîmu'n-nisâ Bêgam, daughter of Badrul-Islâm Khân. She had two sons and a daughter. The first son, Aṣḥraf Aī died in his youth.

The second son, Ghulâni Muḥammad Ḥusayn, was honoured with the title *Rashidu'd-Dawla Muhammad Husayn Khan Balladur Iyâlat Jang* during the reign of A'ẓam Jâh Balladur Nawwâb Wûkijâh IV. He was married during the regency of Nawwâb Aẓîm Jâh Balladur to the daughter of Amînîd-Dawla Taqî Husayn Khân Balladur by Ruqayya Bêgam, younger daughter of I'tizâdu'd-Dawla and grand-daughter of Nawwâb Sayfu'l-Mulk Balladur.

The daughter Fâtîma Bêgam, was married, during the regency of Nawwâb Aẓîm Jâh Balladur, to Ghulâm Dastgîr who was styled *Ustuwâr Jang Ghulâm Dastgîr Khân Balladur*, son of the first wife of Nâṣîru'd-Dawla Muḥammad Ḥabîbullâh Khân and junior grandson of Ikhtiyâr Jang. She was blest with children.

Children by Bastan Bêgam.

Bastan (Yâsîn?) Bêgam who was styled *Mubârakitn-nisâ Bêgam* was married to Aẓîmud-Dawla Bahâdur Nawwâb Wâlâjâh III in the early part of his reign. She lived a happy life. She died without any issue.

Children by Lâlî Bêgam.

Aẓîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III had two sons and two daughters by his wife Lâlî Bêgam who was styled *Dawlalîtn-nisâ Bêgam*.

The first son Ghulâm Muhammad was styled *Munîru'd-Dawla Ghulâm Muhammad Khân Bahâdur Jasârat Jang*.

The second son was Ghulâm Rasûl. The title *I'tibârûid-Dawla Ghulâm Rasûl Khân Bahâdur Akbar Jang* was

conferred upon him by Nawwâb Azîm Jâh Ballardur, the Regent.

The eldest daugh'er Ahmadî Bêgam was married to Ashrafu'n-nujabâ Abdu'l-Alî. He was a widower. His first wife was the daughter of Parsan Bibî. Ahmadî Bêgam was blest with children. Some years later her husband died of an accident by horse-riding. The second daughter Kulthûm Bêgam was married to Ghulâm Muhiyyu'd-Dîn Ahmad Khân Ballardur Rastagâr Jang, son of 'Abdu'I-Bàsit Khan. She had children.

Children by Bâdshâh Bêgam.

'AzîmuM-Dawla Ballardur Nawwâb Wâlâjâh III invited respectfully Bailshah Bêgam to come from her home at Kalwâ to Madras and married her. She belonged to a noble family of the Nâit community.

She gave birth to a son, Ghulâm 'Abdul-Qâdir. The ceremony of *bismillâh-khwânî* was celebrated for him during the reign of A'zam Jâh Ballardur Nawwâb Wâlâjâh IV. He was given the title *Shamsiid-Dawla Ghulam Abdu'l-Qadir Khân Ballardur ftizâd Jang* during the regency of Nawwâb Azîm Jâh Ballardur.

Children by Zinat-mahall.

Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III had a daughter by Zinat-mahall, his wife by *nikâh*. She was married to the son of Khan-i-Jahân Khan in the early part of her father's rule. She was blest with children.

MUHAMMAD ALI BAHADUR NAWWAB WALAJAH I

AMIRU'L-UMARA BAHADUR
=AZIMU'N-NISA BEGAM

Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III
=Sa'îdu'n-nisâ Bêgam

A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV
=Inâyatun-nisâ Bêgam

Azîm Jâh Bahâdur
Nawwâb-Regent

Ghulâm Muhammad Ghawth Khân Bahâdur
Nawwâb Wâlâjâh V

CH. 4-CHILDREN OF SAYFU'L-MULK BAHADUR

III.—CHILDREN OF NAWWAB SAYFU'L-MULK ANWARU'D-DAWLA BAHADUR, THE THIRD SON OF MUHAMMAD ALI KHAN BAHADUR NAWWAB WALAJAH I.

Children by Badru'n-nisâ Begam.

Nawwâb Sayfu'I-nnilk Ballardur had three sons and two daughters by his wife Badru'n-nisâ Bêgam.

Sons.

The first son, Ghulâm Alî, was styled *Sayfu'd-Dawla Ghulâm Ali Khân Ballardur Sayf Jang*. He was married to Sakîna Bêgam, styled *iklilu'n-nisâ Bêgam*, daughter of Anwar 'Alî Khân, during the reign of Nawwâb Wâlâjâh I. She died of small-pox after some years without issue.

Ghuhlm 'Alî Sayfu'd-Dawla Ballardur was again married, during the reign of 'Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III, to Mumtâz Bêgam, senior sister of Tâhîdîd-Dîn Akbar, son of Amîru'd-Dawla Ballardur. She had no issue.

Ghulâm 'Alî Sayfu'd-Dawla had two sons and two daughters by Jamrat Bî, his wife by *nikâh*.

The first son, Qiyâmu'd-Dawla Ballardur was married to Tâhini'n-nisâ Bêgam, daughter of Majdu'd-Dawla Ballardur, and had children.

The second son, Qamaru'd-Dawla, was married to Munîru'n-nisâ Bêgam, younger sister of Tâhiru'n-nisâ Bêgam. She had children.

The first daughter died of child-birth.

The second daughter married and had children.

Navvras Bêgam the wife by *nikâh*, Mehru'n-nisâ and Sirâjuli-nisâ, the *harams* of Ghulâm Alî Sayfu'd-Dawla Ballardur had no issue.

Ghulâm Waliullah, the second son of Nawwâb Sayfu'I-mulk Bahâdur, was styled *Husamu'd-Dawla Ghulâm Rizâ Khân Ballardur Husâm Jang*. He was married to Barakatu'n-nisâ Bêgam, daughter of Nawwâb Husâmu'l-Mulk Bahadur. She had a son and two daughters,

The son, who was styled Ghulâm Muhammad Khân Bahâdur, was married to the second daughter of I'tizâdu'd-Dawla Bahâdur, by his first wife. She had children. He went with his family on a pilgrimage to Karbalâ during the regency of Nawwâb 'Aẓîrn Jâh Bahâdur. When Ra'îsvil-Umarâ Bahâdur died at Karbalâ, Ghulâm Muhammad Khân Bahâdur assumed possession of the property of the deceased Bahâdur, in accordance with the décision of the *mujtahid* in that place. His wife and children died of plague in Karbalâ.

The first daughter of Ghulâm Walîullâh was Saldu'n-nisâ Bëgam known as Nawâsî Bëgam the senior. She was married to the son of I'tizâdu'd-Dawla Bahâdur by his first wife. She was blessed with children.

The second daughter Khadija Bëgam, known as Nawâsî Bëgam the junior, was married to the second son of I'lizâdu'd-Dawla Bahâdur. She had children. [Zînatu'n-nhâ, the *'allait* sister of Ghulâm Muhammad Khân Bahâdur, accompanied her brother to the holy Karbalâ where she was married to Sayyid Sajjâd IJusayn, who had gone there with the Khân. She died of plague at Karbalâ. Her son Ghulâm Husayn is there.]

Ghulâm Nabî, the third son of Nawwâb Sayfu'i-Mulk Bahâdur died in childhood.

Daughters of Nawwâb Sayu'l-Mulk Bahâdur.

Amatu'l-Khadija Bëgam was the first daughter of Nawwâb Sayfu'l-Mulk Bahâdur. She was styled *Afsaru'n-nisâ Bëgam*. She was married to I'tizâdu'd-Dawla Hâfiz Muhammad Naẓîr Khân Bahâdur and was blessed with children. She died of small-pox.

Amatul-Zahrâ Bëgam was the second daughter of Nawwâb Sayfu'l-Mulk Bahâdur. She was styled Khurshid Kulâh Bëgam.

CH. 4-CHILDREN OF SAYFU'L-MULK BAHADUR

She was married to Majdu'd-Dawla Balladur Ghulâm Asadullâh Khân and had children. She passed away in the last days of Azîmu'd-Dawla Balladur Nawwâb Wâlâjâh III.

Children of Nawwâb Sayfu'l-mulk Balladur born to his wives by nikâh, and haram.

A daughter, Akramu'n-nisâ Bêgam was brought up by Khurshîd Kulâh Bêgam. She was married to Ghulâm Rasûl Khân, son of Muhammad Jawâd Khân, and had children. She became a widow.

A son, Ghulâm Muḥammad, who was brought up by Afsaru'n-nisâ Bêgam, died in his youth.

Another son, Ghulâm Askarî born to Faẓîlat Bî, the *nikâh* wife, died in his youth.

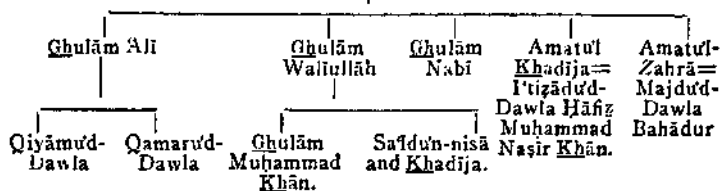
The third son styled *Ghulâm Musa Khân* was born to Nawwâb Sayfu'l-mulk Balladur by his *nikâh* wife Jahân Bêgam. He was married to Jahândâr Bêgam, daughter of the *nikâh* wife of Iftikhârû'd-Dawla Balladur, the father of the aulhor of this book. She was blest with children.

The fourth son, Muḥammad Taqî, was born to Nawwâb Sayfu'l-mulk Bahâdur by his *nikâh* wife Tayyibu'n-nisâ. He was married to Sâjida Bêgam, daughter of Majdu'd-Dawla Bahâdur. She died without issue.

Şâliḥa Bêgam, and Bî Khânam the wives by *nikâh*, and Gui Shabbo, and two or three *harams* had no issue.

MUHAMMAD ALI KHÂN BAHADUR NAWWAB WALAJAH I

NAWWAB SAYFU'L-MULK BAHADUR
=BADRU'N-NISÂ BEGAM



IV.—CHILDREN OF NAWWAB HUSAMU'L-MULK BAHADUR
FOUKTH SON OF MUHAMMAD ALI KHAN BAHADUR NAW-
WAB WALAJÂH I.

Nawwâb Husâmul-nuilk Ballardur had a daughler, Barakatu'n-nisâ Bëgam, by] Jabîbu'n-nisâ Bëgam, lu's first wifc. Slie was marricd to IJusâmud-Dawla Ballardur during the reign of Nawwâb Wâlâjâh I and had children.

Nawwâb Husâmu'l-mulk Ballardur had two daughters and one son by his other wives.

Farhatu'n-nisâ Bëgam, the eldest daughter was brought up by Umdatu'n-nisâ Bëgam from her childhood, for she was lonely. During the reign of 'Umdatul-Umarâ Ballardur Nawwâb Wâlâjâh II, Farhatifn-nisâ was married to Qutbu'd-Dîn Âlî Khân, grandson of Munîru'd-Dîn Khân. During the reign of Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III, she returned to the house of her parents. She had children and they also were married.

Ashrafu'n-nisâ Bëgam, younger daughter, was married to Ghulâm Husayn, one of the nobles of Gopamaw. She had no children. She became a widow after some years.

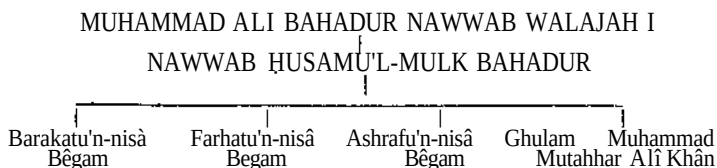
Ghulâm Muhammad Mut dihar Alî Khân, son of Nawwâb Husâmul-mulk Ballardur, was a learned man, pious and religious. He was married to Qamaru'n-nisâ Bëgam who belonged to a noble family of Nâit community. She was blest with children.

When Nawwâb Husâmul-mulk Ballardur, his father, passed away, Nawwâb Azîm Jâh Ballardur, the Régent, conferred upon Ghulâni Mutahhar Alî Khân Ballardur, the title *Husâmu'l-Mulk* enjoyed by his father and also recognised him as the successor to his father's estate.

A few years after the death of his mother, Ghulâm Muṭahhar Alî Khân Ballardur was actuated by a feeling of dutifulness to dispatch her coffin to the hoîy Karbalâ, and arranged for its burial in the grave yard of the holy *gunbad* of Imâni Husayn, on him be peace. All praise be to Allah!

CH. 4-CHILDREN OF NAŞĪRU'L-MULK BAHADUR

What a good fortune! The deceased reached her destination through the help of her son.



V.-CHILDREN OF NAWWAB NAŞĪKUL-MULK BAHADUR THE FIFTH SON OF MUIĀMMAD ALI KHAN BAHADUR NAWWAB WALAJAH I.

Nawwâb Naşîru'l-mulk Bahadur had no children by Khayridi-nisâ Bêgam, his first wife.

He had two daughters and a son by his other wives. The eldest daughter was given to Husnî Bêgam the *haram*. This child was brought up by Badru'n-nisâ Bêgam, mother of Sayfu'd-Dawla and was given in marriage to Nâsir Alî, grandson of 'Ismat Bi. After some time she died of child-birth during the lifetime of her father.

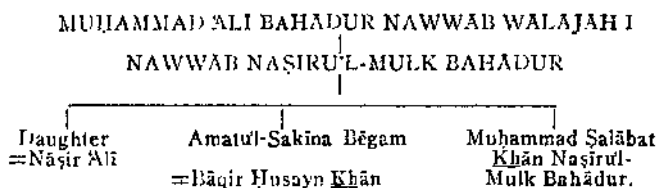
The second daughter, Amatîl-Sakhia Bêgam, was born to Shâdî Bêgam, eldest daughter of Mîr Hâshim Ali of Machhli-bandar (Masulipatam).

During the reign of Azîmî'd-Dawla Bahadur Nawwâb Wâlâjâh III, Amatîl-Sakîna was given in marriage to Bâqir Husayn Khân Bahadur son of 'Umdatul-Umarâ Bahadur Nawwâb Wâlâjâh II by Chitar Bêgam. She died of abortion.

The son, Muhammad Şalâbat Khân, was brought up kindly by Nawwâb Husâmû'l-Mulk Bahadur after the death of his father Nawwâb Naşîru'l-Mulk Bahadur in the reign of 'Azîmu'd-Dawla Bahadur Nawwâb Wâlâjâh III, and was married to Jahâniya Bêgam, younger sister of Jahândâr Bêgam, daughter of Iftikhârî'd-Dawla Bahadur. She was blest with children.

A'zam Jâh Bahadur Nawwâb Wâlâjâh IV conferred upon him the title *Naşîru'l-Mulk Bahadur Muhammad Şalâbat Khân*.

He went with his family on a pilgrimage to the holy *Baytallâh* during the regency of Nawwâb Âẓim Jâh Bahâdur, and returned home. He has obtained leave for three years with a view to go again on a pilgrimage to the holy places. May he have the good luck! He is a very wise and capable person. He is religious and versed in all branches of learning.



CHILDREN OF THE DAUGHTERS OF
MUḤAMMAD 'ALI KHAN BAHADUR NAWWAB
WALAJAH I.

*Children of Nawwâb Sultânu'n-nisâ Bêgam the first
daughter of Nawwâb Wâlâjâh I.*

Nawwâb Sultânu'n-nisâ Bêgam had two daughters and a son.

The first daughter Raḏīya Bêgam passed away before marriage in the early part of the reign of Nawwâb Wâlâjâh I.

The second daughter Aḥmadī Bêgam, known as Shah Bêgam, was given in marriage, during the reign of Nawwâb Wâlâjâh I to A'izzu'd-Dīn Khân Mustaqīm Jang, son of Hâmid 'Ali Khân, by his wife from Gopamaw. Shah Bêgam had three sons and three daughters.

The eldest son, Ḥaydar Ḥusayn Khân Bahâdur Imtiyâzu'd-Dawla, was given in marriage to the daughter of Sharafu'l-Umarâ Muḥammad Ni'mullâh Khân Bahâdur, and had children. After her death Ḥaydar Ḥusayn Khân was married to Âliya Bêgam, daughter of Amīru'd-Dawla Bahâdur by his second wife.

The second son Aḥmad Ḥusayn Khân Bahâdur Muḥiyyu'd-Dawla was first married to the daughter of Mumtâzu'l-Umarâ Bahâdur by his first wife. After her death Aḥmad Ḥusayn Khân married the daughter of Abdu'l-Ilāy Khân Natthû Miyân and had children.

The third son, Ghulâm Mustafâ Khân Bahâdur Ikrâmu'd-Dawla was married to the daughter of Burhânī Bêgam and had children.

The first daughter, Ṣâliḥa Bêgam, was married to Khân 'Âlam Khân Bahâdur and had children,

The second daughter, Raḥmatu'n-nisâ Begam, became second wife of I'tizâdu'd-Dawla Ḥâfiẓ Muḥammad Naṣîr Khân Ballardur and had children.

The third daughter died of an accident by fire in Rajab 12—A. H.

Ḥâfiẓ Muḥammad Âbdu'l-Îusayn Khân, son of Nawwâb Sultânu'n-nisâ Bëgam, was styled *Ra'îsu'l-Umarâ Bahadur*. He was junior to Aḥmadî Bëgam. He was married¹ during the reign of ITimlatu'l-Umarâ Ballardur Nawwâb Wâlâjâh II to the daughter of Ruknu'd-Dawla Ghulâm Ashraf Khân Ballardur, an *Âsafîyya amir*. As she had no issue, Ra'îsu'l-Umarâ Ballardur took a second wife during the reign of 'Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III. The bride was Murtazâ Bëgani, great-grand-daughter of Mîr Mahdi sâhib, the *khush-nawîs*. The marriage was celebrated with ail the cérémonials prévalent in the Deccan. She was blest with children.

During the reign of 'Azîmu'd-Dawla Ballardur Nawwâb Wâlâjâh III, Ra'îsu'l-Umarâ Ballardur went with his family and mother on a pilgrimage to the holy *Baytullâh* and the shrines in Karbalâ, and settled down in Karbalâ.

Ra'îsu'l-Umarâ Ballardur had a daughter and a son.

The daughter was married to Ḥusaynu'd-Dîn Khân Shahriyâru'l-Mulk Ballardur.

The son, Ghulâm Sajjâd Ḥusayn Khân, was honoured with the title *A'zamu'l-Umarâ Sajjâd Husayn Khân Bahàdur* by Fatah 'Alî Shah the Pâdshâh of 'Ajam (Persia).

After the death of his mother, Ra'îsu'l-Umarâ Ballardur took another wife from a noble family from Hind and a son was born. His name was Mîrzâ Ghulâm Ḥusayn.

(1) For an account of the marriage festivities see *Sources of the History of the Nawwâbs of the Carnatic*, Part III, pp. 60—65.

CH. 4-CHILDREN OF MALIKU'N-NISÀ BĒGAM

He came away to Madras and the reason **for leaving** his father in *Karbalâ* is not known. After **the** death of Ra'Ln'l-Umarâ Balladur, 'Aẓîm Jâh Bahâdur, the Nawwâb-Regent, conferred upon Mirzâ Ghulâm Husayn the title *Mirsâ Ghulam Husayn Khân Bahâdur Sardâr Jang*. Ra'isu'l-Umarâ Bahâdur had also children by *haram*.

Children of Nawwâb Maliku'n-nisâ Bêgam the second daughter of Nawwâb Wâlajâh I.

Nawwâb Maliku'n-nisâ Bêgam's son, Ghulâm Khayrullâh known as Ghulâm Asaduliâh, was styled *Majdu'd-Dawla Ghulâm Asaduliâh Khûn Bahâdur Muzaffar Jang*. He was given in marriage, during the reign of Nawwâb Wâlajâh I, to the younger sister of Sayfud-Dawla Bahâdur. She gave birth to two sons and four daughters.

The eldest son Ghulâm Yadullâh died in childhood.

The second son, Ghulâm 'Abbas Alî, was honoured with the title *Sayfu'l-Mulk Amwaru'd-Dawla* by 'Azîmu'd-Dawla Bahâdur Nawwâb Wâlajâh III. He is not yet formally married but he has children by his *nikah* wives and *haram*.

The first daughter Maqbûlu'n-nisâ Bêgam, known as Bêgam Bahû, was given in marriage to Ghulâm Muḥammad 'Alî Naṣîbu'd-Dawla known as Muḥammadî Miyân.

The second daughter, Luṭfu'n-nisâ Bêgam, became the second wife of Ghulâm Kâẓim Ptizâdu'd-Dawla Bahâdur and has children.

The third daughter 'Abbâsî Bêgam was married to Riẓâ Ḥusayn, son of Ghulâm Kâẓim by his first **wife**, and has children.

The fourth daughter Ḥaydarî Bêgam was married to the eldest son of Ghulâm 'Abdu'l-Salâm Âbidîn Khân the senior brother of Ghulâm Kâẓim.

The children of Ghulâm Khayrullâh Bahâdur by his *nikâh* wives and *haram* will be given later.

Children of Nawwâb 'Umdatun-nisâ Bëgam the third daughter of Nawwâb Wâlâjâh I.

Nawwâb 'Umdatun-nisâ Bëgam sâhiba, the noble mother of the humble author of this book, had five sons and seven daughters. Two sons and all the daughters died; some in their childhood and some before the âge of puberty.

The three sons who survived are :

The first son Ghulâm Pîr known as Muḥammad Naṣîr was honoured with the title *I'tizâdu'd-Dawla Hâfiz Muhammad Nasir Khân Bahâdur Nasîr Jang* by 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II. Ghulâm Pîr was married to the elder sister of Sayfu'd-Dawla Bahâdur during the reign of Muḥammad Ali Khân Bahâdur Nawwâb Wâlâjâh I, and had four sons and three daughters.

The first son was 'Abdu'l-Salâm, known as Ghulâm Âbidîn Khân Bahâdur. He married, had children, and died.

The second son, Ghulâm Kâzim Khân, was styled *I'tizâdu'd-Dawla*. He was married to the younger daughter of Ḥusâmu'd-Dawla and had children. After her death Ghulâm Kâzim Khân married the daughter of Majdu'd-Dawla and had children.

The third son, Ghulâm Bâqir died in childhood.

The fourth son Muḥammad Muḥtabâ was married to the daughter of Qamaru'd-Dîn Khân, brought up by 'Inâyatu'n-nisâ Bëgam, wife of Tâju'l-Umarâ Bahâdur. She was blest with children.

The first daughter died before marriage.

The second daughter Amatu'l-Batûla Bëgam was styled *'Umdatun-nisâ Bëgam*, She was given in marriage to Ghulâm Muḥammad Khân, son of Ḥusâmu'd-Dawla,

after the death of her father in the reign of A'zam Jâh Ballardur Nawwâb Wâlâjâh IV, and had children. She went with her husband on a pilgrimage to the holy Karbalâ. After some time she and her daughter died there.

The third daughter Amatu'l-Ruqayya Bêgam was married during the lifetime of her own grand-father, to Taqî Husayn Khân Ballardur, son of Amîru'd-Dawla Ballardur. She gave birth to children.

The second son of 'Umdatun-nisâ Bêgam was Ghulâm Âl-i-Muhammad Şâhibu'd-Dawla, known as Qhulâm Zâmin Muhammad Karîm. He was styled *Khurshidu'l-Mulk*, and after the death of his noble father was styled *Iftikhârud-Dawla Muhammad Nâsir Khân Ballardur Sarinsâm Jung*. He is an humble servant, the author of this book, *Sawânihât-I-Mumtâz*.

He was married, during the reign of Nawwâb Wâlâjâh I, to Kanîz-i-Zahrâ Muhammadatu'n-nisâ Bêgam, younger sister of Majdu'd-Dawla and had children. After the demise of the first wife, Şâhibu'd-Dawla married a *sayyida* during the regency of Nawwâb Azîm Jâh Ballardur.

The third son of 'Unidatu'n-nisâ Bêgam, Muhammad Habîbullâh, was styled *Nâsirud-Dawla l'tisâm Jang*. He was married,¹ during the reign of 'Umdatul-Umarâ Ballardur Nawwâb Wâlâjâh II, to the senior daughter of Ghulâm Jilânî Khân Ballardur Ikhtiyâr Jang. She had children. After her death, Nâsiru'd-Dawla Ballardur took a second wife during the regency of Nawwâb Azîm Jâh Ballardur. The bride was the younger daughter of Ruknu'd-Dîn Khân Zafaru'd-Dawla. She was blest with children.

(1) For an account of the marriage of Nâsiru'd-Dawla see *Sources of the History of the Nawwâbs of the Carnatic*, Part III, pp. 121-128.

OTHER WIVES AND CHILDREN OF MUḤAMMAD
ALI KHAN BAHADUR NAWWAB WALAJAH I.

Khâlûna Bëgam, Bâdshâh Bëgam, and Khadîja Bëgam are the *nikâh* wives of Nawwâb Wâlâjâh I chosen from the Nâit community. Nawwâb Wâlâjâh I had much affection towards them.

Khâtuna Bëgam and Bâdshâh Bëgam were without children.

Khadîja Bëgam, the senior sister of Akbar Alî Khân Haydarî, gave birth to three daughters.

The first daughter was given in marriage to Najaf 'Alî Khân, son of 'Abdul-Ghanî Khân. She had children.

The second daughter Hâfiza Bëgam was married to Sâdiq Alî Khân. She gave birth to a daughter, Fâtîma Bëgam, who was given in marriage to A'izzu'd-Dîn Khân, son of Nizâmu'd-Dîn Aḥmad Khân.

The third daughter, Râbi'a Bëgam, was given in marriage to Nizâmu'd-Dîn Aḥmad Khân, mentioned above, She had children.

*Children of Muhammad Ali Khân Bahâdur Nawwâb
Wâlâjâh I by his tresses.*

A son, 'Abdu'l-Ma'bûd Khân Jamshîd Jang was senior to all the children of Nawwâb Wâlâjâh I. He married and had children.

The second son, Muḥammad Ishâq Khân Bahâdur Fîrûz Jang, was married to Parsan Bî. He died, and had no children.

The third son, 'Abdu'l-Azîz, died in childhood.

CH. 4-OTHER WIVES AND CHILDREN OF NAWWAB WALAJAH I

The fourth son, Muhammad Jawàd Khân Ballardur, married and had children.

The fifth son, Hàfiz Hasan Ali Khan, was styled *Rustam Jang Bahâdur*. He married and had many children.

The sixth son, 'Abdu'l-Ghiffâr Khân Ballardur Thâbit Jang, who was brought up by Khatûna Bêgam, married the younger sister of Khadîja Bêgam, and had a daughter and a son by her.

The daughter of Abdul-Ghaffâr Khân was married during the reign of Aẓimu'd-Dawla Bahâdur Nawwâb Wâlâjfdi III to Abdu'l-Gâsit *Khan* and had children. She passed away al Nàgûr i i 1238 A.H. (1822 A.D.) during the reign of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV. Her husband also died after some time.

The son, Ghulâm Murtaẓâ who was brought up by Nawwâb Bêgam şâhibâ was honoured with the title *Mumtazu'-Mulk Rafî'u'd-Dawla Ghulâm Murtazâ Khân Bahâdur Thâbit Jang* by A'zam Jâh Ballardur Nawwâb Wâlâjâh IV. He was married to the daughter of Najaf Ali Khân Ballardur and had children.

The seventh son of Nawwâb Wâlâjâh I, Naşrullâh Khân Bahâdur Qawî Jang, the eighth son Ghulâm Muhammad Khân Qasûr Jang, and the ninth son Muḥammad Ismâîl Khân Shêr Jang Bahâdur were brought up by Bâdshâh Bêgam. They all married in due course. Qasûr Jang died without issue. Shêr Jang died leaving children. Qawî Jang has children.

Nawwâb Wâlâjâh I had a daughter, Maryamu'n-nisâ Bêgam by Hamîda Bî, his *nikah* wife. Maryamu'n-nisâ Bêgam was brought up by Bâdshâh Bêgam, and during the lifetime of Nawwâb Wâlâjâh I she was given in marriage to Maḥfûẓ Khân as his first wife. She died after some years without issue.

Nawwâb Wâlâjâh I had two sons and two daughters by Lâl-maḥall.

The son, Ghulâm Ilasan Khân Dilâwar Jang Bahâdur married and has children. He is the tenth son of the Nawwâb.

Abû Turâb Khân Shujâ't Jang Bahâdur, the eleventh son, was married and has children.

Rahîniu'n-nisâ Bêgam, born to Lâl Mahall is the fifth daughter of Nawwâb Wâlâjâh I. She was given in marriage to Ghulâm Nabî Khân Afrâsiyâb Jang, son of Badru'l-Islâm Khân.

Rahîmu'n-nisâ Bêgam gave birth to a daughter, Aḥmad-u'n-nisâ, who was married to Khayru'd-Dîn Ḥusayn Khân.

Fazîlatu'n-nisâ Bêgam, born to Lâl Maḥall, is the sixth daughter of Nawwâb Wâlâjâh I. She was married to Muḥammad Bâqir, eldest grandson of 'Iṣmat Bî. Fazîlatu'n-nisâ became a widow without issue.

Nawwâb Wâlâjâh I had a daughter Lutfu'n-nisâ Bêgam by Amîna Bî, the Turkan maḥall. Luṭfu'n-nisâ, who is the seventh daughter of Nawwâb Wâlâjâh I was given in marriage to Maḥfûz Khân as his second wife. She gave birth to children. Now she is a widow.

Nawwâb Wâlâjâh I had also two other Turkan maḥall. He was very kind and showed spécial considération to them. Of thèse one was Nawwâb Ra'îsu'n-nisâ Bêgam. She gave birth to a son and three daughters.

The son ranks as the twelfth son of Nawwâb Wâlâjâh I. His name is Ḥusayn Nawâz Khân Azîmu'l-Umarâ Ptimâdu'l-Mulk Bahâdur. He was married in the beginning of the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III to the daughter of 'Ibâd Alî Khân who belonged to a noble family of the Nâit community. She had no issue. Azîmu'l-Umarâ had no children by his two other *nikâḥ* wives. He passed away during the early part of the reign of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV.

CH. 4-OTHER WIVES AND CHILDREN OF NAWWAB WALAJAH I

The three daughters of Nawwâb Wâlâjâh I by Ra'îsu'n-nisâ Bêgam are Sharafu'n-nisâ Bêgam, Azîzu'n-nL-â Bêgam and Sirâju'n-nisâ Bêgam.

Sharafu'n-nisâ Bêgam ranks as the eighth daughter of Nawwâb Wâlâjâh I. Nawwâb Wâlâjâh I wanted to give her in marriage to Abdu'l-Qâdir Khân Bahâdur his nephew. But when he got information through his own daughters about the unwillingness of his sister, (the mother of Abdu'l-Qâdir Khân Bahâdur) he did not press his idea, and arranged for the marriage of Sharafu'n-nisâ Bêgam with Abdu'l-Hafîz Khân Bahâdur Satwat Jang, son of Hâmîd Alî Khân, one of the nobles of Gopamaw.

Azîzu'n-nisâ Bêgam, ranks as the ninth daughter of Nawwâb Wâlâjâh I. She was married to Badru'd-Dîn Husayn Khân Bahâdur, son of Abdu'l-Hayy Khân.

Sirâju'n-nisâ Bêgam ranks as the tenth daughter of Nawwâb Wâlâjâh I. She was married to Ghawth Muḥammad Khân, younger son of Şâdiq Alî Khân. Of these daughters some had issue, some had not.

Nawwâb Zêbu'n-nisâ Bêgam, the other Turkan *maḥall* of Nawwâb Wâlâjâh I, had two sons and four daughters. The sons, Sarfarâz Khân Bahâdur Ashrafu'l-Mulk and Abdu'l-Hamîd Khân I'tizâdu'l-Mulk rank as the thirteenth and fourteenth sons of Nawwâb Wâlâjâh I. They were married during the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and had children.

Abdu'l-Hamîd Khân I'tizâdu'l-mulk, the fourteenth son of Nawwâb Wâlâjâh I had also children by *nikâh* wives and *ḥarams*.

The four daughters of Nawwâb Wâlâjâh I by Zêbu'n-nisâ Bêgam are Fakhru'n-nisâ Bêgam, Zînatu'n-nisâ Bêgam, Dawlatu'n-nisâ Bêgam and Afzalu'n-nisâ Bêgam.

Fakhru'n-nisâ Bêgam known as Qâdir Bî, ranks as the **eleventh** daughter of Nawwâb Wâlâjâh I. She was married to

Fayz Muḥammad Khân Bahâdur, younger son of Iḥsânullâh Khân.

Zīnatu'n-nisâ Bêgam, who ranks as the twelfth daughter of Nawwâb Wâlâjâh I, was married to Jalâlu'd-Dîn Khân, eldest son of Şâdiq Alî Khân.

Dawlat fn-nisâ Bêgam, the thirteenth daughter of Nawwâb Wâlâjâh I, was married to Fazl Husayn Khân, younger brother of Najaf Alî Khân.

Afzalu'n-nisâ Bêgam, the fourteenth daughter of Nawwâb Wâlâjâh I, was brought up by Suiṭânu'n-nisâ Bêgam and was given in marriage to Abdu'l-Latîf Khân Bahâdur, younger son of Iḷâmid Ali Khân.

Barī Bī şâhiba, the Turkan *maḥall* was the constant companion of Nawwâb Wâlâjâh I. She went on a pilgrimage to Makka. After her return she was styled Hajânī Bī sahība. She had no children.

During the last days of Nawwâb Wâlâjâh I, four Turkans Nafīsa Bī, Zubayda Bī, !Â'ishā Bī and Kulṭhûm Bī came from Arabia through Parsan Bībī and lived in the palace of the Nawwâb. After his death they also passed away.

The détails about some of the children of Nawwâb Wâlâjâh I are not given for want of space in this little book.

Nawwâb Wâlâjâh I had also in his *haram* women who came from Abyssinia and other places. Of these some died. Others are spending their time in comfort under the benign protection of Azīm Jâh Bahâdur, the Nawwâb-Regent.

CHILDREN OF NAWWAB SHUKÔHU'L-MULK
 NAŞÎRU'D-DAWLA ABDU'L-WAHHAB KHAN
 BAHADUR NUŞRAT JANG, YOUNGER
 BROTHER OF MUIŢAMMAD ALI KHAN
 BAHADUR NAWWAB WALAJAH I.

Children by Lârlî Bêgam.

Lârlî Bêgam was a *sayyida* of a noble family. She was the daughter of Mîr Âdil Khân şâhib. She had two sons and two daughters.

The first son, Abdu'l-Samad Khân Dilër Jang Nasîru'd-Dawla Bahadur II was married to Ḥamîdu'n-nisâ Bêgam daughter of Abdu'l-Hayy Khân Balladur and had children.

The second son, Khân-i-Jahân Khin Balladur Tahawwur Jang was married to Mişrî Bêgam and had no issue.

The first daughter Dulârî Bêgam known as Khâşş-maḥall, was married to Nawwâb Umdatul-i-Umarâ Bahâdur Nawwâb Wâlâjâh II

The second daughter, Madârî Bêgam, was styled *Azîmu'n-nisâ Bêgam*. She was married to Nawwâb Amîru'l-Umarâ Bahâdur, brother of Nawwâb 'Umdatul-Umarâ Bahâdur.

Children by Allah Rakhi Bêgam.

Allah Rikhî Bêgam had three sons and four daughters.

The first son, Iqtidâr *Khan* Bahâdur, was married and he had children. He became a martyr in his flight against the *pâlayagâr* of Chittoor during the days of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II.

The second son, Sarfarâz Alî Khân Bahâdur, who was married and had children, died during the reign of Âzîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III,

The third son, Sarfarâz Ḥasan Khân Bahâdur Muḥtasham Jang, known as Nadīmullfih ṣâhib, was married and he had children. He had the good fortune to go on a pilgrimage during the regency of Azîrn Jâh Balladur the Nawwâb-Regent, in the company of his own senior grandson, and return to Madras.

Sarfarâz Ḥasan Khân had a son, Muḥammad Azîzullâh Khân Aṣḥraf Jang Bahâdur. He was wise and intelligent. He was given in marriage to the daughter of Sarfarâz Alî Khân Balladur, his own uncle. He was blest with children.

BaJru'n-nisâ Bëgam, the first daughter, was married to Nawwâb Sayfu'll-Mulk Bahâdur. She died during the reign of IJmdatu'l-Umarâ Bahâdur Nawwâb Wâlâjâh ĪI out of sorrow at the séparation of Ḥusâmtfd-Dawla, her son¹.

Karâmatu'n-nisâ Bëgam, the second daughter, was married to Naṣîru'd-Dîn Aḥmad Khân and had children.

Aḥmadî Bëgam, the third daughter, was married to Jabbâr Miyân-

Kaḥmatiûi-ni^â Bëgam, the fourth daughter, was married to Najmu'd-Dîn Ḥusayn Khân known as KhâdûMiyân and had children.

*Sofis of Nazvwâb Shukôhu'l-Mulk Naṣîru'd-Dawla Bahâdur I
by mistresses.*

A son, Abdu'l-Razzâq Khan Bahâdur Zahîr Jang was married. He had children.

Karîmu'd-Dîn Aḥmad Khân Bahâdur Ṣawlat Jang, another son, was married. He had children.

The other ḥarams of Nawwâb Shukôhu'l-Mulk Naṣîru'd-Dawla Bahâdur I had no issue. Détails about them are not given to avoid a lengthy account.

(1) For détails see *Sources of the History of the Nawwabs of the Carnatic*, Part III, pp. 79-82.

*Children of Abdul-Samad Khân Dilêr Jang Bahâdur
Nasînid-Daivla II, son of Nawwâb Shukôhitl-Mulk
Naşfriid-Dawla Bahâdur I.*

Children by Hamidû'n-nisâ Bêgam

Hamîdrfn-nîsâ Bêgam known as Hazrat Wâlida Bêgam şâhiba had three sons and four daughters.

Sons

The eldest son, Muḥammad Ni'mullâh Khân, who was styled *Sharafu'l-Umara Shukôhu'l-Mulk Nasînid-Dawla Fatah-yâb Jang Bahâdur* was brave, high-minded, and a friend of the poor. Azîmûd-Dawla Bahâdur Nawwâb Wâ'âjâh III conferred upon him the *manşab* and the title of his father and recognised his claims to the estate of his father.

Muḥammad Ni'mullâh Khân was married to Ikrâmtfn-nisâ, daughrer of Nâsiru'd-Dîn Muhammad Khân and had by her four daughters and a son.

The first daughter was married to Imtîyâzu'd Dawla, grandson of Nawwâb Sulţânu'n-nisâ Bêgam. She had children.

The second daughter was given in marriage to Ghulâm Jîlânî Khân. She had children.

The third daughter was married to Ghulâm Jîlânî Khân Suhrâb Jang, son of Hydar Jang the senior.

Hydar Jang the senior was the husband of Sukâlî Bêgam, sister of Sharafu'I-Umarâ Bahâdur. Sukâlî Begam became a widow. Later on she died at Nâgûr.

The fourth daughter was married to Muḥammad Ali, son of Qamaru'd-Dîn Khân.

Ghulâm Rasûl Khân Bahâdur, son of Muḥammad Ni'mullâh Khân by Ikrâmun-nisâ was styled *Amwaru'd*

Dawla. After the death of his father, Azîm Jâh Bahâdur the Nawwâb-Regent, conferred upon him the title *Sharafu'l-Umarâ Shukohu'l-Mulk Nasîru'd-Dawla Fatah-yâb Jang Bahâdur*. He was married to the daughter of Mumtâzul-Umarâ Balladur, and was blest with children. After some years he became a widower.

The details about other wives and children of Muḥammad Ni'mullâh Khân are not given to avoid a lengthy account.

Shukôhu'l-Mulk Mumtazu'l-Umarâ Amiru'l-Mulk I'timâdtîd-Dawla Balladur, second son of Naşîru'd-Dawla Balladur II, was married first to the daughter of Najmu'd-Dîn Husayn Khân, eldest son of Iḥsânullâh Khân. Four daughters were born.

The first daughter was given in marriage to 'Azîzu'd-Dawla Balladur, son of Jan i-'Âlam Khân. The second daughter was married to Muḥyîu'd-Dawla, second son of Mustaqîm Jang Bahâdur. The third daughter who was given in marriage to Nawwâb Azîm Jâh Sirâju'l-Umarâ Bahâdur (the Nawwâb-Regent) was blest with children. The fourth daughter was married to Ghulâm Ra-ûl Khân Balladur Sharafu'l-Umara, and she had children.

Shukôhu'l-Mulk Main âzu'i-Umara Bahâdur took another wife with the permission of his noble mother, and his respectable sister, from a noble family of the Nâiṭ community. She died of child-birth. The child also passed away.

Shukôhu'l-Mulk Mumtâzul-Umarâ Balladur had two sons and two daughters by other women.

The eldest son, Mansûru'd-Diwlâ Bahâdur was a *hâfiz-i-Qurôn*. The second son, was the allati brother of Mansûru'd-Dawla Bahâdur. During the reign of Azîm Jâh Balladur, the Nawwâb-Regent, both the brothers had the good fortune to go on a pilgrimage

CH. 4-CHILDREN OF NASIR'UD-DAWLA BAHADUR II

to the holy Baytullâh and Madîna, the illuminated. After they returned to Madras the eldest son, Man-şûru'd-Dawla Rahâdur was appoinled in the *kâr-khâna* of his father. He was married to the daughter of Qudrat Karîm Khân.

The first daughter of Shukôhu'I-Mulk Mumtâzûl-Uma'â Balladur was married to Zahîru'd-Dawla, eldest son of Azîm Jâh Balladur, the Nawwâb-Regent. The second daughter i not yet married.

Abdxîl-Hayy Khân, third son of Nasîru'd-Dawla Balladur II by Hamîdu'n-nisâ Bëgam, died after attaining majority.

Daughter s of Nasîru'd-Dawla Balladur II by Hamîdu'n-nisâ Bëgam

The first daughter, Sa'îduti-nisâ Bëgam şâhibâ, was given in marriage to Azîmu'd -Dawla Balladur Nawwâb Wâlâjâh III and was styled *Nawwâb Bëgam şâhibâ*.

The second daughter, Burhânî Bëgam şâhibâ was married to Ghulâm Jlusayn Khân Balladur Sikandar Jang, known as Shâh Ashrafullâh. She was blest with children.

The third daughter Munawwaru'n-nisâ Bëgam, known as Munnû Bëgam was married to Jân-i-Ālam Khân, eldest son of Muḥammad Jân-i-Jahân Khân, She had a son Azîzu'd-Dawla.

The fourth daughter, Sukâlî Bëgam, was married to Wârith Alî Khân Bahâdur Ḥaydar Jang and had three sons and one daughter.

The eldest son, Ghulâm Jilânî Khân Suhrâb Jang, was given in marriage but he died. The second son, Muḥammad Saldu'd-Dîn, was later on styled *Ḥaydar Jang Bahâdur*, and the third son Muḥammad Alâu'd-Dîn was later on s yied *'Ibrat Jang Bahâdur*, The daughter was married to Tâidu'd-Dîn Khân Akbar, son of Amîru'd-Dawla Bahâdur. She was blest with children.

Détalls about other children are not given.

Détalls about other children of Nawwàb Shukôhu'l Mulk Naşîm'd-Dawla Bahâdur ;

détalls about the children of Shaykhu'l-Mashâyikli Makh-dûm Shâh Naşîruđ-Dîn Bilgirâmî;

the descendants of Riyâzullâh Khân as far as Zakiyytd-Dîn Khân, father of Mu'azzamtîKHâq Zakiyyu'd-Dîn Khân II, who was appointed Qâzî at Khammam by the Company

can be learnt from *Khulâsalitl-Ansâb*, written by Quadrat Aḥmad, son of Ḥâfiẓ 'Inàyat Aḥmad of Gopamaw.

Children of Shaykh Abdu'l-Wâlî !Âlî Rutbat brother of Sljaykh Muḥammad Anwar Ḥâjî Muqaddas;

children of Khayru'd-Dîn Khân I, Khayrrfd-Dîn Khân II and Karîmu'n-nisâ Bêgam, known as Choṭî Bêgam and styled *Ḥazrat Bêgam şâḥiba*, younger sister of Muḥammad Alî Khân Bahâdur Amîrul-Hind Nawwâb Wâlâjah as detailed in the book *Tadhkiratu'l-Ansâb*, are given in the following pages.

CHILDREN OF SHAYKH ABDU'LAVÂLĪ ALI
RUTBAT.

Shaykh Abdu'l-Wâlî was married to the daughter of Shaykh Abdul-Qâdir, son of Shaykh Na'îmullâh. She had a son, Shaykh Khayrullah, and a daughter, who was given in marriage to Anwaru'd-Dîn Khân Balladur Shahîd¹.

Shaykh Abdu'l Wâlî took his second wife, daughter of Mawlawî lâhdâd and third wife, daughter of Qâzî Muhammad Rizâ, known as Qâzî Jîwan.

The second wife had a son, Muḥammad Aman, and a daughter Bîbî Ujîyâlî.

The third wife had a son, Mumîru'd-Dîn Khân Balladur.

Shiykh Khayrullah, son of Shaykh Abdu'l-Wâlî, by his first wife, was married to Râbî'a, daughter of Mawlawî Ilâhdâd. She had three sons and two daughters.

The sons were Khayru'd-Dîn Khân I, Abdu'l-Ḥakkn Khân, and Ghulâm Muḥammad Khân.

Fâtîma, the first daughter was married to Badru'l-Islâm Khân, and Larâi, the second daughter, to Alî Muḥammad Khân, son of Shah Abdu'l-Nabî.

CHILDREN OF KHAYRU'D-DIN KHA.VI.

Khayru'd-Dîn Khân I was given in marriage to Arzânî Bî, daughter of Shaykh Muhammad Hayât. He had two sons, Abdu'l-Subḥân Khân Shahîd and Abdu'l-Rahmân.

After the death of Arzânî Bî, Khaynîd-Dîn Khân I married the daughter of Shaykh Muḥammad Ṣâliḥ, son of Qâzî Abdu'l-Wâjid. She had three sons and

(1) He is the father of Muhammad Alî Khan Bahâdur Nawwâb Wâlâ-jâh I.

a daughter, The sons are, Shaykh Ghulâm Ahmad, Afzalu'd-Dîn Muḥammad Khân and Mawlawî Muṣṭafâ Alî Khân. Raḥmat Bībî, the daughter, was given in marriage to Waliullâh Khân.

Children of Shaykh Ghulâm Ahmad.

Shaykh Ghulâm Ahmad, the eldest son of Khayrtfd-Dîn Khân I by his second wife, was married to the daughter of Shaykh Ahmad Khayrâbâdî, and he had two sons and a daughter.

The sons are Ghulâm Muḥammad and Quṭbu'd-Dîn Ahmad Khân.

The daughter was given in marriage to Burhânullâh Khân, son of Iḥsânullâh Khân.

Ghulâm Muḥammad, the first son of Shaykh Ghulâm Ahmad went away to Syria after completing his studies and settled down there.

Quṭbu'd-Dîn Ahmad Khân, the second son, was married to Âṣima Bībî, daughter of Faẓlullâh Khân, and had four sons and a daughter. The sons are Qudrat Muhammad, Qudrat Rahîm Khân, styled *Faẓlullâh Khân*, Qudrat Karîm Khân and Qudrat Hakîm Khân.

Qudrat Muḥammad, the first son of Quṭbu'd-Dîn Ahmad Khân was married to the daughter of Mawlawî Abdu'l-Hayy Ziyâullâh Khân II and had a son Mawlawî Qudrat Muînu'd-Dîn.

Qudrat Muḥammad again married, after the death of his first wife, the daughter of Shaykh Aḥsanullâh, son of Muḥammad Ḥayât. She had a son, Hakîm Qudrat Nabî.

Qudrat Muînu'd-Dîn, son of Qudrat Muḥammad by his first wife, was given in marriage

CH. 4— CHILDREN OF SHAYKH GHULAM AHMAD

to the daughter of Mişbâhullâh Khân Multazim Jang Balladur. She died without issue. Then he married the daughter of Hâfiz 'Inâyat Aḥmad, son of Hâfiz Muḥammad Sharafu'l Haq. She had a daughter.

Ḥakīm Qudrat Nabī, son of Qudrat Muḥammad by his second wife, was married to the daughter of Qâziul-quzzât Afzalu-ulamâ Irtazâ Alī Khân Balladur. She was blest with children.

Qudrat Raḥīm Khân, styled *Faqlullâh* Khân, second son of Qutbu'd-Dīn Ahmad Khân, was married to the daughter of Qâziul-quzzât Mawlawî Muṣṭafâ Alī Khân Balladur. She gave birth to three sons, Muḥammad Qudrat Alīm Khân, Mawlawî Qudrat Ḥafīẓ, and Qudrat Ṣafī.

Muḥammad Qudrat Alīm Khân was married to the daughter of Mawlawî Qutbu'd-Dīn, son of Mawlawî Imâdu'd-Dīn.

Mawlawî Qudrat Ḥafīẓ was married to the daughter of Qâziul-quzzât Irtazâ Alī Khân Bahâdur. She was blest with children.

Qudrat Karīm Khân, third son of Qutbu'd-Dīn Aḥmad Khân was married to the daughter of Ṣafaru'd-Dawla Ruknu'd-Dīn Khân, and was blest with children,

Qudrat Ḥakīm Khân, fourth son of Qutbu'd-Dīn Aḥmad Khân was married to the daughter of Hâjī Hizbu'l-Haq, son of Hâjī Ziyâullâh Khân and had two sons and a daughter. The first son, Qudrat Hasan, became the son-in-law of Hâjī Karam Alī Khân. The second son, Qudrat Ḥaydar

became the son-in-law of Ḥakīm Qudrat Nabī.

The détails about the children of the daughter of Qudrat Ḥakīm Khân, of the daughter of Qutbi'd-Dīn Ahmad Khân, of Afzalu'd-Dīn Muḥammad Khân and others may be found in Khulâṣatu'l Ansâb.

Children of Mawlawī Mustafâ Ali Khân,

Mawlawī Muṣṭafâ Alī Khân, the third son of Khayru'd-Dīn Khân I by his second wife, was given in marriage to the second daughter of Qâzī Ḥakīm Alī Khân, son of Qâzī Muḥammad Muîaiak, son of Qâzī Muḥammad Dâ'im, son of Qâzī Abdu'l-Hayy, son of Abdu'l-Halīm, son of Qâzī Mubârak II, son of Qâzī Shibâbu'd Dīn, son of Qâzī Alâu'd-Dīn, son of Qâzī Khâlīm, son of Qâzī Kabit, son of Khwâja Mubârak Awliyâ (who was the *murid* and *khalīfa* of Hazrat Nizâmu'd Dīn Awliyâ), son of Qâzī Abdu'l-Ghanī, son of Qâzī Muḥammad Dâ'im.

Mawlawī Muṣṭafâ Alī Khân had two sons and two daughters.

The first son, Ghulâm Mujtabâ, styled *Muṣṭafâ Alī Khân Ballardur* was the Qâziul-qurzat at Madras.

The second son was Ghulâm Sa'îd.

The first daughter was given in marriage to the son of Hâjī Ziyâullâh Khan. The second daughter became the daughter-in-law of Zakiyyu'd -Dīn Muḥammad Khân.

Ghulâm Mujtabâ was married to the daughter of Rôshan Muḥammad Khân, son of Hâjī Ziyâullâh Khân. He had three sons, and a daughter.

CH. 4—CHILDREN OF KHAYRU'D-DĪN KHAN II

The first son, Mawlawī Irtazâ Ali Khân Balladur Afzaliil-'ulamâ, was appointed Qâẓîrfl-quẓẓât at Madras after the death of his fâther.

The second son was Ghulâm Jilânî, styled *Tstafâ-Ali Khân*.

The third son was Muẓaffar Alî, styled *Khayiu'd-Dîn Ahmad Khân*,

The daughter was given in marriage to Quadrat Raḥîm Khân.

CHILDREN OF KHAYRU'ODIN KHAN BAHADUR II.

Abdul-ITakīm Khân, son of Shaykh Khayrullâh, son of Shaykh Abdifl-Wâlî by his first wife. was married to the daughter of Ghulâm Muhammrđ Qâzî zâda of Gôpamaw. He had a son, Ghulâm Pîr, styled *Khayru'd-Dîn Khan Balladur Nâzim Jang*. This Ghulâm Pîr Khiyru'd-Dîn Khân Balladur II is the grandfather of the humble writer of this book.

Ghulâm Pîr Khayru'd-Dîn Khân Bahâdur II was married to the sisier of Nawwâb Muḥammad Mahfûz Khân Bahâdur Shahâmat Jang. After sue passed away Ghulâm Pîr Khayru'd-Dîn Khân Bahâdur II took for his wife Karîmifn-nisâ Bêgam, known as Ḥazrat Bêgam, younger sister of Muhammad Alî Khân Balladur Nawwâb Wâlâjâh I. She gave birth to a daughter and six sons.

The daughter, janglî Bêgam died before the âge of puberty on the 19th of Sha'bân 12—A. H.

The first son Abdirl-Hâdî, was styled *Samsâmu'l-Mulk Samsâmitd-Daivla Muhammad Khayru'd-Dîn Khân Bahâdur Samsâm Jany*. He was given in marriage to the eldest daughter of Nawwâb Wâlâjâh 1 and had children. He passed away on the 17th of Safar of 12—A.H.

The second son, Abdrfl-Ḥakīm Khân Balladur Jalâlrfd-Dawla Sardâr Jang, died a bachelor in Ḥaydarâbâd on the 14th of Sha'bân 12—A.H.

The third son, Abdu'l-Qâdir Khân, was styled *Amîru'd-Dawla Amîr Jang Balladur*. He was married in the reign of Nawwâb Wâlâjâh ĩ, to Râhatu'n-nisâ Bêgam, who belonged to a noble family of the Nâit community. She gave birth to three sons and a daughter.

The first son, Riẓâ Ḥusayn Khân, was married in boyhood to Um irâ-Bêgam, known as Amrû Bî, daughter of Nâstru'd-Dîn Ahmad Khân.

The second son, Taqî Ḥusayn Khân Bahadur, was styled *Amîru'd-Dawla*. He was married, during the lifetime of his father, to Ruqayya Bêgam, younger daughter of I'tizâdu'd-Dawla Ḥâfiz Muḥammad Naşir Khân by his first wife, and had children.

The third son was Muḥammad Anşirullâh. As his mother passed away after his birth, the child was brought up by Hurmatu'n-nisâ Bêgam, mother of Khân-i Âlam Khîn Bahâdur. Muḥammad Ansârullâh was married, after the death of his father during the regency of Nawwâb Azîm Jâh Bahâdur, to the daughter of Abdu'l-Ḥayy Khân Naithumiyân. She had no children. He came under the influence of a *murshid* and donned the dress of a *jaqir*.

Mumtâz Bêgam, the daughter of Abdu'l Qâdir Khân Amînîd-Dawla Amîr Jang by Râhatrfn-nisâ Bêgam, was married during the lifetime of her father in the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III to Sayfu'd-Dawla Bahâdur. She became a widow without issue.

CH.4—CHILDREN OF KHAYRU'D-DÎN KHAN II

Abdu'l-Qâdir Khân Amîru'd-Dawla Arnîr Jang Bahâdur took a second wife, Ābida Bēgam, daughter of Mîrzâ AÎ Bakht Balladur¹, during the reign of Nawwâb Wâlâjâh III. She gave birth to a son² and a daughter.

The daughter, Āliya Bēgam, became the second wife of Imtiyâzu'd-Dawla Ḥaydar Ḥusayn Khân, son of Tâidu'd-Dîn Akbar.

Abdu'l-Qâdir Khân Amîrud-Dawla Amîr Jang Balladur had by his *ḥaram* two sons and a daughter.

The eldest son, Qamaru'd-Dîn Khân, was born before his father was married formally. Qamaru'd-Dîn Khân was married during the reign of Nawwâb Wâlâjâh I and had children. He died in the lifetime of his own father.

The second son, Haydar Ali and the daughter, the *allâtî* sister of Haydar Ali, are still unmarried.

They are under the care of Tâidu'd-Dîn Akbar.

Mehrun-nisâ, the *mkâḥ*, wife of Amîru'd-Dawla Amîr Jang Balladur had no children.

Abdu'l-Qâdir Khân Amîru'd-Dawla Amîr Jang Balladur died on the 29th of Dhu'l-hajj, 12—A.H.

The fourth son of Ghulâm Pîr Khayru'd-Dîn Khân Bahâdur II by Karîmini-nisâ Bēgam, was Abdu'l Wâlî Khân. He was styled *I'tisâmu'd-Dawla Haybat Jang*. He was given in marriage to the second daughter of Nawwâb Wâlâjâh I and had children. He passed away on the 17th of Rabî'u'l-awwal, 12—A.H.

Ghulâm Asadullâh Khân Majdu'd-Dawla Bahâdur, son of Abdu'l-Wâlî Khân, had children by wives, *nikâḥ* wives, and women by *muta'* marriage and women kept in *ḥaram*.

(1) He is a Mughal prince. See p. 48 in this book.

(2) Détails about this son are not given by the author.

HISTORY OF THE NAWWÂBS OF THE CARNATIC IV—PT. IV.

He was married formally during the reign of 'Umdatul-Umarâ Balladur Nawwâb Wâlâjâh I I,¹ to Zubayda Khânam, known as Nâz Bânû. The bride belonged to a noble family, but was a stranger to Madras. The mother of Majdu'd-Dawla Bahadur had brought her up from her childhood, and gave her in marriage to her own son.

Zubayda Khânam gave birth to four sons and four daughters. Two sons and two daughters died in childhood.

Muḥammad Ḥusaynu'd-Dîn, one of her two surviving sons, was honoured with the title *Shahriyâru'l-Mulk Muḥammad Ḥusaynutd-Dîn Khân Balladur* by Azimu'd-Dawla Bahâdur Nawwâb Wâlâjâh I I I. He was married to Husaynî Bêgam, daughter of Ra'îsu'l-Umarâ Balladur, by his wife Mayja Khânam, and had children.

Sirâju'd-Dîn, the other son was honoured with the title *Mamtâzu'd-Dawla Muḥammad Sirûju'd-Din Khan* by Nawwâb Wâlâjâh I I I. He was married to Gôri Bî, younger daughter of Nâsinûl-Dawla Muḥammad Ḥabîbullâh Khân by his wife Şâfiyya Khânam. Both the brothers went with their family on a pilgrimage to Karbalâ along with Ra'îsu'l-Umarâ Bahâdur. All died of plague except an young child, Mumtâzu'd-Dawla, who is now brought up by Ghulâm Muḥammad Khân.

(I) For an account of the marriage of Majdu'd-Dawla Bahâdur. See *Sources of the History of the Nawwâbs of the Carnatic*, Part I I I, pp. 78-79.

CH.4—CHILDREN OF KHAYRU'D-DIN KHÂN II

Ṭàhirifn-nisà Bêgam and Munîru'n-nisà Bêgam, the twin daughters of Zubayda Khânam, were married during the reign of Nawwàb Wâlâjâh III and in the lifetime of their grandmother to Qiyâmu'd-Dawîa and Qamaru'd-Dawla respectively, sons of Sayf-u'd-Dawla Bahàdur. They were blest with children.

Jânî Bêgam, daughter of Jukku Miyàn, who Was brought up from her childhood by the mother of Majdu'd-Dawla Ballardur was taken in marriage secretly by Majdu'd-Dawla even during the lifetime of his wife and left in charge of his son. Jânî Bêgam died within a year after protracted illness. She had no issue. After some time the wife of Majdu'd-Dawla Bahàdur also died.

Then Majdu'd-Dawla was permitted by his noble mother to marry Ḥusaynî Bêgam, grand-daughter of Wajhu'd-Dīn Aḥmad Khân. She had two sons and two daughters.

The sons Muḥammad Walīullâh Aḥmad, and Nabīullâh Aḥmad, and the daughters Azîma Bêgam, and Ghanîu'n-nisâ Bêgam, are under the protection of Nawwàb Bêgam ṣàhibâ.

Fayzu'n-nisâ was the *nikâḥ* wife of Majdu'd-Dawla Ballardur even in the lifetime of his mother. He was very affectionate to her. She gave birth to eight sons and two daughters.

The first son, Muḥammad Ni'matullâh, was married after the death of Majdu'd-Dawla Bahàdur to the daughter of Ḥusânnîl-Mulk by his *nikâḥ* wife. Ḥusâmrîl-Mulk also got for him the title *Qhulâm Asadullâh Khân Bahàdur* from 'Azîm Jâh Bahàdur, the Nawwâb-Regent. He becarac

a distinguished man by his association with his father-in-law. He had many children.

The second son, Aḥmadullāh, was married to the daughter of Qawl Jang.

The other six sons are: Ghulām Muḥammad Bāqir, Ghulām Ḥasan Muṣā Rizā, Ghulām All Abduḷ-Azim, Ghulam Muḥammad Maẓhar, Ghulam Ali Ḥusayn Rizā, and Ghulām Muḥammad Mahdī.

The first daughter, Ghālību'n-nisā Bēgam was given in marriage to the son of Qawl Jang Bahādur. The second daughter, Ghafūru'n-nisā Bēgam is not yet married.

Majdu'd-Dawla Bahādur had a daughter and two sons by Ḥallmu'n-nisā, his wife by *muta'* marriage.

The daughter, Rābi'a Bēgam known as Amir Bēgam, was brought up from her childhood by Muḥammad! Bēgam her aunt and the wife of this humble person. Rābi'a Bēgam was married to Ghulām Aḥmad Khān Bahādur, the *hlldti* brother of the author of this book. She was blest with children. The sons, Ghulām Ḥaydar, and Ghulām Ṣafdar are unmarried.

Majdu'd-Dawla Bahādur had a son Raḥimu'd-Din by Gul Bānū, the *ḥaram*. She passed away after the birth of that child. Nawwāb Ḥusāmul-Mulk Bahādur took care of the child after the demise of the mother of Majdu'd-Dawla Bahādur. After some time the child passed aw^Tay.

Majdu'd-Dawla Bahādur had two daughters by K'uirshid Bānū, the *ḥaram*.

The first daughter, Sājida Bēgam was married to the son of Nawwab Sayfu'l-Mulk Bahadur by; *k<uram*. She became a widow without issue.

CM. 4—CHILDREN OF KHAYRU'D-DĪN KHAN II

The second daughter, Bakhshī Bēgam, was married to Muhammad 'Ināyatullāh, son of Abdu'l-Latīf Khān, younger brother of Mustaqīm Jang and had children.

Wālā Ḥusayn, Ghulām Walī Ḥasan, Ghulām Saīd Muḥammad, Amīnullāh and Muḥammad Ja'far, these five sons of Majdu'd-Dawla Ballardur were born to other *ḥaratns*.

Of these, Ghulām Said Muhammad was brought up for some time by Sayyid Murtaẓā Ḥusaynī, son of Mīr Jalālud-Dīn Khān. After the demise of Majdu'd-Dawla Ballardur he came to the house of his mother.

Amīnullāh was brought up by Ḥusaynī Bēgam, the *nikāh* wife of Majdu'd-Dawla Bahādur. After he attained his majority he came to the house of his senior brother,

Muḥammad Ja'far died after the demise of his father.

Sārā Bēgam was another daughter of Majdu'd-Dawla Ballardur by *ḥaram*. She was brought up by Sājida Bēgam, her sister.

The other *ḥarams* have no issue. They are getting their share of maintenance allowance from the funds paid to Majdu'd-Dawla Bahādur.

Maqbûlu'n-nisâ Bēgam, daughter of Majdu'd-Dawla Ballardur by his wife, was married to Naçibu'd-Dawla Muḥammadī Miyân. The grandmother of Maqbûlu'n-nisâ brought up a girl who belonged to a noble family, gave her the name *Zīnalu'n-nisâ* and presented her to Maqbûlu'n-nisâ. She tended her very affectionately as her own daughter. This Zīnatu'n-nisâ was married in 1252 A.H. to Çafîu'd-Dīn, son of Muhammad Kamâlu'd-Dīn, the adopted son of Ḥakīm Aḥmad Khān

HISTORY OF THE NAWWABS OF THE CARNATIC IV—PT. IV

Bahâdur, vakîl of the sûba of Muḥammadpûr (Arcot).

The fifth son of Khayru'd-Dîn Khân by Karîmu'n-nisâ Bêgam was Muḥammad Jân-i-Jahân Khân Bahâdur Sardârtd-Dawla. He was married to Hurmatu'n-nisâ Bêgam, daughter of Iḥsânullâh Khân during the Hfetime of his own mother. He had two sons, Jân-i-'Âlam Khân Bahâdur, and Klîân-i-'Âlam Khân Bahâdur.

Jân-i-'Âlam Khân Bahâdur was married to Munawwar Bêgam, daughter of Nawwâb Shukôhtrt-Mulk Dilêr Jang Bahâdur. A son, Azîzu'd-Dawla, was born. Jân-i-Alam passed away after some years.

Khân-i-'Âlam Khân Bahâdur was married to Şâliḥa Bêgam, during the reign of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III. He had a daughter and two sons.

The daughter Dulhan Bêgam was married to Azîm Jâh Bahâdur, the Nawwâb-Regent.

Khayru'd-Dîn Khân, the eldest son of Khân-i-'Âlam Khân, was married to Karîmu'n-nisâ Bêgam, daughter of Rahmatu'n-nisâ Bêgam.

Jân-i-Jahân Khân the second son is unmarried.

Détails about other children of Khân-i-'Âlam Khân Bahâdur are not given here.

Khân-i-âlam Khân was versed in ail branches of learning and compétent to teach al! subjects. He was also a mashâyikh engaged in dévotion to Allah night and day.

Muḥammad Jân-i-Jahân Khân Bahâdur Sardârud-Dawla, died on the 24th of the respectable Muḥarram, 12—A.H.

The sixth son of Khayru'd-Dîn Khân by Karîmtfn-nisâ Bêgam was Iftikhâru'd-Dawla Hâfiz Muhammad Nâsir Khân Bahâdur Çamsâm Jang. He was married to the younger

CH. 4.-CHILDREN OF IFTIKHARU'D-DAWLA BAHADUR

daughter of Nawwâb Wâlâjâh 1. Détails about his children are already related.

Children of Iftikhâru'd-Dawla Hâfiz Muhammad Nâsir Khân Bahâdur Çamsâm Jang by his nikâh wives and harams.

Iftikhâru'd-Dawla Bahâdur had four *nikâh* wives : Sakîna Bî, daughter of Walî Muḥammad Khân ; Khurshîdu'n-nisâ, daughter of Âqâ Abdiil-Alî of Machhlibandar (Masulipatam) ; Fâtîma Khânam, daughter of Dalîl Khân the Afghân; 'Izzatu'n-nisâ, the adopted daughter of Sbaykh Aḥmad of Chennapattan (Madras).

During the reign of Aẓîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, Khayru'n-nisâ became the *nikâh* wife of Iftikhârfd-Dawla Bahâdur.

Iftikhârfd-Dawla Bahâdur had three *harams*.

Sakîna Bî the *nikâh* wife had no issue.

Khurshîdu'n-nisâ, the second *nikâh* wife, had a daughter and a son. The daughter was married to Ghulâm Nabî Khân, son of Zuhûrullâh Khân. She died of child-birth. The son, Muḥammad Khayru'd-Dîn died within forty days of his mother's death.

Fâtîma Khânam, the third *nikâh* wife, had no issue. She died during the lifetime of her husband.

'Izzatu'n-nisâ, the fourth *nikâh* wife, had five daughters. The first daughter, Jahândâr Bêgam, was married to Ghulâm Muḥammad Mûsâ Khân, the allati brother of Sayfu'd-Dawla. She had children. The second daughter, Iftikhârftn-nisâ, was married to Qâdir Alî Khân Khâdû Miyân, the *allâti* brother of Murâd Alî Khân. She had children. The third daughter, Zamâniya Bêgam, was married to Mîr Muḥammad Fakhrtd-Dîn Khân, brother-in-law of Ashraftl-Mulk. She had children and later became a widow. The fourth daughter, Ashrafu'n-nisâ, and the fifth daughter, Jahâniya Bêgam, were married after the death of their father. Ashraftn-nisâ was married

to Ghulâm Nabi, sister's son of Qâdir Ali Khân; Jâhâniya Bêgam was married to Çalâbat Khân Naşîrul Mulk Bahâdur. They had children.

Khayrtfn-nisâ, the *nikâh* wife of Iftikhâru'd-Dawla Bahâdur had no issue. She is a widow.

Surûr Afzâ Khânam, another *nikâh* wife had a son and a daughter. The son, Ghulâm Muḥammad Khân Bahâdur was married to Amîr Bêgam, the *allâtî* sister of Ghulâm Âbbâs Ali Sayfu'l-Mulk. She had children. The daughter, Amatu'l-Rasûl, known as Wazîra Bêgam, is unmarried.

Gulâb, Kêwṛâ and Rôshan Maḥfil, the *ḥarams* have no issue. They live with the daughters of 'Izzatu'n-nisâ Bêgam.

Iftikhârtfd-Dawla Hâfiz Muḥammad Nâsir Khân Bahâdur, joined to the mercy of God on the 1st of Jumâdîu'l-awwal, 1236 A.H.

*Particulars about the children of Iftikhâru'd-Dawla
Bahâdur by his wife.*

Ttizâdu'd-Dawla Bahâdur, first son of Iftikhârtfd-Dawla Bahâdur, had no issue by Ashraf Bî, his *nikâh* wife. But he had a son, Âbbâs Ḥusayn, by another woman. As soon as this son was boni, he gave the child to Ashraf Bî who brought him up. After the *démise* of I'tizâdu'd-Dawla, this humble person, in accordance with his *waṣiyyat*, recognised the rights of Abbâs Ḥusayn, regarded him kindly and inquired about him. But unfortunately Âbbâs Ḥusayn is not included in the list of the heirs of I'tisfâdu'd-Dawla Bahâdur entitled for pension.

Some years before, Ashraf Bî obtained the permission of Âgîm Jâh Bahâdur, the Nawwâb-Regent, to go to Muḥammadpûr (Arcot) with Âbbâs Ḥusayn. At Muhammadpûr she got him married to the daughter of a noble family and returned. He was blest with children.

CH. 4.-CHILDREN OF IFTIKHÂRU'D-DAWLA BAHADUR

Ptîzâdtfd-Dawla had five *ḥarams*. Of these three died childless. One of the two surviving *ḥarams* had a daughter.

This humble servant has five *ḥarams*. One died, during the reign of Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II and another during the reign of Azîmu'd-Dawla Balladur Nawwâb Wâlâjâh III. The third *ḥaram* is one of the slave girls in the house of the late Bëgam. The fourth, Rôshan, known as *Khurshid-Liqâ*, is of bad temper. She does not live with me (the author of this book), but lives with the slave girls in the house of the late Bëgam. The fifth *ḥaram* is attached to the présent Bëgam.

Nâsirul-d-Dawla Muḥammad Ḥabîbullâh Khân, third son of Iftikhârud-Dawla Bahâdur, had children by his wife.

Besides these children he had a son and three daughters by Naşîbtfn-nisâ Bëgam, his *nikâh* wife. The son is, Khayrât-Ali. Two daughters died and one is unmarried.

Nâsirul-d-Dawla Muḥammad Ḥabîbullâh Khân had two daughters and a son by Şafiyya Khânam. The first daughter, Shakûru'n-nisâ Bëgam was married to Bâqir Ḥusayn Khân, son of Khân-i-Jahân Khân Bahâdur. She died of child-birth, in the reign of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II. The second daughter, Kîlan Bëgam was married to Mumtâzu'd-Dawla Sirâju'd-Dîn Khân, son of Majdu'd-Dawla Balladur. She had children. Her whole family passed away by attack of plague in the holy Karbalâ. The son, Aşghar Ḥusayn, who survived his parents, also passed away after some time.

Nâsirul-d-Dawla Muḥammad Ḥabîbullâh Khân had by other *ḥaram* two sons, Akbar Ḥusayn and Fîrûz Alî.

I have narrated here whatever I knew about the wives and children of the Nawwâbs.



1. The tomb of Navvâb Anwaru-Dîn Khân Bahâdur Shabîd
in Ḥaydarâbûd
(Father of Muhammad 'Ali Khan Bahâdur Nawwâb Wâlâjâh I.).
2. The tomb of Shah Waliullah Sâhib, the *murshid* of the Nawwâb Shahid.
The tombs on either end are those of the relatives of the *murshid*.

EPILOGUE.

Plentiful praise be to Allah

Nawwâb Âzîm Jâh Sirâju'i-Umarâ Bahâdur, the kind and benevolent Régent, ordered me to compile an account of the period of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II. In obédience to the command, ail particulars dating from the last days of Muhammad Âlî Khân Bahâdur Nawwâb Wâlâjâh I to the end of the period of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, a summary of facts relating to the reigns of Âzimtd-Dawla Bahâdur Nawwâb Wâlâjâh III and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, the coronation of "Ghulâm Muhammad Ghawth Khân Bahâdur Nawwâb Wâlâjâh V, and the regency of Nawwâb Âzîm Jâh Bahâdur together with the genealogy of the family of Anwar were collected mostly from *Anwarnâma*, *Tûzak-i-Wâlâjâh*, *Tadhkirtu'l-Ansâb* and other books, and brought into this volume, while a number of other détails were added to it from my memory.

I give thanks to Heaven that this great work is finished during the lifetime of this humble servant.

In the past, during the days of Muhammad Âlî Khân Bahâdur Nawwâb Wâlâjâh I, Mîr Ismâîl Khân Abjadî, the tutor to the royal princes, in accordance with the orders of the prince 'Umdatul-Umarâ Bahâdur, compiled a narrative in verse recording ail the facts in the periods of Nawwâb Anwartfd-Dîn Khân Bahâdur Shahîd and Nawwâb Wâlâjâh I. He gave the name *Anwarnâma* to his book and submitted it to the prince Umdatul-Umarâ Bahâdur.

The prince went through it and congratulated Mîr Abjadî on the completion of his work. Then he said to him :

HISTORY OF THE NAWWABS OF THE CARNATIC IV

"Keep this book with you for the présent. The Nawwâb, my father, has fixed the 14th of Shawwâl, for weighing himself out in the balance. It is necessary that you come with the book on that date to the big *dîwân-khâna* in the afternoon. I shall also be présent then and bring the book to the notice of the Nawwâb. You must offer this book as *nadh̄r* to the Nawwâb after the weighing ceremony is finished."

Mîr Abjadî was présent at the *dîwân-khâna* as per instructions of the prince, and offered the Nawwâb the *Anwamâma* after completion of the weighing ceremony.

The Nawwâb smiled sweetly and accepted the *nadh̄r* of Mîr Abjadî. He glanced over the book, handed it over to Ḥashmat Jang Nûru'd-Dîn Muḥammad Khân Bahâdur and said to him :

"You are well acquainted with the art and composition of poetry and know how to recite it. You may now read some verses from the *Muqaddima*".

After Ḥashmat Jang read out some verses, Nawwâb Wâlâjâh I addressed the prince Umdatul-Umarâ Bahâdur, Mubâriz Jang and Sâlâr Jang as follows :

"Mîr Ismâll Khân Abjadî had taken pains to compile this work. I have the désir of honouring him with the présents of a *klilat-i-mahmudî* from my wardrobe, and a *dushâla*, and weighing him out, along with his book, in silver."

Then he ordered Alî Dil Khân, the *dârughâ* of the *malbûs-khâna*, to get ready a *khilat-i-mahmudi* and a *dushâla*, to dress him up in new costumes and weigh him out with the book in silver. Alî Dil Khân carried out the orders of the Nawwâb.

Then the Nawwâb conferred upon Mîr Abjadî the title *Bahâdur*.

As Mîr Abjadî was emaciated with old âge, the weight of silver amassed in the scales was not to his heart's content. Next day, he went early in the morning to Kuhna-bâgh, **later on**

known as Muhammad-bâgh, and submitted thus to the prince lîmdatu'l-Umarâ Bahâdur.

" If this old man had previous knowledge of the manner of the grant of gift by the Nawwâb, he would hâve présentée! himself at the *darbâr* with heavy stones hidden under his clothes. That is just it. May Allah keep the Nawwâb and the prince safe for many years! Great gifts are in store **for** me."

On listening to Mîr Abjadî, the prince laughed loudly and said to him :

"Don't give way to anxiety. To-morrow afternoon, I shall, with the help of God, tell everything to the Nawwâb and arrange to invite you to the *darbâr*. It is left to you to succeed in your aim by making proper use of your wits."

Next day Mîr Abjadî was invited to the *darbâr*. On that day he was sparkling with wit when he represented the facts to Nawwâb şàhib. The Nawwâb was very kind to him. He presented him again with silver equal to his weight, and a green *pâlki* with accessories. The Nawwâb also raised his salary from sixty rupees to one hundred and hve rupees per month.

During the days of 'Umdatul-Umarâ Balladur Nawwâb Wâlâjàh II, Husâmu'l-Mulk Bahâdur collected materials for preparing a history of the periods of Nawwâb Wâlâjàh I and Nawwâb Wâlâjàh II, with particulars of their wives and children, got a volume written by Munshî Muḥammad Burhân Khân Hândî, in conformity with the beauty of form and literary style, and gave it the name *Tûzak-i-Wâlâjàhî*. But the book was completed after the death of Umdatul-Umarâ Bahâdur Nawwâb Wâlâjàh II. If it had been finished during his reign, it would hâve fetched large présents. Husâmu'l-Mulk Bahâdur was looking forward to prosperous times when he could présent Munshî Burhân with suitable gifts and looked after the Munshî throughout his lifetime,

HISTORY OF THE NAWWABS OF THE CARNATIC IV

With the help of God, the compilation of *Sawûnihût-i-Mumtâz* that has been undertaken by me in obédience to the command of Nawwàb Âzīm Jâh Sirâju'l-Umarà Bahâdur, is now finished. I expect from the kind and benevolent Nawwàb, suitable gifts which would bring relief to me, and *manşab* and *marâtib* which would exalt me in rank enjoyed by my forefathers. Thus I look forward to spend my remaining days in all comforts and happiness under the protection of the gracîous and gentlc Nawwàb.

Mîr Khurshîd Hasan Mûsawî, in accordance with the orders of the Nawwàb-Regent, took great pains to correct the language of the book *Sawânihât-i-Mumtôz*.

Although the book was completed in 1250 A. H. a fair copy of it could not be got ready till 27th, Dhu'l-ḥajja, 1252 A. H.

Mîr Khurshîd Hasan Mûsawî prepared a summary of this book in a beautiful style with a view to présent it to the Nawwàb-Regent.

APPENDIX A.

THE SERINGAPATAM CORRESPONDENCE.

Copy of such parts of the CORRESPONDENCE discovered in the Palace at Seringapatam, and alluded to in the Letter from the Right Honourable the Governor in Council of Fort St. George to the Secret Committee of the Court of Directors, dated 3rd August, 1801, as are not included in the Appendix to the Déclaration of the Governor of Fort St. George, dated 1st July, 1801.

Translation of a LETTER from Mohummud Osmaun, Vakeel at Madras, to Hyder Ally Khaun, dated 6th of Zykeed 1186, answering to the 30th January, 1773.

"Agreeably to your orders; I had an audience of the Nabob, at which, after expressing in strong terms the friendship that subsisted between us, I requested the passport for the arms. Immediately on hearing these expressions of friendship, his Highness acquiesced in my demand of the passport, and taking me by the hand, led me to the top of the house, where there was a room, from whence the beautiful prospect of the **Sea, Fort St. George**, etc., like a plain appearing to our view, he remarked what a beautiful spot it was, and added, May Almighty God soon produce a cause, from which the Nabob Hyder Ally Khaun and I shall be enabled here to sit and enjoy ourselves together." He proceeded in these words: "The Nabob Hyder Ally Khaun, inattentive to the value of my friendship, has always considered me separate from himself; whilst I have ever considered us as one: I may say indeed that I look on his exis-

HISTORY OF THE NAWWABS OF THE CARNATIC IV

tence as my own flesh and skin, and it is incumbent upon him to do the same. It is necessary that a friendship should subsist between us so firm, as that both our Countries also should be one; that if any enemy (which God prevent) should burn one of his villages, I ought to feel as if one of my own was consumed; and were one of mine to be destroyed by the fire of an enemy, he ought to feel as if one of his were destroyed": Again he observed: "Your Master may make many friends, and doubtless will, but such a friend as I am he never can acquire; when friendship shall be established between us, then it will be seen what the friendship of friends is. I am that friend, who, if he (which God prevent) should require the sacrifice of my child, as a means of promoting his prosperity and dominion, would, looking upon this as the greatest blessing in the world, most willingly deliver my offspring up to him. It is my wish to establish such a friendship with your Master, that our children after us may be united in the bonds of affection and of love. Let us therefore, during this transitory life, be friendly and united, and render good offices to each other, since in the next no person can be connected with another; it is indeed singularly happy that Almighty God has been so bounteous to each, as that we want for nothing else than friendship and affection; it is incumbent upon us mutually to transmit to one another presents and rarities, etc., which God has bestowed on both, which amongst friends, is a source of satisfaction, a means of over-awing others, and in every respect seemly. If therefore any thing in your Master's country should be wished or required by me, let me take it without any apology; and in like manner should he want any thing from mine, let him send for it without excuse; this is the mode in which the Princes of former times displayed their friendship for each other, and in the present times it is the same." Your slave (Mohummud Osmaun) upon hearing all these friendly expressions, made the two following remarks: "Almighty God has bestowed upon your Highness (the Nabob) a general knowledge of every matter, and

APPENDIX A

a clear understanding. My Master (Hyder Ally) contemplating by anticipation from his own great foresight all that I have now heard, and wishing to promote a unity with you, addressed to you a Letter; wherefore did your Highness not write him in return?". He answered "I am convinced that your Master wrote me that Letter of condolence in friendship; but while I cherished in my mind his friendly sentiments, I judged it unprosperous and improper, as a beginning of friendship, to reply to a Letter of condolence, and therefore failed to write to him; but should he wish in future to maintain a correspondence with me, I will look upon him, and address him as a King." My second observation was as follows: "Almighty God has made your Highness powerful and great. The Mahrattas you know to be evil-minded and wickedly disposed; during three years they were at war with my Master, and overran and destroyed his Country to the value of many crores. Notwithstanding his repeated demands of assistance from you, with an offer of paying the expenses of the troops, how did you continue inattentive to his wish, and an inactive spectator? It would appear then, that you were unwilling to have him for a neighbour (or a friend) and preferred the neighbourhood or friendship of the Mahrattas." He replied: "The sentiments you express are precisely my own. May the Almighty destroy and root out the Mahrattas! It is with this object in view, that I am anxious to establish an alliance with your Master, that in future whatever we may do may be concerted and engaged in with one heart and tongue, whether to make war or peace, because hitherto he has not, in the first instance, made application to me, nor communicated with me, upon any subject. When he attacked the Europeans, and made peace with the English, who were my servants, it depended upon my consent to conclude it. I was the Prince and owner of the country, and was at no great distance from the scene; but not a word, not a sentence, not **even** a man, did he think proper to send to me. Hence I

could not but conclude that he wished not to be in unity and friendship with me, and consequently what ought I to have to do with his other wars and pacifications. Had your Master maintained friendship and correspondence with me, and had I then neglected to fulfil my obligations, and remained an inactive spectator, these might be grounds for complaint; but let us totally forget the past, and if the Nabob Hyder Ally Khaun should conceive that nothing or no advantage is to be gained from my friendship, let him reflect that the most trifling degree of its advantage is this; that if every year, whatever number of arms he may be able to purchase and carry away from this quarter, he may do so without molestation; it is no less a privilege than what he possesses in his own Country. In the present instance, when you applied for a passport to the Governor, you knew the answer he gave; he does not choose to comply with your request. Upon a principle of foresight, I consider your Master's friendship as paramount to every thing; it is incumbent likewise on your Master to do the same by me, and continue firm in his friendship, for our two hearts are in reality one."

His Highness further added, that an odd incident had occurred, and told me, laughing at the same time, that when your Highness came down upon the English, he was in this very Garden where we were, and sending answers to the Letters which he received; that the People told him: "To-day the English Gentlemen are embarking upon a pilgrimage". Here the conversation broke up, and his Highness desired me to come to-morrow for the dustuck.

PS.—In your former Letter to the Nabob, your address was such as to produce an observation from him, "that people in general write thus to their servants." It will be necessary therefore to consider this in future, that no offence may be taken. His Highness gave me an English pocket-book, as a

APPENDIX A

present for you, which I enclose. If you send him something handsome in exchange, i think it would be proper.

(A true translation).

(Signed) N.B. EDMONSTONE,

Persian Translator to the Government.

Translation of a Copy of a Letter from Tippoo Sultaun to the Nawaub Walajah. Appendix No. VIII to the Madras Governors' Declaration of 31st July, 1801 A.D.

In the name of the most merciful God! After reiterated praises and unbounded adoration to the Almighty, who assembled the body of Mussalmans under the banners of Mahomed, and lighted the torch of mutual attachment among them, and praise to the Chosen of Prophets, who promulgated the saying, "all Mussalmans are brothers," and took upon himself the task of intercession for all Believers; and after intimating my desire of being personally known to your Highness, and which, as it exceeds the power of the pen to describe, must be left to the heart to conceive, I have the honour to represent that the receipt of your Highness' kind Letter after so long a lapse of time—(according to the saying, "all things depend upon the appointed season")—rejoiced me extremely, and your Highnesses obliging recollection of me excited my acknowledgments, and I return thanks to Almighty Providence for the joyful news of the welfare of the Well-wisher of mankind (meaning the Nawaub himself) ; my delaying to address your Highness has been owing to my not having been favoured with any Letters from your Highness. By the grace of God! your Highness is pre-eminent, characterized for all praise-worthy qualities, and acquainted with all affairs. It is probable that your Highness's delay in writing to me may have been occasioned by the particular circumstances of the times, and in consequence I also have delayed to write, else I should have written to you a hundred times. Now by the receipt of your

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Highness's Letter, and the account of your Highness's friendship and attachment, which I have had from the verbal communication of the high in rank the *Distinguished in Friendship*, the trusty. I am certain that (according to the words of the Prophet, the union of the Mussalmans is as that of the soul with the body) that warmth of attachment, original affection, implanted among Mussalmans, exists between us. My hope from Almighty God, and my confidence in the Prophet, which is well known to all Mussalmans, all the faithful will exert themselves with heart and soul in maintaining and rendering permanent the religion of Mahomed upon your Highness, who is one of the heads of the Faith; this is an absolute duty, and I am confident that your Highness will by all means be constantly satisfied that you will shew that kindness which is becoming your exalted station, towards my two Sons, your guests, and who are as your own. I hope that regarding me inwardly and as your well-wisher, and that of all Mussalmans, you will continue to rejoice me by Letters; you will learn my Father's sentiments from the representations of the high in rank, the *Distinguished in Friendship*.

Dated 11th of Takre of the year Sikir 1220, from the tenth of Mahomedi (corresponding with the 29th of November, 1792),

(A true translation).

(Signed) N. B. EDMONSTONE,

&c. &c.

Extract from a Letter from Gholaum Alii Khan and Alii Rezza Khan, to Tippoo Sultaun; dated the 16th of Jaffree of the year Sehir 1220 A. N. Mahomed (answering to about 4th August, 1792). Appendix No. IV of the Madras Governors Declaration.*

On the 8th Tehejeh (29th July, 1792) the Nabob Walajah sent a Message to us by Mahomed Abdoolla Khan, that the following day, being that preceding the Eed, he would, if we

APPENDIX A

desired it, pay a visit to the Princes, as he was very anxious to see his Sons (as he called them). In reply, we begged he would give our respects, and represent to his Highness, that the houses of the Princes, and they themselves, were his own, and that the Princes were his guests, that he was their Superior, and his Company there would afford them much happiness; but that, if he wished it, we ourselves would most readily attend him. Accordingly at one pas of the following day (about 9 o'clock) Walajah, accompanied by Omdut ul Omrah and Hussein Newauz Khan, paid a visit to the Princes, and taking them upon his knees for about two hours, blessed them, and said, "May God long and permanently preserve the shadow of Tippoo Sultaun extended over you and me, since in this age the preservation of Religion depends upon him alone. I have passed my eightieth year, and in that time many are the things I have seen and done, and experienced. What is passed is passed, and God only knows what futurity may bring to light. At present the maintenance of Religion rests with Tippoo Sultaun, and may God preserve and keep him victorious and triumphant! I do not say this merely in)Our presence; but I say it, taking to witness Him who knows all that is hidden. Night and day, after the prayers of the day, and on Friday after public devotion, I offer up my prayers (meaning for Tippoo Sultaun) and require the people also to do the same." His Highness spoke to us also in terms of great warmth and friendship, and after sitting two hours went away. As Walajah had paid a visit to the Princes, it became necessary that they should return it, and consequently they waited upon him the next day, which was the Eedoo Zoha (or Feast of the Camel); the Nawaub, accompanied by Omdut ul Omrah and the other Sirdars, came out to meet them as on the feast day, and having assisted the Princes in alighting from their palanquins, took them within the house, where he repeatedly caressed them both, and said—"God preserve the Sultaun in safety, for through him alone these rituals and observances of the faith (alluding probably to

the Eed) yet remain." He then observed to us—"In my first conversation with you, I spoke to you upon the subject of establishing a friendship and harmony between me and Tippoo Suldaun. Have you intimated it to him, and have you received a favourable answer?" We replied, that we had set forth to your Majesty, word for word, the friendly sentiments his Highness had expressed, and that your Majesty had written in reply, that friendship, union, and brotherly regard had from the beginning been established among the professors of Islarnism, as was evinced by the testimony of the holy book, agreeably to the prescriptions of which your Majesty wished, that cordial friendship and attachment should, without prejudice or partiality, be established between the followers of the faith, as the means of supporting the religion of Mahomed. And that your Majesty added,—"God preserve the Nawaub Walajab, who is a Prince, and one of the Leaders of the Faithful, and a Pillar of the Faith.—At the term, 'a Pillar of the Faith' the Nawaub could not suppress his tears, and said, "I am what I know myself to be." Tell the Suldaun, that *he* is the Pillar of the Faith; and may God preserve him and grant him a long life, since I and all Mussalmen derive support from him; for otherwise the state of affairs here is evident. That which is evident does not require explanation." We also, in conformity to your Majesty's commands, mentioned to his Highness, in a becoming and suitable manner, whatever there was to state upon the subject of friendship and attachment. His Highness replied:—"In consideration of the complexion of the times, the state of which is manifest, and that the support of the Religion of Mahomed in this Country entirely depends upon the Suldaun, my nightly and daily prayer is offered up for his good." He then said to the Princes "Oh! my Sons! if my life and property can be of any service to you, God is witness that I will not refuse them to you." He then gave orders to the superintendent of the gardens, to carry every day fruits and flowers to the Princes before his (the

APPENDIX A

Nabob's) own children; and said to us—"You are not acquainted with the state and order of affairs here. Consider me from my heart your well-wisher and sincere friend; and at all times be assured, that in whatever I may be able to effect your benefit, either by word or deed, I will not decline my exertions. What I said and wrote to his Lordship upon the subject of making peace, God well knows who was then or is now desirous of it. His Lordship, however, possessed uncontrolled authority, was a man of wisdom, and listened to the advice of others and my observations made an impression upon him. God preserve you and me from the wicked designs of others." Major Doveton and another Officer, being of the party, his Highness appealed to them, observing, that they had been present at the time, and could speak to the truth or falsity of what he said. Major Doveton replied that it was very true; and that several English gentlemen were consequently much displeased with his Highness. That one day, when his Highness had assembled all the gentlemen, under pretence of giving them an entertainment, but really for the above purpose, and had accordingly suggested pacific measures, the expediency of which he urged in a thousand ways, they were so displeased that they went away without partaking of the entertainment, nay, that to their animosity might be attributed the assumption of His Highness's country. That when the orders were received from the King of England to restore the country, they framed the pretence among themselves that his Highness was too much attached to Tippoo Sultaun; and that the restitution of his Country would consequently be an impolitic measure; but his Lordship maintained his opinion singly, and, disregarding the animosity of all the others against his Highness, delivered to him (his Highness) the Country, agreeably to the directions of his Majesty....."

(A true translation).

(Signed) N. B. EDMONSTONE,

&c. &c.

HISTORY OF THE NAWWABS OF THE CARNATIC IV

*Translation of a Copy of a Letter from Tippoo Sultaun
to Omdut id Omrah, the Nabob of the Carnatic.
Appendix No. IX.*

After reiterating praises and unbounded adoration to the Almighty who hath adorned the multitude of the professors of Islamism with the gem of Religion, and lighted the torch of friendship for each other in the region of the heart, and endless thinks worthy of the last of the Messengers of God (Mahomed) who with his prophetic tongue spoke this divine saying, that "all Mussulmans are brothers;" and who was pleased to take upon himself the task of intercession for all Believers; and after intimating my desire of personal communication, and which, as it exceeds the power of the pen to describe, must be left to the heart to conceive, I set forth my object. By the grace of God the most sincere attachment and perfect unanimity have from the beginning been established among the Believers of the enlightened doctrine of Mahomed, but every event has its proper season, and hence no opportunity has yet offered for the external demonstration of our mutual regard. Now however the receipt of your kind letter, replete with the friendly sentiments with which our hearts are mutually impressed, had doubly added to my sincere attachment and cordial regard; when I learnt also from the intimation of the high in rank, the *Distinguished in Friendship*, the trusty, of your great and noble qualities, and the sincere friendship and cordiality you entertain towards me, my happiness was greater than language can adequately express; may God realize this source of happiness; that is to say, that perfect attachment and union among the Followers of Islaum, which is the greatest gift of the Almighty, and than which nothing is more essential to the temporal and eternal interests of mankind. May God render it attainable, and may he preserve us firm in the faith of Mahomed, the boundless benefits resulting from which will by the divine grace be manifested.

APPENDIX A

I am confident that you will direct your attention to the adjustment of affairs between me and the *Well-wisher of Mankind*, who is the chief and principal of the professors of Islamism; and that deeming me from my heart your well wisher, you will always keep me in your recollection by your friendly Letters; all other particulars may be made known to you from the representations of the high in rank.

May prosperity and happiness attend you!

Dated the 15th of the Zakru of the year Sehir 1220 (answering to the 29th November, 1792).

(A true translation).

{Signed) N. B. EDMONSTONE,

&c. &c.

Extract of a Letter from Tippoo Sultaun to Alii Rezza Khan and Gholaum Alii Khan; dated at Seringapatam, the 16th of Hejire, of the year Sehir 1220 from the Birth of Mahomed. Appendix No. V.

I have received and understood the contents of your Arzee, intimating the distinguished kindness and regard with which the Nawaub Walajah treats my Sons, and the sincere friendship which he entertains towards me. It is evident that the Nawaub is a Pillar of the Mahomedan Religion, the Elect of the Almighty, a man of dignity and worldly experience; whatever favour and attention he may shew towards my Sons, who are his guests, and you, I shall assuredly consider as a kindness conferred upon myself. This circumstance has afforded me much pleasure.

My hopes from Almighty God and his Divine Messenger are, that the Nawaub will do whatever may tend to the support of the Religion of Mahomed, and that he will give the necessary attention to this point. You will mention to him that he must consider my Sons as his own; that in conformity to the command of God and the Prophet, the improvement of friendship among the professors of Islamism will be beneficial

to various concerns both spiritual and temporal, and that, deeming me attached to our common religion and to his Highness's person, he will direct his attention accordingly; you will also state to the Nawaub the other points of friendship, which you have repeatedly heard from my mouth.

(A true translation).

(Signed) N. B. EDMONSTONE,

&c. &c.

No. VI.

KEY to a CYPHER found among the Records at Scringapatam, and received at Calcutta on the 2nd of March, 1880. Appendix No. VI.

Oh God, glorious aid exalted! Oh Prophet of God! May the Blessing of the Lord be upon him. Religion. Bishteh.

The Nabob Walajah,
*the well-wisher of
Mankind.*

The Nabob Tippoo
*Sultaun, the Defen-
der or Protector of
the Faith.*

The English, *Newcom-
ers.*

Ali Rezza, *the Distin-
guished in Friend-
ship.*

Nothing or Nonentity,
Nizam ul Dowlah.

*The Mean or Despi-
cablet The Mahrattas.*

The Power of God,
A Saddle.

The Victorious, *A
Scymeter.*

A Flower, A Present.

Hearts,
Sons.

A State or Dominion,
A Ring.

*The Restorer of the
Faith, Omdut ul
Omrah.*

The Faith of Religion
Gholaum Alii Khan.

Nawaub Saheb, *The
Spring, a Flower
Garden.*

A Letter, an Interview.
Benevolent, *the*
*Hand. A Heart, A
Seal.*

The Writing of Omdut ul Omrah.

(A true translation).

(Signed) N. B. EDMONSTONE,

&c. &c.

These words are written by one of Tippoo Sultaun's Moonshecs.

APPENDIX A

Translation of a Letter from Gholaum Alii Khan to Tippoo Sultaun. Appendix No. VII.

The departure of A1H Rezza Khan at this time, in conformity to the orders of the presence, is very expedient, especially for the purpose of bringing to a favourable issue the propositions of Lord Cornwallis, and the *Well-wisher of Mankind* (The designation of the NaboS Walajah in the Cypher) which is most ardently to be wished.

There are many points which cannot be committed to paper, and can only be communicated in person; at this time the friendship and goodwill of both Sirdars is from God, and the royal auspices; the particulars of this summary, which is an unlooked-for-good, will be made known to your Majesty by the verbal representations of Alii Rezza, who attends the Presence especially for that purpose; although it is contrary to the rules of respect to presume to give an opinion upon this subject, yet I am emboldened by my long attachment and my sense of the duty I owe your Majesty; when your Majesty shall have maturely deliberated upon, and fully brought home to your mind the representation of both the Sirdars, from a consideration of the changeableness of the times, your Majesty's agreeing to this affair—(upon the principle recommended in the words of Hafiz of Shiraz, the mercy of God be upon him! With friends, cordiality; with enemies, dissimulation) seems highly expedient and advantageous to your Majesty's interests.

(A true translation.)

(Signed) N. B. EDMONSTONE,

&c. &c.

Translation of a Letter from Gholaum Alii Khan to Tippoo Sultaun (without date). Appendix No. X.

On the second of Rehmany of the year Sehir 1200, Mohummudee (answering to about the 14th January, 1793) the

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Nabob Walajah sent a message to Khadar Nawaz Khan to this effect,—Whatever animosity and estrangement formerly existed between us (meaning himself and Tippoo Sultaun) are now, thank God, completely removed. If the slightest trace of them remain in my heart, I am no Mussulman, nay of another sect; and on the part of the Hyderee Sircar also, I am confident the same friendly sentiments are entertained: God knows, and the Prophet is witness, on the most deliberate reflection and deep consideration, I see no one Sirdar who has at heart the interests of the true Faith except Tippoo Sultaun, and after him this sinner (of whom the same may be said in some degree). In the second place, the sight of the Princes gives new force to the attachment and regard that my heart feels; indeed it is superfluous to express this; hence I offer up my most earnest prayers to God for the welfare of the Sultaun, and the prosperity of the affairs of the Hyderee Sircar. From the impulse of these sentiments it is requisite that I should communicate some articles of intelligence, which are as follows: I have always kept stationed in Bengal several persons of the higher class, for the purpose of collecting and transmitting secret intelligence daily. In the Paper of Intelligence which came on the 25th of Rubuossaunee 1207 (10th December, 1793) it is stated, that Sir Charles Malet, the English Resident at Poonah, has written to Lord Cornwallis, that numerous messengers from the Khodadad Sircar daily pass to and fro between Seringapatam and Poonah; whence it would seem that Tippoo Sultaun was endeavouring to form a **close** connection and alliance with the Poonah Government and through that Government with the Mogul (Nizam Alii Khan); and that deeming this information of importance, he **had** written it to his Lordship. The Members of Council in Bengal on hearing this, are said to have stated their opinion to his Lordship, that Tippoo Sultaun was in fringing **the settlement** Which had taken place between him and his Lordship, **and was**

APPENDIX A

entertaining views of a sinister nature; that, for example, the Sultaun withheld payment of the Kists, as prescribed in the Treaty, and refused to release the European and other Prisoners, subjects of the Company; that this sort of discourse had excited some degree of suspicion, nay even of alarm, in his Lordship's mind. Such is the present state of affairs; what, in the judgment of this well-wisher, now appears expedient is this, in a short time his Lordship will go to Europe; the Princes, please God, will soon return, and the Kists are in a course of payment; after his Lordship's departure the liquidation of the Kists and other points, whatever may be his Highness's (Tippoo's) pleasure, will be right and proper; at present it is better to be silent upon every thing, because at this time his Highness's honour would at all events be called in question. When another shall arrive from Europe, the imputation will in every respect and in every measure fall upon him,

(A true translation).

(Signed) N. B. EDMONSTONE,

&c. &c.

Extract from a Letter from Gholaum Alii Khan and Alii Rezza Khan, to Tippoo Sultaun; dated 25th Behauree of the year Sehir 1221, A. N. Mahomed (answering to about the 5th of June 1793.) Appendix No. XII.

Refuge of the world! yesterday the *Well-wisher of Mankind* sent the following message by Khadar Newaz Khan: "At this time a complete rupture has taken place between the English and the French. The story of the King of the French and their domestic commotions are well known. Six or seven European Powers have united for the destruction of the French, and you will soon hear that the whole of the French territory has been divided amongst others. The English (Troops) here at Madras will proceed in a day or two against Pondicherry. Although there is a body of Troops in that

HISTORY OF THE NAWWABS OF THE CARNATICIV

place, yet domestic dissensions have risen to the utmost pitch there and nothing will be done, and the place will at length be taken. My object in mentioning this event is this:—The Vakeel of the Ahmedy Sircar, who was at Pondicherry, has lately, it seems, returned to the presence (Tippoo Sultaun.) Please God, there is no doubt that the Sultaun keeps in view all the ups and downs of the time. At this time no kind of assistance will be afforded; but out of that friendship which I feel for the Sultaun, I recommend that the Vakeel remain a short time at the presence, and also that epistolary correspondence be discontinued for a short time. Although a friendly connexion has long subsisted with the French, on the part of the Ahmedy Sircar, yet, considering the circumstances of the times, it is not advisable (that is to maintain an epistolary correspondence with the French); should there be any point of urgency to communicate, there is no objection to do it verbally. For God's sake, let not the Sultaun ascribe what I say to a wrong motive; I am actuated solely by my good wishes in making this communication. Since the day that a cordial union took place between us, let me be no longer a Mussulman, nor a Servant of God, if I have not always offered up my prayers for the Sultaun's good, and afterwards for my own. May the Almighty preserve firm and uninjured the Mahomedan Church, and the safety of the Sultaun!

(A true translation).

(Signed) N. B. EDMONSTONE,
&c. &c.

APPENDIX B.

Extracts from official papers on the transactions leading to the accession of Azimu'd-Dawla Bahadur Nawwab Walajah III to the *masnad* of the Carnatic.

(1) Report of Messrs. Webbe and Close on their negotiations with the Regents and Tāju'l-Umarā Bahādur containing :

- (a) The propositions of the Regents, and,
- (b) The propositions of Tāju'l-Umarā Bahādur.

(2) Lord Clive's letter to Lord Wellesley dated 27th July, 1801.

(3) Declaration of the Governor of Fort St. George dated 31st July, 1801.

(4) Proceedings on the signing of the Treaty with Azīmu'd-Dawla Bahādur Nawwab Walājah III.

(5) Dispatch to the Court of Directors dated 3rd August, 1801.

Copy of a REPORT¹ of Messrs. Webbe and Close, explanatory of their Proceedings at the Palace of his late Highness the Nabob, in their Interviews or Negotiations with the Regents and Taje ul Omrah.

First Day's Proceedings 15th July, 1801.

In conformity to your Lordship's instructions, we proceeded to the Palace of Chepauk, having previously caused a message intimating our approach to be communicated, through

(1) Extracted from Papers presented to the House of Commons from the East India Company concerning the late Nabob of the Carnatic—ordered to be printed 21st and 23rd June, 1802; and to be reprinted 26th February, 1807,

HISTORY OF THE NAWWABS OF THE CARNATIC IV

the channel of Liëutenant Colonel Mac Neil, to the principal Officers of the late Nabob Omdut ul Omrah.

On our arrival at Chepauk, we were received by Nejeeb Khan, Tuckia Ally Khan, Kadar Nawas Khan, and Mr. Thomas Barrett, who introduced themselves as the principal Officers of the Government of his Highness Omdut ul Omrah. Nejeeb Khan appeared to hold no distinct office, but to have been a companion of the Family since the time of Anwar ud deen Khan, and to have been consulted generally on all occasions of interest to the Nabob of the Carnatic. Tuckia Ally Khan was entrusted with the military affairs of the late Nabob. Kadir Nawas Khan superintended the general and internal departments of his Highness's Government; but the most important department of his Highness's Government, the administration of the revenues of the Carnatic, had been entrusted to the charge of Mr. Barrett. As that branch of the Nabob's Government affected more particularly than any other the rights and interests of the Company, we judge it to be proper to explain to your Lordship, that Mr. Barrett is of the lowest tribe of native Portuguese, equally destitute of education, manners, and knowledge.

We enquired whether any particular arrangement had been made by the Nabob for the administration of the affairs of his Government, in the event which had recently occurred; and having been informed that an authentic will, under his seal and signature, had been left by Omdut ul Omrah, we desired that it might be produced. Nejeeb Khan, who directed the conversation, made the usual objections, founded on the recency of the Nabob's death, on the necessity of allowing a sufficient interval of time for the ceremonies of the occasion, and on the decorum of postponing to open the will until the Heir appointed should be at liberty, in conformity to the usual practice, to attend to the transaction of public business. We replied, that the British Government was aware of the prevailing usages

APPENDIX B

observed by the professors of the Mahomedan religion on all ordinary occasions of this nature; that your Lordship could have no wish that those usages should be unnecessarily transgressed; but that the affairs of a great Government, on which our request was founded, could not be regulated by the ordinary practice of individual families. Having in consequence been informed that the Nabob had appointed his reputed Son (Tadjul Omrah, commonly called Ally Hussain) to be his sole Heir, we again urged the necessity of producing the will and requested that the young man should be introduced to us. The Khans having retired to consider this demand, we learnt during a desultory conversation with Mr. Barrett, that the Nabob Omdut ul Omrah had become acquainted with the intention of Hussam ul Mulk to employ an armed force at the Palace of Chepauk for the accomplishment of his views, at the expected termination of his Highness's life; that the measure of stationing a body of the Company's troops for the protection of the Family, had in consequence been entirely acceptable to his Highness, and (to use his own figurative expression) that the security, derived from that arrangement, had been the means of prolonging his Highness's life.

The Khans having been joined by Mr. Barrett, returned, assenting to our request; and, after a short delay, the young man was introduced with the will in his hand. The will having been opened and read by Kadir Nawas Khan, was found to be an authentic instrument, expressing in clear, distinct, and explicit terms, the will of the Nabob Omdut ul Omrah, that his reputed Son (Ally Hussain) should succeed him in the possession of all his rights, possessions, property, and in the sovereignty of the Carnatic. The will also appointed Mahomed Nejeeb Khan, Salar Jang, and Tuckia Ally Khan, to assist the reputed Son of Omdut ul Omrah in the administration of his affairs.

(1) The English word 'sovereignty' is used in the will.

HISTORY OF THE NAWWÀBS OF THE CARNATIC IV

The will having **been** read, we excused ourselves **to Ally** Hussain for an intrusion which, although unseasonable, was indispensably necessary; and he immediately retired, returning expressions of civility.

On the departure of Ally Hussain, we requested a private conference with the two Khans only, who had been appointed by the will of Omdut ul Omrah to assist the counsels of his son. After some preparatory observations on the importance of the subject, which we were desirous of discussing, and on the conséquent necessity of superseding the ordinary forms observed in private families on similar occasions of misfortune, we proceeded, with the concurrence of the Khans, to state the nature of the written documents discovered at Seringapatam. Nejeeb Khan expressed the greatest degree of surprize at this communication, professed his entire ignorance of the subject, and protested that it was impossible for the Nabob Omdut ul Oinrah to cherish the intentions imputed to his Highness. Some of the principal documents having been produced, Nejeeb Khan asserted, that they contained none but expressions of civility and compliment; that the Marquis Cornwallis had repeatedly enjoined the Nabobs Mahomed Ally and Omdut ul Omrah to cultivate a friendly intercourse with Tippoo Sultaun; that the whole tendency of the correspondence produced, was directed to that object in conformity to the injunctions of Lord Cornwallis, and that the Nabob Omdut ul Omrah had recently addressed himself to Lord Cornwallis on the subject of these communications: the particular warmth of the expressions used by Omdut ul Omrah, in his Letter addressed to Gholam **Ally** Khan on the 14th Mohurru 1209, having been pointed out to Nejeeb Khan, he observed that it was nothing more than an expression of civility which might have been used on any **ordinary; occasion.** The copy of the cypher having been **produced,** Nejeeb Khan took **the** opportunity of saying that **the Moonshy of the Nabob** was **présent, and could be examinée with respect**

APPENDIX B

to the authenticity of the hand-writing; that although the cypher appeared, as was stated by us, to be a paper of a very secret nature, calculated to provide for the transaction of affairs of great importance, it might have been conveyed into the archives of Tippoo Sultan by the enemies of Omdut ul Omrah; that, upon being furnished with the proofs of the supposed treacherous intercourse between Tippoo Sultan and the family of the Nabob Mahomed Ally, such explanations should be afforded, and such answers given, as the different cases might require, and that, the proofs being compared, the Company might form a complete judgment.

This discourse being apparently intended to confound the object of our deputation, we stated to the two Khans that in cases of disputed points between independent powers, neither party could erect itself into a judge of the conduct of the other party; that on those questions an appeal could be made only to the general practice of the Nations of the World; and that such differences could only be decided by the means possessed by each party respectively to provide for its own security; that with respect to the present case, the most abundant proofs were in possession of the British Government of the violation of the alliance between the Company and the late Nabob, and particularly of the express stipulations of the Treaty of 1792; that the British Government, being satisfied of the sufficiency of those proofs, had no intention of constituting itself a judge of the conduct of its Ally: but that being prepared to appeal, if necessary, to the established maxims of the public Law of Nations, it had resolved to demand from the late Nabob Omdut ul Omrah satisfaction for his violation of the alliance, and security for its rights and interests against the future operation of his Highness's hostile councils; that the indisposition, which had terminated in the death of the Nabob Omdut ul Omrah, had prevented the execution of the Governor-General's orders for this purpose; that although his

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Highness's right to the support and friendship of the Company had been entirely cut off by the violation of the alliance, **the** British Government being still desirous of preserving the connexion so long subsisting, would be disposed to extend those sentiments to the reputed Son of Omdut ul Omrah, if an adequate security could be established for the rights of the Company in the Carnatic through the channel of an amicable adjustment. The two Khans repeated, that they were ignorant of the existence of the supposed secret intercourse between the Nabobs Walajah and Omdut ul Omrah and Tippoo Sultan; and Nejeeb Khan in particular stated, that from the tenor of his intercourse with the Family of the Nabob, as well as from the expressions of the will, he did not consider himself at liberty, or in any way authorized to give answer upon so momentous a question, without consulting and obtaining the consent of the Family and Ministers of the late Nabob. We proceeded to explain slowly and distinctly to the two Khans the course of reasoning and the propositions contained in the Déclaration transmitted from Bengal, which the Khans having heard with great attention, they stated that they distinctly comprehended the object of the Déclaration and the force of the reasoning; they admitted the conclusions drawn from the facts, provided the facts should be true; but at the same time strenuously asserted their disbelief of the hostile intercourse with Tippoo Sultan, imputed to the Nabobs Mahomed Ally and Omdut ul Omrah. After a desultory conversation on this subject, in which the two Khans insisted on the reasonableness of their entering into the defence of Omdut ul Omrah's conduct in regard to the several points stated in the Déclaration, and in which we repeated the arguments founded on the practice of Nations, and on the right of the British Government to provide for the safety of its interests, we endeavoured to reduce this very long conférence **into** the result of a single proposition, by demanding to know **when**

APPENDIX B

ther the Khans, on the part of Ally Hussain, were disposée! to an adjustment of the claims of the British Government through the channel of an amicable négociation.—They professed the greatest degree of respect and attachment to the British Government; stated that they considered themselves and the whole Family to be under its immédiate protection; dwelt on the gênerai impossibility of their proceeding by any other than amicable means in the seulement of the affairs of the Carnatic, or of the existing différences with the British Government; but carefully avoided a direct answer to the proposition we had stated on that subject.—The day being far advanced, the Khans took an opportunity of urging the necessity of their attention to the funeral of the Nabob Omdut ul Omrah, and to the préparations of removing the Corpse to Trichinopoly.—This plea was urged in so forcible a manner, upon the grounds of public décorum, and of considération for the feelings of the Family, that we yielded without further discussion to the évident désir of the Khans to conclude the Conférence, without giving a positive answer to our proposition.—It was agreed, however, that an interview should take place on the evening of the next day, at which the Khans assured us that they would be prepared to give a spécifie answer to our propositions, after consulting the Family and Ministers of the late Nabob upon the subject of this Conférence.

In proceeding to take leave of the Khans, we assured them in the most unequivocal tenus, that on the answer which they intended to give to our proposition would dépend, whether the British Government would acknowledge the claims of the reputed son of the late Nabob Omdut ul Omrah to the support of the Company, or whether the British Government should proceed to take such measures as it might deem to be expédient for the security of its rights and interests in the Carnatic,

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Second Day's Conférence.

16th July, 1801.

We proceeded to enquire whether the Khans were prepared (according to the result of the Conférence of yesterday) to enter into a friendly *Négociation*, for the establishment of an *adéquate* security for the right and interest of the British Government. The Khans replied, that the whole Family of Omdut ul Omrah was under the protection of the British Government, and that it could feel none but friendly dispositions towards the Company; at the same time, however, they persisted in denying the proofs of the violation of the Alliance by Omdut ul Omrah, on the foundation of which the demand of the British Government rested, and by a strange inconsistency, proceeded to enquire the conditions on which we proposed to establish an amicable adjustment of our claims on the Family of the late Nabob.

We proceeded accordingly to state to the Khans the inconveniences which had been experienced from the effects of a divided Government; the difficulty of applying, under such a System, the Resources of the Carnatic to the exigencies of the public Service; and the impossibility of introducing a regular form of internal Government, until the defects of the existing System should be corrected. We then informed the Khans, that the only remedy applicable to the errors of the *présent* Government of the Carnatic was, the substitution of one permanent authority, in lieu of the fluctuating authority which had hitherto subsisted; that the appropriation of the Resources of the Carnatic, during the Government of the Nabob, and under the pressure of actual War, had been found from *expérience* to be incompatible with the objects of the Alliance; and therefore the only *adéquate* security for the rights and interests of the British Government in the Carnatic, against the dangers with which they had been menaced, was the entire and exclusive Adminis-

APPENDIX B

tration of the Civil and Military Government of the Carnatic. We accordingly informed the Khans, that this condition would form the basis of the arrangement which it was our intention to propose to them. Nejeeb Khan observed, that such a proposition was calculated to frustrate the professed object of the arrangement; for if the entire Government of the Carnatic should be transferred to the Company, the station of the Nabobs of the Carnatic would be annihilated.—We replied to the Khans, that the condition now proposed actually existed in the Treaties of 1787 and 1792; and that although the entire Civil and Military Government of the Carnatic had been transferred, under the operation of that condition, to the exclusive Administration of the Company, no doubt was entertained that the rank and dignity of Mahomed Ally and Omdut ul Omrah, as the Nabobs of the Carnatic, had been preserved: we therefore drew this conclusion, that the rank and dignity of the Nabob of the Carnatic could not be injured by extending the operation of that condition: and that the object of proposing an amicable adjustment, instead of proceeding to exercise the rights acquired by the British Government, was manifestly founded in the desire of preserving to the Family the rank, dignities, and splendour of the Nabobs of the Carnatic.—The Khans admitted this argument to be conclusive, but without coming to any determination on the fundamental proposition stated by us, appeared to be desirous of knowing the general outline of the arrangement, which it was in the contemplation of the British Government to establish. We thought it expedient to satisfy, by describing the principal parts of the Plan intended by your Lordship and by the Governor-General, in the event of an amicable adjustment of affairs: but we apprized the Khans at the same time, that the intended arrangements, with respect to the Family affairs and dependants of Omdut ul Omrah, would be regulated by the acceptance or rejection of the fundamental proposition;

HISTORY OF THE NAWWABS OF THE CARNATIC IV

for in the otie case the British Government would be at liberty to consult the dictâtes of modération, liberality, and friendship, but in the other case it would be compelled to adopt such measures of précaution, for the security of its rights and interests, as the hostile conduct of Omdut ul Omrah had justified , and as would be rendered necessary by the persévérance of his reputed son in the spirit of those Councils.

The Kuns entered into a desultory conversation on the long subsisting connection between the Company and the Family of the late Nabob; in which they were more desirous of referring the prétentions of Ally Hussain to the stipulations of the Treaty of 1792, than to the actual circumstances which had occurred. We thought it therefore not unnecessary to state again, that the right of Omdut ul Omrah to the support of the Company, was founded on the express Letter of the Treaty of 1792; that the whole spirit of the Alliance having been vitiated previously to the ostensible conclusion of the Treaty of 1792, the Nabob Omdut ul Omrah had, by his own conduct, annihilated the rights intended to be conveyed to him by that instrument; that consequently he left his reputed son in his own condition; that having placed himself in the relation of a public enemy, his reputed son had succeeded to that condition: that although the British Government had suspended the exercise of its rights, it acknowledged no other claim on the part of Hussain, and that therefore, inadmitting him to negotiate upon any Terms, it was actuated by motives of generosity, unconnected with any right in the Family of Mahomed Ally to resist its demand for security. The Khans made a civil answer to the substance of this communication, but at the same time indicated, in the strongest manner, that they were by no means disposed to accède to the fundamental proposition of the intended arrangement; they stated that it was a subject of so much importance, as to preclude them from giving an answer without a full consultation with all the branches of the Family; they

APPENDIX B

therefore requested that they might be permitted to postpone until the next day their final answer upon the subject of the two Conferences.

Third Day's Proceedings.

17th July, 1801.

Nejeeb Khan and Tuckia Ally Khan proceeded to inform us that the whole Family, and the Ministers of the late Nabob, had been assembled for the purpose of deliberating on the proposition stated by us on the preceding day; and that the result of their deliberation was a conviction in their own minds, that, notwithstanding *the* decided terms in which our proposition was communicated to them, the British Government would still be disposed to accept a nudification of the terms required for its security in the Camatic. They accordingly produced a contra project which they desired might be submitted to your Lordship's consideration.

We informed the Khans that we possessed full authority from your Lordship and from the Governor-General for rejecting, on the part of the British Government, any proposal inconsistent with the extent of the security already required, and that our proposition for vesting exclusively in the hands of the Company the entire Administration of the Civil and Military Government of the Camatic, contained the basis on which alone the proposed arrangement could be founded. We reminded the Khans of the importance which they had, at an earlier stage of the Conferences, attached to the extent of this proposition, and of their considering their authority insufficient to decide so momentous a question. We warned them that the interpretation they were about to give to the will of Omdut ul Omrah, involved them in a heavy responsibility to his reputed son, which the terms of the Will itself did not justify;! and we

(1) All the authority conveyed by the Will to these Sfcans is contained in the Persian word *Imdad*, which signifies literally *Assistance*.

HISTORY OF THE NAWWABS OF THE CARNATIC IV

stated for their consideration, that whatever might be the result of these Conferences, the effect to be produced on their own interests could bear no comparison to the effect to be produced on those of Ally Hussain.

The Khans replied, that the subject of the evidence discovered at Seringapatam, had been agitated in the Durbar for more than twelve months; that measures had been taken for justifying the conduct of Omdut ul Omrah, which they asserted to be innocent of any treacherous intention towards the British Government; that our propositions, containing the fundamental basis of an amicable arrangement, had been fully discussed and debated; that they (the Khans) had fully considered the nature of the authority and of the responsibility which the Will of Omdut ul Omrah devolved on them; that they were prepared to give a decided answer on the proposition, and that the Paper delivered to us contained, finally and unequivocally, the only terms on which they could accede to our arrangement of the affairs of the Carnatic by Negotiation.

Our endeavours to accomplish an amicable adjustment being thus defeated in limine by the formal rejection of your Lordship's fundamental propositions, we should have felt ourselves justified in bringing the Negotiation to an immediate conclusion; but knowing the earnest desire of your Lordship and of the Governor-General, to obtain the security required for the rights and interests of the British Government in the Carnatic by an amicable Negotiation, and considering the proposals of the Khans to be so extravagant as to be undeserving of serious attention, we judged it to be our duty not to exclude the reputed son of Omdut ul Omrah from an opportunity of declaring his genuine sentiments upon a point of so much interest to himself, and of relieving himself from the effects of the infa-

(1) This contradicts, in the most direct terms, Nejeeb Khan's expressions of surprise on this subject in the first Conference.

APPENDIX B

tuated or treacherous Councils of his appointed advisers. We therefore informed the Khans, that in a question which appeared to relate exclusively to the interests of the Nabob Omdut ul Omrah's reputed Son, we were desirous of receiving from himself a declaration, which would determine his future situation, either as the acknowledged Nabob of the Carnatic, or as a mere Dependant on the bounty of the Company. The extreme anxiety which the Khans discovered in attempting to evade this demand, confirmed in our judgment the expediency and necessity of persisting in it.

APPENDICES TO THE THIRD DAY'S CONFERENCE.

Translation of a Paper delivered by Neejeb Khan Behauder, Solar Jung, and Mahomed Tukia Aly Khan Behauder, to Mr. Webbe and Lieutenant Colonel Close, on the 5th day of Rubee ool aul 1216 of the Heygra.

Inasmuch as we are jointly employed on a business of trust, and are desirous of adhering to the Will of our late Lord and Master, we have accordingly considered with great attention the matters which have been stated on each side during our conversations; and although we do not remember, word by word, what has been urged by each party, we yet recollect the substance of what passed. You explained to us that Marquis Wellesley Behauder, had shewn himself displeased with the intention of the conduct of the late Nabob, in maintaining a correspondence with Tippoo Suldaun, the late ruler of Mysore; and that in consequence the Son of the late Nabob, we mean our present benevolent and gracious Master, had forfeited his right to the protection of the Company. We cannot, Gentlemen, speak positively as to the writings alluded to, but from our knowledge of the temper, disposition, and sentiments of the late Nabob, we are impressed with a full assurance that he was incapable of acting contrary to his own dignity, and the engagements of his Alliance, which he ever respected; and

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Indeed we ourselves know that he never corresponded with any power in Hindostan, unless by means of the Company; and the Company were well acquainted with the correspondence which did take place, and which consisted only of Letters couched in warm expressions of congratulation or condolence. If, besides the correspondence of this description, any writings have come to light, containing the matters of which you have read to us a short abstract, we apprehended that they have originated with evil Persons, for the purpose of shaking the friendship and union so long established between the late Nabob and the Company. Nor do we believe that the Company, on mature consideration, can hold it to be true, that the late Nabob engaged in a correspondence contrary to their interests; and, adverting to the amicable and friendly behaviour observed by the Company till the last moments of the Nabob, the whole world will be impressed that they entertained no such suspicions; and with us it is matter of regret, that at a juncture when the Nabob is deprived of the means of justification, his reputation should be publicly injured. But, Gentlemen, without dwelling on these matters, we consider ourselves as being honoured with the office of Agent on the part of the present Heir, according to the Will of his illustrious Father; and we have to observe that you, Gentlemen, have seen that Will, and been made acquainted with the power which it has vested in Sahib Zadah, the present Heir. The said Heir, according to the law and rules which hold amongst us regarding succession, is found to inherit the whole of the rights and estate of his Father, and is in every respect the true hereditary successor of his Father. In his case he has specially derived protection from the Treaty of 1792 A.D. and we have held ourselves bound on his part by the said Treaty from the moment we entered on this great charge, namely, the care of the Person and Government of the said Heir. Gentlemen, without advert- ing to any of the contents of the above Treaty, you have, on

APPENDIX B

the part of the Governor-General Behauder, demanded of us, who are the Agents of the said Heir, either to deliver the Heir aforesaid and his Kingdom, entirely into the hands of the Governor-General, or to communicate our inclinations respecting such an arrangement as would be assented to by the Governor-General. We were happy, Gentlemen, that you did not insist on an immediate answer to your demand; as in the interval that has taken place, we have minutely considered your demands, as well as the trust that has been confided in us; and we apprehend, that when you made the said demand, the Treaty of 1792 A.D. was not in your contemplation, for the said Heir, successor of the late Nabob, is clearly included in the Treaty aforesaid. In this case the said Heir has become the protector of the agreements and stipulations of the Company contained in the said Treaty; and we are ready to abide in the fullest manner to every point that he has agreed to therein. We have not said that we were unwilling to agree to any Treaty *besides that above-mentioned*; on the contrary, we are prepared to hear any demands that may be proposed, and to exert ourselves to the extent of our ability for the purpose of adjusting them. We do not perceive much defect in the means long established by the Treaty, for promoting the security and union of both sides. In every event, if it can be modified for the interest of the Company, the aforesaid Heir will be happy at all times to attend to any wish that you may communicate; nor would we say that we should consider ourselves fortunate in being the means of adjusting so desirable an arrangement. We must infer, that you could scarcely hope that the demand, at which you hinted at the first meeting, and so clearly explained at the second, that it could not be misunderstood, would be accepted; as, Gentlemen, you well know that we, who are charged with the care of the Country, and the affairs of the Heir, have no authority to engage in such disaffection and faithlessness, as to deliver up unconditionally the whole rights

HISTORY OF THE NAWWABS OF THE CARNATIC IV

ard property of our Master, and commit him and his Family, in a state of want and subjection, to the Company. We cannot therefore comprehend the substance and meaning of your demand, more than that it occurs to us that you have proposed a heavy demand to us, in the first instance, under the idea, that it might be diminished at future Conferences; and that you might ascertain our sentiments touching a fresh agreement for renewing the friendship and union that has so long subsisted between the Company and the Nabob of the Carnatic.

Gentlemen, with the view to meet the just wishes of the Company, we have considered the objects and advantages which were often mentioned to the late Nabob, and we have resolved to act in conformity to them to the extent of our ability, and regarding them as the best foundations for an arrangement, we now present a separate Paper, containing a few correspondent propositions; and in the event of their being approved, they may be easily inserted in the Treaty of 1792 A.D., the happy effects of which have been witnessed by the Company and by us. We hope that in these propositions we have strongly demonstrated the will of the Heir, as well as ours, to promote the true interest of the Company, without entirely sacrificing the rights of the Heir, which are committed to our care; and we trust that, considering what we have stated above, our motive for bringing forward the propositions alluded to, must be clear beyond the possibility of doubt. Adverting to the responsibility we sustain, from the great affairs and interests in which we are engaged, we have to request that you will deliver to us in writing, any demands you may wish to state in reply, in order that we may be free from any imputations hereafter. We are confident that you will consider the delicate circumstances which have led us to this request, and allow them to plead our excuse.

(Signed) MAHOMED NEJEEB KHAN,
SALAR JUNG,
MAHOMED TUCKIA ALLY KHAN BEHAUDER.

APPENDIX B

Translation of propositions from the heir

Article I—He cedes to the Company sovereign authority over the Poligars; but the Company shall give credit for two lacks sixty thousand seven hundred and four star pagodas, on account of the Poligar Peishcush, in the kists of the nine lacks payable each year.

Article II.—The Heir grants full authority to the Company to collect the Revenues, etc., of the following districts:—The Revenues of these districts are detailed below, but they amount to more, viz:—

Tinnivelly	..	4,06,508 S. Pagodas.
Madura	..	64,945.
Ongole	..	13,534.
Palnad	..	24,657.

The amount of these two Articles, including the Poligar Peishcush, is 8,54,848 S. Pagodas; and this sum being deducted from the 9 lacks payable each year, leaves a balance of 45,152 star pagodas.

Article III—The sum of 45, 152 star pagodas, which is the balance of the nine lacks allotted to defray the expence for the defence of the Carnatic, and the sum of 6,21,105 star pagodas, which is allotted to discharge the debts of the Nabob Walajah, according to the Treaty, will be paid to the Company yearly by the Heir; and shall be discharged in ten equal kists, from the 1st to the 15th of each month, from the beginning of September to the month of June; and on the debts of the Nabob Walajah being discharged, the payment of the sum of 6,21,105 star pagodas shall cease, and the sum of 45,152 star pagodas only, shall continue to be paid yearly agreeably to the stipulations of 1792; and the whole of the contents of this Paper shall be considered as referring to the said Treaty.

Article IV.—After the discharge of the above debts, the Heir shall liquidate the new Cavalry loan, and he will not only acknowledge that debt, but also the interest due on it

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Article V.—In the event of failure, in the payment of the kists stipulated in the 3rd Article, then those parts of the Treaty of 1792 shall be carried into effect, which relate to the districts detailed in Schedule No. 2 of the said Treaty, and which, according to the 2nd Article of this Paper, have not been transferred; and with the exception of the matters modified as above, the whole of the Articles of the Treaty of 1792 shall continue in full force.

The Heir, out of his regard and friendship for the Company, will make over to the Company, as an act of favour, the whole of his rights touching the Pearl Fishery.

Proceedings of the Fourth Day's Conference of Messrs. Webbe and Close, July 18th.—Having personally communicated to your Lordship our suspicion, founded on the anxiety of the two Khans to prevent our interview with the reputed son of Omdut ul Omrah, that their conduct might not be conformable to the wishes and intentions of that person, your Lordship authorized and instructed us to communicate to Mr. Fitzgerald (the confidential Physician of the late Nabob) who had personal access to his Highness's reputed Son, the actual existence of the Governor-General's orders, and your Lordship's positive determination to execute those orders, for the purpose of obtaining an adequate security for the rights and interests of the British Government in the Carnatic. Such parts of the Governor-General's orders as were sufficient to remove all doubt on this subject, were accordingly communicated to Mr. Fitzgerald, from his Excellency's original Dispatches. It being necessary, in conformity to this intention, that further time should be allowed for the operation of this in direct communication, the interview appointed for to-day was postponed; and reason exists for believing that (as far as the opinion of Mr. Fitzgerald was allowed to have effect) the reputed Son of Omdut ul Omrah, as well as his two advisers, Nejeeb Khan and Tuckia Ally Khan, were, in the course of this day, appriz-

APPENDIX B

cd of the actual circumstances in which they stood, through the channel of a confidential person, who could have no interest in augmenting the appearance of the danger, which actually menaced the immediate interests of Ally Hussain.

Although this transaction forms no part of our public Negotiation, we have judged it to be proper to include it in the official Report of this day. It will demonstrate that no care was omitted, which could conciliate the mind of Ally Hussain, and of his appointed advisers.

5th Day, July 19th, 1801.—We proceeded about noon to the place. We enquired whether a further consideration of the subject of our Conferences had created in the minds of the two Khans any alteration of their sentiments delivered at the late interview? They replied, without hesitation, that it was not the intention of Ally Hussain to recede from the terms communicated to us in a written Paper at the last interview: we then stated our belief, that under that declaration they were prepared for the serious consequences of the alternative, frequently described to them. The Khans replied, with much apparent composure and resolution, that they were prepared to meet those consequences, on their responsibility, under a perfect reliance on the protection of the Company, and on its adherence to the existing engagements. We reminded the Khans, that it was useless to recur to the stipulations of the Treaty of 1792, the vital spirit of which had been annihilated, and that the violation of Omdut-ul-Omrah's engagement had constituted the right of the Company to demand the security now required.

The reputed Son of Omdut-ul-Omrah being, at our desire, introduced according to the former appointment, we excused our intrusion, on his grief, by explaining our unwillingness to receive from any person but himself the final rejection of a proposition, made with great indulgence to him, on the part of **the** British Government, and involving consequences of **the**

HISTORY OF THE NAWWABS OF THE CARNATIC IV

greatest importance to his immediate interests. We then stated, in a succinct manner, the nature of that proposition, with the conclusive rejection of it by his appointed advisers; and expressed our desire of knowing whether the motives of the Khans for thus rejecting, at such hazard to his welfare, the friendship of the Company, were conformable to his own sentiments and resolution. He replied (the Khans being present) that he considered them to have been appointed by his Father for the purpose of assisting him; and that the object of his own councils was not separate from that of the Khans.

According to the plan previously arranged by your Lordship for this probable event, we made known, without farther delay, your Lordship's intention of holding a personal Conference with Ally Hussain (previously to the final adoption of the measures then in your Lordship's contemplation). This communication was unexpected, and the Khans endeavoured to evade it by repeating the excuses they had used at the former interview; but, being assured that your Lordship's orders in this respect admitted of no excuse, the Khans retired at the same time for the purpose of preparing the equipage of Ally Hussain. During this short interval, the young man, with much apparent anxiety in his manner, whispered in a low tone of voice, that he had been deceived by the two Khans. Ally Hussain accordingly proceeded, without farther communication with the two Khans, to the tent of the officer commanding the troops at Chepauk, at which place we had the honour of a personal interview with your Lordship.

After the first ceremonies of the meeting had subsided the attendants of Ally Hussain, including Nejeeb Khan and Tuckia Ally Khan, were directed to withdraw and the tent was rendered entirely private. Before your Lordship's intention in this interview could be entirely explained, Ally Hussain interrupted the conversation by expressing his sense of his Lord-

APPENDIX B

ship's consideration. He then proceeded to state, of his own accord, that the Conferences had been conducted by the two Khans without his participation in their councils; and that he disapproved the termination which had in consequence been given to the Negotiation.

In consequence of this avowal, the entire substance of the Conferences was recapitulated to Ally Hussain, the nature of the proofs of the violation of the Alliance was distinctly described, and the extent of the security required by the British Government concisely explained. Ally Hussain, after stating that he comprehended the whole of this important question, declared himself ready to conclude an arrangement with the British Government on the basis of the proposition communicated by us to the two Khans. He then proceeded to make enquiry into the secondary branches of the arrangement in your Lordship's contemplation, particularly with respect to the provision for his personal expenses, and to the extent of his power over the public treasure of his Father, which he considered to be large. After a desultory conversation of some length, interrupted by the importunity of Nejeeb Khan, Ally Hussain proposed that a Treaty should be prepared by us, upon the basis of vesting the entire Civil and Military Government of the Carnatic in the hands of the Company; and stated, that he would be ready to execute the instrument, with or without the consent of the Khans, at another separate Conference, which was appointed for the next day, within the lines of the British troops.

6th Day, July 20th, 1801—According to the appointment of yesterday, we proceeded to the Palace of Chepauk; and Ally Hussain having been introduced to us, said, in a resolute tone of voice, and with more apparent firmness in his manner than we had before observed, that the two Khans had been appointed by his Father's Will to assist his councils; that he could **not adopt** a line of conduct inconsistent with their advice; and **that**

HISTORY OF THE NAWWABS OF THE CARNATIC IV

therefore any farther interview with your Lordship was unnecessary.

These expressions we attributed to Ally Hussain's desire of concealing his real sentiments in the presence of the Khans; and proceeded to state, that the Conference of yesterday having been interrupted by the importunity of Nejeeb Khan, your Lordship was resolved to bring it to a termination at the interview appointed for this day. We accordingly attended Ally Hussain to *the* tent, which having been again rendered entirely private, the young man stated, in the same tone of confidence, that this interview was unnecessary, as it was impossible for him to deviate from the sentiments already expressed by the two Khans. This unexpected change of sentiments in the mind of Ally Hussain having excited some surprize, your Lordship desired that he should explain himself more distinctly. In reply he stated that he was aware the sentiments now expressed by him differed entirely from those expressed on the preceding day; that the truth was, he had seriously reflected on the subject of yesterday's Conference; that the whole Family had been assembled to deliberate on the state of his affairs; that he had in consequence given a better consideration to the actual circumstances in which he was placed; that he retracted the opinion communicated to your Lordship yesterday; and that he considered it to be totally incompatible with his interests and honour to accede to the proposition, on the basis of which he had agreed to conclude the Treaty.

We reminded him, by your Lordship's direction, of the deception stated by himself to have been used by the Khans, and expressed our confidence that, notwithstanding this unaccountable change of his ostensible manner, the genuine sentiments of his mind were expressed at the Conference of yesterday.—He said, that this was not the case; that he had spoken at that time from an hasty impression; but that the sentiments, which he now declared, were the result of **serious**

APPENDIX B

reflection, and of a conviction on his mind, that by pursuing this line of conduct he should adhere to the intention of his Father and to the real interests of his Family. We stated in reply, that he deceived himself, if he encouraged any expectation of securing the interests of his Family on any other basis than that of an amicable adjustment, for the alternative choice was either to become the acknowledged Nabob of the Carnatic, or one of many pensioners dependent on the bounty of the Company; that the choice, which he now appeared to have made, was so inconsistent with prudence, as to justify our considering him to act under some improper restraint.—We proceeded therefore to explain, that he was now actually within the British encampment; and that if he apprehended any consequences of personal danger or inconvenience from the pursuit of the genuine wishes of his heart, your Lordship would immediately secure him against any insults he might apprehend, by keeping him under the protection of the Company's forces. He replied, that he acted from no impression of that description; but that the sentiments, which he now expressed contained the genuine feelings of his heart.

We expressed your Lordship's and our own suspicions, that he had been encouraged by interested persons to disbelieve the existence of the orders from the Governor-General, under the authority of which the fundamental proposition of the Negotiations had been stated to him, and we enquired whether he had received, from Mr. Fitzgerald, any communication on that subject. Ally Hussain answered, that Mr. Fitzgerald had spoken to him on the subject; and that his determination was not governed by any distrust of our communications relative to the orders of the Governor-General. We explained our allusion to the advice of interested persons, by stating, that those who held tuncaws or other claims on the Carnatic were deeply interested in persuading him to resist an amicable Negotiation; because in the event of an amicable adjustment

HISTORY OF THE NAWWABS OF THE CARNATIC IV

for vesting the Civil Government in the hands of the Company, they could have no hope of recovering those claims; whereas those hopes would still be cherished as long as he should be persuaded to keep the affairs of the Carnatic in an unsettled state. We further stated, that the principles of persons of that description encouraged every expectation that they would be desirous of sacrificing the permanent interests and honour of his Family to the attainment of their immediate advantage: we added, that such persons, as well as the general body of his father's creditors, would feel an interest in persuading him to reject the proposition now offered to him, and to cherish a belief that the measures of this Government would be disapproved by the Court of Directors, and that the arrangement, which he might compel your Lordship to adopt, would be reversed. We warned Ally Hussain of the effects of such a fallacy, by assuring him that the orders of the Governor-General were founded on a previous communication with the Court of Directors, and with His Majesty's Ministers; and on a knowledge that the sentiments of the Government at home concurred entirely with those entertained by his Excellency and by your Lordship, relative to the violation of the Alliance.

We were the more earnest in urging this point, with your Lordship's permission, on the attention of Ally Hussain; because the Project, delivered to us at the third Conference by the two Khans, contains manifest proof of having been translated from an European language; and because it is equally manifest, from the tenor of that Paper, that the author of it was interested in excluding the Executive Government in India from participating in the administration of the funds, now allotted by Treaty to the liquidation of the consolidated debts of the Nabob Mahomed Ally.

Ally Hussain denied that he acted from any motives derived from the persuasion of others, and repeated that his choice was now founded on his determination to adhere to the councils of the Khans, appointed by his Father's Will to assist him, and

APPENDIX B

finally to reject the arrangement which had been proposed to him. We enquired whether he clearly understood the consequences of that determination with respect to himself; he said, that it had been clearly explained to him; but that, notwithstanding the explanation, he assured himself of the favour and protection of the Company, as well as of your Lordship's paternal care. In proceeding to conclude the Conference, your Lordship desired Ally Hussain to prepare himself to receive your Lordship's final and most serious resolution. It was then explained to him, that no pains had been omitted, which could warn him of the consequences he was about to incur; that the duties of humanity towards him, and the duties of attention to the national character of the British Government, had been satisfied; that he had himself determined the situation in which he would hereafter be placed, and that your Lordship, with concern for himself individually, now apprised him, that his future situation would be that of a private person, hostile to the British interests, and dependent on the bounty of the Company.

This declaration Ally Hussain received with a degree of composure and confidence, which denoted that he acted from no impression of fear; and a smile of complacency, which appeared on his countenance throughout this discussion, denoted an internal satisfaction at the line of conduct he was pursuing. Being asked if he wished to make any further observation, he said that he did not; and being also asked whether he had any objection to the introduction of the Khans into the tent, he said that he had none; which being accordingly done, he was directed by your Lordship to leave the tent.

Proceedings of the 7th day, July 21st.—Your Lordship having communicated to us your intention to open, if possible, a negotiation with the Prince Azeem ul Dowlah; endeavours were accordingly used to establish a communication with him, but it was found that so strict a watch had been established

HISTORY OF THE NAWWABS OF THE CARNATIC IV

over him by the adherents of Omdut ul Omrah that no means appeared to be practicable for opening a private communication with him; while any attempt to effect it by open means appeared liable to the serious objection of precipitating the fate of the young Prince.

Proceedings of the 8th day, July 22nd.—In this situation of things it was reported to your Lordship, by the Officer commanding the troops at Chepauk, that Nejeeb Khan and Tuckia Ally Khan had already performed the ceremony of installing Ally Hussain in a private manner on the Musnud of Arcot; and that they had resolved to instal him in a public manner on the following day.

Your Lordship resolved to prevent a measure calculated to produce immediate commotion in the provinces of the Carnatic; for that purpose Lieutenant Colonel Mac Neil was directed to take entire possession of the Palace of Chepauk with the British troops; and to remove entirely all the guards of the late Omdut ul Omrah, who had been permitted to remain at their posts during the late Negotiations. This measure established the immediate means of relieving Azeem ul Dowlah; and a party of the Company's troops was substituted at the hovel in which that Prince was confined, in lieu of the guards stationed over it by the adherents of Omdut ul Omrah.

As soon as the first surprise of the Prince Azeem ul Dowlah permitted him to receive an explanation, that the guard was intended for his greater security and protection, he expressed his satisfaction at the change, together with the desire of being permitted to explain his situation.

Proceedings of the 9th day, July 23rd.—On the morning of this day Lieutenant Colonel Mac Neil waited upon the Prince Azeem ul Dowlah, for the ostensible purpose of excusing and explaining to him the cause of stationing a party of the Company's troops over the place in which he resided. Lieutenant Colonel Mac Neil took this opportunity of inform-

APPENDIX B

ing the Prince, that if he should have any desire of representing the state of his affairs to the British Government, the means of doing so without danger had now been opened to him.

In consequence of this communication, a time was appointed by your Lordship's directions for our meeting the Prince Azeem ul Dowlah. At the interview which ensued, the conversation on the part of the Prince was confined to a statement of the injuries which he had sustained, and of the hardships he continued to sustain, from the depression of his fortune, and from the poverty of his circumstances. He requested, with much earnestness, that his case might be considered in the general arrangement of the affairs of the Carnatic, and appeared to limit his expectation to a more comfortable domestic arrangement for his Family. Sufficient grounds however appeared, in the course of the conversation, to satisfy our judgment, that the Prince was capable of sustaining a more important character, and that his sense of his own immediate interests would dispose him to meet with cordiality any overture on the part of the British Government for reviving, in his person, the Alliance so long subsisting between the Company and his Family.

The conversation ended with an assurance on our part of your Lordship's immediate attention to Azeem ul Dowlah's difficulties, and to the provision of a more suitable accommodation for his Family.

Proceedings of the 10th day, July 24th—An interview having been appointed for communicating to the Prince this day the result of your Lordship's consideration of his case, we met him at an early hour in the tent of Lieutenant Colonel Mac Neil.—The conversation was opened by some distant observations of the state in which the affairs of the Carnatic had been placed by the death of the Nabob Omdut ul Omrah; and the remarks of the Prince continuing in our judgment, to be favourable to the impression we had received of his understanding and disposition, we proceeded to explain to him the actual situation in which the

whole House of Mahomed Ally had been placed, in consequence of the violation of the Alliance by that Prince, and by his successor, Omdut ul Ornrah. The curiosity of the Prince being naturally excited by this conversation, connected with his previous knowledge of the manner in which the Conferences with Ally Hussain had terminated, we proceeded to disclose to the Prince the nature of the rights acquired by the Company; the indispensable necessity of exercising those rights for the establishment of an adequate security for our interests in the Carnatic; and the great reluctance with which the British Government would feel itself compelled to use its power for the attainment of that object, which could not fail of producing the entire humiliation of the House of Mahomed Ally.

A long desultory conversation ensued on the different points of this question, the substance of which has been stated in an earlier passage of this Report, and it ended in a declaration of the Prince Azeem ul Dowlah of his acknowledgment of the right acquired by the Company under the discovery made at Seringapatam; and of his readiness to afford, in the event of his elevation to the Musnud, that satisfaction and security which your Lordship and the Governor-General had deemed to be necessary to the preservation of our interests in the Carnatic.

Having accordingly described to the Prince the entire outline of the arrangement proposed for the settlement of the affairs of the Carnatic, on the basis of this proposition, it was agreed that the arrangement should be prepared in the form of a treaty, to be discussed at an interview appointed for the next day.

Proceedings of the 11th day, July 25th.—Having accordingly prepared the draft of the treaty, we proceeded to the tent, for the purpose of discussing with the Prince Azeem ul Dowlah the general principles, and the particular articles of **the** agreement proposed by your Lordship.

APPENDIX B

The Prince having acceded to the fundamental Articles, in conformity to his acknowledgment of the preceding day, directed his attention to that article which stipulates, that a fund shall be appropriated for the expense of maintaining the family of the Nabobs Walajahand Omdutul Omrah; he stated, that although it could not be incumbent on him to interrupt on this account an arrangement so beneficial to the different branches of the Family, and to himself in particular ; he yet felt it to be intimately connected with his reputation and honour to urge their situation upon your Lordship's most indulgent consideration. We explained, in consequence, to Azeem ul Dowlah, that the motives of the British Government for entering into any discussion for the purpose of establishing an amicable adjustment, could be founded on no other wish than that of preserving the family from that state of degradation, into which it was about to have been precipitated, by the faithless conduct and by the perverse spirit of the councils of its principal Members; and we reminded the Prince, that in making him the instrument of re-establishing the Alliance it was necessary to furnish him with the most powerful means of securing the attachment of the family, by rendering the amount of the stipends or jaghirs to be allotted for its support dependent on the pleasure of the British Government; which communication with his Highness would proceed to apportion the amount to be appropriated for this purpose, according to the merits of the individuals concerned.

In discussing that part of the treaty which stipulates the acknowledgment of the debts due by his ancestors to the Company, the Prince expressed his sense of the reasonableness of that stipulation; but stated distinctly and repeatedly that he did not consider himself involved by that Article in any personal responsibility for the amount of these or of any other debts. We expressed our entire concurrence in his Highness's interpretation of the Article; and a Clause was added to the Article, for the express purpose of obviating any doubt on this point,

HISTORY OF THE NAWWABS OF THE CARNATIC IV

The remaining clauses of the proposed Treaty having been discussed and assented to, the Prince affixed his signature to a Persian draft of the proposed Treaty binding himself to execute a more formal instrument at the period of his intended installation.

In concluding our Report of this Conference, we cannot omit to state to your Lordship the impression made on our minds by the decorous deportment, moderation, and good sense by which Azeem ul Dowlah distinguished himself upon this sudden elevation from a state of penury and wretchedness to the possession of princely magnificence, honours, and rank.

Proceedings of the 12th Day, July 26th.—This morning we had the satisfaction of presenting his Highness the Prince Azeem ul Dowlah in a formal manner to your Lordship and of subsequently conducting him as the ostensible future Nabob of the Carnatic, to the Ameer Baugh, the residence of his Highness' father, the late Ameer ul Omrah.

(A true copy.)

(Signed) J. VVEBBE,
Chief Secretary of Government.

CLOSE.

Copy of extracts from the letter of His Excellency Lord Clive to His Excellency the Most Noble the Marquis Wellesley, K. P. &c, &c. &c, dated Port St, George, 27th July, 1801.

My Lord,

(1) In my Dispatch of the 15th instant, I had the honour of communicating to your Lordship my intention of endeavouring to effect an arrangement of the affairs of the Carnatic through the channel of negotiation.

(2) I have considered that to be a mode of adjustment so preferable to the exercise of the rights of the British Govern-

APPENDIX B

merit, by the assertion of its power, that I judged it to be advisable, in my verbal instructions to the Deputies, to provide, that their unceasing attention should be directed to the accomplishment of that object. The Conferences opened in consequence, were conducted in a manner entirely conformable to this principle. The Khans, appointed by the Will of the Nabob Omdut ul Omrah for the aid of his reputed Son, were apprised by Mr. Webbe and Lieutenant Colonel Close of the positive grounds of right, on which it was the determination of the British Government to obtain security for its interests in the Carnatic; at the same time every argument of conciliation and persuasion was urged by the Deputies, founded on the long-established connection between the Company and the Family of the Nabob Walajah; on the humiliating consequences of publishing to the world the evidence of the hostile conduct of Omdut ul Omrah, discovered at Seringapatam; and on the different degrees of dignity, splendour, and comfort which would attach to the reputed Son of that Prince under circumstances of friendly accommodation, or of hostile resistance to the demand of security on the part of the British Government.

(3) The negotiation was interrupted at its earliest stage by a refusal on the part of the Khans, appointed to assist the Son of Omdut ul Omrah, to acquiesce in the demand contained in the fundamental proposition of the deputies for territorial security, to the extent of vesting the Civil and Military Government of the Carnatic exclusively in the hands of the British Government. To this demand the Khans opposed an uniform resistance; and the Deputies would have been justified in bringing the negotiation to a conclusion on this point of difference. Reason however existed for believing, that their conduct was not conformable to the sentiments of the young man; it was consistent with the motive for proceeding by negotiation, that every practicable degree of facility should be given to that plan of arrangement. An opportunity was therefore offered to Ally

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Hussain, of declaring his genuine sentiments; and accordingly, in a separate conversation with myself, he distinctly stated that he had not participated in the councils of his assistants.

(4) In consequence of this declaration, it was my intention to have relieved the reputed son of Omdut ul Omrah from the situation in which he appeared to have been placed by the conduct of his Father's confidential Ministers. A second meeting was accordingly appointed for the purpose of completing the arrangement necessary to the acknowledgment of Ally Hussain's title, and for the establishment of territorial security for the rights of the Company. At this subsequent Conference, which was also conducted without the presence of his assistants, Ally Hussain retracted his declaration of the preceding day; he expressed his unequivocal concurrence in the sentiments of the Khans, together with his resolution not to depart from the result of their councils; and declared his resolution to meet, at whatever hazard, the consequences of refusing this reasonable demand of security on the part of the British Government.

(5) Having exhausted all the means in my power of impressing on the mind of the Nabob Omdut ul Omrah's Son, a just sense of the right acquired by the Company under the violation of the alliance, or of the determination of the British Government to exercise that right for the attainment of an adequate security, I was reluctantly compelled to discontinue all further communication with the immediate Family of Omdut ul Omrah.

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(10) The attainment of an adequate security by means of negotiation from the immediate Family of Omdut ul Omrah, has been rendered impracticable, under the letter of your Lordship's last instructions, by Ally Hussain's rejection of the fundamental proposition for that purpose; but the spirit of your Lordship's provisional orders, under date the 26th of March, 1800, is still applicable to the actual circumstances in

APPENDIX B

which the affairs of the Carnatic have now been placed. Considerations, independent of those connected with our external relations, are suggested by the state of our domestic affairs; the rebellion in the Southern Provinces has assumed a more formidable aspect than could have been expected; and although the force assembled is, I trust, sufficient for the suppression of it, the movement of troops required for that purpose has unavoidably so reduced the appointed force of the Provinces, as to render extremely inconvenient any measure calculated to augment the number of disaffected persons. During the recent negotiations, circumstances have occurred which establish my belief of the existence of a very considerable treasure in the possession of the Family of the late Nabob and it is of great importance that so pregnant a source of mischief should not now be thrown into a scale adverse to our interests.

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(12) On a review of all these circumstances and considerations, I have judged the principles of your Lordship's orders to remain in full force, although the mode of applying them has failed with respect to the supposed Son of Omdut ul Omrah; but every consideration of our general policy, of expediency with respect to our external relations, and of prudence with regard to our internal tranquillity, requires, in my judgment, that the actual establishment of our security on the basis of right to exercise the entire Civil and Military Government of the Carnatic, should be accompanied by the gracious and conciliatory measure of establishing a branch of the House of Mahomed Ally in a degree of rank and splendour, suited to its long subsisting connection with the Company, and consistent with the actual circumstances of the Carnatic.

(13) I have already apprised your Lordship by my private Dispatches, that, under the impression of these sentiments, I had directed my attention to the situation of Azeem ul Dowlah, the only son of the late Ameer ul Omrah, and that in

HISTORY OF THE NAWWABS OF THE CARNATIC IV

determining to advance him eventually to the Soubahdarry of Arcot, I had considered myself at liberty to extend to the present situation of the affairs of the Carnatic, the provisional instructions contained in your Lordship's Dispatch of the 26th of March, 1800. Having adopted, in consequence of this intention, the necessary measures of precaution for removing the restraint imposed during a long period of time, by the Family of Omdut ul Omrah, on the person of Azcem ul Dowlah, I directed Mr. Webbe and Lieutenant Colonel Close to open a negotiation with that Prince, upon the grounds of the rights acquired by the Company, from the violation of the Alliance on the part of his Family; and upon the wish of the British Government to avoid, as far as might be consistent with its actual security, the humiliation of this ancient and illustrious House.

(14) I have the honour of acquainting your Lordship, that the negociation has been brought to a successful determination, and I enclose the draft of a Treaty¹ which Azim ul Omrah has bound himself to execute in a more formal manner, as soon as circumstances may be sufficiently advanced to admit the execution of a public instrument.

(15) In providing a suitable maintenance for the successor of Omdut ul Omrah, I have thought it more advisable to render the amount dependant on the general prosperity of the country than to fix an unconditional stipend for the support of his dignity; this mode of arrangement, while it cannot encroach upon our security, is calculated to qualify the entire transfer of the Civil Government of the Carnatic to the hands of the British, with the preservation of an active principle for securing an union of interests between the Nabob of the Carnatic and the Company in the administration of the affairs of the country; and this mode possesses the farther recommendation of relieving

(1) *Vide* copy of Treaty transmitted in the dispatch from the **Governor-in-Council of Fort St. George**, dated 31st July, 1801.

APPENDIX B

the provision for the maintenance of the Nabob from the appearance of a mere pension. On the same grounds of reasoning, I have judged it expedient to secure the income of the Nabob from the effects of any considerable failure in the Revenue of the Carnatic. On the principle adopted, I expect that the income of the Nabob will not much exceed two lacks of pagodas, and the future augmented income will probably never exceed the sum of three lacks of pagodas.

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(Signed) CLIVE.

Copy of a Declaration of the Governor of Fort St. George, dated 31st July, 1801.

Declaration of the Right Honourable the Governor-in-Council of Fort St. George, by and with the Authority of his Excellency the Most Noble the Governor-General in Council of all the British Possessions in the East Indies.

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In the full enjoyment of the most abundant proofs of the moderation, indulgence, and good faith of the Honourable Company, the Nabob Mahomed Ally and the Nabob Omdut ul Omrah, actually commenced and maintained a secret intercourse with Tippoo Sultaun, the determined enemy of the British Name, founded on principles and directed to objects utterly subversive of the Alliance between the Nabob of the Carnatic and the Company, and equally incompatible with the security of the British Power in the Peninsula of India.

After the fall of Seringapatam, the British Government obtained possession of the original records of Tippoo Sultaun; the correspondence of that Prince's Ambassadors, during the residence at *Fort St. George* in attendance on his Sons the hostage Princes, in the years 1792 and 1793, established sufficient ground of apprehension, that their Highnesses the late Nabob Mahomed Ally and the late Nabob Omdut ul Omrah, **had**

HISTORY OF THE NAWWABS OF THE CARNATIC IV

entered into a secret intercourse with the late Tippoo Sultaun of a nature hostile to the British interests in India. The enquiries of the British Government have been since directed to ascertain a fact so intimately connected with the security of its rights in the Carnatic. The result has established the following propositions by a series of connected written and oral testimony.

First.—At the very period of time when the Nabob Mahomed Ally appealed to the generosity of the British Government for an indulgent modification of the Treaty of 1787, his Highness had already commenced a secret negotiation for the establishment of an intimate intercourse with the Nabob Tippoo Sultaun, without the knowledge of the British Government, and for purposes evidently repugnant to its security and honour.

Second.—The Nabob Omdut ul Omrah (who was empowered by the Nabob Mahomed Ally to negotiate the Treaty of 1792 with the British Government, and who actually negotiated that Treaty for himself and for his Father) was actually employed at the same period of time, under his father's authority, in negotiating for himself and for his father the terms of the said separate and secret intercourse with Tippoo Sultaun.

Third.—The tendency of the said intercourse was directed to the support of Tippoo Sultaun in victory and triumph over all his enemies.

Fourth.—In the month of December, 1792, the Nabob Mahomed Ally imparted secret information to Tippoo Sultaun, regarding the sentiments and intentions of the British Government in India, with relation to the hostile views and negotiation of Tippoo Sultaun at the Courts of Poona and Hyderabad; and on the first intelligence of the War between Great Britain and France in the year 1793, the Nabob Mahomed Ally imparted secret information to Tippoo Sultaun respecting the views and power of France in India and in Europe, and respecting the intended operations of the British forces against the French

APPENDIX B

possessions in the Carnatic. And the Nabob Mahomed Ally conveyed to Tippoo Sultaun secret admonitions and friendly advice respecting the most favourable season, and the most propitious state of circumstances, for the violation of Tippoo Sultaun's engagements with the Honourable Company.

Fifth.—The Nabob Omdut ul Omrah was employed by his Father or one of the Agents to convey secret intelligence, friendly admonition, and seasonable advice to Tippoo Sultaun, through the confidential agents of Tippoo Sultaun, who were furnished with instructions from the said Sultaun of Mysore, to receive such communications from the said Nabob of the Carnatic, and from the Nabob Omdut ul Omrah.

Sixth.—A cypher was composed and actually introduced into the separate and secret correspondence between the Nabobs Mahomed Ally and Tippoo Sultaun; the original key of the said cypher, discovered among the records of Seringapatam is in the handwriting of the confidential Moonshee (or Secretary) of the Nabob Mahomed Ally and of the Nabob Omdut ul Omrah; and the said cypher was delivered by a confidential agent of the Nabob Omdut ul Omrah to the Ambassador of Tippoo Sultaun, for the express purpose of being transmitted to Tippoo Sultaun.

Seventh.—The terms employed in the said cypher, particularly those intended to designate the British Government and its Allies, the Nizam and the Mahratta State, united in a defensive league against Tippoo Sultaun, contain the most powerful internal evidence that the communications proposed to be disguised by the said cypher, were of the most hostile tendency to the interests and objects of the said Alliance, and calculated to promote the cause of Tippoo Sultaun in opposition to that of the said Allies.

Eighth.—The Nabob Omdut ul Omrah under his own handwriting, in the month of August, 1794, corroborated the evidence of his intention to complete the purposes herein

HISTORY OF THE NAWWABS OF THE CARNATIC IV

described, of the secret intercourse which he had negotiated with Tippoo Sultaun; and the continuance of the same intention is manifested by Letter from the Nabob Omdut ul Omrah, and from his confidential agent, addressed to the supposed agent of Tippoo Sultaun in the year 1796, subsequently to the Nabob Omdut ul Omrah's accession to the Government of the Carnatic under the Treaty of 1792.

Ninth.—At the commencement and during the progress of the late just, necessary, and glorious War with the late Tippoo Sultaun, the Nabob Omdut ul Omrah, to the utmost extent of his means and power, pursued the objects of his secret intercourse with Tippoo Sultaun, by a systematic course of deception, with respect to the provision of the funds necessary to enable the British troops to march into Mysore, as well as by a systematic and active opposition to the supply and movement of the allied Army through different parts of the said Nabob's dominions.

Tenth.—The stipulations contained in the 15th Article of the Treaty of 1787, and the 10th Article of the Treaty of 1792, by which the Nabobs of the Carnatic were bound not to enter into any political negotiations or correspondence with any European or Native Power or State, without the consent of the Government of Fort St. George, or of the Company, formed a fundamental condition of the Alliance between the said Nabob and the Company; and the violation of the said stipulations necessarily involved the entire forfeiture, on the part of the Nabob, of all the benefits of the said Alliance.

Eleventh.—The Nabob Mahomed Ally and the Nabob Omdut ul Omrah have violated the said stipulations, and have thereby forfeited all the benefits of the said Alliance; and the Nabob Mahomed Ally and the Nabob Omdut ul Omrah having violated the said stipulations for the express purpose of establishing an union of interests with Tippoo Sultaun, thereby placed themselves in the condition of public enemies to the British Government in India.

APPENDIX B

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Whatever claim to the Company's protection and support the reputed Son of Omdut ul Omrah may derive from his supposed father, had been utterly destroyed by the hostile conduct of Omdut ul Omrah; it follows, therefore, that the reputed Son of Omdut ul Omrah has succeeded to the condition of his Father, which condition was that of a public enemy; and consequently that at the death of Omdut ul Omrah, the British Government remained at liberty to exercise its rights, founded on the faithless policy of its Ally, in whatever manner might be deemed most conducive to the immediate safety and to the general interests of the Company in the Carnatic.

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The reputed Son of Omdut ul Omrah, by and with the advice of the persons appointed by his Father's Will to assist his Councils, has persisted in opposing a determined resistance to this demand, thereby exhibiting an unequivocal proof that the spirit which actuated the hostile councils of the Nabobs Mahomed Ally and Omdut ul Omrah, has been transmitted with unabated vigour to the supposed Son of Omdut ul Omrah, secured in its operation under the sanctimonious forms of their testamentary injunctions, and preserved with religious attachment by the ostensible descendant of that Prince.

Frustrated in the hope of obtaining from the reputed Son of the Nabob Omdut ul Omrah, reparation for its injuries and security for its rights, the British Government is now reluctantly compelled to publish to the world the proofs of this flagrant violation of the most sacred ties of Amity and Alliance, by the Nabobs Mahomed Ally and Omdut ul Omrah, and the hereditary spirit of enmity manifested by the reputed Son of Omdut ul Omrah to the interests of the British Government. The duty and necessity of self-defence require the British Government, under the circumstances of this case, to exercise its power in the attainment of an adequate security for its rights; justice and moderation warrant, that the family of

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Omdut ul Orarah shall be deprived of the means of completing its systematic course of hostility; wisdom and prudence demand, that the reputed Son of Omdut ul Omrah shall not be permitted to retain possession of resources dangerous to the tranquillity of the British Government in the Peninsula of India.

Wherefore the British Government, still adhering to the principles of moderation, and actuated by its uniform desire of obtaining security for its rights and interests in the Carnatic, by an arrangement founded on the principles of the long subsisting Alliance between the Company and the Family of the Nabob Mahomed Ally judged it expedient to enter into a negociation for that purpose with the Prince Azeem ul Dowlah Behauder, the Son and Heir of Amir ul Omrah, who was the second Son of the Nabob Mahomed Ally, and the immediate Great-Grandson by both his parents of the Nabob Anwer ud Deen Khan of blessed memory. And his Highness the Prince Azeem ul Dowlah Behauder having entered into engagements for the express purpose of reviving the Alliance between the Company and his illustrious Ancestors, and of establishing an adequate security for the British interests in the Carnatic, the British Government has now resolved to exercise its rights and its power, under Providence, in supporting and establishing the hereditary pretensions of the Prince Azeem ul Dowlah Behauder in the Soubeharry of the territories of Arcot, and of the Carnatic Payen Ghaut.

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By Order of the Right Honourable the Governor in Council.

(A true copy).

(Signed) J. WEBBE,
Chief Secretary to Government.

(Signed) N. B. EDMONSTONE,
Secretary.

Fort St. George,
31st July, 1801.

APPENDIX B

Copy of Proceedings of the Governor in Council of Fort St. George, on the signing of the Treaty between the Company and Azeem ul Dowlah.

To His Excellency the Most Noble Marquis Wellesley, K. P., Governor-General in Council at Fort William.

My Lord,

1. Lord Clive has had the honour of informing the Governor-General of the demise of his Highness the Nabob Omdut ul Omrah, the late Nabob of the Carnatic, on the 15th instant. His Excellency has also been apprized by his Lordship of the measures adopted by Lord Clive, in conformity to the separate Dispatches of the Governor-General, for establishing the rights and interests of the British Government in the Carnatic, on the permanent basis of territorial security.

2. These Dispatches, and the result of Lord Giv'e's measures for the arrangement of the affairs of the Carnatic, having been communicated to us, we have the honour to acquaint your Excellency in Council, that a Treaty has been this day concluded, subject to the ratification of the Governor-General in Council, for settling the succession to the Soubeharry of the territories of Arcot, and for vesting the entire Civil and Military Government of the Carnatic in the hands of the Company.

3. The separate Dispatches of Lord Clive will have explained to his Excellency the Governor-General the cause which prevented his Lordship from communicating to the late Nabob Omdut ul Omrah the nature of the Governor-General's instructions, founded on the written and oral testimony taken at Seringapatam; the subsequent demand made by Lord Clive of an adequate security for the British interests in the Carnatic, from the reputed son of Omdut ul Omrah; the positive and formal rejection by that person of an amicable adjustment of the affairs of the Carnatic, founded on the rights acquired by the Company, from his reputed Father's violation of the Alliance, and of the express stipulations of the Treaty of 1792, the subsequent motives of Lord Clive for opening a negotiation

HISTORY OF THE NAWWABS OF THE CARNATIC IV

with the Prince Azeem ul Dowlah Behauder, for the purpose of reviving the Alliance between the Family of his Highness and the British Government, founded on the instructions of the Governor-General to avoid the humiliation of the Family of the Nabob Mahomed Ally, if it should be practicable to obtain by negociation the security required for our rights in the Carnatic, and finally the terms of the arrangement which has been concluded by the Deputies under the immediate authority of Lord Clive; these points having been fully stated in his Lordship's separate Dispatches, we trust that it will be sufficient for us to refer the Governor-General in Council to those Dispatches, with the expression of our entire concurrence in the arrangements adopted by Lord Clive under his Excellency's separate instructions.

4. We have now the honour of transmitting to your Excellency in Council, an official copy of the Treaty, which has this day been executed, and interchanged by us, with the Nabob Azeem ul Dowlah Behauder; and we recommend that a ratified copy of the Treaty may be transmitted to us with all practicable expedition, for the purpose of being delivered to his Highness.

5. The change of circumstances arising from the conduct of Ally Hussain, and the persons appointed to assist his counsels, has rendered it necessary for Lord Clive to introduce a correspondent change in the structure of the Declaration transmitted to his Lordship by the Governor-General. We have the honour of submitting to your Excellency in Council a copy of the Declaration, in the form in which we should judge it advisable to publish that paper, if your Excellency should deem the publication of it to be expedient.

6. It is our intention that a copy of the Declaration in this form shall be immediately transmitted to the Governor in Council at Bombay, and to the Residents at Hyderabad and Poona, for the purpose of communicating to them the grounds on which the succession to the Soubehdarry of the territories of Arcot, and the arrangement of the affairs of the Carnatic, have

APPENDIX B

been settled and established; but we shall use no further means for the distribution of that document, unless we should receive instructions for that purpose from your Excellency in Council.

7. In concluding an arrangement involving consequences of so much importance to the British interests in India, it is impossible for us not to feel a degree of anxiety correspondent to the magnitude of the subject, until we shall be honoured by the receipt of the determination of your Excellency in Council on this transaction. In the meanwhile, anticipating with confidence the concurrence of your Lordship's sentiments with our own, we offer our congratulations to your Excellency in Council on the conclusion of an arrangement, by which the rights and interests of Great Britain in the Carnatic have at length been fixed on the solid foundation of territorial security.

8. We have the honour to inform your Excellency in Council, that his Highness the Nabob Azeem ul Dowlah Behauder has this day been installed in the Musnud of his ancestors, as Nabob Soubehdar of the Carnatic, with every mark of public respect from the British Government, and with every practicable degree of splendour conformable to the usages of India.

9. It is our intention to dispatch the Whim Packet immediately for the purpose of conveying to the Honourable the Secret Committee of the Court of Directors our Dispatches on the subject, which is now submitted to the Governor-General in Council.

We have the honour to be,
My Lord, with great respect,
Your Excellency's
Most obedient and humble Servants,
{Signed} CLIVE,

F. STUART,
W M. PETRIE,
E. W. FALLOFIELD.

Fort St. George,
31st July, 1801.

HISTORY OF THE KAWWABS OF THE CARNATIC IV

Copies and Extracts of Letters from the Governor-General and the Governor in Council of Fort St. George, to the Secret Committee of the Court of Directors relative to the Revolution in the Carnatic, and the Assumption of its Government by the Company.

To the Honourable the Secret Committee of the Honourable the Court of Directors.

Honourable Sirs,

1. Your Honourable Committee has been already made acquainted by the Dispatches of His Excellency the Most Noble the Governor-General, with the written evidence discovered at Seringapatam, of the treacherous conduct of their Highnesses the Nabobs Walajah and Omdut ul Omrah.

2. On the receipt of the Governor-General's separate Dispatches, Lord Clive, in conformity to His Excellency's desire expressed in a private Dispatch, appointed Mr. Webbe, the Chief Secretary to this Government, and Lieutenant Colonel Close, the Resident at Mysore, to be Commissioners, for the purpose of conducting the oral examinations necessary to complete the proofs of these most extraordinary transactions.

3. The Report of the Commissioners, with the Proceedings, was received by Lord Clive, and transmitted to his Excellency the Governor-General, in the month of May, 1800, with a Dispatch from Lord Clive, containing his Lordship's sentiments on the result of the enquiry instituted at Seringapatam.

4. Circumstances connected with our general policy and interests, rendered it expedient for the Governor-General to postpone his Excellency's determination, with respect to the measures to be adopted in consequence of this flagrant violation of the ties of Amity and Alliance by the Nabobs Mahomed Ally and Omdut ul Omrah. The causes of this unavoidable delay are explained in a recent Dispatch, received by Lord Clive from the Governor-General, containing the result of his Excellency's deliberation on this important question, together

APPENDIX B

with his Lordship's instructions in regard to the nature and extent of the security to be required for the rights and interests of the Company in the Carnatic.

5. During the time when this subject was under the consideration of the Governor-General, the state of the Nabob Omdut ul Omrah's health became so precarious as to portend consequences fatal to the existence of his Highness.

6. At an early period of time, after the discovery of the papers found at Seringapatam, the Governor-General had judged it expedient and prudent to transmit eventual instructions to Lord Clive, applicable to the contingency of the Nabob Omdut ul Omrah's death, previously to the determination of the measures which might be rendered necessary to our safety by the detection of the faithless and hostile conduct of His Highness. Lord Clive was also enabled to receive instructions from the Governor-General, applicable to the contingency of the Nabob's death, subsequently to the determination of the system of policy to be pursued for the future security of our interests in the Carnatic.

7. These dispatches were entrusted by the Governor-General, together with his Excellency's verbal instructions, to Mr. Webbe, who arrived at Fort St. George previously to the dissolution of the Nabob Omdut ul Omrah. Although the important measures connected with the execution of the Governor-General's orders, rendered Lord Clive extremely anxious to demand, at the earliest practicable period of time, an adequate security for the British interests against the hostile councils of his Highness, yet the extreme debility of Omdut ul Omrah appeared, upon the affidavit of his Highness's physician, to be such as to deter Lord Clive from communicating to his Highness the arrival of the Governor-General's Dispatches. The subsequent death of Omdut ul Omrah, which happened on the 15th ultimo, frustrated the intention of Lord

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Clive to open a negotiation with his Highness according to the instructions of the Governor-General.

8. On the demise of the Nabob Omdut ul Omrah, Lord Clive deputed Mr. Webfoe and Lieutenant Colonel Close to open a Conference with the principal Officers of the late Government for the purpose of demanding from the successor of Omdut ul Omrah the security required by the instructions of the Governor-General.

9. The manner in which those Conferences were conducted, is described in a report of the deputies; and the result of them was a declaration by Ally Hussain (the reputed Son, and the Heir appointed by the Will of the late Nabob Omdut ul Omrah) of his final resolution not to acquiesce in Lord GIVE's demand of security to the extent considered by the Governor-General, and by his Lordship, to be indispensably necessary to the security of the British interests.

10. During these Conferences with the persons appointed by Omdut ul Omrah to assist the councils of his Highnesses reputed Son, the deputies nominated by Lord Clive endeavoured to impress on the minds of those Khans the nature of the proofs established on the written and oral testimony taken at Seringapatam; and no means of assurance, argument, or persuasion were omitted, which could tend to convince those persons of the existence of the Governor-General's orders, founded on the instructions of your Honourable Committee, and of Lord GIVE's serious determination to carry those orders into effect, to the extent of obtaining an adequate security for the rights and interests of the Company in the Carnatic. Under the circumstances of the recent death of the Nabob Omdut ul Omrah, and of the indeterminate state of the affairs of his Highness, some degree of delay was inseparable from these negotiations; but we have no doubt that your Committee will consider the inconveniences arising from that delay, to be compensated by the generosity of affording to the Family of

APPENDIX B

Omdut ul Omrah, in this spirit of temperance and moderation, sufficient leisure to appreciate the serious effects of this alternative choice on its immediate interest. The Khans appointed to act on the part of Ally Hussain, having persisted to refuse to the Deputies the security required by the Governor-General, Lord Clive judged it to be his Lordship's duty, previously to the adoption of the measures dependant on that refusal, to obtain, if possible, a knowledge of the genuine sentiments of Ally Hussain himself on this important proposition. Lord Clive accordingly held two personal interviews with the reputed Son of Omdut ul Omrah, at which none of the Officers or Advisers of the late Government were present, the place at which these interviews were held being within the encampment of the British troops. The mode of this Meeting was attended with the further advantage of affording to Ally Hussain immediate security and protection in the event of his desiring to relieve himself from the desperate and infatuated councils of his Advisers. At these personal interviews, the nature of the rights acquired by the British Government was explained to Ally Hussain; the determination to exercise those rights was stated; and the consequences of a refusal on his part to afford, in an amicable manner, the security required by the British Government, were announced in the most serious and formal manner by Lord Clive to the reputed son of Omdut ul Omrah. In reply to this communication, Ally Hussain distinctly and formally stated his resolution to adhere to the councils of the Khans appointed to assist, and to refuse, with a perfect knowledge of the consequences of that refusal, to accede to the demand for the establishment of an adequate security for the interests and rights of the Company in the Carnatic.

11. In consequence of the resistance, unexpectedly, opposed by Ally Hussain to this reasonable demand, it remained for Lord Clive to apply the instructions and authority conveyed

HISTORY OF THE NAWWABS OF THE CARNATIC IV

to his Lordship by the Governor-General to the actual state of circumstances. In proceeding to exercise the rights of the British Government, which the conduct of Ally Hussain had compelled his Lordship to assert, Lord Clive still judged it to be consistent with the sentiments of national magnanimity and generosity, that the British Government should refrain from the exercise of the Company's power, and from the absolute humiliation of the family of Mahomed Ally, if an adequate security could be obtained through the channel of an amicable adjustment. Under the impression of these sentiments, Lord Clive directed his attention to the claims and to the situation of the Prince Azeem ul Dowlah Behauder. This Prince is the only son by a formal marriage of the late Ameer ul Omrah, who was the second son of the late Nabob Ally, and is the immediate great-grandson, by both his parents, of the Nabob Anwer ud Deen Khan, the founder of the family. The rights of Omdut ul Omrah, founded on the Treaty of 1792, having been vitiated by that Prince's violation of the Alliances, and of the stipulations of that instrument, the hereditary claims of the house of Mahomed Ally descended to the second branch of the family, represented by the Prince Azeem ul Dowlah, the son of Ameer ul Omrah, who was the second son of the Nabob Mahomed Ally.

12. As soon as the restraint imposed by the family of Omdut ul Omrah on the person of the Prince Azeem ul Dowlah could be removed, Lord Clive directed the deputies, Mr. Webbe and Lieut. Col. Close, to open a communication with that Prince, for the purpose of reviving the alliance between his ancestors and the Company, and of establishing the rights and interest of the British Government in the Carnatic on a permanent basis of security. The grounds of the reasoning in which this determination was founded, are stated in a separate Dispatch from Lord Clive to the Governor-General, to which we refer your Honourable Committee.

APPENDIX B

13. The Prince Azeem ul Dowlah having informed by the Deputies, of the foundation on which the right of the British Government to demand an adequate security was supported, and of the nature of the security required, signified his acknowledgment of that right, and his willingness to afford, in the event of his elevation to the Musnud of his ancestors, the security demanded by the authority of the Governor-General. The deputies accordingly proceeded to frame a written engagement on these principles, which was executed by the Prince Azeem ul Dowlah.

14. In conformity to this arrangement we have acknowledged Azeem ul Dowlah to be Nabob of the Carnatic, and refer your Committee to the detailed grounds of this measure to a declaration, which has been transmitted to the Governor-General in Council, to the Governor in Council at Bombay, to the Governor of Ceylon, and to the Residents at Hyderabad and Poona; for this purpose we also refer the Committee to the Treaty, which has been concluded with the Nabob Azeem ul Dowlah Behauder.

15. The mode of providing for the support of the dignity of his Highness the Nabob Azeem ul Dowlah, is conformable to the principles on which the alliance between his Highness's family and the Company has been revived and established. By these means the interests of his Highness will become united with those of the Company in the general prosperity of the Carnatic; and while the actual security of the British interests, provided by the present arrangement, remains undiminished, the mode of supplying a fund for the expenses of the family in the manner suitable to its rank, and to the dignity of the British Government, by the allotment of a proportion of the Public Revenue for that purpose, is entirely relieved from the degrading name and appearance of a stipendiary maintenance.

16. In conformity to the plan described in the Governor-General's letter of the 24th April, 1799, to the late Nabob

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Omdut ul Omrah, for including in the Treaty at that time proposed to his Highness, a complete adjustment of all the affairs of his Highness, and of his Highness's ancestors, which yet remain unadjusted with the Company, Lord Clive deemed it to be his duty to stipulate an entire adjustment of the debts due by the family of the Nabob to the Company. His Highness having assented to this demand, a clause has accordingly been introduced into the Treaty, by which the Nabob Azeem ul Dowlah acknowledges on his own part, and on that of his ancestors, heretofore Nabobs of the Carnatic, the debt commonly called the Cavalry Loan, and the debt arising from the consolidated debt of 1777, paid by the Company to the private creditors of the late Nabob Mahomed Ally, to be just debts due to the Company, together with the interest arising thereon. His Highness the Nabob Azeem ul Dowlah further binds himself to acknowledge, as a just debt due to the Company, the amount which may be pronounced by the Governor-General in Council, to be the just and fair balance of the unadjusted account between his Family and the Company, according to the engagement by which the Nabob Mahomed Ally bound himself to abide by the decision of the Governor-General in Council, when his Highness referred those accounts to the determination of the Supreme Government.

17. It will be obvious to your honourable Committee, that the intention of Lord Clive, stipulating this article of the Treaty, was directed to secure to the Company the appropriation of the sum of six lacks and twenty-one thousand pagodas, unincumbered by any deductions to the discharge of the public debt due to the Company, as soon as the consolidated debt of 1777 shall have been liquidated under the existing engagements with the conditions of the Nabob Mahomed Ally.

18. The object of securing this sum, for the liquidation of the debt due to the Company, did not appear less important to Lord Clive, than the expediency of providing that, under any

APPENDIX B

circumstances which may occur, a more adequate proportion of the Revenues of the Carnatic should be applied to the military defence of those valuable possessions, than can now be appropriated to that purpose. The calamitous impoverishment of every source of wealth and population, of which the causes have been repeatedly stated to your Honourable Committee, leaves no immediate expectation that the net revenues of the Carnatic will exceed the sum of nineteen lacks of star pagodas. This fund, after allotting a sufficient sum for the support of the expenses of the Nabob Azeem ul Dowlah, for the maintenance of the principal officers, ministers, dependants, and family of the late Nabob Omdut ul Omrah, and for the payment of the amount appropriated to the liquidation of the consolidated debt of the Nabob Mahomed Ally, will afford a sum probably not exceeding nine lacks of pagodas for the defrayment of the charges of defending these extensive territories.

19. That sum exceeds, by a very small amount, the proportion of the revenue which the province of Tanjore contributes to the general exigencies of the state, and bears a very inadequate proportion, either to the expence of defending the Carnatic, or to the rate of assessment levied for the public protection in every other part of the Presidency. The present deduction of six from fifteen lacks of pagodas, is therefore so disproportioned to the present revenues of the Carnatic, that we can indulge no very sanguine hope of an immediate augmentation of our pecuniary resources from the administration of **the** Civil Government of the Carnatic. The progressive decline of the Revenues of the Carnatic may be considered to have approached that stage, at which your Committee have **been** prepared to except the entire failure of the Nabob's Government, and, under the existing engagements, **the** augmentation of our resources must be **proportioned to the gradual restoration** of the wealth **and** prosperity of the **Country**; **every consideration, therefore, of the actual expense of protecting the ex-**

HISTORY OF THE NAWWABS OF THE CARNATIC IV

tensive provinces of the Carnatic, every view of the indispensable necessity of maintaining an adequate military force for the defence of the British possessions in the peninsula of India and every motive of attention to the alarming pressure on the finances of this Presidency, required Lord Clive to establish, by the present Treaty, the best possible security for a more adequate application, in future, of the Public Revenues of the Carnatic to the exigencies of the Public Service.

20. We feel great pleasure in congratulating your Honourable Committee on the completion of an arrangement, which has at length secured the British interests in the Carnatic on the solid basis of territorial possession; and which is, at the same time, calculated to confirm the reputation of our national magnanimity, generosity, and moderation. We have no doubt that your Honourable Committee will concur in our sentiments, that the negociation, which has terminated in the accomplishment of these important objects, has been conducted in a manner consistent with the liberal policy of the Nation, unbiassed by the adventitious advantage which might have been derived from the early excitement of a competition, founded on the variety of adverse interests dependent on the determination of the British Councils.

We have the honour to inform you, that, in conformity to the terms of the Treaty, the installation of the Nabob Azeem ul Dowlah was completed on the 31st ult. accompanied with every demonstration of public respect, supported by every possible degree of splendour, and confirmed under the observance of the most formal procedure. We have the honour to be, with the greatest respect,

Honourable Sirs,
Yours faithful humble Servants,
(Signed) CLIVE,

T. STUART,
WM, PETIE,
E. W. FALLOFIELD.

Fort St. George,
3rd August, 1801.

APPENDIX C.

Verses which bring out the chronogram of the coronation of Mzlmtd'Dawla Bahadur Nawwab Walajah III.

چون ابنِ مدارِ ملکِ حشمت * صاحبِ کرم و عظیمِ دولت
در بذل و عطا چو ابرِ نیسان * والا حسب و بلندِ همت
از حکمِ خدائے هر دو عالم * لو بود چو صاحبِ وراثت
بشکست و بریدِ پائے حاسد * بنفشست بمسندِ امارت
تاریخِ جلوس گفت هاتف * شد مالکِ مسندِ ریاست

۱۲۱۶

APPENDIX D.

*Minute of Lord Clive, dated 29th September, 1801,
relative to the pecuniary Provision to be made for
the Families of the late Nabobs Mahomed Ali and
Omdut ul Omrah, etc., etc.*

Minute of Lord Dive in Council, 29th September, 1801.

I have the honour of communicating to the Board a Statement of the pecuniary provision which I propose to make for the Family of their late Highnesses the Nabob Mahomed Ally and the Nabob Omdut ul Omrah, as well as for the principal Officers and Dependants of the late Government. This Statement has been prepared in communication with his Highness the Nabob Azeem ul Dowlah. Reason therefore exists for believing that the provision now proposed extends to every branch of the Family, and that the Company will be liable to no further expense for its support.

It appears by the Accounts with which I have been furnished from the Durbar of the Nabob that the appropriation of the Family Jagheers by the Nabob Mahomed Ally and Omdut ul Omrah has been extremely capricious; by these means many members of the Family have lived in the enjoyment of superfluous abundance, while the greater part has with difficulty commanded the means of subsistence. This mode of appropriation has therefore afforded no guide for the allotment of the pecuniary stipends; and I have judged it most expedient to divide the Family and its connexions into separate classes, according to the respective gradations of the different branches.

In proposing half a lakh of rupees for the support of each of the legitimate Sons of the Nabob Mahomed Ally, **I have**

APPENDIX D

allowed myself perhaps to exceed the bounds which a strict interpretation of the situation of those Princes might justify; but I have been unwilling to detract from the liberality by which the British Government has been guided throughout the recent transactions connected with this Family; and it did not appear to be consistent with this plan of arrangement, that a less income should be allotted to the legitimate Sons of Mahomed Ally, than that appropriated to the support of the elder Sons of the late Tippoo Sultaun. To the inferior branches of the Family I have allotted stipends, calculated in a relative proportion according to the respective classes to which they have been referred.

Some oppressive exactions having been made by Hussam ul Mulk (the second surviving Son of the Nabob Mahomed Ally) in his capacity of Foujdar of Trichinopoly, particularly in the Pagoda of Seringam, the means of re-compensing the sufferers will hereafter be a subject of consideration for the Governor in Council, but I shall consider it indispensably necessary to apply a great portion of the stipend of Hussam ul Mulk to this purpose; for the same reason I shall propose to reimburse the Company in the amount of the arrear paid to the troops of Sultan ul Nissa Begum, the favourite Sister of the late Nabob Omdut ul Omrah, from the stipend allotted to that Princess.

The only deviation I have admitted from the principle of distributing the Family into classes, is in favour of Tadjul Omra, the eldest reputed Son of the late Nabob Omdut ul Omrah. The operation of that principle would have referred him to the class of Nekahe Sons, and perhaps a strict interpretation of his condition might be more consistent with that principle, because a deviation in his favour can only be founded on considerations connected with his former rank and expectations, and might therefore be liable to the imputation of encouraging hopes, which, having been decidedly cut off, it may be unwise to indulge.

HISTORY OF THE NAWWABS OF THE CARNATIC IV

I am disposed however, in the present state of circumstances, to consider Ally Hussein to be more an object of compassion than of danger, and I think that the proposed stipend of Rs. 24,000 per annum, affords sufficient means of gratifying his wishes, without encroaching on the expediency of suppressing his pretensions to the Government of the Carnatic.

The list of the Officers of the late Government is not extensive, and the provision which I propose to make for them is liberal. Of the four principal Officers of the Nabob Omdut ul Omrah, introduced to the deputies after the death of that Prince, I have included only Tucky Ally Khan; and I have allotted to him a stipend proportioned to his former rank in the Durbar. Nejeeb Khan (the other person named in the Will of Omdut ul Omrah) holds at present a Jagheer, which will hereafter come under the consideration of the Board, and will afford, I have no doubt, ample means of maintaining that Khan. The part which Kadir Nawaz Khan has acted in the extraordinary negociations of the late Nabobs Mahomed Ally and Omdut ul Omrah, has rendered it impossible to include him in the arrangement of the affairs of the Carnatic upon the present foundation; and with respect to Mr. Barret, it will be manifest, from the description of that person contained in the report of the Deputies, that the same considerations do not apply to him, which apply to the Mussulmen Gentlemen of rank and character in the service of the late Government.

The three Princes connected with the Family of the Emperor at Delhi have, I understand, resided in the neighbourhood of this Presidency, and have been supported by the bounty of the late Nabobs Mahomed Ally and Omdut ul Omrah, during a long period of time; I have therefore judged it necessary, in framing the present arrangement, to secure to persons of their description the certain means of subsistence through the channel of the Company's Government.

APPENDIX D

Having concluded these arrangements with his Highness the Nabob, in conformity to the stipulations of the Treaty, I consider it to be consistent with the spirit of that instrument, to give every appearance of support to the dignity and rank to his present Highness, and to restrain the spirit of hostility which has been avowed by many branches of the Family towards the Nabob Azeem ul Dowlah. While therefore I propose to secure to each branch of the Family the actual enjoyment of the pension allotted to it, by rendering it payable at the Company's Treasury to such persons as may be appointed to receive it, I judge it to be indispensably necessary, to the preservation of good order and harmony in the Family, that the receipts to be granted by the different members of it should be previously subjected to the Nabob's inspection, and that the payment of the pensions shall be suspended unless such receipts shall bear the seal and signature of his Highness.

I consider it to be extremely desirable that every precaution shall be used for securing the happiness and comfort of the Nabob on the foundation of the present arrangement; in order therefore to preserve his Highness from the errors of his predecessors, to defend him from the machinations of interested persons, to restrain his expenses within the limit of his income, and to impress constantly on his mind the principles of his connection with the British Government, I judge it to be expedient that a person should be appointed to attend his Highness's Durbar, and to hold a constant personal communication with him on the part of this Government. The general objects of this arrangement will be subject to the immediate superintendence of the Government; and the duties of the subordinate Office, which I propose to create, will be directed to the maintenance of that intercourse, to the timely communication of the intended measures of the Nabob, and to the establishment of an immediate control, under circumstances contributing at the same time to the honour and respect due to his Highness's station.

HISTORY OF THE NAWWABS OF THE CARNATICIV

The nature of these duties is such as to require the appointment of a Mussulman of good character and understanding, rather than an European Gentleman. I have the best opinion of the fidelity of Gholaum Hussain, the principal Moonshy in the Persian Office, and of his qualifications to discharge the duties of that station with satisfaction to this Government and advantage to the Company. I propose accordingly to nominate Gholaum Hussain to attend (under the immediate orders of the Governor) the Durbar of his Highness the Nabob, with a salary of one hundred pagodas per month, and with an allowance of fifty pagodas for equipage and servants. These sums of money, it is my intention to charge on the fund to be appropriated to the support of the Family and dependants of the Nabob.

The Board will observe, by the statements which I have the honour of communicating to it, that the amount of the proposed pecuniary provision for the Family and Dependants of the Nabob, is less than the amount appropriable to that purpose, according to the stipulations of the Treaty of 1792; and the nature of the present arrangement is calculated to secure a gradual diminution of this expenditure.

I propose that the payment of the stipends shall commence from the first day of October.

I. Statement of the pecuniary provision to be made for the surviving branches of the Families of their Highnesses the late Nabob Mahomed Ally, and the late Nabob Omdut ul Omrah.

I <i>Family of the Nabob Mahomed Ally.</i>		
Three sons by legitimate marriage; viz.	Rs.	Rs,
Sief ul Mulk	.. 50,000	
Hussam ul Mulk	.. 50,000	
Nassur ul Mulk	.. 50,000	
		150,000
Three daughters by legitimate marriage; viz.		
Sultaun ul Nissa Begum	.. 25,000	
Mullickul Nissa Begum	.. 25,000	
Omdut ul Nissa Begum	.. 25,000	
		75,000

APPENDIX D

Ten sons by Nika; viz.	Rs.	Rs.
Hussain Nawaz Khan	.. 10,000	
Seraf raz Khan	.. 10,000	
Abdul Ha mid Khan	.. 10,000	
Nassur Oollah Khan	.. 10,000	
Gholam Mahomed Khan	.. 10,000	
Ismael Khan	.. 10,000	
Hussain Mahomed Khan	.. 10,000	
Aboo Turab Khan	.. 10,000	
Abdul Mahbood Khan	.. 10,000	
Abdul Ghuffar Khan	.. 10,000	
		100,000
Five Nika Ladies; viz.		
Riesul Nissa Begum	.. 5,000	
Zub ul Nissa Begum	.. 5,000	
Lai Mahal	.. 5,000	
Khattijah Begum	.. 5,000	
Padsha Begum	.. 5,000	
		25,000
		350,000
Twelve daughters by Nika; viz.		
Nejubul Nissa Begum	.. 5,000	
Aziezul Nissa Begum	.. 5,000	
Serajul Nissa Begum	.. 5,000	
Afzul ul Nissa Begum	.. 5,000	
Fachrul Nissa Begum	.. 5,000	
Dowlut ul Nissa Begum	.. 5,000	
Rizzia Begum	.. 5,000	
Reheem ul Nissa Begum	.. 5,000	
Fuzulut ul Nissa Begum	.. 5,000	
Raabia Begum	.. 5,000	
Lutful Nissa Begum	.. 5,000	
Hafiza Begum	.. 5,000	
		60,000
One Grandson by Nika; viz.		
Abdul Bosit Khan	..	3,000
Inferior Nika Ladies; viz.		
Pursun Buby	.. 3,000	
Hudjainy Buby	.. 1,200	

HISTORY OF THE NAWWABS OF THE CARNATIC IV

	Rs.	Rs.
Aumunah Buby	.. 1,200	
Kanullah Buby	.. 1,200	
Four Circassians	.. 4,200	
Muddary Begum	.. 1,200	
		12,000
The Haram	..	8,400
Total	..	4,33,400

II

Family of the Nabob Omdut ul Omrah.

The Begum Dolary Begum	..	25,000
Three Sons by Nika ; viz.		
TadjulOmrah	.. 24,000	
Shah Sowar Jung	.. 10,000	
Bakir Hussain Khan	.. 10,000	
		44,000
One Daughter by Nika; viz,		
Hussa bul Nissa	..	5,000
Four Nika Ladies; viz.		
Gussaty Begum	.. 5,000	
Colsum Begum	.. 5,000	
Chuloor Begum	.. 5,000	
Mahatab	.. 5,000	
		20,000
One inferior concubine, recently admitted into the Mahal		
with her infant son	..	2,400
The Haram	..	4,053
Total	..	1,00,453

III

The Family of Abdul Wahab Khan, the legitimate Brother of the Nabob Mahomed Ally; viz.

Two sons by legitimate marriages; viz.		
Dileer Jung	.. 24,000	
Khan Jehan Khan	.. 12,000	
		36,000

APPENDIX D

	Rs.	Rs.
Four sons by Nika; <i>vig.</i>		
SerafrazKhan	.. 2,000	
Ncdum Oollah	.. 2,000	
Abdo Rezzak Khan	.. 2,000	
Kurreimodccn Ahmed	.. 2,000	
		8,000
One legitimate Wife, Lally Begum	..	6,000
Three Nika Ladies; <i>vig.</i>		
Allah Rukky	.. 2,000	
Mastura Khanum	.. 1,000	
SalliahBee	.. 500	
		3,300
Five Daughters; <i>viz.</i>		
Karrem ul Nissa	.. 2,000	
Rahmut ul Nissa	.. 2,000	
Ahmedy Begum	.. 2,000	
Buddyul Begum	.. 2,000	
Wugjyul Nissa	.. 2,000	
		10,000
The Family of Ectadar Khan, a son by Nika	..	2,000
Total	..	65,500

IV

The Family of Mahpooz Khan, the Brother of the Nabob Mahomed Ally by Nika.

One Son Mahpooz Khan	..	6,000
Three Daughters; <i>vig.</i>		
The wife of Mahomed Murad	.. 2,000	
The wife of Mahomed Ally Khan	.. 2,000	
BubySaheb	.. 1,200	
		5,200
Tptal	..	11,200

HISTORY OF THE NAWWABS OF THE CARNATIC IV

Rs. Rs.

V

Separate connections of the Nabob Mahomed Ally.

Abdul Kadir, the nephew of Alahomed Ally by his legitimate Sister ..	12,000
The Family of Jan Jehan Khan, nephew of Mahomed Ally by his legitimate Sister ..	5,000
The Family of Lewad Khan, a Nikahi son of Mahomed Ally ..	5,000
The Family of Hussain Ally Khan, a Nikahi son of Mahomed Ally ..	5,000
The Family of Nejeeb Ollah Khan, a Nikahi Brother of Mahomed Ally ..	2,000
The Family of Budder ul Islam Khan, a Nikahi Brother of Mahomed Ally ..	3,000
Total ..	<u>32,000</u>

VI

Officers of the Government of the Nabob Omdut ul Omrah, not included in the provision made for the Family of his Highness.

Mochtar Jung Foujdar of Tinnewelly ..	4,200
Ally Newaz Khan, Killadar of Arcot ..	4,200
Purky Ally Khan, one of the Ministers at Madras ..	4,200
Meer Assud Ollah Khan ..	4,200
Kuttub Oodin Khan ..	4,200
Jowaher Ally Khan, Killadar of Rylasgur ..	1,200
Serafraz Ally Khan, Killadar of Terrioor ..	1,200
Bakir Gowa, Killadar of Chittoor ..	1,200
Ameen ud Din Ally Khan Behauder ..	2,400
Commandant Mahomed Ibrahim ..	1,200
Moonsly Gholaum Hussein ..	6,320
Total ..	<u>34,520</u>

VII

Three relations of the Emperor of Delhi pensioned by the Nabob Mahomed Ally.

Humaooin Bucht ..	6,000
Ally Bucht ..	4,200
His young Brother ..	<u>1,200</u>
	<u>11,400</u>

APPENDIX D

	Rs.	Rs.
RECAPITULATION.		
1. Family of the Nabob Mahomed Ally	..	4,33,400
2. Family of the Nabob Omdut ul Omrah	..	1,00,453
3. Family of the Nabob Abdul Wahab Khan	..	65,500
4. Family of the Nabob Mahpooz Khan	..	11,200
5. Separate Connections	..	32,000
6. Officers of the late Government	..	34,520
7. Relations of the Emperor	..	11,400
Grand total	..	6,88,473

(Signed) CUVE.

(A true copy.)

(Signed) F. WEBBE,
Chief Secretary to Government.

APPENDIX E.

*Verses which bring out the chronogram of the death of
Azlmitd-Daivla Bahadur Naivwab Walajah III.*

چون رخت به بست ازین سونے ناکایم * کان بود ز دل غلامِ آئِ ہاشم
گفتم سنی رحلتِ عظیم الدولہ * پیوستہ برحمتِ الہی دایم
۱۲۳۴

APPENDIX F.

*The Chronogram of the coronation of A'zam Jah Bahadur
Nawwab Walajah IV.*

چون ز فیضِ قدومِ اعظم جاہ * زیب آور شدہ ریاست و تخت
ہاتفِ دل بہ سالِ تاریخش * مسندِ جلوہ گاہِ اعظم گفت
۱۲۳۵

APPENDIX G.

Note on the delay in the recognition of A'ẓant Jāh Bahādur as the Nawazvdb of the Carnatic in succession to his father, Nawwāb Aẓimvtd-Dawla Bahādur.

Three years after Azim-ud daula's installation in 1801 Lord William Bentinck, the Governor of Madras, declared that the British Government, "unwilling to degrade the illustrious house of Arcot, was pleased to establish your highness Azimud-Dawla upon the throne, reserving to itself the administration of the Civil and Military affairs of the country." Even in the earlier proclamation of July 27, 1801, declaring Azimud-Dawla the Nawab, the Government of Lord Gave said that "it has now resolved to exercise its right and its power, under providence, in supporting and establishing the hereditary pretensions of prince Azim-ud-daula Bahadur."

Nawab Azim-ud-daula died in August, 1819, and was succeeded, after an interval of several months, by his eldest son, Azam Jah. The Madras Government wrote to the Government of India that it would have been satisfactory to the family of the Nawab to have been informed whether the Governor-General-in-Council, considered the treaty of 1801 "to have guaranteed the succession to the musnud to his (Azim-ud-daula's) family in the direct and legitimate line of descent to which opinion they themselves had always been inclined as well from the spirit in which the treaty was concluded as the tenor of its profession and also from the terms of the declaration published at that period." According to Sir Charles Aitchison (author of *Treaties, Engagements and Sanads, etc.*) Nawab Azam Jah was informed that as the treaty of 1801 did not stipulate that the rank and dignity of the Nawab should be

HISTORY OF THE NAWWABS OF THE CARNATIC IV

hereditary in the family of Azim-ud-dauia, his succession depended on the " pleasure of the Supreme Government." The Madras Government recommended that the new Nawab should be called upon to execute some formal instrument recognising explicitly its conditions; but the India Government did not consider it necessary to conclude any such new engagement with the Nawab. The treaty of 1801 was not renewed at this time; and the installation of Nawab Azam Jah was delayed for a period of six months, because " of the absence from the treaty of 1801 of any stipulation regarding the succession " and the consequent uncertainty as to the procedure to be followed.

Later on, Lord Dalhousie averred that as the Government of India refused to renew the treaty of 1801 in 1819 that treaty had no existence and its provisions had no binding force after the death of the Nawab Azim-ud-daula, "with whom alone it was concluded and to whom alone it was applicable." Lord Harris, the Governor of Madras, at the time of the abolition of the Nawabship, also misinterprets, according to Major Bell, the transaction of 1819 and says that the Government of Madras had pointed out to the Government of India in their correspondence of 1819, that " they were not authorised by the treaty to acknowledge any successor/" Bell¹ contends that the treaty of 1801 was a public treaty and not a mere personal one. It was a treaty which is real according to International Law; and it did not relate exclusively to the persons of the contracting parties and was not terminable either with their death or with their disappearance. The Treaty was made for public objects and therefore valid and binding " for all time to come." He further maintains that, even if it had been personal, it would not have expired because the family of the contracting sovereign was not extinct. Article 2 of the treaty included the recital of the

(1) See E. Bell's *Letters from India* edited with an introduction by C. S. Srinivasachari, 1935, pp. 51-2 of Introduction.

APPENDIX G

previous treaties of 1787 and 1792; and it declared finally that its main additional provisions were "to supply the defects of all former engagements and to establish the connection between the contracting parties on a permanent basis of security in all times to come." Manifestly, the term, contracting parties, indicates and includes the representatives and continuators of the Wallajah family and the East India Company "in the past, in the present and in the future", and points to "a permanent alliance and a perpetual succession."

Azim-ud-dauia died on the 3rd of August, 1819, leaving several sons, the eldest of whom was the Nawab Azam Jah.—"Under date 2nd October, 1819, the Madras Government stated to that of India, that it would have been satisfactory to them to have been informed whether the Governor-General-in-Council considered the treaty concluded with the late Nawab on the 31st July, 1801, to have guaranteed the succession to the musnud to his family in the direct and legitimate line of descent, to which opinion they themselves had always been inclined as well from the spirit in which the treaty was concluded, as from the tenor of its professions and also from the terms of the declaration published at that period." [Carnatic Papers, 1860, p. 35.] The declaration of the Madras Government of July 27th, 1801, says: "The British Government has now resolved to exercise its rights and its power, under Providence, in supporting and establishing the hereditary pretensions of the Prince Azeem-ul-Dowlah Bahadur." They thought it advisable, "now that the Nawab Azam Jah had virtually become a party" to the new treaty, that he should be called upon "to execute some formal instrument" recognising its conditions. Azam Jah, the son of Azim-ud-doula, was informed that as the treaty of 1801 did not stipulate that the rank and dignity of Nawab of the Carnatic should be hereditary in the family of Azim-ud-daula, his succession depended on the pleasure of the Supreme Government. Azam Jih was, however, recognised; but it was not considered necessary to

HISTORY OF THE NAWWABS OF THE CARNATIC IV

conclude any new engagement with him. (Aitchison's *Treaties etc*—Vol. X, p. 5).

The Governor-General, the Marquis of Hastings, was of opinion that no such instrument, or new treaty was required, as he considered "his Highness to be *ipso facto* a party to the treaty concluded with his father in 1801." The eldest son, Azam Jah, was therefore installed on the 3rd of February, 1820, and congratulated by the Governor on "ascending the musnud in the direct line of hereditary succession to your father."

APPENDIX H.

*Verses which bring out the date of the death of A'zam
Jah Bahadur Nawwab Walajah IV.*

چو رفته بدارِ بقا از فنا * ولی عهد ثواب رحمت مآب
بسالش جناب رسالت دلم * بگفتا لقب داد رضوان مآب
(۲۳۱)

APPENDIX I.

*Verses which give the date of the coronation of Ghulam
Muhammad Ghawth Khan Bahadur Nawwab Wāla-
jāh V.*

خلف ارجمند اعظم جاه * از وراثت چو بهره ور گردید
خردم گفت از سر الحمد * رونق مسند پدر گردید
(۲۴۱)

دیگر

جب هوا رخسندد مسند و ماهِ خوبرو
جلوه افروزی هوئی بر سمت تب اس ماه کی
از سر الحمد هاتف نه کما سالِ جلوس
چه منور مسند دولت منور جاه کی

APPENDIX J.

*Verses which commemorate the regency of Nawwa'b
Azim Jah Bahadur.*

انکہ نواب عظیمی و عظیم است بجاء
کز نسیم خردش غنچه دولت بشگفت
شد چو او نائب مختار، سرورش غیبی
لفظ مختار بسالِ سب مختاری گفت
۱۲۴۱

APPENDIX K.

Ghazals in Hindi language composed by Mir Khurshīd Hasan Musawi on the occasion of the ceremony of bismilldh-khzyant - of Qhulam Muḥammad Ghawth Khān Bahādur Nazvwaḥ Wālajah V,

جب کہ فَوَابِ زمانِ منہ سے کہا بسمِ اللہ
 تب ہوئی چنگ و دف و نے سے صدا بسمِ اللہ
 بلبلاں چہنِ فرح لگے ہونے نثار
 غنچہ لب اوسکا جو پڑھنے کو کہلا بسمِ اللہ
 عندلیبانِ گلستانِ مسرت بولے
 واہ کیا صاف پڑھا نامِ خدا بسمِ اللہ
 کہتے ہیں پیر و جوان خرد و کلاں از سرِ ناز
 چشمِ بد دور کہاں ایسا ہوا بسمِ اللہ
 ہووے مقبول یہ خورشیدِ حسن سے یا رب
 جو دعا کرتا ہے کہہ کہہ کے صدا بسمِ اللہ
 سایہ میں جدّہ و مادر و چچا کے اوس کے
 اوسکی اولاد کا تو اوسکو دکھا بسمِ اللہ
 ہے صلہ اس کا درشالہ و گہر خلعت و زر
 پر جو تو چھتا ہے فی الوقت دلا بسمِ اللہ

APPENDIX L.

Verses composed by *Mir Khurshīd Ḥasan Mūsawī* indicating the date of the construction of *Shādl Mahall* palace.

چون رئیس زمان و صاحب جاه * زینت تخت و رونق دهبیم
 کرده تعمیر یک عمارت نو * کو درین دهر هست رشک نعیم
 قصر با رفعتی ندید چنین * چشم پیر فلک به هفت اقلیم
 شد چو آراسته ز فضل خدا * و ز طفیلِ رسولِ ربِّ کریم
 حالِ تاریخ گفت هائغ غیب * چشم بد دور بارگاهِ عظیم
 ۱۲۴۷

بانیش باد با حصولِ مرام * اندرین قصر دیر گاه مقیم
 دارد اُمید ذرّه خورشید * سرفرازم کنی ز فیضِ عمیم

تیار چو شد عمارتِ خاص * زان روز مرا ست ورد دایم
 یا رب بحق نبی و آتش * ایوانِ بعظیم باد قلم
 ۱۲۴۸

یا رب بحق نبی بداری * ایوانِ عظیم جاهِ قلم
 ۱۲۴۸

APPENDIX M.

*Verses of Mir Khurshid Hasan Musawi celebrating the
occupation of a new home by Muḥammad Kaṣīm the
author of Saẓccnihat-i-Mumtaz.*

چونکه نجم النساء به عهدِ عظیم * خانه در وقتِ مشتری بخزید
راقم وصفِ آن عطار شد * زحل و مریخ پاسبان گردید
با قمر زهره گفت تاریخش * از سرِ جاهِ منزلِ خورشید
۱۲۵۰

INDEX.

[PARTS I—IV]

A

- Abbâs Husayn, IV. 110.
- Abbâsî Bêgam, *d.* of Ghulam Khayrullâh, *m.* Rizâ Husayn, IV. 83.
- Abbâs Khân Sarwani author of the *Tarikh-i-Sher Shâhi*, on the daily routine of *Sher Shah*, I. 29 *f.n.*
- Abbâs Qulî Khân, II. 102-4.
- Abdu'l-Aḥmad Khân, II. 69 *f.n.*
- Abdtfl-Alî Khân Azimu'd-Dawla Bahâdur, son of Amîru'l-Umarâ Bahâdur Madârtfi-Mulk and Azîmtfn-nisâ Bêgam, IV. 69.
- Abdu'l-Azîz, a son of Nawwâb Wâlâjâh I, IV. 86.
- Abdu'l-Bâsit Khân, *m.* the *d.* of Abdu'l-Ghafiâr Khân, IV. 87.
- Abdu'l-Bâsit Khân, *f.* ather of Ghulam Muhiyyu'd-Dîn Aḥmad Khân Bahâdur Rastagâr Jang, IV. 74.
- Abdtfl-Qhaffâr Khân Bahâdur Thâbit Jang a son of Nawwâb Wâlâjâh I, (Hazrat-i-Alâ), II. 10; *m.* the younger sister of Khadîja Bêgam, and father of a son and a daughter, IV. 87.
- Abdu'l-Qhânî Khân, father of Najaf Alî Khân, IV. 86.
- Abdu'l-Hâdî (Çamsâmu'l-Mulk şamçâmud-Dawla Mubammad Khayrtfd-Dîn Khân Bahâdur Çamçâm Jang), son of Karîmtfn-nisâ Bêgam, *m.* a *d.* of Nawwâb Wâlâjâh I, IV. 101.
- Abdu'l-Hâdî Khayu'd-Dîn Khân Çamçâmud-Dawla Bahâdur. sitser's son of Nawwâb Wâlâjâh I, *m.* Nawwâb Sultânun-nisâ Bêgam, IV. 65.
- brother of Hâfiz Muhammad Nisir Khân Iftikhârud-Dawla Bahâdur, IV. 66.
- Abdu'l-Hâdî Khayru'd-Dîn Khân Çamçâmud-Dawla Bahâdur, brother of Mawlawî Abdu'l-Wâlî Khân rriçâmud-Dawla Bahâdur, IV. 66.
- Abdu'l-Hâdî (Çamsâmu'd Dawla), nephew of Hazrat-i-A'lâ, *m.* Buddhi Bêgam, II. 9.
- Abdu'l-Hafîz, Khân Bahâdur Saṭwat Jang, son of Hâmid Alî Khân, *m.* Sharafu'n-nî,â Bêgam, IV. 89.
- Abdu'l-Hakim Khân Bahâdur, son of Shaykh Muḥammad Khayrullâh and father of Muḥammad Khayru'd-Dîn Khân Bahâdur Nâzim Jang the senior, IV. 55, 97; II. 3.
- Abdu'l-Şrjakîm Khân Bahâdur Jalâlu'd-Dawla Sardâr Jang, son of Karîmu'n-nisâ Bêgam, IV. 102.
- Abdtfl-IJamîd Khân, II. 144.
- Abdu'l-Hamid Khân Bahâdur and Sarfarâz Khân Bahâdur, sons of Hazrat-i-Alâ by one mother, II. 10.
- Abdu'l-tfamîd Khân I'usâmu'J-Mulk, III. 56.
- Abdu'l-Hamîd Khân I'tizâdu'l-Mulk, a son of Nawwâb Wâlâjâh I and Nawwâb Zêbu'n-nisâ Bêgam, IV. 89.
- Abdu'l-Ḥayy, son of Abdul Qâdir, I. 8.
- Abdul-Ḥayy Khân, a title of Ghulam Muhiyyu'd-Dîn, II. 9; IV. 65.
- son of Naçîru'd-Dawla Bahâdur II by yamîdu'n-nisâ Bêgam, IV. 95.
- father of Badru'd-Dîn Eusayn Khân Bahâdur, IV. 89.
- appointed *qWaiâr* at Kanjî, II. 228.
- t'mil, at Kanjî, II. 248.
- Abdu'l-rjâyy Khân Bahâdur, father of Hamidu'n-nisâ Bêgam, IV. 91.
- Abdu'l-Hayy Khân Natthû-Miyân, father-in-law of Aḥmad Husayn Khân Bahâdur Muhiyyu'd-Dawla, IV. 81.

- Abdrfl-Hayy Khân Nallhumiyân, father in law of Muḥammad Anṣarullāh, IV. 102.
- Abdu'l-tfusayn, III. 63.
- Abdrfl-Husayn Khân, III. 15.
- affermment of tials on, III. 8.
- marriage of, III. 9.
- Abdu'l-IJusayn Khân Bahàdur, son of Sultānu'n-nisâ Bcgam, III. 29.
- Abdu'l-Jalil Khân, the *sardâr* of the horses on the right wing of Had-rat-i-A'lâ's army, I. 122.
- Abdu'l-Karim, son-in-law of Muham-mid IJayât Qâdir Alî Khân, III. 99.
- conferred the title of Khân Balladur by Nawwâb 'Umdatul-Umarâ Balladur, III. 57.
- Abdu'l-Karim Khân, II. 63 *f.n.*
- Abdu'l-Karim Khan Bahàdur, son of Nawwâb 'Umdatul-Umarâ Bahàdur, III. 20, 56.
- son of Nawwâb Wâlâjâh II and Kulihum Bî, *m.* the daughter of Muhammad Rayât Qâdir Ali Khân Bahàdur, IV. 68, 69.
- deathof, 11.67.
- Abduliâh, a descendant of Fakhrul-d-Dîn, appointaent of, as the *qâzî* of Badhâwâts, IV. 58.
- Abduliâh, son of Hasan Muthannâ and father of Muḥammad and Ibrâhîm. IV. 56.
- Abdullah Akbar, the eldest son of 'Umar Ibn al-Khattâb, I. 2.
- Abdullah-al-rjâsan, Daryâ Bëgam, a junior sister of, I I. 9.
- Abduliâh Asghâr, a descendant of Abdullah Awsat, I. 5.
- Abduliâh Awsat, descent of, into Bukhârâ, I. 4.
- shifted to Bukhârâ, I. 5.
- Abduliâh Quṭb Shah, Sultan of Golconda, I. 90 *f.n.*
- father-in-law of Abul Hasan Quṭb Shah, I. 99 *f.n.*
- Abduliâh Wâlî Asghâr, son of Abu'l-Fataḥ Wâ'iz Akbar and father of Masu'd, IV. 56.
- Abduliâh Wâlî-i-Saghîr, son of Shayki Abtfl-Fatab Wâ'iz-i-Kabîr, and father of Shaykh Mas'ûd, IV. 54.
- Abdu'l-Laṭîf Khân, brother of Mus-taqim Jang and father of Muham-mad 'Inâyatul âh, IV. 107.
- Abdu'l-Laṭîf Khân Bahàdur, son of IJâmid Ali Khân, *m.* Afzalu'n-nisâ Begam, IV. 90.
- Abdu'l-Maali Khân, deliverance of, obtaiucd by Hazrat-i-A'lâ. II. 2.
- Abdu'l-Ma'bûd Khân Bahàdur and Muḥammad Ibḥâq Khân Bahàdur, sons of Hazrat-i-A'lâ by one mother, II. 10.
- Abdu'l-Ma'bûd Khân Jamsbîd Jang, 111.19,46,49.
- a son of Nawwâb Wâlâjâh I, IV. 86.
- Abdu'l-MajidKhân, 11.67; Nawwâb of Savanur and Bankâpur, II. 37 and *f.n.*
- Abdu'l-Malik, Caliph, 1.65.
- Ahdu'l-Qâdir, successor of Muḥammad Lar, I. 8,
- Ablul-Qâdir, wounded Nawwâb Sirâju'd Dawla Bahàdur, I, 147.
- Abdu'l-Qâdir-al-Jilâni, known as Hazrat Mahbûb Subhânî, III. 16 *f.n.*
- Abdu'l-Qâdir Khân (Amîru'd-Dawla Amîr Jang Balladur), son of Karîmu'n-nisâ Begam, wives and childrcn of, IV. 102-03.
- Abdu'l-Qâdir Khân Bahàdur, I I I. 15, 19,22,24, 43, 46, 56.
- nep'iew of Nawwâb Wâlâjâh I, IV. 89,
- conferred upon, the title *Amir Jang* by Nawwâb 'Umdatul-Umarâ Bahàdur, III. 57.
- Abdu'l-Quddûs, fifth son of Hazrat-i-Alâ by Nawwâb Bëgam, II. 9.
- Ab.lu'l-Quddûs (Lâl BâdShâh), saine as Nawwâb Naçîru'l-Mulk Intizâmu'd-Dawla Muhammad Salâbat Khân Bahàdur Ghazanfar Jang, IV. 64.
- Fatah Bëgam, junior to, II. 9.
- Abdu'l-Rahmân, a son of Khayru'd-Dîn Khân I, IV, 97.

- Abdu'l-Rahmân, granted the title of Muzaffar Khân, II. 63.
- Abdu'l-Razzâq Khân Bahâdur Zabîr Jang, a son of Nawwâb Shukôhu'l-Mulk, IV. 92.
- Abdu'l-Salâm (Ghulâm 'Abidîn Khân Bahâdur) son of Ghulâm Pîr, IV. 84.
- Abdu'l-Samad Khân Dilêr Jang Bahâdur Nasîru'd-Dawla I I, children of, IV. 93-96.
- Abdu'l-Samnd Khân Diler Jang Nasîru'd-Dawla Bahâdur I I, son of Nawwâb Shukôhu'l-Mulk and Lârlî Bêgam, m. Hamidu'n-nisâ Bêgam, IV. 91.
- Abdu'l-Subhân Khân Shihîd, son of Khayru'd-Dîn Khân I, IV. 97.
- Abdu'l-Wahhâb Khân Bahâdur, Nusrat fang (Shukôhu'l-Mulk), I I. 69, 71, 129, 213, 249, 275.
- fourth son of Muḥammad Jân-i-Jahân Anwaru'd-Dîn Khân Bahâdur (Sirâju'd-Dawla), 1.31, 109.
- Commander of a Kuala, I. 48.
- ordered by Nawwâb Sirâju'd-Dawla Bahâdur to march with his contingents against Hidâyat Muhiyyu'd-Dîn K&ân Bahâdur, I. 139.
- granted the taluk of Nellore by Nawwâb Sirâju'd-Dawla Bahâdur, I. 127.
- ta'alluqdar of Nellore, IV. 61 n.
- left Nellore for rjajdarâbâd on hearing of his father's death, II. 1-2.
- a boon companion of Hazrat-i-Alâ, II. 22.
- sent by Hazrat-i-A'lâ along with Captain Cope against Madura, II. 24 f.n.
- march of, towards Haydarâbâd, II. 25.
- and the defeat of the French at Wandwâsî, II. 33-6.
- sent for by Hazrat-i-Alâ, II. 61.
- Chittore granted to, II. 174.
- blockade of, to the march of Husayn Dôst Khân to Natthar-nagar, II. 82-5.
- Abdu'l-Wahhâb Khân Bahâdur and Karâchûrî Nand Raj and Murari Rao, II 100-102.
- and staydar Ali Khan, II 103, 104.
- appointed *nâ'ib* to the *nizâmat* of Arcot, II 150; deprived of his office, II 151.
- appointment of, to the *nizâmat* of Arcot, II 175.
- exalted by tiazrat-i-Alâ, II 173
- letter of Hazrat-i-Alâ to, II 216-17.
- and the battle at Frangîkûnda, 11.219-222.
- readiness of, to loot the fugitive, 11.225.
- received George Becket and Colonel Coote, I I. 220.
- and the defeat of M. Lally at Kanjî, II 226-8.
- strengthening of the temple at Kanjî and the appointment of Abdu'l-Hayy Khân as *qiladâr*, by, II 228.
- encampment of, near Arcot, II 228-9.
- letter to, by yazrat-i-Alâ, II 231.
- directed by Hazrat-i-Alâ to défend Chandragiri, I I, 237.
- Abdu'l-Wahhâb Khân Shukôhu'l-Mulk Nasjru'd-Dawla Nuçrat Jang Bahâdur, Nawwâb, second son of Nawwâb Anwaru'd-Dîn Khân Bahâdur and Fakhru'n-nisâ Bêgam Sâhiba, IV 61, 62.
- Abdu'l-Wâjid Khân, son of Muḥammad Murâd, m. the second daughter of Nawwâb Anwaru'd-Dîn Khân and Bibî Çâhiba, IV. 60.
- Abdu'l-Walî (Ghulâm IJusayn) II 8 ; Nawwâb 'Umdatul-Umarâ Muinṭfl-Mulk Asadtfd - Dawla Ghulâm Husayn Khân Bahâdur Dhu'l-Faqâr Jang, son of Muḥammad Ali Khân Bahâdur Nawwâb Wâlâjâh I and Khadija Bêgam, m. Dulâri Bêgam sâhiba, IV. 63.
- Abdu'l-Walî, name of the son of Muḥammadatu'n-nisâ Bêgam, who died within a week of his birth, III. 98.

- Abdu'l-Walî, brother of Abdu'l-Hâdi, *m.* Daryâ Bëgam, II. 9.
- Abdu'l-Wâlî Khân, son of Ghulam Pîr Kkayru'd-Dîn Khân II and son-in-law of Nawwâb Wâlâjâh I, IV. 103.
- Abdu'n-Nabî Khân, 11.67.
- Sardar of Cuddappah ordered by Nawwâb Nizâmu'd-Dawla to capture Chennapattan and Devnampatan, I. 125.
- the *nâzim* of Kurnool, conspiracy of, to improve the position of Hidâyat Muhiyyu'd-Dîn Khân, II. 37-42.
- nâzim* of Cuddappah appointed to subjugate Devnampatan, II. 48 and *f.n.*
- the *nâzim* of Cuddappah, II. 57, and *f.n.*
- grant of *jâgîr* to, II. 63.
- Abdtfr-Rahîm Khân, son of Shaykh Abdu'l-Wâsi', *m.* Amîra Bëgam the first daughter of Muhammad Anwartfd-Dîn Khân Bahâdur and Falshru'n-nibâ Bëgam çâhibâ, IV. 61.
- a brother-in-law of Hazrat-i-Alâ, appointed to collect *Pêshkash* from the *Pâlayagârs*, I. 131-2,
- sent to Nellore to advise Muhammad Najîbu'llâh Khân Bahâdur, II. 178.
- Abdur-Rahmân, same as Haydar Jang, II. 179 *f.n.*
- Abdu'r-Rahmân (Mîr Sâhib), II. 189.
- Abdu'r-Rashîd Khân Bahâdur son of Muhammad Najîb Khân Shahîd, order of, to the Nellore treasury, II. 14.
- fort of Salambar entrusted to, II. 244.
- Abdu'r-Razzâq Alî Khân, II. 108.
- 'Abida Bëgam ('Umda Bëgam), grand-daughter of Sayyid Muhammad çâhib, marriage of, with Muhammad Karim, IV. 43-5.
- 'Âbida Bëgam, *d.* of Mîrzâ Alî Bakht Bahâdur, *m.* Abdu'l-Qâdir Khân, IV. 103.
- 'Abid Khân Tâhir, see Ahmad Khân îâhir, 1.110.
- 'Abid Sâhib, I. 137 *f.n.*
- Abrâr Khân, II. 87; appointed to defend Chennapattan, II. 193.
- Abu'l-Fatah, I. 4.
- Abu'l-Fatah Wâ'iz Akbar, son of Ishâq and father of Abdullâh Wâ'iz Asghar, IV. 56.
- Abu'I-Fidâ, I. 90.
- Abu'l-Hasan Khân, made a *qilhôr*, 11.246.
- Abu'l-IJasan Qutb Shah, (Tânâ Shah), dethroned by Awrangzêb, I. 99 *f.n.*
- Abu'l-Hasan Tànâ Shah Pâdshâh, same as Abul-Hasan Qutb Shâh I. 99 and *f.n.*
- Abu'l-Maalî Khân, younger brother of Anwar Alî Khân, entrusted with the *talûq* of Madura by Muhammad Mahfûz Khân Bahâdur, 1.129.
- imprisonment of, I. 146.
- Abu Ishâq, the origin of the Chishtî traced to, III. 14 M.
- Abu Ja'far Muhammad bin Jarîr (Al-Tabarî,) the Arab historian, I. 64-5 *f.n.*
- Abu Lulu, stabbed 'Umar Ibn-al-Khattâb, I. 2.
- Abû Tâlib Khân, father of Alî, III. 163."
- conferred the title of *Bahâdur*, III. 57.
- Abû-Turâb Khân Bahâdur and Muhammad Husayn Khân Bahâdur, sons of Hazrat-i-A'lâ, by one mother, II. 10.
- Abû Turâb Khân Shujâkt Jang Bahâdur, a son of Nawwâb Wâlâjâh I and Lâl-mahâlî, IV. 88.
- Abyssinians, II. 268, III. 46, 139; horstmen, III. 49.
- Adam, I. 1.
- Adhoni, 11.229, 230.
- Adoni, I. 136, 142.
- 'Âdil Shah, Mullâh Ahmad, an Amîr under, I. 65.
- Adil Shah II, of Bîjâpûr, Ferishta in the court of, I. 7-8 *f.n.*
- Adyâkûpam, (Ariyankuppam), II. 136, 258, 259.

- Aelomon (Allemaine, Germany), letter from the Governor of, to the Nawwâb of the Carnatic, I. xxvii.
- Afzalul-d-Dîn Muḥammad Khân, imprisonment of, I. 146.
- Afghans, wickedness of the, in Arcot, and expulsion of the, from the Carnatic Payanghat, I. 110.
- Afranja, (French), I. 96.
- Af rāsīyâb, an ancient king celebrated in Persian poetry, II. 17 and *f.n.*, 207.
- Afzalul-d-Dîn Khân sent to Nellore to advise Muhammad Najibullâh E'ân Bahâdur, I I. 178.
- Afzalul-d-Dîn Muḥammad Khân, son of Khayru'd-Dîn Khân I, IV. 98.
- deliverance of, obtained by Hazrat-i-Alâ, I I. 2.
- Afzaltfn-nisâ Bëgam, *d.* of Nawwâb Wâlâjâh I and Zëbu'n-nisâ Bëgam, m. Abdu'l-Lafîf Khân Bahâdur, IV. 90.
- Afsaru'n-nisâ Bëgam (Amatu'l i&adīja Bëgam), IV. 76, 77.
- Aḥmad, I I I. 27.
- Aḥmad the sélect, Praise of, I I I. 2.
- Aḥmad 'ijusayn Khân Bahâdur Muhiyyu'd-Dawla, son of Ahmad Bëgam and A'izzu'd-Dîn Khân Mustaqīm Jang m. the daughter of Mumtâzu'l-Umarâ Bahâdur and later the daughter of Âbdu'l-Hayy Khân Natthû Miyân, IV. 81.
- Aḥmadī Bëgam, IV. 82.
- Aḥmadī Bëgam, daughter of Nawwâb Wâlâjâh I I I and Lâlī Bëgam, m. Ashrafu'n-nujabâ Abdu'l-Alī, IV. 74.
- Aḥmadī Bëgam (Shah Bëgam) daughter of Nawwâb Sultânu'n-nisâ Bëgam, m. A'izzu'd-Dîn Khân Mustaqīm Jang, and mother of three sons and three daughters, IV. 81.
- Aḥmadī Bëgam, *d.* of Nawwâb Shukôhu'l-Mulk and Allah Rakhī Bëgam, m. Jabbâr Miyân, IV. 92.
- Aḥmad Khân Tâhir ('Abid Khân Tâhir) father of Muhammad Husayn Ekân "phir, I. 110.
- Aḥmad Nizâm Shah, father of Burhân Nizâm Shah, I. 81 *f.n.*
- Aḥmad Shah Abdali, invasion of India by, I. 38 *f.n.*
- Aḥmad ghâh Pâdshâh, I. 136.
- letter of IJazrat-i-A'lâ to, on the condition of the Carnatic, I I. 27.
- farmân of, to Hazrat-i-Alâ, I I. 34-6,
- letter of IJazrat-i-A'lâto, regarding the death of Nawwâb Nasir Jang, II. 61-2.
- arrival of a farmân from, to Hazrat-i-A'lâ which contained the news of the grant of the title of 'Umdatul-Mulk to him, the confirmation of his authority over the kingdom of the Carnatic, and his appointment as the *nû'ib* to the Wazir of the Deccan, I I. 79-81.
- arzdâsht to, from I; Iazrat-i-Alâ, II. 127.
- imprisonment of, I I. 144-5 and 144 *f.n.*
- Aḥmadullâh, son of Majdu'd-Dawla Bahâdur, m. the *d.* of Qawī Jang, IV. 106.
- Aḥmadullâh Khân Bahâdur Mun-tazimtd-Dawla Nabī Yâr Jang, IV. 72.
- Aḥmadu'n-nisâ Bëgam, (Shâhib-Zâdī Nûru'l-Baqar) m. Abdu'l-Qâdir, IV. 70.
- Ahsanu'd-Dîn Khân. a title of Muhammad IJasan, 11.63, 114, 123.
- a relation of Nawwâb Sirâjtfd-Dawla Bahâdur, m. Sayyid Bëgam, II 6.
- the *fawjdâr* of the French, I I. 85, 177.
- defeat of, at Samiwwâram (Samayavararn), II 111-113 and *f.n.*
- advice of, to Husayn Dôst Khan, II 120, 121.
- Ain-i-Akbari, I. 15 *f.n.*
- A'izzu'd-Dîn Khân, son of Nizâmrfd-Dîn Aḥmad Khân. m. Fâjima Bëgam, IV. 86.
- Ajam, (Persia), I. 97; Fatah Ali Shâh, the Pâdshâh of, IV. 82.

- Akbar, Emperor, I. 21; III. 14 n;
Pādshāh, IV. 58.
- Akbar Alī Khān, a son-in-law of Alī Dōst Khān, i. 69,
- Akbar Alī Khān Haydarī, brother of Khādīja Bēgam, IV. 86.
- Akramtfn-nisā Bēgam, m. Ghulām Rasūl Khān, IV. 77.
- Alaf Khān, 11.48/.n.
- 'Alam Alī Khān, (Alam Khān), conquest of Tinnevely and Madura by, II 69-70 and f.n.
- (leader of Husayn Dōst Khān's army) death of, at the battle near Elumisaram, II 106 f.n.; 108-9.
- 'Ālamgīr, I. 59 f.n.
- Ālamgīr, Murshid Qulī Khān *nāzim* of Bengal under, II 15 f.n.
- 'Ālamgīr II, youngest son of Jahāndār Shāh and successor of Aḥmad Shāh Pādshāh, II 144 f.n.
- Alexander, I, xxii f.n.
- Alī, son-in-law of the Prophet, III. 14 n.; fourth Caliph of Islam, II 7n; III. 167 n; husband of Fāṭima, IV. 16 n.
- verses composed in praise of, III. 26-7.
- installation of the banner of, III. 140.
- erection of the standard of, III 170.
- raising of the standard of, during the month of Muharram, III. 180.
- Alī, the son of Fakhru'd-Dīn Asghar, and his descendants, résidents of Kanauj, I. 6-7.
- Alī, son of Abu Tālib, III. 2, 2 n. ; 3 n.
- Alī Dil Khān Bahādur, III. 16, 23; IV. 114.
- Alī Dōst Khān, Nawwāb, *Nieāmat* of, in Arcot, I. 69-74.
- and the French, 1.97.
- Al-Idrīsī, 1.90.
- Alī Gawhar Shāh 'Ālam Pādshāh, grant of the title *Amīru'l-Umara* by the court of, to Muhammad Munawwar as a reward for his services in the subjugation of Tanjore, II 8.
- Alī Gawhar Shāh 'Ālam Pādshāh, coronation of, as the Emperor of Hind and letter of Hazrat-i-Alā to, II 272; Praise of the Nawwāb, and grant of the title of Wālājāh to him by, II 273.
- AlīHusayn (Tāju'l-Umarā Bahādur), III. 161,163; IV. 68.
- Alī Husayn Khān, punishment of, III. 83-4.
- Alī Mardān (Nuṣrat Alī Khān), III. 157.
- Shah Alīmullāh ṣāhib, III. 63, 116, 182.
- AlīMurtaẓā, III. 17.
- Alī Nawāz Khān Balladur, III. 18, 47, 102.
- dignified with the title of Bahādur and appointed *qāidar* of Muhammadpūr, III. 93.
- 'Aliya Bēgam, d. of Amīru'd-Dawla Bahādur, m. Haydar Husayn Khān Balladur Imtiyāzu'd-Dawla, IV. 81.
- Allah Rakhī Bēgam, wife of Nawwāb Shukōhu'l-Mulk Nasīrtfd-Dawla Bahādur, IV. 64; Children of, IV. 91-2.
- Allemaine (see Aelomon), I.xxvii.
- Al-Ṭabarī (Abu Ja'far Muḥammad bin Jarīr), the Arab historian, I. 64 ; 64-5 f.n.
- Alyanūr, II 215.
- Amatu'l-Batūla Bēgam (IJmdatu'n-nisā Bēgam), d. of SliḥJām Pīr, m. Ghulām Muhammad Khān. IV. 84-5.
- Amatu'l-Khādīja Bēgam, (Afsartfn-nisā Bēgam), first daughter of Nawwāb Sayful-Mulk Bahādur, w. I'tizādu'd-Dawla Uāfig Muḥammad Naṣīr Kīān Bahādur, IV. 76-77.
- Amatu'l-Ruqayya Bēgam d. of ghulām Pīr, m. Taqī Husayn Khān Bahādur, IV. 85.
- Amatu'l-Sakīna Bēgam, daughter of, Nawwāb Naṣīrtfi-Mulk Balladur and Shādī Bēgam, m. Bāqir Husayn Khān Bahādur, IV. 79, 80.

Amatîfl-Zahrâ Bêgam (Khurshîd Kulâh Bêgam), *d.* of Nawwâb Sayfu'l-Mulk Bahâdur, *m.* Majdu'd Dawla Bahâdur Ghulâm Asadullâh Khân, IV. 76-7.

Amattfl-walî WalîuYi-nisâ Bêgam, *d.* of Nawwâb Azîm Jâh Bahâdur by Shaffî'u'n-nisâ Bêgam, IV. 71.

Ambur, battle of, II. 24/.M. and 110 *f.n.*

Âmbûrgadh, I. 145; Muḥammad #usayn KMn Ṭâhir, the *jâgîrdâr* of, 1.140.

Âmbûrgadh, battle of, II. 1.

Amina Bî, the Turkan-maḥall of Nawwâb Wâlâjâh I, and mother of Lutfrn-nisâ Bêgam, IV. 88.

AmînBêgKhân, II 215.

Amîntfd-Dîn Khân. (Bahâdur), III-26, 30, 64, 154, 158, 163.

—conferred the title of Bahâdur, III. 57.

—consolation offered by, to Malikun-nisâ Bêgam, III. 90.

Amînullâb, a son of Maj.lu'd-Dawla Bahâdur, IV. 107.

Amir-i-Khâss, II. 15.

Amîra Bêgam, first daughter of Nawwâb Anwaru'd-Dîn Khân Bahâdur and Fakhrû'n-nisâ Bêgam Sâhiba, *m.* Abdu'r-Rahîm Khân, son of Shaykh Abdu'l-Wâsi', IV. 61.

Amîr Bêgam (Kâbife. Bêgam), IV. 106.

Amîr Khân, I. 58 *f.n.*

Amînîd-Dawla (Bahâdur) Amîr Jang Bahâdur, (Abdu'l-Qâdir Khân), IV. 103.

Amîru'd-Dawla Bahâdur, III. 51. 101, 102, 110, 148, 161, 170, 180, 182; IV. 2, 14, 46, 48.

—Muḥammad Kifâyatullâh in the service of, III. 127, 128.

—father of TaiJu'd-Dîn Akbar, IV. 75.

—father of 'Âliya Bêgam, IV. 81.

—father of Taqî Husayn Khân Bahâdur, IV. 85.

Amîru'd-Dawla Taqî Husayn, *d.* of, married to Ghulam Muḥammad Husayn, IV. 73.

Amînu'd-Dîn Khân, son of Muḥammad Muniru'd-Dîn Khân, III. 25.

—the Dârûgha of the Dîwân-khâna of the Pâdshâh, I. 33.

Amîrtfl-Hind Wâlâjâh Nawwâb Azîmu'd-Dawla Bahâdur, *see* Azîmu'd-Dawla Bahâdur.

Amîriél-Hind Wâlâjâh Nawwâb Aqlmttd'Dawla Bahâdur, inscription on the signet of Azîmu'd-Dawla Bahâdur, IV. 11.

Amîru'l-Hind Wâlâjâh Nawwâb Azîmu'd-Dawla Bahâdur, the title of Khurshîdu'i-Mulk Sâhibu'd-Dawla Jalâdat Jang Bahâdur conferred by, on Muḥammad Karîm Khân Bahâdur, III. 4.

Amîru'l-Hind 'Umdatul-Mulk Sirâju'd-Dawla Muḥammad Alî Kilân Bahâdur zafar Jang Nawwâb Wâlâjâh I, son of Nawwâb Sifâju'd-Dawla Muḥammad Jân-i-Jahân Anwaru'd-Dîn Khân Bahâdur Shahâmat Jang, Şûbadâr of the Carnatic, *see* Muḥammad Alî Khân, IV. 59.

Amîru'l-Hind Wâlâjâh 'Umdatul-Umarâ Nawwâb A'zam Jâh Bahâdur, the title of Khurshîdu'l-Mulk Iflikhârû'd-Dawla Muḥammad Nâsir Khân Bal âdur Şamsâm Jang conferred by, on Muḥammad Karîm Illân Bahâdur, III. 4»

—Muḥammad Karîm Khân Bahâdur, honoured by, III. 4.

Amîru'l-Mulk Muḥammad Alî Husayn Khân Bahâdur, conferment of titles to, III. 58, 59.

—marriage of, III. 11.

—provision of a building for the résidence of the mother of, III. 68.

—conferred the title of Nawwâb Tâjul-Umarâ 'Umdatul-Mamâlik Amîru'l-Mulk by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 70.

Amîrul-Umarâ Bahâdur, (Hafiz Muḥammad Munawwar or Munnu Miyân) second son of Muḥammad

- Âlî Khân Bahâdur Amîru'l-Hind Nawwâb Wâlâjâh I and father of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, IV. 55,67.
- Amîru'l-Umarâ Bahâdur a title of Muḥammad Munawwar, I. 59 n.; 11.8,158,211; III. 148.
- styled, Nawwâb Amîru'l-Umarâ Madârftl-Mulk Rôshanu'd-Dawla Muḥammad Munawwar Khân Balladur Jang, *diwân* of his father, m. Azîmu'n-nisâ Bêgam Sâhiba, IV. 63.
- Amîr Jang Bahâdur, a nephew of Nawwâb 'Umdatul-Umarâ Bahâdur, III. 58.
- Amîr Nawâz Jang Bahâdur, the *Mir-sâptôn*, the *kachahrî* Khân-sâmânî under the care of, IV. 34.
- Ananda Ranga Pillai, I. 119 f.n.
- Angrêzî-dântl-inshâ, III. 44, 45, 56.
- Anwar, genealogy of the family of, III. 8,12.
- Anwar Ali Khân. contest of, with Munîru'd-Dîn Khân inside the fort of Trichinopoly, I. 128-130.
- Anwariyya, the name of the family of Hâjî Muhammad Anwar, IV. 53.
- Hazrat-i-Alâ, the most blessed in the family of, II. 5.
- Anwarnagar, a name of Tinnevely, II. 215.
- Anwar Nâmâ, I. 31 w, IV. 60, 113.
- a work of Mîr Ismâîl Khân Abjadî, III 5,40.
- the history of the family of Anwar, written by Mîr Ismâ'il Khân Abjadî, I. xxv-vi.
- occasion for the composition of, I. xxviii-xxxii and xxxii f.n.
- Anwarud-Dîn Khân, Nawwâb Shahîd II. 8, 20; 49N, 91, 126.
- Anwaru'd-Dîn Khân Bahâdur, son of Muhammad Anwar Hâjî Muqaddas, IV. 59-60; 113.
- résidence of the ancestors of, in the town of Bukhâra, 1.4-5.
- Anwaru'd-Dîn Khan Bahâdur, résidence of the ancestors of, in Kanauj, I. 6-7.
- fawjdâr* successively of Chica-cole and the Carnatic, 1.23 f.n.
- appointed to succeed Khwaja Abdullâh Khân to the *sûba* of Arcot, 1. 83 f.n.
- huns* of, I. 99 f.n.
- letter of Hazrat-i-Alâ to, II. 22.
- visit of, to Hazrat-i-Alâ, II. 23-24.
- construction of the fort of Sa&datbandar by, II. 1, 138 f.n.
- son-in-law of Shaykh Abdu'l-Wâlî, and father of Nawwâb Wâlâjâh I, IV. 97.
- Muhammad Kamâl brought up in the family of, IV. 47.
- appointment of Muḥammad Maḥîûz Khân Bahâdur Shahâmat Jang as the subadar of Trichinopoly, by, IV. 60N.
- wives and children of, IV. 60-1.
- Arabia, II. 13.
- Arasama Nayak, 1.101 f.n.
- Arcot, capital city, 1.57; 11.30,37, 41, 156, 173, 185, 193, 201, 217, 226n, 233, 256; III. 111; IV. 108, 110.
- same as the suba of Dârûn-nûr-Muḥammadpûr, I. xxvi.
- struggle for the control of, I. 23.
- Shaykh Abdullâh the *mufti* of, 1.23.
- sûba* of, entrusted by Âsaf Jâh to Khwâja Abdullâh EMn, I. 48.
- nizâmat* of, Khwâja Abdullâh Khân, given leave to go to, I. 51.
- Nawwâb Sirâju'd-Dawla, appointed to the *nizâmat* of, I. 51-57.
- foundation and history of the city of, in the Carnatic Payanghat, I. 58-60.
- history of the former Nizâms of, I. 60 f.n.
- coins, minted at, I. 99 f.n.
- nizâmat* of Nawwâb Sirâju'd-Dawla Muḥammad Khân-i-Jahân Anwaru'd Dîn IQLân, in, I. 106.
- wickedness of the Afghans in, I. 110.

- Arcot, Muhammad Mahfûz Khân appointed to the *nizâmat* of, through the diplomacy of Râja Sampat Rai, 1.132-35.
- Jâmi'-masjid at, I. 147.
- Hidâyat Muhiyyu'd-Dîn Khân at, II 1-2.
- entrusted to Muhammad Mahfûg Khân Balladur, II. 42.
- defeat of Rizâ Alî Khân at, I I. 91-3.
- taken by Muhammad Madîna Alî and Lord Clive, II 89-90 and *f.n.*
- Mîr Madîna Alî Khân, the *nâib* of the suba of, II 137, 138.
- Bhujanga Rao's assistance to Clive in the siège of, II 49 *f.n.*
- Abdu'l-Wahhâb Khân Bahâdur appointed *nâ'ib* to the *nizâmat* of, 11.150.
- stay of Hazrat-i-Alâ at Arcot for some time, II 173-4.
- Mîr Asadullâh Khân, appointed *nâ'ib* to the *nizâmat* of, II 174.
- Abdu'l-Wahhâb Khân appointed to the *nizâmat* of, II 175.
- Sirâju'd-Dawla made *nizâm* of, II 177.
- Rizâ Alî Khân placed on the throne of, II 202.
- flight of M. Lally to, II 228.
- encampment of Abdu'l-Wahhâb Khân and Colonel Coote near, II 228-9.
- Mîr Asadullâh, reappointed *nâ'ib* of the suba of, II 237.
- stay of Hazrat-i-Alâ at, II 248-52.
- Asadullâh Khân, *nâ'ib* of the *ûba* of, II 265.
- appointment of Husâmu'l-Mulk Bahâdur as *sûbadâr* of, I I I. 10.
- Ruknu'd-Dîn Khân made the *fawjdâr* of, I I I. 60.
- Husâmu'l-Mulk, appointed suba-dâr of, III. 86-7.
- Alî Nawâz Kllân appointed *qiladar* of, I I I. 93.
- Arcot, Husâmu'l-Mulk, appointed permanent *sûbadâr* of, I I I 116.
- visited by A'zam Jâh Bahâdur Nawwâb Wâlâjâh I V, IV. 22.
- 'Abida Bêgam, a résident of, IV. 43.
- Qhulâm Hasan Nawwâb Plusâmu'l-Mulk appointed *fûbadâr* of, IV. 64.
- Mîr Asadullâh Khân Bahâdur the *nâ'ib* of the *fûba* of, IV. 143.
- Aristûjâh A'zamu'l-Umarâ, minister of Nizâm Alî Khân, imprisonment of, III. 135 n.
- Aristotle, wisdom of, I. xxiii.
- Ariya(n)kuppam, II 191, 256 n. 257 n., 260 M., 266 n.
- flight of the French towards, I I. 258; taking of the fort of, by yazrat-i-Alâ and Colonel Coote, II 259-60.
- Arkuppam, granted to the English East India Company, I 99.
- Armagaon, I. 100 *f.n.*
- Arni, II. 77 *f.n.*
- Arshad Bêg Khân, II 249; sent by Hazrat-i-Alâ and his capture of Wandwâsî, II 230-32.
- and the defeat of the French at Wandwâsî, II 234-6.
- directed by Hazrat-i-Alâ to accompany Mîr Asadullâh Khân, 11.237.
- Arzânî Bî, d. of Shaykh Muhammad Hayât, m. Kkayru'd-Dîn Khân I, IV. 97.
- Asad Khân, the grant of three old villages by, to the English, I. 101 *f.n.*
- Asadu'd-Dîn Khân, I I I. 18.
- Asadullâh Khân, II 249.
- Asadullâh Khân Bahâdur, Mîr, grand-father of Mîr Kfrurshid Hasan Mûsawî, IV. 13.
- Asaf Jâh, Nawwâb, I. 41, 42, 45, 46, 138, 139, 141, 142, 147; II 37, 40, 56, 67, 144, 176, 179, 181; IV. 59-60.
- (Nizâmu'l-Mulk), the founder of the présent Hyderabad State, I. 37 *f.n.*; history of the dynasty of, 37-38 *f.n.*

Asaf Jâh, in the Deccan, 38-40.

—siège of Nattharnagar by, I. 43.

—and the invasion of the Deccan by Pandit Pradhân, I. 47-51.

—appointment by, of Nawwâb Sirâju'd-Dawla Balladur to the *nizâmat* of the *sûba* of Arcot, I. 51-57.

—appointment of Khwaja Abdullâh Khân to the *nizâmat* of Arcot by, 1. 80.

—verse of, on the surnarae putâni, I. 81 *f.n.*

—appointment of Khwâja Abdullâh Killân to the *nizâmat* of Arcot by, I. 82-84.

—wars of succession on the death of, 1.113 *f.n.*

—Hidâyat Muhiyyu'd-Dîn Khân Balladur (Muzaffar Jang) a grandson of, I. 113.

—sent a *farmân* to Nawwâb Sirâju'd-Dawla to defeat Bâbu Nâyuk, I. 112; congratulated by Nawwâb Sirâju'd-Dawla after his success, 1.114.

—recommendation of, to Nawwâb Sirâju'd-Dawla that Muhammad Maḥfûz Khân be appointed *nâ'ib* to the *nizâmat* of the Carnatic, I. 133.

—sons of, I. 135-6.

—*wazir* of the Deccan, followed by Nawwâb Sirâju'd-Dawla, II. 6.

—grandfather of yamîdu'd-Dawla, II. 15.

—Nawwâb Asafu'd-Dawla, the eldest son of, II. 62.

Asaf Jâh II, Nawwâb (Nizâm Ali Khân Bahâdur), fourth son of Nawwâb Asaf Jâh, *nâsim* of the Deccan, I. 136.

Asaf Jah II, Nizâmu'd-Dawla Balladur (Nizâm Ali Khân). II 180; III. 11, 35 and n. 136.

Asaf Jâh, Nawwâb Nizâmul-Mulk, court of, in the Deccan, I. 4

Asaf Jâh Nawwâb Nizâmu'1-Mulk Bahâdur, *'indiyat-nâma* of, to Nawwâb 'Umdatul-Umarâ Bahâdur congratulating him on the mar-

riage of Tâju'l-Umarâ Bahâdur, III.121; death of, 1.135.

Asafu'd-Dawla, Nawwâb, II. 136.

Aṣafu'd-Dawla Ghâziu'd-Dîn IQiân Bahâdur Fîrûz Jang, a son of Asaf Jâh, 1.56.

—poisoned by Çalâbat Jang, II. 182.

Aṣafu'd-Dawla Gjiâziyu'd-Dîn IDiân Balladur Fîrûz Jang, Nawwâb, eldest son of Nawwâb Asaf Jâh, *Nizâm* of the Deccan, I. 135, II. 131.

—letter of Hazrat-i-Alâ to, II. 61-2 and *f.n.*; 79, 81-2.

—letter of congratulation to, by Hazrat-i-A'lâ on his appointment as the *nâzim* of the Deccan, II. 127.

—reply of, to Hazrat-i-A'lâ, II. 134-5.

—murder of, II. 143-4 and 143 *f.n.*

Asfandiyâr, courage of, I. 108.

Ashraf Ali, III. 83, 84; son of Nawwâb Wâlâjâh III and Azimtn-nisâ Bêgam, IV. 73.

Ashraf Bî, IV. 110.

Ashraf Shah Çâhib, anniversary of, III. 143.

Ashrafu'n-nisâ-Bêgam, *d.* of Nawwâb Ḥusâmu'1-Mulk Bahâdur, m. Ghulâm I'usayn, IV. 75, 79.

Ashrafu'n-nujabâ Abdu'l-Alî m. as a second wife Aḥmadî Bêgam, IV. 74.

'Ashûr Bêg, and the murder of Husayn Dôst Khân, II 124-25.

'Ashûrî Lillâhî, III. 102.

'Asiatic Alexander' Chinghîz Khan, I. 5 *f.n.*

Awliya çâhib, favoured by A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV with the title of *Hafizullâh Khân Bahâdur Hafiz Vâr Jang*, IV. 22.

Awrangâbâd, I. 43, 55 n., 135, 136, II. 14, 15, 28, 29, 67, 143 and n.

Awrangazcb ('Alamgîr Pâdshâh), I. 36 n., 43 n., 62 n., 90 n., 138,

—Muhammad Hâshim in the service of, I 14 n.

—and Anwarud-Dîn, I 15-19.

- Awrangzēb 'Ālamgīr Pādshāh, conféraient of titles by, on Jān-i-Jahān, I. 33-8.
- appointment by, of Dhu'l-Faqār Khan Balladur Nusrat Jang to the Carnatic Payanghat, I. 59 and *f.n.*
- dethroned Abul-Ḥasan Quṭb Shāh, I. 99 *f.n.*
- honouring of Muḥammad Anwar and Shaykh Abdu'l-Wālī by, IV. 58-9.
- A'zam, younger brother of Shāh 'Ālam, I. 37 *f.n.*
- A'zam Jāh Amīru'l-Hind Wālājāh, Nawwāb, rule of, III. 12.
- A'zam Jāh Bahādur Nawwāb Wālājāh IV, IV. 37, 65, 66, 74, 79, 85, 87, 88, 113.
- son of Azīmu'd-Dawla Bahādur Nawwāb Wālājāh III and father of Ghulām Muḥammad Ghawth Khān Bahādur Nawwāb Wālājāh V, IV. 55; coronation of, III. 8.
- succession of, IV. 21 and *n.*; pilgrimage of, to Nāgūr, IV. 22; benefactions of, IV. 23; death of, IV, 25 and *n.*; succeeded by his son dhulām Muḥammad Ghawth Khān Bahādur, IV. 27 and *n.*
- Quadratullāh Khān Bahādur appointed *mutawallī* to look after the tomb of, in *Jāmi' masjid*, IV. 31.
- Hafizullāh Khān Bahādur Hafiz Yār Jang a friend of, IV. 38.
- took his wife from among the descendants of Fâtīma, IV. 42.
- the younger sister of the queen consort of, married by Nawwāb Azīm Jāh Bahādur, the régent, IV. 42.
- children of, IV. 70-71.
- son of Nawwāb Wālājāh III and Sa'īdu'n-nisā Bēgam, *m.* 'Ināyatu'n-nisā Bēgam and father of Nawwāb Wālājāh V, IV. 74.
- A'zam Jāh Fakhrul-Umarā Bahādur, Nawwāb, (Muḥammad Munawar), IV. 70.
- A'fām Jāh Fakīru'l-Umarā Bahādur Nawwāb Wālājāh IV, réception of, to Mīrzā Ilāhī Bakhsh Bahādur, brother of Izid Bajchsh Bahādur, IV. 51.
- A'zam Nawwāb Khān Bahādur, IV. 35; appointed by Nawwāb Azīm Jāh Bahādur the régent as the *mutawalli* of mosque, IV. 31.
- A'zamu'l-Umarā Mushīru'l - Mulk Bahādur, III. 135.
- Azīma Bēgam, a *d.* of Husaynī Bēgam, IV. 105.
- Azīm Jāh Bahādur, the régent, III. 12; IV. 73, 74, 76, 78, 80, 83, 85, 90, 92, 94, 95, 102, 105, 110.
- son of Nawwāb Wālājāh III and Saidu'n-nisā Bēgam, IV. 74.
- appointment of, to administer the kingdom during the minority of Nawwāb Ghulam Muḥammad fiḥawth Qān Bahādur, III. 8.
- brother and *diwān* of A'zam Jāh Bahādur Nawwāb Wālājāh IV, IV. 21.
- regency of, during the minority of Nawwāb Muḥammad Ghawth Khān Bahādur, IV. 27 *n.*
- the Nawwāb régent, célébration by, of the 'urs of Budū Shahīd and Pīr Pahlawān sâhib, IV. 40.
- married the younger sister of the queen consort of A'zam Jāh Bahādur Nawwāb Wālājāh IV, IV. 42.
- réception of Mīrzā Ilāhī Bakhsh Bahādur by, IV. 51-2.
- descendant of Muḥammad Munawwar in the sixth génération and of Hazrat 'Umar Fârūq in the twenty-ninth génération, IV. 53.
- Azīm Jāh Sirāju'l-Umarā Bahādur (Muḥammad Alī), son of Azīmu'd-Dawla Bahādur Nawwāb Wālājāh III and Saidu'n-nisā Bēgam, IV. 55, 70, 113.
- m.* the *d.* of Shukôhu'l-Mulk Mumtāzu'l-Umarā Bahādur, IV. 94.
- m.* Dulhan Begam, IV. 108.
- Aīim Jāh Sirāju'l-Umarā Bahādur Nawwāb, children of, IV. 71-2.

Agim Jâh Sirâju'l-Umarâ Bahâdur, Nawwâb, compilation of the *Sawânihat-i-Mumtâs*, at the command of, III.4-7, IV. 116.

Azîmu'd-Dawla Bahâdur, Nawwâb Wâlâjâh III, III.7, 15, 20 n., 46, 178, IV. 8 n., 64, 65, 66, 68, 71, 75, 78, 79, 82, 83, 87, 88, 89, 91, 93, 102, 104, 108, 109, 111, 113.

—son of Amiru'l-Umarâ Bahâdur and father of (i) A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV and (ii) Azim Jâh Sirâju'l-Umarâ Bahâdur Nawwâb Régent and Amrî-i-Arcot, IV. 5 n., 55.

—coronation and reign of, III, 12.

—and Nawwâb Muḥammad Ali Wâlâjâh I, III, 23-4.

—accession of, to the throne, III. 172 n.

—coronation of, IV. 13-14.

—chosen as the ruler of the Carnatic, III. 24 n.

—grandson of Muḥammad Ali Bahâdur Nawwâb Wâlâjâh I, IV. 14.

—succeeded by Nawwâb Azam Jâh Bahâdur Wâlâjâh IV, IV. 21.

—children of, IV. 70, 72-4.

—suspected of having stolen two mangoes from the garden of the Governor, III. 155-6.

—report of, about the developments in the palace, to Ra'isu'l-Umarâ Bahâdur, IV. 5 n.

—mourning of, over the death of Nawwâb 'Umdatul-Umarâ Bahâdur, IV. 8,

—intimacy of, with Tâju'l-Umarâ Bahâdur, IV. 8.

—invited by Colonel MacNeil to meet the Governor, IV. 9.

—invited by Tâju'l-Umarâ Bahâdur, but excused himself, IV. 9-10.

—interview of, with the Governor, and his choice as Nawwâb, IV. 10-11.

—congratulated by Nawwâb Sayful-Mulk Bahâdur, IV. 11-12.

—rule and demiae of, IV. 16-19.

Azîmu'd-Dawla Bahâdur, Quḍratullâh Khân Bahâdur appointed *mutawalli* to look after the tomb of, in *Jami'masjid*, by IV. 31.

—Wajihullâh Khân Bahâdur, a companion of, IV. 39.

—célébration of the 'urs of Budû Shahîd and Pir Pahlawân sâhib prévalent in the days of, IV. 40.

—visited by Mirzâ Tâju'd-Dîn Bahâdur, IV. 49.

—visit of Mirzâ Ali Bakht Bahâdur with Mirzâ Izid Baksh Bahâdur to, IV. 50.

Azîmu'n-nisâ Bégam, Madârî Bégam, m. Nawwâb Amîrtfl-Umarâ Bahâdur IV. 74; 91.

Azîmu'n-nisâ Bégam d. of Badrtfl-Islâm Khân, the *nikâh* wife of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and mother of two sons and a daughter. IV. 72-3.

Azîmu'n-nisâ Bégam (Sâhib zâdî Bégam) d. of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and Sa'îdu'n-nisâ-Bégam, m. Najmtfl-Mulk Abdu'l-Samad Khân Bahâdur and mother of Ahmadu'n-nisâ Bégam, IV. 70.

Azîmu'n-nisâ Bégam (Khâss-mahall), m. Amiru'l-Umarâ Bahâdur Madâru'l-Mulk and mother of Abdu'l-Alî Khân Asîmu'd-Dawla Bahâdur, IV. 69.

Azîmu'n-nisâ Bégam sâhiba, the younger sister of Dulârî Bégam sâhiba, m. Hâfiz Muḥammad Munawwar, styled Nawwâb Amîru'l-Umarâ Bahâdur IV. 63.

Azîz Nawâz Khân Bahâdur, IV. 35.

Azîzu'd-Dawla Bahâdur, son of Jân-i-'Alam Khân, m. the d. of Shukôhu'l-Mulk Mumtâzul-Umarâ Bahâdur, IV. 94.

Azîzullâh Khân Bahâdur Ashraf Jang, a companion of Nawwâb Azîm Jâh Bahâdur the régent, IV. 38.

Azîzul - mulk Mu'taminu'd - Dawla Abdu'l-Qâdir Khan Bahâdur Silâh Jang, (Abdu'i Qâdir), m. Ahmadu'n-nisâ Bégam, IV. 70.

Azīzu'n-nisâ Bêgam, *d.* of Nawwâb Wâlâjâh I and Rai'siîn-nisâ Bêgam *m.* Badrtfd-Dīn Husayn **Khân** Bahâdur, IV. 89.
 Azīzu'd-Dīn Khân Mustaqīm Jang, son of Hâmīd 'Alī Khan, *m.* Aḥmadī Bêgam, IV. 81.

B

Bâbâ Jân, a pet name of Tâju'l-Umarâ Bahâdur, III. 161
 BâbuNâyak, (Bâpuji Nâyak) I. 50; Sardâr of the Mahrattas, 45-6 *f.n.*; defeat of, by Nawwâb Sirāju'd-Dawla Bahâdur, I. 45-47.
 —defeat of, at the *qasba* Medak near Hyderabad, I. 47-51.
 —fight of Nawwâb Sirāju'd-Dawla Bahâdur with, for a second time, I. 111-14.
 —defeat of. I. 117.
 —fight of Nawwâb Sirāju'd-Dawla Bahâdur with, I. 140.
 Bachnûbī, mother-in-law of Ghulâm Jilânī **Khân** through Fâḥima Bêgam the daughter of Najībullâh **Khân**, III. 122.
 Badâûn, history of the town of, 1.6 *f.n.*, FaUiru'd-Dīn Aḡghar appointed Qāzī over, by the Emperor of Delhi, I. 6.
 —left by Alī, the son of Fakhrud-Dīn Aḡghar, I. 7.
 Badhâwân, IV. 58.
badras of money, II 14.
 Badru'l-Islâm (Badru'l Islam Khân Bahâdur Afrâsiyâb Jang), son of Muḥammad Jân-i-Jahân Anwaru'd-Dīn **Khân**. *naib-wazir* in the court at Delhi, I. 30.
 Badru'n-nisâ Bêgam, daughter of Nawwâb Shukôhu'l-Muīk Nasiru'd-Dawla Bahâdur and Allah Rakkhî Bêgam, *m.* Muḥammad Anwar Nawwâb Sayfu'l-Mulk Bahâdur, IV. 64.
 —mother of three sons and two daughters, IV. 75-7.
 —mother of Nawwâb Sayfu'd-Dawla Bahâdur, IV. 79.
 —mother of Husâmu'd-Dawla, IV. 92; death of, III. 79.

Bâdshâh Bêgam, wife by *nikah* of Nawwâb Wâlâjâh I, IV. 86, 87.
 Badê Sâhib, (Zaynul-Âbidīn Khân) brother of Chanda Sâhib, placed in charge of Tanjore, I. 72 *f.n.*
 —and the Mahrattas, and death of, I. 73-74.
 Badî'u'llâh Khân Bahâdur Zahîru'd-Dawla Fīrât Jang, son of Nawwâb Azīm Jâh Bahâdur, IV. 72, *m.* Tâhiru'n-nisâ Bêgam and another, IV. 72.
 Badru'd-Dīn Husayn Khân Bahadur, son of Abdu'l-Hayy Khân. *m.* Azīzu'n-nisâ Bêgam, IV. 89.
 Badru'l-Islâm KHân Bahâdur, IV. 61, 62; rébellion of the men in the army under, III. 22.
 —the senior, mother's brother of Ghulâm Muḥiyyu'd-Dīn, IV. 65.
 —father of Azīmu'n-nisâ Bêgam, IV. 73.
 —father of Ghulam Nabī Khan Afrâsiyâb Jang, IV. 88.
 Badru'l-Islâm **Khân** Bahâdur Afrâsiyâb Jang, a son of Nawwâb Anwaru'd-Dīn **Khân** Bahâdur and Bibī sâhiba, IV. 60, 62.
 Badru'l-Islâm **Khân** Bahâdur Afrâsiyâb Jang, eldest son of Nawwâb Sirāju'd-Dawla Bahâdur *naib* to his father in the court of the Pādshâh, I. 109.
 —mother's brother of Ghulam Muḥiyyu'd-Dīn, II. 9.
 Bâdshâh Bêgam, wife of Nawwâb Wâlâjâh III and mother of Qhulâra Abdu'l-Qâdir, IV. 74.
 Bâghdâd, 1.110, 111. 14 n., IV. 29 n.
Bôghs: Aḥmadf-bâgh (Bâgh-i-Kamtan), résidence of Muḥammad Karim, IV. 44, 45.
 —Amīr-bâgh, (Bâgh-i-Kuhna), III. 17 and n., 18, 25, 30, 31, 33, 34, 59, 67, 68, IV. 11, 13.
 —Azīm-bâgh, IV. 38.
 Bâgh-i-Kalân, III. 180; the banner of Alī installed in, III. 140.
 Bâgh-i-Kamtan, same as Aḥmadī-bâgh, IV. 44.

- Bigh-i-Khass, III. 81, 82, 118, 137, 149, 152, 163, 176, IV. 7.
- Bâgh-i-Kuhna (Amîr-bâgh).
- Hafiz-bâgh, IV. 38.
- 'Inâyat-bâgh, the bungalow of Brajdâs Mudali, IV. 48.
- Kuhna-bâgh (Muḥammad-bâgh)-
- Muhammad-râgh (Kuhna-bâgh), 111.25, 30, 33, IV. 114, 115.
- Muḥammad-bâgh, Bâgh-i-Kuhna, later known as, III. 17.
- Mahbûb-bâgh, III. 11, 159.
- Mubârak-bâgh, III. 171, 175; purchased by Husâmu'l-Mulk Bahâdur from Colonel Barrett, III. 87.
- Roshan-bâgh, III. 69, 80, 81, 82.
- trip of Nawwâb Azîm Jâh Bahâdur, the regent to, IV. 40-41.
- Wâlâjâhî-bâgh, III. 61, 69.
- Bahâdur, title of, conferred by Awrangzêb on Anwaru'd-Dîn, I. 19.
- Bahâdur, a title of Muḥammad Najibullâh Khân, II. 42.
- Bahâdur Shah, I. 59 f.n., 62 n.
- Bahdr-i-A'zamjahi*, a Persian work of Ghulâm Abdu'i-Qâdir Nazîr, IV. 22 n.
- Bahlû'l-Khân, II. 37.
- Bahrâm Jang Bahâdur, III. 10, 55, 70, 71, 72, 78, 82, 117, 121, 125, 130, 134, 140, 141, 163, 164, 170, 173, 174, 177, 180, 182, 183, 184; IV. 2, 5, 7 n., 48.
- and the punishment of Ja'far Âlî, III. 83-4.
- vakil at the marriage of Nasîru'd-Dawla Bahâdur, III. 126.
- one with the title of, in the service of Mîr 'Âlam, III. 137.
- a title of Qâdir Nawâz Khân, III. 137, 138.
- in charge of the arrangements of the marriage festivities of Ra'îsu'l-Umarâ Bahâdur, III. 61, 62, 63.
- and the construction of Fatah-Chawkî, III. 67-8.
- Bahrâm Jang Bahâdur, **entertainment** of Nawwâb 'Umdatul-Umarâ Bahâdur by, III. 101-2.
- recommendation of, to Nawwâb 'Umdatul-Umarâ Bahâdur **for** the release of IJashmat Jang Bahâdur, III. 103.
- and the marriage of Tâju'l-Umarâ Bahâdur, III. 108-117.
- and the market held round about Sabzbangla, Mubârak-Chawkî and the big *Diwân-Khâna*, III. 118-20,
- message sent by Nawwâb 'Umdatul-Umarâ Bahâdur through, to Ghulâm Jilâni Khân, III. 123, 124.
- asked by Nawwâb 'Umdatul-Umaîâ Bahadur to take the coffin of Muḥammad Alî Khan Bahâdur Nawwâb Wâlâjâh I to Nattharnagar, III. 131-3.
- arrangements for break-fast by, at the *dargâh* of Pîr Pahlawân Sâhib, III. 141-2.
- arrangements of, for the visit of Nawwâb 'Umdatul-Umarâ Bahâdur to the *dargâh* of Budû Shahîd Sâhib, at Frangikonda, III. 142.
- and the excursion of Nawwâb "Umdatul-Umarâ Bahâdur to the Puṣimâdavaram tank, III. 147-59.
- and Nawwâb 'Umdatul-Umarâ Bahadur's trip to Frangikonda, III. 160-63.
- order to. regarding the coronation of Tâju'l-Umarâ Bahâdur, IV. 6.
- dismissal of, IV. 17.
- Bahû Bêgam (Nawwâb 'Inâyatu'n-nisâ Bêgam), IV. 70-71.
- Bahzad, II. 260.
- Bailpet, granted to the English East India Company, I. 99.
- Baji Rso, the Peshwa, IV. 10.
- Bakhshi Bêgam Sâhiba, the wife of Nawwâb Nizâmu'd-Dawla Bahâdur, III. 36.

- Bakhshi Bégam, *d.* of Khurshîd Bânû m. Muḥammad Mnâyatullâh, IV. 107.
- Bakhshî-i-Awwal, Anwaru'd-Dîn appointed Pêshkâr to the, I. 16.
- Bakht Bânû, daughter of Yazdajird, wife by *nikâh* of Shaykh Abdullâh and mother of Sâlim, IV. 56.
- Bakram (Vikravandi) II, 136, 137, 174, defeat of the English at, II. 133-4 and *f.n.*
- Bâlâghât, I. 57, 58 *f.n.* 73, II 256.
- hereditary *Sanad* for the grant of, got by Chulâm Husayn, II. 8.
- Balkh, the rise of the descendants of Muhammad to the position of the Sultans of, I. 2-3.
- Balkûdam (Volcondah?), Sahib-nagar, grant of, to Muḥammad-atu'n-nisâ Bégam, III. 92.
- Balton, death of, at Kanji, II. 227.
- Bamraj (Bommaraj or Bommarajâpalayam), II. 173 and *f.n.*
- Bândâr, one who throws iron rockets in war, I. 109 and *f.n.*
- Bangâr-kûnrîa, hill, II. 155, 161.
- Bâqir Ali Khan, I. 77, eldest son of Chulâm Alî Kliân and father of Qliulâm Murtaẓâ Eilân, elected to the *niẓâmat* of Arcot, I. 69.
- Bâqir Husayn Khân Bahâdur, son of Nawwâb Wâlâjâh II by Chitar Bégam, m. Amatu'l-Sakîna Bégam, IV. 79, 80.
- Bâra-darî, III. 33.
- Barakatu'n-nisâ Bégam, *d.* of Nawwâb Husâmu'l-Mulk Bahâdur and IJabîbu'n-nisâ Bégam, m. Husâmu'd-Dawla Bahâdur, IV. 78.
- Barî bibî, wife by *nikâh* of Muḥammad Alî Shân Bahâdur Nawwâb Wâlâjâh I, IV. 44.
- Barî Bî sâhiba (Hajânî Bî sâhiba), a Turkan Mahall of Nawwâb Wâlâjâh I, IV. 90.
- Barinda bâsh*, I. 28.
- Barkhur-dâr*, meaning of, I. 28.
- Barrett, Mr.; Colonel III. 10, 18, 96, 104, 130, 147, 149, 152, 160, 164, 165, 168, 169, 173, 174, 184; honoured with the title of *Major*, by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 70.
- contrives to pay the *qist* and is made *diwân*, III. 75-6.
- diwânship* of, III. 76-8, 103.
- Colonel Barrett Bahâdur, the title conferred on Mr. Barrett by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 76.
- and the appointment of Husâ-mifl-Mulk Bahâdur as the *Sûba-dâr* of Arcot, III. 86-7.
- advice of, with regard to the grant of titles to various persons, III. 93.
- and the appointment of Iftikhâr-u'd-Dawla Bahâdur as the *fawj-dar* of Nellore, III. 105-07.
- and the marriage of Tâju'l-Umarâ Balladur, III. 109-117.
- présence of, during the interview of Mîr 'Âlam with Nawwâb 'Umdatul-Umarâ Bahâdur, III. 136.
- on the designs of Nawwâb Sul-tân-u'n-nisâ Bégam sâhiba, III. 171.
- and the posting of English guards in Fatah-chawkî, III. 175-77.
- communicated the doctor's opinion to the nobles and the prince, III. 181.
- visit and return by, to Nawwâb 'Umdatul-Umarâ Bahâdur, III. 182-3.
- met by Mr. Josiah Webbe and Colonel MacNeil, IV. 1-2.
- Diwân* of 'Umdatul-Umarâ Bahâdur, IV. 2 n.
- conveyed the message of the Governor of Madras to Tâjul-Umarâ Bahâdur, IV. 2-3.
- advice of, to Iftikhâr-u'd-Dawla Bahâdur on the meeting of Tâjul-Umarâ Bahâdur and the Governor, IV. 3-4.

- Barrett, message sent through, to Tâju'l-Umarâ Bahâdur to meet the Governor in the tent in *Bâgh-i Khass* IV. 7.
- report to, by Tâju'l-Umarâ Bahâdur, about his treatment by the Governor, IV. 8.
- Basâlat Jang Bahadur, fifth son of Nawwâb Âsaf Jâh, I. 136.
- younger brother of *Sâbat* Jang, II 229 n.
- deceived and brought to Arcot by M. Bussy to help the French, II. 229.
- letter of Hazrat-i-Alâ to, and his reply to it, II 229-30.
- Dhul*-Faqr Jang sent along with M. Bussy by, II. 230.
- Bassein, treaty of, IV. 10 n.
- Bassu, name of the female dog reared by Nawwâb Dâwûd *Khân*, I. 63.
- Bastan (Yâsin?), same as Mubârak-tfn-nisâ Bëgam, IV. 73,
- Basw(v)apatan, battle of, I. 112, 113 f.n. 114 and f.n.
- Bâtli, III. 44.
- Battely, Mr. appointed head of the *Angrëct-dântl-inshâ*, III 56.
- Bâfus, M. M. Lally joined by, II 201.
- Bava Sâhib, a son of Tukoji, I. 95 f.n.
- Baytullâh, 'the Sacred Mosque', at Makka, I. 17 and f.n., III. 40, IV. 18, 65, 80, 82, 95.
- Becket, General, letter of Hazrat-i-Alâto, 11.216.
- Bednore (Bednur), 1.136, 137 f.n.; history of, I. 113 and n.
- Bëgam Bahù, same as Maqbûlu'n-nisâ Bëgam, IV. 83.
- Bëgamî-Jân Mahall Eilâss, Khadija Bëgam, IV. 63.
- Bëgampûr, I. 43 and f.n.
- Bêlpûr (Villupuram), 11.32, 55, 129, 134, 136, 174.
- Benyon, Governor, embassy of, to Nizâmu'l-Mulk, I. 102 f.n.
- Beri Timmana, I. 100/.M.
- Bhangârakûnda, II 162, 163, 165.
- Bhujang Rao, brother of Murari Rao, death of, II 149, 150.
- Bîbî Fakhru'n-nisâ Bëgam sâhiba, wife of Nawwâb Anwaru'd-Dîn *Khân* Bahâdur, IV. 60, 62.
- Bîbî Fâtîma Çâhiba, a daughter of Muhammad Anwar Hâjî Muqaddas, m. to *Shaykh* Muḥammad Hayât, IV. 60.
- Bîbî Maryam sâhiba, a daughter of Muḥammad Anwar Hâjî Muqaddas, m. to Muhammad Asaf, IV. 60.
- Bîbî sâhiba, daughter of *Shaykh* Abdu'l-Wâlî, and grand-daughter of *Shaykh* Abdu'l-Qâdir, m, Nawwâb Anwaru'd-Dîn *Khân*. and mother of two sons and four daughters, IV. 60-62.
- Bîbî Ujjiyâli, a d. of *Shaykh* Abdu'l-Wâlî, IV. 97.
- Bijâpur, IV. 43.
- Bijapuri Cainatic, 58 f.n.
- Bikshandar Koil (Pachandârkûdî), siëge and capture of, II 114 f.n., 116, 118 f.n.
- subjugation of, 117.
- Bin Faliqûs, (son of Philip) a name of Alexander, I. XXII/.n.
- Bismillâh kî tîm*, the right of initiation, II 5.
- Bismillâh Khwânî* of *Ghulâm* Muḥammad *Ghawth Khân* Bahâdur Amîru'l-Hind Nawwâb Wâlâjâh V, festivities relating to, IV. 32 f.n.
- Black Town, II 203 f.n.
- Bombay, 111.113, 114.
- Boscawen, admiral, II 24 n.; took possession of San Thomë, I. 92 f.n.
- Brajdâs Mudali, 'Inâyat-bâgh the bungalow of, IV. 48.
- Brereton, II 205 n.
- Brigadier General Joseph Smith (Captain Smith), III. 18.
- Bud(d)hî Bëgam (Sultântfn-nisâ Bëgam). II 211; III. 25; third daughter of Hazrat-i-Alâ and Nawwâb Bëgam, m. Abdul-Hâdî (Samsâmu'd-Dawla) nephew of Hazrat-i-Alâ, II 9.

Budû Shahîd, (Sayyid Badru'd-Dîn), I. 92-3.

Budû Shahîd Sâhib, visit of 'Umdatul-Umarâ Bahâdur lo, I I I. 142-3.

Budû Shahîd. 'urs in memory of, IV. 40 and *n*.

Bûrhî Bëgam, satne as Sultanun-nis-â Bëgam, third daughter of Muḥammad Ali KMn Bahâdur Nawwâb Wâlâjâh I, m, Abdu'l-Hâdî Khayru'd-Dîn Khân Samsâmu'd-Dawla Bahâdur, IV. 65.

Bukhârâ, descent of Abdullâh Awsat to, I. 4.

Bukhârâ. résidence in, of the ancestors of Nawwâb Anwaru'd-Dîn, I. 4-5.

—city in the Transoxiana, I. 6 *f n*.

—seulement of Shaykh Ibrahim at IV. 56.

Burhân, son of Ḥasan, commanded by Amîru'l-Hind Wâlâjâh I to write the *Tûsak-i-Wâlâjâhî*, I. XXVI.

Burhânî Bëgam Sâhiba, *d.* of Shukôhu'l-Mulk Mumtâzu'l-Umarâ Bahâdur, *m.* 'Ghulam Husayn Khân Sikandar Jang (*Shah Ashrafullâh*), IV. 95.

Burhân Nizâm *Shah*, Pâdshâh of Aḥmadnagar, I. 81 and *f.n*.

Burhân-pûr, capital of the Fâruqiyya Sultans, I. 3 and *f.n*.

Burhânullâh Khân, *m.* the, *d.* of Shaykh Ghulâm Ahmad, IV. 98.

Bussy, M., I I. 66 *n*, 143, 182, 190, 192, 205.

—Kurnool subjugated by, I I. 48 *f.n*.

—capture of Jinji by, I I. 53-4 *n*, 110 *n*.

—an account of, I I. 178-182.

—march of, from Chicacole, I I. 188, 189 *f.n*.

—M. Lally joined by, I I. 200.

—and the siège of Chennapattan, 11.204.

—fight and defeat of, at Frangî-kûnda, II. 218-19.

—on the subjugation of Cheniaapattan, I I. 223.

Bussy, M., Basâlat Jang, brought to Arcot from Adhoni, by, I I. 229.

—Dhu'l-Faqâr Jang, sent along with, by Basâlat Jang, I I. 230.

—advice of, to attack Wandwâsî, 11.2323.

—made prisoner at Wandwâsî, I I. 235, 237.

C

Caillaud, engagement of, with the French, I I. 220 *n*.

Calcutta, IV. 50.

Carnatic, I. 124,138,143, I I. 12,29. 30, 40, 48 *n*, 122, 141, 156,169,171, 174, 18S, 192, 201, 210, 215, 230, III. 7, 12, 61,85 *n*, 136, 174, IV. 4 *n*, 8 *n*, 14, 15,17,22,59,61.

—Nawwâb Anwaru'd-Dîn Khân, Fawajdâr of, I. 23 *f.n*.

—division of the, among the brothers of Hazrat-i-Alâ, I I. 42.

—*niBâmat* of the, promised to Rizâ Alî Khân by M. Lally, 11.190.

—division of the, among four rulers, I I. 202.

—throne, 111. 52.

—transfer of certain portions in the, asked of Nawwâb 'Umdatul-Umarâ Bahâdur by Lord Wellesly Mornington Bahâdur, III. 114-15.

—designs of the Frangs on the, III. 175.

Carnatic Pajanghat, I. xxvii and /*n*., xxviii, 42, 45, 57 and *n*., 60, 62 *n*, 73, 82, 90, 93, 96, 106, II. 79, 176, 197.

—Arcot in the, I. 58.

—under the authority of the *sûba* of Dârun-nûr Muḥammadpûr, I. xxvi.

—*nisâmat* of Muhammad Jân-i-Jahân Anwaru'd-Dîn in the, I. 23.

—expulsion of the Afghans from the, I. 110.

—division of the, by Nawwâb Sirâju'd-Dawla Bahâdur among his sons, I. 127.

—hereditary title of the, given to Ghulâm Plusayn, I I. 8.

Casa Verona (Kasi Veeranna, Veerappa), *alias* Hasan Khan, I. 100 and *f.n.*

Catherine Aurora, the name of Sâhib Bëgam Bibi Sâhiba, changed info, III. 136 *n.*

Ceylon, flight of Rizâ Alî Khan to, II. 267 *n.*

Chanda Sâhib (Husayn Dôst Khân) I. 70 *n.*, 72 *f.n.*, 137 *n.*, 138, 11.28 *n.*, 33 *n.*, 58 *n.*, 85 *n.*

—capture of Trichinopoly by, 82-3 *f.n.*

—and the French, I. 97.

—mardi of, from Phuicheri along with Hidâyat Muhiyyu'd-Dîn Khân and flight of, back to that place, II. 32-34.

—dcathof, II. 130 *f.n.*

Chandragiri, Raja of, I. 98. *see* also Raja of Payanghat.

—Abdu'l-Wahhâb Khân asked by Hazrat-i-A'lâ to strengthen the fort of, II. 237.

—fort of, III. 28.

—Nusrat Alî Khan taken prisoner to the fort at, III. 157.

Charlotte, Queen of George III. II. 249 *n.* ; 250 *n.*

Chawki.

Fatah-chawki, III. 17, 13, 19, 21, 29, 59, 63, 65, 77, 80, 82, 83, 87, 89, 110, 115, 116, 120, 121, 129, 130, 144, 145, 163, 164, 167, 175, 177, 181, IV. 2, 5, 6, 15.

—construction of, in the place where Wâlâjalrî dâru'l-amârâ was situated, III. 10, 67-9.

—daily routine of Nawwâb 'Um-datu'l-Umarâ Bahâdur in, III. 69.

—guarding of, by English soldiers, III. 176.

—guards appointed to keep watch over, IV. 7.

Mubârak-Chawki, III. 11, 87, 118, 119, 120.

construction of, III. 88-9.

Mubârak-chawki, same as Rôshan-chawki, III. 91.

Mubârak-chawki, later known as Rôshan-chawki, III. 10.

Rôshan-chawki, Mubârak-chawki later came to be known as, III. 10, 91.

Ch(a)outh (fourth part), I. 46, 49, 51, 72, 73 and *n.*

Chenam-nayak-kuppam, granted to the English East India Company, 1.99.

Chengëz Rhân, conquests of, IV. 57.

Chenji, (Ginji), II. 53, 61, 62, 93, 95, 130, 139.

flight of M. Lally to, II. 236 and *n.*

Chennapatan (Madras), I. 98, 124, II. 21, 76-7, 90, 97, 105, 158, 159, 178, 191, 193, 212, 213, 214, 219, 231, 237, 248, 249, 251, 271, 272, IV. 109.

—tumult caused at, by Haydar Alî Khan, 1, xxvi.

—three *kurôh* from Farangi-konda I. xxxi.

—siège of, by the French, I. xxxii *f.n.*

—order of the Nawwâb for the building of the fort of, I. 104.

—capture of, by the French, and its restoration to the English, I. 104, 105.

—occupation of, and the defeat of Muhammad Mahfûz Khan at, by the French, I. 114-16.

—release of, from the French and its restoration to the English, I. 117; 126-7.

—subjugation of, by Dupleix, I. 125.

—order of Nawwâb Nâsir Jang to drive away the English from, II. 48.

—Lawrence sent to, II. 128.

Hazrat-i-A'lâat, II. 173, 174.

—idea of the French to subjugate, II. 177.

—siège of, II. 181,

—chosen by Hazrat-i-Alâ for his résidence, II. 183.

- Chennapatan (Madras), conquest of the fort of, by M. Dupleix, II 185.
- résidence of Hazrat-i-Alâ at, I I. 190.
- décision of Hazrat-i-Alâ to strengthen the forts of, and Nattharnagar, I I. 192, 193.
- intention of M. Lally to subjugate, I I. 200-03.
- strengthening of, by George Becket, II 203.
- siège of, by M. Lally, I I. 203-8.
- reduction of, to difficulty, by M. Lally, I I. 208-09.
- army sent under Muḥammad Yūsuf Khân to, II 215 17.
- intrenchment and the siège of, II 219-21.
- siège of, by M. Lally and his failure, II 226.
- mardi of Hazrat-i-A'lâ to, II. 246-7.
- the black stone pillars taken away to Pondicherry by M. Dupleix, restored to, I I. 272.
- Chetp(u)at, a *jâgîr* of Mîr Asadul-lâh Khân, I. 75 and f.n.. 107, 118: 11.70, 77n., 129 n.
- Chettupat, entrusted to Kizâ Ali Khân by M. Sapir, I I. 190.
- fort at, cleared of the French, II. 232.
- Chicacole (Sikâkûl), I. 2Z-3 n., -10, 42; I I. 176, 181, 188, 200.
- nizâmat* of Muḥammad Jân-i-Jahân Anwaru'd-Dîu Khân at, I. 22-3, 26, 27.
- got by the French from Nawwâb Saiâbat Jang, the ruler of the Deccan, I. 97.
- Nawwâb Sirâju'd-Dawla *nâzim* of, II 6;
- Nawwâb Shahîd, *nizim* of, II 37.
- Chidambaram (Salambar), II 152, 172.
- battle of, II 31 and f.n.
- taken by Hazrat-i-Alâ from the French, II 244.
- capture of, by Colonel Coote, I I. 253 ».
- Chînâ Mudali, I I I. 106.
- Chindâdiri (Kadpâkam), I. 102-03.
- Chînî Bâzâr, battle of, II 205-06, 205 ».
- Chi(e)ngîz Khân rule and oppression of, I. 5 and f.n.
- Chingleput, II 203 n. 216n. 217, 222.
- birth place of Mîr Ismâll Khan Abjadî, I. xxviii.
- capture of the fort of, by Husayn Dôst Khân and the French from the SON of Saff Shikan Khân and its retaking by Tahmâst Khân, II 42-45 and f.n.
- brought under the control of J.lazrat.-A'Jâ, II 13 and f.n.
- trengliening of, under the command of Muhammad Murâd, II 203.
- Hazrat-i-Alâ at, II 246.
- Chinn malai, Little Mounr, I. 91 f.n.
- Chin Qilich Khân, I 101 f.n.
- Chishtiyja family, I I I. 14 and n. 15.
- Chitar Bëgam, *nikâh* wife of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, mother of Ghulam Bâqir Husayn Khân, IV. 68, 69, 79.
- Chittore, grant of, to Abdu'l-Wahhâb Khan Bahâdur, II 174.
- Chôtî Bëgam, Hazrat Karîmun-nisâ Bëgam known as I I I 25, 53, IV. 96
- Chôtî Bëgam, see Kamu Bëgam, IV. 61.
- Chôtî Çâhîh-zâdî, a name of 'Umdatul-nisâ Bëgam, I I I. 25.
- Clarke, Captain, II 87 f.n.
- Chve, Lord, the elder, II 8, 14 and n., 53 n., 84 n., 87, 112-3 n., 115, 118 n., 128-9 n., 133, 138n., 149n., 216n., 273, III. 19 n.
- Governor of Madras, I I I. 17 ».
- taking of Arcot by, II 89-90 and f.n.
- repuise by, of the invasion of Arcot and Ami by Rizâ Ali Kilân, II 91-6.
- went to Nattharnagar on summons, I I. 104-6.

- Clive, success of, near Elumisaram against Husayn Dôst Khân and the French, I I. 106-9 and f.n.
- capture and release of, II. 111-3 and f.n.
- dispatched to subjugate the forts of the French, I I. 137-8.
- sent to Calcutta, I I. 183, 188.
- Clive Edward (son of the first Lord Clive), Governor of Madras, 111. 151 n; IV. 2 n.
- Nawwâb Umdatul-Umarâ Bahâdur's visit to, I I I. 151-2.
- theft of two margoes from the Governor's garden and the punishment of the culprit, I I I. 154-158.
- message of, to Tâju'l-Umarâ Bahâdur, IV. 2-3.
- meetings of, with Tâju'l-Umarâ Bahâdur, IV. 7-8.
- invitation of, to Azîmu'd-Dawla Bahâdur for an interview, IV. 9.
- interview of, with Azîmu'd-Dawla Bahâdur, IV. 10-11.
- Close, Colonel, Sir Barry, IV. 7n., 10 and n.
- Columbus, Christopher, voyage of, I. 87-89 f.n.
- Conjeevaram, I I. 43 f.n.
- Coodpauk—same as Chindâdiripetta, I. 103 f.n.
- Cootch, General Sir Eyre, I. 124, 125; arrivai of, in Chennapattan, 11. 225.
- received well by Abdu'l-Wahhâb Kliân Bahâdur and Muhammad Yûsuf Khân Bahâdur, I I. 226.
- and the defeat of M. Lally at Kanji, II. 226-8.
- encampment of, near Arcot, I I. 228-9.
- letter of Hazrat-i-Alâ, to II 231.
- and the defeat of the French at Wandwâsi, II, 233-6.
- instructed by Hazrat-i-A*lâ, to stay at Wardâwûr, II 237.
- inspection by Hazrat-i-Alâ of the army under the command of, at Wardâwûr, I I. 246.
- Coote and the defeat of the French at Phulcheri and Yalânûr (Villiyanalur), II 252 8.
- capture of Valudavur, Villiyannallur country, Villupuram, Chidambaram and Vriddhâchalam by, II 253 n.
- and the subjugation of Yalânûr, 11.258.
- taking of the fort of Adyâkûpam and Wadgara by, II 259-61.
- and the defeat of M. Lally at Tadpan, II 261-2.
- Cope, Captain, II 24 f.n., 69 n, 87, 90 n, 100.
- wounding of, II 101.
- Cornwallis, Lord, treaty signed by, with Nawwâb Muhammad Ali Wâlâjâh, I I I. 54 and 54-5 fn
- Count d'Estaing, same as M. Kandistân, II 187.
- Cuddapah, Nawwâbship of, II 48 and f.n.
- Abdu'n-Nabî Khân, the *nûzim* of, II. 57.

D

- Dabrîl M. (Duvelaer?), M. Lally joined by, II 201.
- Dâdê(i) Shah Sâhib, I I I. 35, 36, 143
- bâgh of, IV. 49.
- Dâk, III. 80.
- Daknîrisâla, I. 132,
- M. Dalârs (Guillard?) M. Lally joined by, 11.200.
- Dalavayi Devarâja, II 128-9 f.n.
- Dalavay Venkalacharya, I. 70 f.n.
- Dalton, Captain, II 83 f.n, 106-7n, 110n, 118N, 129 n, 133n, 145N.
- Damalchâru, (cherue). I. 72; II 65, 178.
- Damalcheruvu pass, I. 83n.
- Damarlawar, the *zamindâr* of Palaya Kalastri, *dîwân* of the Râjah of Payanghat (Chandragiri), I. 98-99.
- Dânishmand Khân, II 87; sent along with Sayyid Ibrâhîm Alî Kâân to capture Tiyâkgadh, II 238.
- Dârâ Shukôh, war of, with, I. 15.
- Darbâr-i-'Am, I. 30.

- Dargâh Qulî Khan, I I I . 90, 102, 154, 158, 163.
 —a witty person in the court of Nawwâb 'Umdatul-'Umarâ Balladur III. 26.
 —conferred the title of *Bahâdur* upon, III. 57.
 Darîb, Colonel, I I . 205.
Dârinda bâsh, T. 29
 Darius, I. xxii; the authority of Amîrul-Hind Wâlâjâh, compared to that of, I. xxiii.
 Dârûgha, Superintendent, I. 26, 33.
Daru'l-âdalat-i-aliya, Mufti 'Umdatul-'Ulamâ Badrud-d-Dawla Bahâdur in charge of, IV. 34.
Daru'l-Amâra, I. 128, 130, 134.
Daru'l-insha, II. 11.
Daru'l-insha-khâss fârsi, Muhammad Karîm, the nâzir of, IV. 35.
 Dârû'n-nâsh, surname of Trichinopoly. I. 60; II 163, 164, 165.
 Dârû'n-nûr-Muḥainniadpûr (Arcot) a *Sîlba*, I. xxvi, 60; III. 111; IV 43.
 Dârîfz-zafar, a surname of Tajâwar 1.60
 Daryâ Bêgam, Maliku'n-nisâ Bêgam known as, III. 25.
 —fourth daughter of Hazrat-i-Alâ and Nawwâb Bêgam m. to Abdu'l-Walî younger brother of Abdu'l-Hâdi, 9; IV, 65-6.
 D' Auteuil (M. Datil), 11.53n, 110, 112 M.
 —grant of titles to, I I . 63.
 —French commander, march of, to Walkandahpur, I I . 110 and f.n., 106, 114-116 and f.n.
 —M. Lally joined by, II 200.
 —imprisonment of, I I . 259.
 David Baird, I I I . 133 n.
 Dawlatu'n-nisâ Bêgam, same as Lâlî Bêgam, IV. 73.
 Dawlatu'n-nisâ Bêgam, d. of Nawwâb Wâlâjâh I and Zêbu'n-nisâ Bêgam, m. Fazl Husayn Khan, IV. 90.
 Dâwûd Khân Panni, an Afghan, I I . 122.
 —*nizâmat* of, in Arcot, 1. 62-64, 62 f.n.
 Dâwûd Shân, appointment of Sandatullâh Khan to the *nizâmat* of Arcot, by, I. 64 and f.n.
 —threatened the safety of Madras from San Thome, I. 92 f.n.
 —and the English East India Company, I. 100 f.n.
 —and the grant of the five new villages to the English East India Company, I. 101 f.n.
 De Leyrit (M. Lîrî), successor of M. Dupleix at Pondicherry, I I . 171.
 Delhi (Shâhjahânâbâd), T. 14 f.n., 21; IV. 57.
 —Emperor of, appointed Fakhrud-Dîn Qâzî over Badâûn, I. 6.
 —seven Muhammadan cities in, I, 12 f.n.
 Denkmur (Denmark) letter from the administrator of, to the Nawwâb of the Carnatic, I. xxvii.
 —people, coming of the, to India, 1.93 and f.n.
 D'Estaing, I I . 205 n.
 Dev(w)anampattan (Fort St. David) I, 107; II 41, 64, 76-7, 90, 105, 134, 158, 159, 172, 181, 209, 222, 269, 271-2
 —occupation of, by the French, I. 115.
 —release of, by Hazrat-i-Alâ, I. 117-126
 —order of Nawwâb Nâsir Jang to drive away the English from, I I . 48.
 —reached by Hazrat-i-Alâ, I I . 148.
 —subjugation and dévastation of, by Lally, I I . 191, 194-5.
 —subjugated and devastated by M. Lally, II 226.
 Devikottah, II 18 n, 196 f.n.
 Dharmâsam Mudali, surety of, to IJaḡimat Jang Bahâdur, I I I 103.
Dhât, a rank, I. 36 f.n.
 Dhobibanda, I I . 155.
 Dhu'l-Faqâr, name of a two edged sword of Ali, I. 61.
 Dhu'l-Faqâr Jang, sent by Basâlat Jang with M. Bussy, II 230.
 —slain at Wandwâsî, II 235-6, 237.

- Dhul-Faqâr khân Balâdur Nusrat Jang (Amîrul-Umarâ) in the Carnatic Payanghat, I. 59 and *f.n.*
 —and the foundation of Arcot, I. 59-60.
 —subjugation of Payanghat and the town planning of Arcot achieved by, I. 60-61.
 —generosity and benefits of, J. 61-62.
 —Arcot unrîer direct relationship with Delhi from the days of, I. 82.
 —grants of, to the English, T. 101 *f.n.*
 Dhul-Qarnayn, a title of the t*o Alexandtrs, I, xxii *f.n.*
 Dilârî (Dulârî) Bêgam sâhibâ, (khass-mahall), daughter of Nawwâb Shukôhu'l-Mulk Naçîiu'd-Diwlâ Balladur and Lâr Bêgam sâhibâ, m. Abdul-Walî *alias* 'Umdatfi-Umarâ Muînul-Mulk Asadud-Dawla Ghulâ n Husayn Khân Bahâdur Dhul-Faqâr Jang, III. 32; IV. 63, 91.
 —children of, IV. 68.
 Dilâ'îBîbîsâhibâ, daughferof Qâzî Muḥammad Sa'Id and wife of Shaykh Muḥammad Munawwar, IV. 59.
 Dilâwar khân, governor of Sira, sharedinthe wars of suceession on the death of Âsaf Jâh, I. 113 *f.n.*
 —the *amîr i-khâss* of Muḥammad Shah Pâlshâh, II 15.
 Dilêr Jang Balladur Nawwâb (Shikôaul-Mulk) Naşîrud-Dawla Bahâdurll, III. 110.
Diwan-i-Azfarl, a workof Mîrzâ Ali Bakht Bahâdur, IV. 48 n.
Diwân-i-khâff, 11.244.
 Dîwâi-khâna, I. 33-4; 111.21.
 Dîwâri Moropant, II 28 *f.n.*
Diwâns, I. xxxi.
 DîAân S.irât,I. 30.
Diyat, I. 44, 45
 Diyâu'd-Dîa Khân, the steward of the household of Emperor Shâh 'Alam, I. 101 *f.n.*
 Draper, II. 205 M.
 Dulârî Bêgam, *see* Dilârî Bêgam.
 Dulhan Bêgam, *d. of* khân-i-'Alam Khân Balladur, m. Azîm Jâh Bahâdur, IV. 108.
 Dumas, Governor, II 63 *f.n.*
 Dundas, Président of the Board of Control of the British East India Company, III. 55n.
 Dupleix, M II.28N, 53 N, 63 N, 64, 65 n. 133, 135, 137, 147 M, 166 M, 174, 190, 223.
 —capture of Chennapatan by, I-118.
arzdâshi of, to Hazrat-i-Alâ and his reply,I 119-120; 119 *f.n.*
 —attack of Devanampatan by, I. 125.
 —begged excuse of yazrat-i-Alâ, I.1 .6.
 —and Hidâyat Muḥiyyu'd-Dîn Ellân, I. 138.
 —met by Hidâyat Muḥiyyul--Dîn Khân at Pondicherry to devise plans to s.bjugate Natthamagar, II 2-3.
 grant of *jûgîrs* and titles to, by Hidâyat Muḥiyyud-Dîn Kâân, II. 62.
 —letter of, to Hazrat-i-Alâ, and Ihereply for ÎÎ, II. 129-32,
 —instigation of Kaiâchûrî Nandraj by, for the grant of the post of Trichinopoly, I I. 145 and *f.n.*
 —blamed by M Godeheu fur creating trouble in the Camatic, II 171.
 —pétition of, to the king of France recapituâtirig his achievements, and a king for approbation, and his varnished account of India, II. 185-86.
 —the house of, at Pondicherry, II. 270.
 —black itone pillars carried away from Chennapatan to Pondicherry by, II. 272.
Darûd, II 11, 12.
 Durgadas Khân, Qiliadâr of Chingleput, II 43 *f.n.*
 Durrans (Afghans), I. xxvii.
 Dutch (Walandez, Hollanders), coming of the, to India, I. 94-96 and *f.n.*,

INDEX-PARTS MV

E

- Edward Clive. *See* under Clive.
- Efcmore, got from Dâwûd **Khân** by the English East India Company, I. 100.
- Elavanasur(ore), occupied by the French, I I. 189 n.
- capture of, by Muḥammad Yûsuf Khân, I I. 216 n.
- promise of the grant of, to ffaydar Alî **Khân** by the French, II 253 n.
- Elayanur, II. 26.
- Ellore. Fatâh Begam, born on the day of the conquest of, I I. 9.
- Eltinmaram (Erumbesvram), defeat of Husayn Dôst Khân and the French near, I I. 10 6-09 and *f.n.*
- Ekoji, *see* Venkâji, I. 95 *f.n.*
- England, letter from the king of, to the Nawwâb of the Carnatic, I. xxvii.
- English, fricri'lshîp of the, wiith Hazrat-i-Alâ, I. 97.
- ht-noured with favours by Nawwâh Sirâju'd-Dawla, I. 107.
- army, expelled from Tinivithi by Nawv âh Nizâmud—Dawla Bahâdur Nâsir Jang. I. 125.
- help by the, to Hazrat-i-Alâ, II. 41-42.
- Order of N'awwâb Nâsir Jang for driving out the, from Devanampattan and Chennapattai', II. 48.
- help of the, souglit by Hazrat-i-Alâ, II. 76 8.
- soldiers, ihe Farah-chawki guarded by the, III. 176-8.
- English East India Company, history of the, 1,97-106.
- Epilogue, IV. 113-16.

F

- Fakhru'd-Dîn, son of Shu'ayb and brother of Sulaymân the *qâzî*, IV. 58.
- Fakhru'd-Dîn Ahmad Nasimân **Shah** Pâ'ishâh, grandson of Shaykh Sulajmân, Sultân of Kâbul, IV. 57.

- Fakhrud-Dîn Akbar, a descendant of Abdullâh Awsat, I. 5.
- Fiikh u'd Dîn Asghar, a descendant of Abdullâh Au sat. I. 5; appointed *qâzî* over Badâûu by the Emperor of Delhi, I. 6.
- Fakhrtfn-nisâ Bċgam sâbiha, (Qâdir Bî), *d. of* Nawwâb Wâlâjâh I and Zêbu'n-nisâ Bċgam m. Fayz Muhammad *khân* Bahâdur, IV. 89-90.
- two sons and two daughters of, IV. 61, 62.
- Fâknar Mr. (Major Fitzgerald), I I I. 73 and n.
- Faranyî merchants and Nawwâb Sîrâjud-Dawla, I. 107.
- Farangî-konda (St. Thomas Mount), I.91 and *f.n.*,104.
- enrami' ment of the forces of the Nawwâb at, I. xxxi-xxxii; xxxi *f.n.*
- Faihatu'n-ni â Bċgm *d. of* Nawwâb Hus mul- Mul k Bahâdur m. QutluM-Dîn Alî **Khân**, IV. 78-79.
- Farîdûn, a ccltbratcd king of Persia, I. xxi and *f.n.*; the dignity of Amiru'l-Hind Wâlâjâh compared to that of, I xxiii.
- Farkhunda Bunxâd Haydarârâd, a *Sûba* administered by Muhammad Jân-i-Jahân Anwaru'd-Dîn Khân, I. 23.
- appointment of Jân-i-lahân khân to the *nizamat* of the *suba* of, by Muhammad **Shâh** I â 'shah, I. 42.
- Huzrat-i-A'lâ incharge of the *şûba* of, I. 112.
- Farrâshî, *sanad* of the, piven to Nawwâb Anwâi u'd Dîn Khân Bahâdur, I. 18 and *f.n.*
- Farrukh Shah 'Adil, (Sultan Shihâbud-Dîn Ahmad), IV. 54.
- Farrukh Siyar, Emperor, 1.14 n, 62 n 64.
- Farûq A'zam, (the Grett Distinguishcr), a surname of TJmar Ibn-al-Khattâb, 1.2.
- Fâiûq-i A zam, father of Shaykh Abdullâh, IV. 54.

- Fârûqiyya Sultans, the descendants of Umar became famous as, 1,3 and *f.n.* 4 *f.n.*
- Fataḥ Alī Shāh, the Pādshāh of Ajam, IV. 82.
- Fataḥ Bêgam çahiba, same as Nawwâb Umdatun-nisâ Bêgam, III. 4, 25; IV. 66.
- fifth daughter of Hazrat-i-Alâ and Nawwâb Bêgam *m.* to Muhammad Nâsir, younger brother of Mawlawî Abduî-Wâlî Khân Balladur, II. 9-10
- Fataḥ Nâyak, father of Ḥaydar Ali khân, II. 102.
- Fatâh pahârî, II 155, 158, 160, 161.
- Fataḥ Singh, II. 92; invasion of South India by, I. 72.
- capture of Husayn Dôst Khân, by, I. 137.
- Fataḥ-lashkar, name of the horse on which Hazrat-i-Alâ rode during his fight against the French at Devanampattan, I. 122.
- Fâūḥa, I. 27; II 19.
- said in memory of Nawwâb Shāhid, I. 27 *f.n.*
- Fâtima, daughter of Prophet Muhammad, wife of Alī III. 2n; 3, 26, 97, and mother of Imâm Husayn, IV. 16 n.
- Fâtima, the daughter of Imâm Husayn, wife by *nikôh* of Shaykh Abdullâh and mother of Shaykh Nâsiud -Dîn, IV. 56
- Fâtima, marriages of Muḥammad Alī Khân Bahâdur Nawwâb Wâlâ-jâh I, Nawwâb Shukôhu'l-Mulk Nasîrud-Dawla Bahâdur and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV from among the descendants of, IV. 42.
- Fâtima Bêgam, III. 122; daughter of Aẓimu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and Aẓimu'n-nisâ Bêgam, *m.* Gulâm Dastgîr Khan Bahâdur, IV. 73.
- Fâtima *d.* of Hâfiza Bêgam and Sâdiq Ali Khân, *m.* Aizzu'd-Dîn Khân, IV. 86.
- Fattâh Shah sâhib, tomb of, near the cathedra! mosque in Muthialpct, III. 143.
- Fayyâç, I. xxiv.
- Fayz Muḥammad Khân Bahâdur, son of Iḥsânullâh Khân, *m.* Faḥru'n-nisâ Bêgam, IV. 89-90.
- Fajzu'n-nisâ, *nikâh* wife of Majdu'd-Dawla Bahâdur, children of, IV. 105-06.
- Fayzu'n-nisâ Bêgam çahiba, the wife of Mîrzâ Humâyûn Bakht Bahâdur, friendship of, with Nawwâb Sultânun-nisâ Bêgam sâhiba, IV, 47.
- Fazâl, English Doctor who operated upon Nawwâb Umdatul-Umarâ Bahâdur, III. 164, 165, 166, 168, 181, 182.
- Fazîlat Bî, the *nikah* wife of Sayfu'l-Mulk Bahâdur, mother of ghulâm Askarî, IV. 77.
- Fazîlati'n-nisâ Bêgam *d.* of Nawwâb Wâlâjâh I and Lâl-Mahall, *m.* Muhammad Bâqir, IV. 88.
- Fazl Husayn Khân, younger brother of Najaf Alī Khân, *m.* Dawlatun-nisâ Rêgam, IV. 90.
- Fazlullâh Khân (Quadrat Rahîm Khân), IV. 99.
- Ferdinand, king of Spain, I. 87 and *f.n.*
- Feringhipet (Portonovo), I. 99, *f.n.*
- Feringhipet, name of a coin, I. 99 *f.n.*
- Firinghycondah (St. Thomas Mount), I. 103 *f.n.*
- Feringhi's Hill Town (Farangikonda), I. xxxi *f.n.*
- Firishata (Mullâ Muḥammad K(Q)asim Firishata) historian, I. xxviii, 7; 7-8 *f.n.*
- author of *Nawras nâma*, I. 62.
- Fîrûzshâh, Bahmani Sultar, II. 37 *f.n.*
- Fitzgerald, Major (Mr. Fâknar), III. 73.
- "Five new villages", I. 101 n, 102 n.
- Fort St. David, see Devanampattan, 1, 107, 119 n, 121 n; II. 17, 24 n, 42 n, 43 n, 77 n, 87 », 105, 191 n, 142, 203 M.

- Port St. David attempt to get the confirmation from Nâsir Jang of the grant of, 11.41-42 *f.n.*
- Fort St. George laid siège to, by M. Lally, IV. 65 *n.*
- Foss Westcott, II. 41 *f.n.*
- France, letter from the ruler of, to the Nawwâb of the Carnatic, I. xxvii.
- Frang merchants I. 57.
- Frangi, (European) merchants, seoulement of the, in Arcot. I. 85-106.
- Frangikû(o)nda (St. Thomas Mount), 11,173,183,197,202; III. 11.
- Hazrat-i-A'lâ joined by the *qiladâr* of Arcot, at. II. 189.
- encampment of M. Lally at, II. 203 and *f.n.*
- Mu'riammad Yûsuf Khân at, 11. 217.
- battle of, 11.218-21.
- George Becket welcomed Hazrat-i-Alâ at, II. 246-7.
- the *dargâh* of Budû Shahîd Çâhib, in tha bāgh at, III. 142-.*.
- trip of Nawwâb Umdatul-Umarâ Bahâdur to, III. 160-3.
- Frangistân, Europe, I. 86, 88, 89, 169.
- French, the, II. 17 *n.*, 38, 118, 210.
- (Afranja) coming of the, to India, I. 96-7.
- relations of the, with the Nawwâbs of Arcot, I. 96-7.
- and the Nawâyât, I. 100-101.
- and Hazrat-i-A'lâ. and Chennapatan, I. 104.
- turbid minds of the, 1.107.
- occupation of Chennapatan and Devanampalan and defeat of Muhammad Mahfûg Khân Bahâdur by the, I. 114-116.
- and Hidâyât Muhiyyud. Pîn Kfcân Bahâdur, I 138 *ff.*
- invasion of Nâsir Jang's camp by the, II. 39.
- capture of the forts of Tiruvati and Chingleput and defeat of Saff Shikan Khân by the, II. 42-4 and *f.n.*
- French, attack of Jinji by the, II. 53-58.
- defeat of the, near Elumisaram, II. 106-9 and *f.n.*
- imprisonment of the, in Nattharnagar, II. 126.
- anxiety of Hazrat-i-A'lâ to drive out the, from the Carnatic, II. 127.
- subjugation of the forts of the. and their allies by tlaẓrat-i-Alâ, II. 137-9.
- defeat of the, by General Lawrence, II. 162.
- entry of the, into the fort of Nattharnagar owing to the treachery of the *Sûbadar* of the place, and their imprisonment and loss of life, II. 165-68.
- peace of the, with Hazrat-i-Alâ, 169-171 and *f.n.*
- prisoners, set free, II. 170.
- and the establishment of Hidâyât Muhiyyud-Dîn Khân on the throne of the Deccan, II. 177.
- Fridây, a government holiday, IV. 32.

G

- Garden House, I I. 247.
- Gasitî Bëgam, IV. 69.
- George I, II. 249 « ; 251.
- King of England granted a title to Muḥammad Ali Khân Bahâdur Nawwâb Wâlâjah, I. 30.
- letter of, to Hazrat-i-A'lâ, I. 124.
- advice of, for the suspension of hostilities, 11.225.
- George III, I. 97 *n.*, III. 71 *n.*
- letter of, to Hazrat-i-A'lâ, 1.124 ; II. 250-51.
- letter of Nawwâb 'Umdatul-Umarâ Bahâdur to, requesting for the recognition of the claims of Tâju'l-Uraarâ for the throne, III. 130-1.
- George IV, 111.71». 130.
- George Henry Kalan, Sir, *bāgh* of, near the Mahbûb Bāgh, III. 159.
- George Town (Patan), III 168.
- George Becket, (Lord Pigot) II. 184, 213,220, 252.

- George Becke', Hazrat-i-Alâ received by, II. 173.
- Governor of Chennapatan, request to Hazrat-i-A'lâ, by, for the [removal](#) of M. Bussy from the services of Nawwâb Salâbat Jarg, II. 178.
- help of Hazrat-i-A'lâ to, II. 183-4.
- request of Hazrat-i-A'lâ for help to Dewnampattan, and his reply, II. 191-3.
- advice of Hazrat-i-A'lâ to, II. 212-03.
- request of, to Hazrat-i-A'lâ for help from Nattharnanar, II. 209-211.
- request of, to Hazrat-i-A'lâ for help, and Hazrat-i-A'lâ sent to Negapatam by, II. 209-11.
- received well by Abdu'l-Wahhâb Khân Bihâdur ami Muhammad Yûsuf Khân, II. 226.
- letter to, by Hazrat-i-A'lâ II. 231.
- informed of the success at Wandwasi, 11.236.
- asked to send shies to Pondicherry, 11.249.
- Hazrat-i-Alâ welcomed by, at Frangikûnda, II. 246-7.
- dinner of, to Hazrat-i-A'lâ, II. 247.
- honoured by Hazrat-i-A'lâ, II. 248.
- misunderstanding of, with the Sardars of the army, 254; removal of the misunderstanding, 11. 269.
- Germany (Aelomon), I. xxvii.
- Gkazanfar Aî Khân, the nsâladâr of the horses of Nawwâb Sirâju'd-Dawla, 1.108.
- Ghalib Khân, father of Mîr Abu Tâlib Khân, 1.132.
- Ghaniunisâ Begam, d. of Husaynî Begam, IV. 105.
- Ghasii Begam, (Mubâraku'n-nisâ Begam), III. 21; wife by *nikâh* of Nawwâb Wâlâjâii II; Tâjuî-Umarâ Bahâdur, a son of, IV. 68, 91.
- Ghawth Muhammad Khân, son of Sâdiq Ali Khân, m. Sirâju'n-nisâ Begam, IV.89.
- Ghazanfar Ali Khân, (Mîr Malartg) 11.26, 71, 87, 160, 205, 200, 211, 260.
- appointed *sardar* of the cavalry by Hazrat-i-Alâ, I. 131.
- sent from Nattharnagar to Silambar, II. 31.
- pursuit of Chanta sahib by, II. 34.
- a servant of Hazrat-i-A'lâ, saves his master from Mu'tabir Khân Tâhir of Ranjangadh, III. 59-61.
- appointed to defend Chennapatan, II. 193.
- letter of Hazrat-i-A'lâ to, II. 216.
- fight of, against the French, II. 221.
- and the defeat of M. Lally at Kanjî, II. 227-8.
- and the defeat of the French at Vandwâ i, II. 233-6.
- commanded by Hazrat-i-Alâ to associate with Colonel Coote, II. 251.
- welcomed Hazrat-i-A'lâ at Wardâwûr, 11.240.
- and the defeat of the French at Phulcheil, 11.253.
- and the subjugation of Yalânûr, II. 258.
- Ghâziud-Dîn Khân Nawwâb, II. 179.
- Ghaznâ, Kâhul taken by the Sultans of, but subsequently attacked by Chengêz Khân, IV. 57.
- Ghiulâm Abbâs Ali (Sayful-Mulk Anvvaru'd-Dawîa), son of Ghiulâm Khayrullâh, IV. 83.
- Qliulâra Abdu'l-Qâdir, (Shamvtd-Daula illiulâm Abdu'l-Qâdir Khân Balladur l't zâd Jang) a son of Nawwâb Wâlâjâh III and Bâdshâh Bêçam IV. 74.
- Ghulâm Abdu'l-Qâdir Nazîr, author of the Persian book *Bahâr-i-A'zam jâhî*, VI., 22n.
- Ghulâm Abdu'l-Salâm 'Abidin khan, senior brother of Ghulâm Kâzim

- and father-in-law of Haydarî Bëgam, IV. 83.
- Qkulâm 'Abidîn Khân Bahâdur, same as Abdu'l-Salâm, IV. 84.
- Shulâm Ahmad khan Bahâdur, *Ullâtî* brother of Muḥammad Karîm, m. Râbia Bëgam, IV. 106.
- Shulâm Âlî, original name of Abdu'r-Razzâq Alî khân, II. 108.
- Sâulam Alî. a Nâit and Awrangzêb, I. 65-66, 68-9.
- Ghulâm Alî styled Sayfu'd-Dawla Qaulâm Alî Khân Bahâdur Sayf Jang, son of Nawwâb Sayfu'l-Mulk Bahâdur, wives and children of, IV. 75, 77.
- Ghulâm Alî, conferred the title of Ghulan Ali Khan Bahâdur Sayf Jang by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 57.
- QJlulam A:î Kiâu, father of Bâqir Ai khan and Alî Dôst Kbîn, I. 69.
- fikulâm Âl-i-Muḥammad, chronological name of Muḥammad Karîm ikilayru'd *Din* Hasan Ghulâm Zâmin, III. 3.
- Ghulâm Âl-i-Muḥammad Khurshîd-tfl-Mulk Muhammad Nâsir Kllân Iftikhâiu'd-Dawlâ Bahâdur, son of yâhz, Muḥammad Nâsir Khân Ifiikhârû'd-Dawla Samsâm Jang Bahâdur and father of Naṣîbu'd-Dawla Bahâdur Iftikhârû'l-Mulk, IV. 55.
- Siulâm Âl-i-Muḥammad Sâhibifd-Dawla see Ghulâm Zâmin Muḥammad Karîm, IV. 85.
- Qkulâm Anbiyâ', a name of Ḥaẓrat-i A'îâ, II. 5.
- gfculâm Asadullâh same as Ghulâm Khayrullâh, IV. 83.
- Gkulâm Asadulâh Khan, III. 15, 29.
- son of Sayfu'l-Mulk Bahâdur, III. 56.
- conferred the title of Muzaffar Jang by Nawwâb Umdatul-Umarâ' Bahâdur, III. 56.
- Ghulâm Asadullâh Khân conferred the title of Ruknûd-Dawla Bahâdur, by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 57.
- Ghulâm Asadullâh Khân Bahâdur (Muḥammad Ni'matullâh), IV. 105.
- Ghulâm Asadullâh Khân Majdtfd-Dawla Bahâdur, son of Abdtfl-Wâlî Kliân, wives and children of, IV. 103 ff.
- Ghulâm Ashraf Khân Bahâdur, son of Shaykh Abdu'i-ḥayy, IV. 60.
- marriage of the daughter of, with Ka'ibU'l-Umarâ Bahâdur Abdtfl-yusayn Khân, III. 36-7.
- Ghulâm Askarî son of Nawwâb Sayiu'l-Mulk Bahâdur and Fazîlat Bî, IV. 77.
- Ghulâm Awliyâ, same as Muḥammad Alî, IV. 61.
- Ghulâm Bâqir, son of Ghulâm Pîr, IV. 84.
- Ghulâm Bâqir Husayn Khân, son of Nawwâb Wâlâjâh II and Chitar Bëgam, w. the daughter of Nawwâb Naṣîru'l-Mulk Bahâdur by Shâdî Bëgam, the wife by *nikâh*, IV. 68-9.
- Ghulâm Dastgîr Khân Bahâdur, son of the first wife of Nâsiu'd-Dawla Muḥammad Ḥabîbullâh Khân and junior grandson of Ikhtiyâr Jang, m. Fâṭima Bëgam, IV. 73.
- Ghulâm Ḥasan Khân Dilâwar Jang Bahâdur (Tippû Bâdshâh), same as Nawwâb Husâmul-Mulk Ptîmâdu'd-Dawla Muḥammad Abdullah Khân Bahâdur Hizhbar Jang, son of Muḥammad Alî Khân Bahâdur Nawwâb Wâlâjâh I and Lâl-mahall, m. *Ḥabîbu'n-nisâ* Bëgam, IV. 64, 88.
- Ghulâm Ḥasan, fourth son of Hazrat-i-Alâ by Nawwâb Bëgam, II. 8, 183.
- Buddhî Bëgam junior to, II. 9.
- Ghulâm Husayn, a noble of Gopamaw, m. Ashraftrn-nisâ Bëgam, IV. 78.

- Ghulâm Husayn, son of Sayyid Sajjâd and Zînattn-nisâ, IV. 76.
- Ghulâm husayn khan Balladur Sikandar Jang (Shâh Ashrafullâh), m. Burhânî Bëgam, IV. 95.
- Ghulâtn 'Ijlusayn, Nawvvâb 'Umdattfl-Uraarâ, III. 28, 80, 92, 179-80.
- a son of y.i?rat-i-A'lâ by Nawwâb Bëgam, II. 7-8, titles of, II. 8.
- Alôti Bëgam, junior sister to, II. 9.
- appointed *nâ'ib* of Nattharnagar, 11.241.
- Ghulâm Imâm IJusayn Khân (Imâm Sâhib Bakhshi) and the French, 1.96.
- Ghulâm Imâm Mahdî Muhammadi Miyân, birth of, III. 10.
- Ghulâm Jîlânî (*Istajâ Ail Khân*), son of Ghulâm Mu/tabâ, IV. 101.
- Ghulâm Jîiânî Khân, m. a *d.* of Muhammad Ni'mullâh Khân and Ikrâmu'n-nisâ, IV. 93.
- Ghulâm Jîiânî Ehân ~~Ikhtiyâr~~ Jang Bahâdur, marriage of tue daughter of, with Muhammad Habîbullâh Nasîru'd-Dawla Ehân Bahâdur, III. 121, IV. 85.
- Qlulâm Jîiânî Eliân Suhrâb Jang, son of Haydar Jang the senior, m. a daughter of Muhammad Ni'mullâh khân and Ikrâi'u'n-nisâ, IV. 93.
- Qhulâm Kâzîm l'tizâdu'd-Dawla Bahâdur, m. Lu'fu'n-nisâ Bëgam, IV. 83.
- Ghulâm Kâzîm, father of Rizâ IJusayn, and junior brotler of Ghulâm Abdu'l-Salâm 'Âbidîn Ehân, IV. 83.
- Ghulâm Kâzîm Khân (l'tizâdu'd-Dawla), son of Ghulâm Pîr, m. the *d.* of yusâmu'd-Dawla and later the *d.* of Majdu'd-Dawla, IV. 84.
- ghulâm Khayrullâh (Majdu'd-Dawla Ghulâm Asadullâh Khân Bahâdur Mujaffar Jang) son of Nawwâb Malikun-nisâ Bëgam, m. the younger sister of Sayfu'd-Dawla Bahâdur, and became father of two **ions** and four daughters, IV. 83-4.
- Ghulâm Muḥammad, son of Shajkh Ghulâm Aḥmad, seulement of, at Syria, IV. 98.
- Ghulâm Muḥammad (Munîru'd-Oawla Ghulâm Muhammad Khân Bahâdur Jasârat Jang Bahâdur), son of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and Lâlî Bëgam, IV. 73.
- Ghulâm Muḥammad, brought up by Afsaru'n-nihâ Bëgam, IV. 77.
- Ghulâm Muhammad Alî, same as Muhammadi Miyân, III. 92.
- Ghulâm Muhammad Alî Nasîbu'd-Dawla (Muhammadi Mi\ân), m. Maqbûlu'n-nisâ Bëgam, IV. 83.
- Ghulâm Muḥammad Ghawih Khân Bahâdur, Nawwâb, descent of the right of succession to, III. 8. 12.
- Ghulâm Muhammad Ghawth Khân Balladur Nawwâb Wâlâjâh V, son of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, by Nawwâb 'Inâyatu'n-nisâ Bëgam, IV. 34, 55, 71, 74, 113.
- the festivities of *bismillâh-khwâni* of, IV. 32.
- administrative training of, IV. 3J-7.
- Ghulâm Muhammad Husayn, a son of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III and Azîmu'n-nisâ Bëgam, m. the daughter of Amîru'd-Dawla Taqi Husayn Khân Bahâdur by Kuqayya Bëgam, IV. 73.
- Ghulâm Muḥammad Khân, IV. 104.
- Ghulâm Muḥammad Khân, son of Husâmu'd-Dawla, m. Amatu'l-Batûla Bëgam, IV. 84-5.
- Ghulâm Muhammad Khân, a son of Shaykh Khayrullâh, wives and children of, IV, 97, 98.
- Ghulâm Muḥammad Khân Bahâdur, a son of yazrat-i-A'lâ, II. 10.
- Ghulâm Muḥammad Ehân Bahâdur, son of Ghulâm Walîuliâh and Barakaitfn-nivâ Bëgam, m. the daughter of rtizâdu'd-Dawla Bahâdur, IV. 76,77.

- G&ulâm Muḥammad Oân Qasûr Jang, a son of Nawwâb Wâlâjâh I, IV. 87.
- Shtilâm Muhammad Mazhar Ali Khan, IV. 35.
- Ghulâm Muhammad Mûsa Khân, the *allan* brother of Sayfu'd-Dawla, IV. 109.
- Ghulâm Muhammad Mutahhar Ali Khân, son of Nawwâb Husâmu'l-Mulk Bahâdur, *m.* Qamaru'n-nusâ Bêgam of the Nâit community IV. 78-9.
- title *Husamul-mulk* conferred by Nawwâb Azîm Jâh Bahâdur, 78.
- Gilâm Muḥiyu'd-Dîn (Abdu'l-IJâyy Khân Bahâdur), IV. 65.
- sister's son of Badru'l-Islâm Khân Balladur Afrâsiyâb Jang, Môtî Bêgam betrothed to, II. 9; IV. 65.
- Ghulâm Muḥiyu'd-Dîn Ahmad Khân Bahâdur Rîstagâr Jang, son of Abdu'l-Bâsit Khân, *m.* Kulthum Bêgam, IV. 74.
- Ghulâm Muḥtabâ (Mustafâ Ali Khân Bahâdur), the Qâziu'l-quzzât at Madras, *m.* the *d.* of Rôshan Muḥammad Mân, IV. 100.
- Qkulâm Murtadâ Khân, *jâgirdar* of Vellore, I. 54.
- a son-in-law of Ali Dôst Khân, 1.69.
- younger brother of Rizâ Ali Khân, and brother-in-law of Safdar Ali Khân, brought about the death of the latter, I. 76-80.
- establishment of, on the *masnad* of the *nizâmat* of Arcot, and his subsequent flight, I. 80.
- murder of Safdar Ali Khân by, 1.83 *f.n.*
- Ghulâm Murtazâ (Mumtâzu'l-Mulk Rafî'u'd-Dawla Ghulâm Murtazâ Khân Bahâdur Thâbit Jang) son of Abdu'l-Ghaffâr Khân. *m.* the *d.* of Najaf Ali Khân Bahâdur. IV. 87.
- Ghulâm Murtazâ Khân, II. 192; III. 47.
- imprisonment of Mîr Asadullâh Ebân by, II 174.
- qiladâr* of Vellore, 11.212; rebellion of, II. 188.
- instigation of M. Sapîr by, II. 189.
- Qkulâm Murtazâ, invited by Nawwâb Umdatul-Umarâ Bahâdur during the night, III. 31.
- Shulâm Mûsa Khan, son of Nawwâb Sayfu'l-Mulk Bahâdur and Jahân Bêgam, *m.* Jahândâr Bêgam, IV. 77.
- Ghulâm Muṣṭafâ Khan Bahâdur Ikrâmu'd-Dawla, son of Aḥmadi Bêgam and Aîzzu'd-Dîn Khan Mustaqîm Jang, *m.* the daughter of Burhânî Bêgam, IV. 81.
- Ghulâm Nabî, son of Nawwâb Sayfu'l-Mulk Bahâdur and Badru'n-nisâ Bêgam, IV 76, 77.
- Giulâm Nabî Khân Afrâsiyâb Jang, son of Badru'l-Islâm Khân, *m.* Rahimu'n-nisâ-Bêgam, IV 88.
- Ghulâm Pîr (Khayru'd-Dîn Khân Bahâdur II), son of Abdu'l-Hakîm Khân, wives and children of, IV. 101 ff.
- Sillulâm Pîr (Muḥammad Naṣîr I'tizadu'd-Dawla Hâfiz Muhammad Naṣîr Khân Bahâdur Naṣîr Jang) son of Nawwâb Umdatul-nisâ Bêgam sâhiba, *m.* the elder sister of Sayfu'd-Dawla Bahâdur, and father of four sons and three daughters, IV. 84.
- Ghulâm Rasûl (I'tibâru'd-Dawla Ghulâm Rasûl Khân Bahâdur Akhar Jang), a son of Nawwâb Wâlâjâh III and Lâli Bêgam, IV. 73-4.
- Ghulâm Rasûl Khân, son of Muhammad Jawâd Khan, *m.* Akramu'n-nisâ Bêgam, IV. 77.
- Ghulâm Rasûl Khân Bahâdur (Anwâru'd-Dawla Shârafu'l-Umarâ Shukôliu'l-Mulk Naṣîru'd-Dawla Fataḥ-Yâb Fang Balladur), son of Muhammad Ni'mullâh Khân and

- Ikrâmû'n-nisâ, m. the *d.* of Mumtâ-
zu'l-Umarâ Bahâdur, IV. 93-4.
- Ghulâm Rasûl Khan Bahâdur Sharaf-
u'l-Umarâ m. the *d.* of Shukôhu'l-
Mulk Mumtâzu-Umarâ I'timâd-
u'd-Dawla Bahâdur, IV. 94.
- Ghulâm Sald Muhammad, a son of
Majdu'd-Dawla Bahâdur, IV. 107.
- Ghulâm Sajjâd Husayn Khan
(A'zamîf-Umarâ Sajjâd Husayn
Khan Bahâdur) the son of Hâfiz
Murnmmad Abdu'l-Husayn Khan,
IV. 82.
- Ghulam Wall*, rame of Nawwâb
'Umdatû'l-Umarâ Bahâdur, given to
him by his father, III. 180.
- Walinagar (Ramnad) named
after, I. 69
- Siilâm Walî Hasan, a son of Majd-
u'd-Dawla Bahâdur, IV. 107.
- Ghulâm Waliullâh (Husamu'd-Dawla
Ghulâm Rizâ Khân Bahâdur
Husâm Jang) son of Nawwâb Say-
fu'l-Muilk Bihâdur, IV. 75. 77.
- Ghulâm Yadullâh, son of Ghulâm
Khaynillâh. TV. 83.
- Ghulâm Zâmin. namc sugested for
Mhammad K/irîm on his recovery
from small pox, III. 97.
- Ghulâm Zâmin Muhammad Karîm
(Ghulâm Al-i-Muhammad Sâhib-
u'd-Dawîa Khurshîdu'î-Mulk Hti-
khâru'd-Pawîa Mhammad Nâsir
Khân Bahâdur Samsâm Jang),
author of the *Sawânihât-i-Mum-
iaz*, married Kanîz-i-Zahrâ Muham-
madatu'n-nisâ Bêgam and later a
Sayyida, IV 85.
- Ghusl. the religions act of bathing
the whole body after a légal im-
purity, I. 26 *f.n.*
- Gingec, sec Chenji, 129 *n.*, III. 133;
capture of, by M. Bussy, I I. 110 *n.*
- Gingen, Captain II 77-78 *w.* 87; cap-
ture of Vriddhachalam by, I I. 82-3
and *n.*
- Godeheu, M. peace treaty of, with
Hazrat-î-Alâ, III. 169-71.
- Godeheu, M., M. Duplcix blamed by,
for crcating profitless trouble in
the Camatic, IL 171.
- Golkonda, II. 200.
- Gopaî Raj, the junior brotcher of
Nanja Raja, IL 145 *f.n.*
- Gopâmaw, I. 17. 19, 20, 21, 22, 109;
IL 5. 12, 122, 175; III 3. 127; IV.
18, 45, 58, 59, 60. 64, 68, 78, 89, 96.
- a town, I. 8 *f.n.* ; résidence of the
ancestors of Anwaru'd-Dîn, I 7 *ff.*
- reached by Nawwâb Hâjî
Muhammad Anwaru'd-Dîn IDiân
Bahâdur, I 15.
- Governor of Madras Town Major
directed by, to go to Nawwâb Um-
datu'l-Umarâ Bahâdur twice a
week to see him, III 169-70.
- and Tâju''-Umarâ Bahâdur, cor-
respondence between, III. 172 *n.*
- sending of soldier* by, to guard
Fatah-chawki, TH. 177, 78.
- orders of, to Colonel McLean,
III. 183.
- instructions of, to ihe comman-
der at Nattharnasrar, III. 184.
- Governor sâhib. III. 177.
- Governors, of Madras, Bombay and
Calcutta, présent at the marriage
of Tâju'l-Umarâ Balladur, III. 113-
15.
- Govind Rao, apothecary and surgeon
in the employ of the *sarkâr*, III. 166 ;
did bandaging afler opération
by Dr. Fazâl, III. 168.
- Grrat spring, in Mylapore, III. 143.
- GulBânû, the *haram* of Majdu'd-
Dawla Bahâdur. IV. 106.
- Gulshan-i-ibrâhiml (*Tarîkh-i-lbrâ-
himi*) a work of Ferîshhta, I. 8 *f.n.*

Habîbu'n-nisâ Bêgam, wife of Nawwâb Husâmu'l-Mulk Bahâdur and mother of Barakatu'n-nisâ Bêgam, IV. 78.

Hadlih, Traditions, IV. 31-32 n.

Hâdiu'd-Dawla, III. 136.

Hadrat-i-Alâ. same as Muḥammad Alî Nawwâb Wâlâjâh I, I. xxxii.

Hadrat Ibrâîm Kllâlîlullâh, a Prophet, the ancestors of Iʿadrat-i-Alâ, of the lineage of, I. 1.

Hau'rat Khwâja Mu'lnu'd-Dîn Chishtî Muḥammad Najîb Khân, a servant in the *dargâh* of. 1.108.

Hadrat Mûsa, I. 62.

Hadrat Natthar Wa'î, Vattharnagar named after, I *0. 132

Had-at Sayyid Abdu'l-Qâdir, Qâdir Nigar (Tajâwar) named after, I. 60.

Hâfiz Ahmad Khân Bahâdur, III. 184: IV. 50.

—*Alâu'd-Dawla* *Balladur* a title of, IV. 17.

Hâfigâ Begam, *d* of Khadija Bêgam, m. Sâdi'q Alî Khân and mot'ier of Fâtîma Bêgam, IV. 86.

Hâfiz Hâjî Maghribî Çâhib, III. 23, 38. 39, 43 46. 49.

Hâfiz Hasan Alî Khân Bahâdur and Muhammad TawâdKhân Bahâdur sons of u'azrat-i-Alâ by one mother, II. 10

Hâfiz Hasan Alî Khân Rustam lang, III. 19.

—a son of Nawwâb Wâlâjâh I, IV. 87.

Hâfiz 'Inâyat Ahmad, father of Qudrat Abmad. IV. 96.

Hâfiz Muhammad Abdu'l-Hmayn Khân, son of Nawwâb Sultânun-nisâ Bêgam, *m.* the *d*, of Ruknu'd-Dawla Qhulâm Ashraf Khân Bahâdur, and latrr Murtaẓâ Bêgam, IV. 82, and another lady from a noble fami'ly, IV. 82.3.

u' fiz Muhammad Nâsir Khân Bahâdur, III. 15, 19, 22,23,24, 39, 42, 46, 56.

Hâfiz Muḥammad Nâsir Khân Bahâdur a title of Muḥammad Nâsir, II. 10.

—the title *Samsâm Jang* conferred upon, by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 57.

Hâfiz Muhammad Nâsir Khân Iftikhârû'd-Dawla Samsâm Jang Bahâdur, son of Muhammad Kkhiyru'd-Dîn Kllân B.ihâdur Nâzim Jang the Senior, and father of Qhulâm Al-i-Mnḥammad Khurshîdu'l-Mulk Muḥammad Nâsir Khân Iftukhârû'd-Dawla Bahâdur, IV. 55.

—brother of Abdu'l-Hâdi Khayru'd-Dîn Khân Samsâmu'd-Dawla Bahâdur, m. Nawwâb Umdatun-nisâ Bêgam, and father of Muhammad Kanîm, IV. 66

IJâGz, Muhammad Munawwar, *ste* Nawwâ' Amîru'l-Urrarâ Madânfl-Mulk Fôshanu'd-Dawla Muhammad Munawwar Khân Bahâdur Jang, IV. 63

Hâfiz Mu'lou'd-Dîn Khân, and the French. I.96.

Ḥanztillâh Khân Ral-âdur Hâfiz Yâr-Jang, a friand of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV and Nawwâh Azîm Jâh Bahâdur the rerent, TV. 38.

Hâjî, the title of. added to the name of Muhammad Anwaru'd-Dîn, I 19.

Hâîi Abdu'lâh. younger son of Muhammad Anwaru'd-Dîn. I 19.

Hâjî Anwar. same as Muhammad Anwar IV 5°.

Hâjî Hâfiz Maghribî Sâhib, III 131. Sunerintendent of the holy *majlis** III. 16.

—and the construction of the Fatah-Chawki. HT 67-68.

—father of A'zam Nawâz Khân, IV. 31.

Hâjî Husayn, father of Anwaru'd-Dîn. the chief of Râjbandar, I. 40.

Hâjî Mansûru'd-Dawla, son of Mumtâzu'l-Umarâ Bahâdur, IV. 72.

Hâjî Miyân, *see* Muhammad Anwar, IV. 64.

Hâjî Miyân same as Nawwâb Say-fu'l-Mulk Bahâdur, third son of Nawwâb Wâlâjâh I, IV. 11 n.

Ḥijlâjî Muḥammad Anwar, III. A; son of Shaykh Muḥammad Munawwar and father of Muḥammad Jân-i-Jahân SirâjuM-Dnvlâ AnwaruM-Dîn Khân Bahâdur Shahâmat Jang, IV. 53, 55.

Hâjî Muḥammad Anwaru'd-Dîn Khân Balladur Nawwâb, II. 12.

—character of, T. 9-13.

—attainment by, of high ranks in the court of Shâh Jahân, I. 14-16.

—visit of, to Makka and Madîna, subsequest rise in service and death, 1.16-19.

—family history of, 1.19-21.

Hâjî Muḥammad Çalâbat Khân, IV. 35.

Hâjî Shâfia Isfahânî, Mnrshid Qulî Khân, originally a Brahman converted to Islâm by, II. 15 f.n.

HâjîZiyâluIlâh Khân, IV. 100.

Ḥajjâj bin Yûsuf, tyranny of, 1.65 and f.n.

Hakîms, 1.23,63,69.

Hakîm Abdu'r(l)-Razzâq Khân, III. 95. 164.

Hakîm Ahmad Khân, III. 35, 95, 164.

Hakîm Ahmad Khan Bahâdur, vakîl of the *sûba* of Muḥammad-pûr, IV 107-08.

Hakîm Ahmadullâh Khân, III. 164, 167, 183; invitation to, III. 9.

—Nawwâb Umdatul-U m a r â Bahâdur attended by, III. 181, 182.

Hakîm Ali Akbar, II. 23; an employée of Ghulâm Murtazâ Khân, I 78.

Hîakîm Ali Naqî Khân. III. 164.

Hakîm Askîî Khân, III. 164.

Hakîm Hâdhiq Yâr Khân, IV. 35.

Hakîm Jamâlud-Dîn Khân Bahâdur Hakîm Yâr Jing, a constant companion of Nawwâb Aẓîm Jâh Bahâdur, the régent, IV. 39.

Hakîm Kamâlud-Dîn Kkân, III. 164.

Hakîm Muḥammad Amîn, II. 23.

Hakîm Muḥammad Wâsil, III. 164.

Hakîm Qudrat Nabî, son of Qudrat Muḥammad, wife and children of, IV. 99.

Hakîm Sikandar, 11.23; a physician cf Hazrat-i-A'lâ, II. 71.

Hakîm Taqî Nawâz Khân Bahâdur, IV. 35.

Hâkim-i-Shara, IV. 23.

Halîmu'n-nisâ, wife by *muta'* marriage, of Majdu'd-Dawla Bahâdur, IV. 106.

Ḥjamîda Bî. *nikâh* wife of Nawwâb Wâlâjâh I and mother of Maryamu'n-nisâ Bcgam, IV. 87.

Hâmîd-Alî Khân, father of Muḥammad 'Izzu'd-Dîn Khân Mustaqîm Jang Nâmî, III. 27.

—father of Habîbu'n-nisâ Bcgam, IV. 64.

—father of A'izzu'd-Dîn Khân Mustaqîm Jang, IV. 81.

—father of Abdu'l-Hafîz Khân Bahâdur Saṭwat Jang, IV. 89.

—father of Abdu'l-Latif Khân Bahâdur, IV. 90.

Hamîdîd-Dawla, III. 136; grandson of Nawwâb Aṣaf Jâh, II. 15.

Hamîdu'n-nisâ Bcgam (Hazrat Wâlida Bcgam Çâhibâ), d. of Abdu'l-Uayy Khân Bahâdur, w. Abdu'l-Samad Khân Dilêr Jang Naṣîiu'd-Dawla Bahâdur II, IV. 91; children of, IV. 93-4.

Hamla-i-Haydarl a poetical biography of Prophet Muḥammad by Mnbammad Rafî' Kkân Bâdhîl, III. 167 and n.

Hanroant Rai, the title *Râi Bahâdur* conferred upon, by Nawwâb Umdatul-Umarâ Bahâdur, III. 70.

Hanumappa Nâyak, son of, Kongana Nâyak, 114 n.

Haqqânî, a class, II. 6.

Hari Singh, advice of, to Husayn Dôst Khân, II. 121.

- Harris Bahâdur, General. Lieutenant-'ienral, III. 11, IV. 10 *n.*, defeat of Tippu Sultan by, III. 133-4 *n.*, interview of, with Nawwâb IJmdâtu'i-Umaîâ Bahâdur, III. 133-4.
- Hârûn, the Abbasid Caliph, rebellion against, IV. 56.
- I^hasan, III 2 *n.* and 3.
- *—a son of Alî, the fourth Caliph of Islam, 11.7f *n.*
- I^hasan the father of Burhân, I. xxvi.
- Wasan Khân, see Casa Verona, I. 100 *f.n.*
- I^hasan Muhammad, a fort-keeper at Kirkatpala, and Mîr Lmâîl Khân Abjadî, I. xxx-xxxi.
- Hasan Muthanuâ, son of Imâm Hasan and father of Abdu'llâh, IV. 56.
- Hasan Zamân Khân, nephew of Ghulâm Murtazâ Khân. I. 78; became a servant of Haydar Alî Khân, I. 79.
- Hâshim Alî Kliân, see Muhammad Hâshim, I. 14.
- Hashmat Jang Bahâdur, the title of Colonel James Achilles Kirkpatrick the British Résident at Haydarâbâd, III. 135, 135-6 ».
- Hashmat Jang (Bahâdur), III. 15, 16, 23.
- the Nawwâb's allégations against, III. 10.
- 'imprisonment and pardon of, III. 103.
- Hashmat Jang Nûru'd-Dîn Muhammad Khân Bahâdur, IV. 114.
- Hasht-bangla (Nawwâb's Octagon), Marine Villa, III. 33 and *n.*
- Haskota, II. 30.
- Hâtim, IV. 27 and *n.*
- Haydar Alî, defeated by Sir Eyre Coote at Porto Novo, II. 18 *f.n.*
- Haydar-Alî Khân, II. 190, 192, 253 *n.*
- the chief of Srirangapattan, tumult caused by, at Chennapattan, I. xxvi.
- made u'asan Zamân Khân, his servant, I. 79.
- Haydar-Alî Khân an account of, II. 102-04.
- ruler of Mysore, brought to the Carnatic by Muhammad Mahfûz Khân, II 152.
- indécision of, II. 201.
- commission of General Sir Eyre Coote to fight against, II. 225.
- was in Mysore, II. 248.
- help of, to M. Lally and Rizâ Alî Khân, II. 253.
- help of, sought by Muḥammad Mahfûz Khân, II. 264.
- siège of Telhcherry by the troops of, IV 10 *n.*
- captured Sira, I. 113 *n.*; Baswapatán under, I. 114 *n.*
- Eaydaîâhâd, II 25, 50, 68*n.*, 150, 152, 174, 178, 244, 215; III. 9, 35, 36, 85«, 135*n.*, 136, 13*n.*, 139; IV. 71, 102.
- Miṣhâhullâh Khân Bahâdur appointed *mîr-sâmân* of the *kâr-khâna* pertaining to the *jâgîr* of, IV. 38.
- Haydâr Husayn Khân Bahâdur Imtîvâzu'd-Dawla, son of Aḥmadî Bêgam and A'izzu'd-Dîn Khân Mustaqîm Jang, *m.* the daughter of Sharafu'l-Umarâ Muḥammad Ni'mullâh Kliân Bahâdur, and later 'Âliya Bêgam, *d.oî* Amîru'd-Dawla Bahâdur, IV. 81.
- Ḥaydarî Bêgam, *d.* of Çihulâm Kîkay-rullâh, *m.* the eldest son of Ghulâm Abdu'l-Salâm 'Abidîn San, IV. 83.
- Haydar Jang, same as Abdur-Rahmân, II 179.
- murder of, at the instigation of Nîzâm Alî Khân, II 180-1.
- Haydar Jang the senior, *m.* Sukâlî Bêgam and father of Ohulâm Jilâni Khân Suhrâb Jang, IV. 93.
- Haydar Nâya(i)k (Haydar Alî Khân), II 102-04*f.n.*, 188; III. 33.
- father of Tippu Sultan Shahîd, III. 133.
- *—defeat of, by Hazrat-i-Alâ, II, 161.

- Hayy, a title, meaning 'the ever-living', I. 9.
- Hazrat Abu Abd-Allâh Husayn, II. 8.
- Hazrat Amiru'l-Hind Wâ'ajâh 'Umdatul-Mulk Sirâju'd-Dawla Nawwâb Muḥammad Âlî Khân Balladur Zafar Jang, *darbâr* of, III. 23.
- Hazrat Bêgam (Kamu Bêgam), IV. 61.
- Hazrat-Bêgam sâhiba, Hazrat Karîmu'n-nisâ Bêg-im, known as, III. 25, 42, 53, 62, 64, 74; IV. 101.
- aunt of Nawwâb 'Umdatul-Umarâ B thâdur, III. 54.
- Hazrat Dastgîr Çâhib Sâwî, tomb of, at Mylapore, III. 40.
- the coffin of Nawwâb Wâlâjâh I interred under the vauk of, III. 48.
- Hazrat-Farîju'd-Dîn Sâhib Shahid, 'II. 158.
- Hazrat-i-Alâ, see Muhammad Alî 'Khân, II 3, 145, 186, 193, 202, 235; III. 26.
- Hazrat Imâm Husayn, the holy Vrs oġ, III. 33.
- Hazrat Mahbûb Sul hânî, a name of Abdu'l-Qâdir al-Jilâiî, III. 13, 16, 16n. 40, 43; IV. 47.
- Hazrat Mawfânâ Abdu'l-Alî Çâhib, III. 19, 20, 39, 102.
- Hazrat Mîr Mahdî Sâhib, III. 21.
- Hazrat Nattharwali Sâhib, burial of the body of Nawwâb Muḥammad Alî Nawwâb Wâlâjâh I, to the right of the holy shrine of, III. 133.
- Hazrat Nawwâb Amîru'l-Umarâ 'Bahâdur, III. 22.
- Hazrat Nawwâb Azîm Jâh Bahâdur, regency of, III. 12.
- Hazrat Nawwâb Bêgam Çâhiba, khadija Bêgam known as III. 19.
- Hazrat-Nawwâb Husâmu'l-Mulk Bahâdur, 11-12.
- Hazrat Nawwâb Çâhib, III. 15.
- Hazrat Nawwâb Shukohu'l-Mulk Naşîru'd-Dawla Nuçrat Jang Bahâdur, III. 23.
- father of Dulârî Bêgam Sâhiba, III. 32.
- Hazrat Qâdir Walî (His holiness Hazrat Sayyid Abdu'l-Qâdir Çâhib Nâgûrî), II 196.
- dargûh* of, at Nagur visited by Hazrat-i-Alâ, II. 243-4.
- Hazrat Qutb-î-'Âlam Naşîru'd-Dîn Chiragh Dehlawî, a descendant of Sultân Şbihâhu'd-Dîn Aḥmad Farrukh Shah 'Adil, IV. 57.
- Hazrat Rahmatullâh Çâhib, III. 15.
- Hazrat Sayyid Abdu'l-Qâdir Çâhib Nâgûrî, plunder of the shrine of, by M. Lally» II. 196; an account of, and his miracles, II. 196-197.
- Hazrat Sayyidu'sh-shuhadâ, chief of the martyrs, III. 2, 4.
- Hazrat Shakar Ganj, author of the *Ma'âriju'l-Wilâyat* and *Siyaru'l-Aqtâb*, IV. 57.
- Hazrat Tâbl-î-'Âlam Nattharwali Çâhib, tomb of, at Nattharnagar, III 40.
- Hazrat 'Umar Fârûq, the ancestor of Muḥammad Munawwar, IV 53.
- Hidâyat Muhiyyu'd-Dîn Khân (Muḡaffar Jang), I. 97, II. 33 n, 47, 178.
- grandson of Nawwâb Âsaf Jâh, *jôgîrdâr* of Adoni, helped Nawwâb Mrâju'J-Dawla against Bâbu Nâyak, I, 113.
- arrivai of, in the Carnatic at the instance of Husayn Dôst Khân (Chanda Çâhib) and his seeking help from the French, and the *jâgîrdârs* of the Nâwâyat community. 135-141.
- at Arcot, II. 1-2.
- meeting of, with M. Dupleix, to devise plans to subjugate Nattharnagar, II. 2-3.
- unsuccessful march of, against Tanjore, II. 4.
- subjugation of Arcot and Nellore by, 11.25.
- defeat of, at Silambar (Chidambaram), II. 30-31 and 31 / n.
- conspiracy to improve the position of, II. 37-42.
- saved by Râja Ramdas, II 56.
- grants to his dependents, II. 62-3.

- Hidâyat Muhiyyu'd-Dîn Klân, friendly letter of, to Hazrat-Alâ II. 63.
- the friendship of M. Duplex with, II. 131.
- establishment of, on the throne of the Deccan, II. 177, 185.
- murder of, by Himmat Balladur Khân on his way to the Deccan, II. 64-67.
- Himâyat Kkân, (Himmat Khân), II. 68 *f.n.*
- Himmat Bahâdur Khân, II. 48 «., 65.
- sardâr* of Kurnool, ordered by Nawwâb Nizâmu'd-Dawla Bahâdur Nâçir Jang to capture Chennapatam and Devanampatan, I. 125.
- the *jâgîrdâr* of Cuddapah, conspiracy of, to improve the position of Hidâyat Muhiyyu'd-Dîn Khân, 11.37-42.
- the *nâzim* of Kurnool, appointed to subjugate Chennapattan, II. 48 and *f.n.*
- martyrdom of Nawwâb Nâçir Jang at the hands of, II. 57.
- given the title of Rustam Khân, II. 63.
- murder of Hidâyat Muhiyyu'd-Dîn Khân by, and his own death at the contrivance of Nizâm Alî Khân, II. 67.
- wife and children of, taken captive, II. 68.
- Himmat Jang Bahâdur*, a title conferred on Qutbu'd-Dîn Khân, III. 86.
- Hind, Pâdshâh, I. xxvii.
- Hippocrates, noted for his learned plans, I. xxiii.
- History of Yetnen*, I. 65.
- Hobart, Lord, Governor of Madras, III. 44.
- interview of the son of, with Nawwâb 'Umdatul-Umarâ Bahâdur, III. 51-52.
- relations of, with Nawwâb 'Umdatul-Umarâ Bahâdur, III. 54-5 and *n.*
- Hobart, visit and congratulations of, to Nawwâb 'Umdatul-Umarâ Bahâdur, III. 58-9.
- and the letter from the Prince of Wales III. 73.
- recall of, III. 151 *n.*
- Humâyûn, Emperor, I. 81 *f.n.*
- Humâyûn Bakht, found refuge in Qazrat-i-Aiâ, II. 15.
- Humâyûn Pâdshâh, IV. 58.
- Hundl I. 130, 131, IV. 48.
- Hûn Kuruk, a coin, I. 98; 98-9 *f.n.*
- right to the establishment of a mint for, given to the English by the Nizam of Haydarâbâd, 1.100.
- Hûns, I. 105.
- Hurmatu'n-nisâ Bëgam, mother of Khân-i-'Âlam Khân Bahâdur, IV. 102.
- Hurmatu'n-nisâ Bëgam, *d.* of Ihsâ-nullâh Khân, *m.* Jân-i-Jahân Khân Bahâdur Sardâru'd-Dawla, IV. 108.
- Husâmu'd-Dawla, III. 144, 145.
- son of Nawwâb Sayfu'l-Mulk Bahâdur and Badru'n-nisâ Bëgam, IV. 92.
- m.* Barakatu'n-nisâ Bëgam, IV. 78.
- father of Ghulâm Muhammad Khân, IV. 84.
- alleged to have brought an army from Nattharnagar, III. 175.
- younger daughter of, *m.* to Ghulâm Kâzim Khân, IV. 84.
- Husâmu'd-Dawla Sliulâm Rizâ Khân Bahâdur Husâm Jang (Sliulâm Waliullâh second son of Nawwâb Sayfu'l-Mulk Bahâdur) *m.* Barakatu'n-nisâ Bëgam, children of, IV. 75-6; III. 79-82.
- Ijûsâmu'l Mulk, title of Sliulâm Muhammad Mutahhar Ali Khân, IV. 78.
- Husâmu'l-Mulk, a title of Shulâm u'asan, IL 8-9, III. 25, 46, 48, IV. 106.
- appointment of, as *Sûbadâr* of Muhammadpûr, III. 10.
- father-in-law of Husâmu'd-Dawla Ghulâm Rizâ Khân, III. 80.

- Husâmu'l-Mulk, purchase of Mubârak Bâgh by, from Colonel Barrett, III. 87.
- seulement of the différences of, with Nasîru'l-Mulk Bahâdur, III. 94.
- présent at the marriage of Tâju'l-Umarâ Balladur, III. 111.
- appointed as the permanent *Sûbadâr* of . Nîuhammadpûr, III. 116.
- son of Muḥammad Alî Kiuîn Bahâdur I, I. 67.
- brother of Navvwâb Umdatul-Umarâ Bahâdur, marriage of, III. 122, 124.
- arrivai of, from Ttichinopoly and visit of, to Nawwâb 'Umdatul-Umarâ Bahâdur in his sick bed, III. 171.
- sorrow of, III. 183.
- Daryâ Begam junior to, IV. 65.
- father of Barakatun-nisâ Bêgam, IV. 75.
- wives and children of, IV. 78-9.
- Muḥammad Çalâbat i'liân brought up by, after the death of his father, IV. 79.
- and the *Tûzak-i-Wâlâjâhî*, IV. 115.
- Musâmu'l-Mulk rtimâdu'd-Dawla Muḥammad Abdullâh Eîiân Balladur Hizabr Jang, a title of Qḥulâm I. Iasan, II. 183; IV. 64.
- lîusayn, III. 2 n. and 3; martyrdom of, III. 123.
- Husayn, see Imâm Husayn, IV. 16.
- Husayn, a son of Ali, the fourth Caliph of Islâm, I. 7 f.n.
- Husayn Alî Kilân, 1.62.
- Husayn Dôst Kliân (Chanda Çâhib), II. 32, 33, 34, 38, 47, 53, 55, 64, 91, 93, 111, 129, 135, 137, 141, 155, 159, 170, 174, 202 n., 245, 253, 273.
- the *hâkim* of Trichinopoly and a son-in-law of Alî Dôst Khân, 1. 69; relations of, with Trichinopoly, I. 70-71.
- and the Mahrattas ; and imprisonment of, I. 73-74,
- Husayn Dôst khân, and the French, 1.97.
- coming of Hidâyat Muḥiyyu'd-Dîn Khân Bahâdur at the instance of, I. 137-8.
- and Hidâyat Muḥiyyu'd-Dîn Khân 1.137-147.
- fight of, with Nawwâb Sirâju'd-Dawla B ihâdur, I. 143 ff.
- invasion of Tanjore by, along with Hidâyat Muḥiyyu'd-Dînkhan, N. 4.
- defeat of, at Silambar, II 30-31 and f.n.
- invasion of Nâsir Jang's camp by, 11.39.
- rébellion of, the capture of Tiruvati and Chingleput and the defeat of Çaff Shikan Khân and his son by, II. 42-45 and f.n.
- titles conferred on, by Hidâyat Muḥiyyu'd-Dîn Khan, II 62.
- letter to Hazrat-i-A'lâ, and march of, to Nattharnagar, II. 69-78 and f.n.
- arrivai of, at Nattharnagar, II. 82-88 and f.n.
- and the French, defeat of, near Elumisaram, II. 106 9and/, ».
- shelter of, in the temples of Srirang and Jhamgîr, and their siège by Hazrat-i-Alâ, II. 109-10.
- request by, to M. Dupleix for help, II. 110.
- caused a letter to be written by M. Law to Hazrat-i-Alâ, III. 117.
- seeks help from Manaji Rao, the Chief of Tanjore, II. 119-22.
- rétribution for the dealings with the Rani of Trichinopoly, II. 122.
- murder of, by Manaji Rao, II. 123-26 and f.n.
- Ghulâm Murtazâ Khân, brother-in-law (wife's sister's husband) of, II 188.
- vengeance on, taken by Hazrat-i-Alâ for the murder of his father, 11.229.
- brother-in-law of Taqî Ali Kliân, 11.231.
- treatment of the dépendents of, by Hazrat-i-Ala. II. 267.

- Husaynī Bēgam. *d.* of Ra'īsu'l-Umarā Bahādūr, *m.* Muḥammad Husaynud-Dīn, IV. 104.
- Husaynī Bēgam, grand-daughter of Wajhu'd-Dīn Ahmad Khān, *m.* Majdu'd-Dawla Bahādūr, IV. 105, 107.
- Husayn Muhammad Khān, II. 71; appointed councillor of Ghulām Husayn, (Nawwāb Umdatul-Umarā Bahādūr) II. 241.
- Husayn Nagar (Shivganga), II. 215.
- Husayn Nawāz Khān Balladur, III. 46, 144, 146, 153, 161.
- Husayn Nawāz Khān Bahādūr, ninth son of Hazrat-i-Alā, II. 10.
- Husayn Nawāz Khān Bahādūr, son of Nawwāb Zēbu'n-nisā Bēgam, III. 120.
- Husayn Nawāz Khān Azīmu'l-Umarā I'timādu'l-Mulk Bahādūr, son of Nawwāb Wālājāh I and Ra'īsu'n-nisā Bēgam, *m.* the *d.* of 'Ibād Ali Khān, III. 56; IV. 88.
- A'zamul-Umara a title of, IV. 17.
- Husaynpūr (Shivganga) named after Ghulām Husayn, I. 60.
- Husaynu'd-Dīn Khān Shahriyārul-Mulk Babadur, *m.* the daughter of Hāfiz Muḥammad Abdu'l-Husayn khān, IV. 82.
- Husnī Bēijam, the *haram* of Nawwāb Naṣīru'l-Yiulk Bahādūr, and mother of a daughter married to Nāsir Alī. IV. 79.
- Haydarābād, Nawwāb Sirāju'd-Dawīa's *nizāmat* of, I. 109.
- nizāmat* of Hazrat-Alā at, I. 117.
- Hyderabad Carnatic, I. 57 *f.n.*
- I**
- 'Ibād Ali khān, *d.* of, *m.* to Husayn Nawāz Khān Azīmu'l-Umarā I'timādu'l-Mulk Balladur, IV. 88.
- Ibils, II. 97; 97-8 *f.n.*
- Ibrāhīm, son of Ab lu'llāh, rébellion, capture and exécution of, IV. 56.
- Ibrāhīm. a descendant of Fakhrud-Dīn, appointment of, as *qāzi* of Qannawj, IV. 58.
- Ibrahim Akbar, the elder son of Naṣīru'd-Dīn, I. 2, 4.
- Ibrāhīm khān, II. 178, 181.
- 'Id, festival, II. 5, 12.
- Iftikhānfd-Dawla Hāfiz Muḥammad Nāsir Khān Bahādūr Samsām Jang (Iftikhāru'd-Dawla Bahādūr), son of Muḥammad Khayru'd-Dīn Khān Bahādūr and father of Muḥammad Karīm Khayru'd-Dīn Hasān Ghulām Zāmin, III. 3, 11, 32, 51, 75, 101, 102, 127, 148, 161, 170, 180, 182, 183; IV. 2, 46, 48.
- a title of Ḥnīlām Zāmin Muḥammad Karīm, IV. 85.
- m.* a *d.* of Nawwāb Wālājāh I and children of, IV. 108-11.
- father of Muḥammad Karīm and Jahāndār Bēgam, IV. 77,
- father of Jahāniyā Bēgam, IV. 79.
- appointment of, as *fawjdar* of Nellore, III. 11.
- in charge of the marriage celebrations of Muḥammadi Bēgam, III. 78-9.
- illness and treatment of, by Hakīm Aḥmadullāh Khān Bahādūr, III. 34-6.
- the lease of the taluks of Ongole, and Palnar granted to, III. 60.
- appointment of, as *fawjdar* of Nellore and grant of various dipnities to, by Nawwāb 'Umdatul-Umarā Bahādūr, III. 105-07.
- présent at the marriage of Tāju'l-Unnrā Bahādūr, III. 111.
- father of Muḥammad Hahībulīlāh Nāsīrud-Hawla Khān Bahādūr, III. 121, 126
- préparation of a thatched house by, on the sea-shore, III. 129-30.
- feast of, to Nawwāb 'Umdatul-Umarā Bahādūr, III. 159-60.
- recitation of the *Sura-v Vâsin* by, III. 181.
- talk of, with Colonel Barrett Bahādūr and Mr. Webbe, IV. 3-5.
- annoyance of, and maintenance allowance of, stopped by the Governor, IV. 14-15.

- If tikhâru'l-Mulk Nasîbu' d-Dawla (Bahâdur) Muḥammadi Miyân, son of Muḥammad Karîm and Kanîz-i-Zahrâ, IV. 41, 42.
- Ihsânullâh Khân father of Fayz Muhammad khân Bahâdur, IV. 90.
- Ihsânullâh Kfeân, father of Najmu'd-Dîn Husayn Khân, IV. 94.
- Ihsânullâh Khân, father of Burhânullâh Khân, IV. 98.
- Ikhtiyâr Jang, IV. 73.
- Ikhtiyâr Jang Bahâdur, Ghulâm Jilânî Khân, honoured with the title of, III. 125.
- Ikrâmu'n-nisâ, d. of Nâçîru'd-Dîn Muḥammad Khân, m. Sharafu'l-Umarâ Bahâdur Muḥammad Ni'mullâh Khân, and mother of four daughters and one son, IV. 93-4.
- younger sister of, married to Tâju'l-Umarâ Bahâdur, IV. 68.
- Hâqqadâr, I. 135; Murari Rao. of Guthi, I. 74.
- Bâbû Nâyak, of, the Government of Poona, 1.45.
- 'Imâdu'l-Mulk, a title of Shihâbu'd-Dîn, II. 61 f.n.
- sent Ahmad Shah Pâdshâh to prison, II. 144 f.n.
- Imâm, 1.61, II 5,8.
- Imâms, twelve, I. 68, 75, 81, III. 27.
- Imâm Hasan, father of Hasan Mutkanna, IV. 56.
- Imâm Husayn, IV. 78.
- Imâm yusayn (Janâb Sayyid Maz'ûnô, IV. 18.
- Imâm Husayn second son of Fâtima, killed in a conflict with Yazîd, IV. 16.
- Imâm Husayn, father of Fâtima, IV. 56.
- Imâm Sâhib, I. 102 f.n.
- Imâm Çâhib Bakhshî (Ghulâm Imâm u'yusayn khân), I. 96.
- Imâm Shâfi'i, rebellion of, IV. 56.
- Imâm Zâmin, III. 21 and n.
- Imtiyâzu'd-Dawla, grandson of Nawwâb Sultân u'n-nisâ Bêgam, m. a d. of Muḥammad Ni'mullâh khân and Ikrâmu'n-nisâ, IV. 93.
- 'Inâyât-nana, II 265.
- 'Inâyatu'n-nisâ Bêgam, (Nawwâb Bahû Bêgam) d. of Ziyâu'd-Dawla Bahâdur, m. A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV and mother of a son Ghulâm Muḥammad Shawthî Chân Bahâdur, IV. 70-71.
- 'Inâyutu'n-nisâ Begam, w. of Tâju'l-Umarâ Bahâdur, brought up the daughter of Qamanîd-Dîn Khân, IV. 84.
- Indo-European trade, routes of the, in the 15th century, I. 86-7 f.n.
- Innis Khân, same as Yûnus Khân. II 105.
- Iqlirn, I. 90 and f.n., III. 90.
- Iqtidâr Khân Bahâdur, son of Nawwâb Shukôhu'l-Mulk and Allah Rakhî Bêtram, a martyr in his fight against the Pâlâyagâr of Chittore, IV. 91.
- Iran, garden of, I. xxiii; the Carnatic compared to, I. xxvii.
- safawîyya Sultans of, II 6.
- 'Iraq, II 210; trade of, in the hands of the Arahs before the coming of the Frang merchants, I. 85.
- Isabella of Castile, wife of the King of Spain, I. 87 and f.n.
- Ishâq, I. 4; son of Shaykh Ibrahim and father of Abu'l-Fatah Wâ'ig Akbar, IV. 56.
- Lhâqpattan, II 213.
- Iskandar, Alexander, I, xxii and f.n., Amîru'l-Hind Wâlâjâh compared to, 1. xxiii.
- Iskandriyya (Alexandria), I. 86.
- 'Ismat Bî, grand-mother of Nâsir Ali, IV 79.
- *Ismat-Bî, grand-mother of Muḥammad Bâqir, IV. 88.
- 'Ismat Ribî, mother of Bayât Qâdir Ali Khân, III. 98, 100.
- 'Ismat Bibî sâhiba of Gopamaw, father of Muhammad Hayât Qâdir Ali Khân Bahâdur, IV. 68.
- Istafâ Ali Khân (Ghulâm Jilânî). IV. 101.
- Istikhara, I. 53 and f.n.

- l'tibâr **Khân**, grant of honours to, by Nawwâb 'Umdatîl-Umarâ Bahâdur, III. 103-04.
- Ptîmâdifl-Mulk, III. 153.
- Ptisâm Jang Bahâdur, conferred the title of *Nâsîru'd-Dawla* by Nawwâb 'Umdatul-Umarâ Balladur, III. 70.
- rtî?âdu'd-Dawla Hâfiz Muhammad Nasîr Khân Bahâdur (Ghulâm Pîr) III. 146, 153; IV. 84.
- m. Amatu'l-**Khadija** Bëgam, IV. 76.
- m. Rahmatu'n-nisâ Bëgam, IV. 82.
- father of Ruqayya Bëgam, IV. 73 102.
- sons of, m. Sa'îdu'n-nisâ Bëgam and **Khadija** Bëgam respectively, IV. 76.
- rtîzâdu'l-mulk Abdûl-Hamîl **Khân** Bahâdur a companion of Nawwâb Azîm Jâh Bahâdur the régent, IV. 37.
- l'tîzâdu'd-Dawla Bahâdur, first son of Iftîk~~h~~âru'd Dawla Bahâdur, IV. 110-11.
- Ptîzâ'u'd-Pawla, (Ghulâm Kâzim **Khân**) second son of Ghulâm Pîr, styled as IV. 84.
- J**
- Janhâr Miyân, m. Aḥmadî Bëgam, IV 92.
- Ja'far, creed of, I. 61.
- Ja'far Alî punisbment of, III. 82-4.
- Ja'farivya, a sect, II. 5.
- Ja'farjî Bohra, buîdir g of, at Karampâk, IV. 43.
- Ja'far **Khân**, a name of Murshîd Qulî**Khân**, II 15 f.n.
- Jahân Bëgam, *nikâh* wife of Nawwâb Sayfu'l-Mulk Bahâdur and mother of Shnlâm Mûsa Khân, IV. 77.
- Jahândâr Bëgam, d. of the *nikâh* wife of Iftîk~~h~~âru'd-Dawla Bahâdur m. Ghulâm Mûsa Khân, IV. 77.
- elder sister of Jahâniya Bëgam, IV 79.
- Jahândâr **Shâh**, I. 59 f.n.
- father of 'Âlamgîr II, II. 144 f.n.
- Jahâniya Bëgam, younger daughter of Iftîk~~h~~âru'd-Dawla Bahâdur m. Muḥammad Çalâbat **Khân**, IV. 79.
- Jalâl'u'd-Dîn Khân, son of Sâdiq Alî **Khân**, m. Zînatu'n-nisâ Bëgam, IV. 90.
- Jambukesvaram (Jhamgîr) II 109-10, 118; brought under the control of Iḥṣayn Dôst **Khân**, II 86.
- siège of, by Ṭazrat-i-A'lâ, II 109-10 and f.n.
- capture of, 126.
- James Achilles Kirkpatrick, Colonel, British Résident in 'rjaydarâbâd during the reign of Nawwâb Nîzâm Alî **Khân** Bahâdur, III. 135 and 135-6 n.
- James West, III. 31 n.
- Jamî'at Bî, wife by *nikâh* of ghulâm Alî SayfuM-Dawla, children of, IV. 75.
- Jâmî-Masjid, in Arcot, burial of Nawwâb Sirâju'd-Dawla Bahâdur at, I. 147.
- Jâmî-masjid (in Triplicane) same as Wâlâjâhî mosque, IV. 19 and n.
- rénovation of, by Nawwâb A'zam Jâh Bahâdur Nawwâb Wâiâjâh IV. 23.
- the tombs of Azîmu'd-Dawla Bahâdur Nawwâb Wâiâjâh III and A'zam Jâh Bahâdur Nawwâb Wâiâjâh IV, IV. 31.
- Jamshîd, II. 260; Amîru'l-Hind Nawwâb Wâ'âjâh I said to have possessed the honour of, I. xxiii.
- Jûmiul-lubâb, a work, I. 65.
- Janâb Husâmu'l-Mulk Bahâdur, four'h son of Muḥammad Alî Nawwâb Wâiâjâh Bahâdur by his first wife **Khadija** Bëgam, III. 5 and n
- Janâb Nawwâb Sâhib, same as Nawwâb Azîm 'âh Sirâju'l-Umarâ Bahâdur, (the Nawwâb Régent) III. 7.
- Janâb Nawwâb Umdatul-Umarâ Bahâdur, uncle of Muḥammad Karîm Khân Bahâdur, III. 6.
- Janâb Sayyid Mazlûm (Imâm Husayn), IV. 18.

HISTORY OF THE NAWWABS OF THE CARNATIC

- Jân-i-'Âlam **Khân** Bahâdur, son of Muḥammad Jân-i-Jahân **Khân** Bahâdur Sardâr'u'd-Dawla, *m.* Munawwar Bêgam, IV. 108.
- Jân-i-'Âlam **Khân**, son of Muḥammad Jân-i-Jahân **Khân**, *m.* Munawwaru'n-nisa Bêgam, IV. 95.
- father of 'Azîzu'd-Dawla Bahâdur, IV. 94.
- Jânî Bêgam, *d.* of Jukku Mijân, *m.* secretly Majdu'd-Dawla Bahâdur, IV. 105.
- Jân-i-Jahân **Khân**, father of Jân-i-'Âlam **Khân**, IV. 95.
- Jân-i-Jahân, (awwâb Sirâju'd-Dawla) in the Deccan, and the appointment of, to the *nizâmat* of Chicacole Râ'bhandar, Machlipattan etc., I. 38-40.
- battle between, and Anwaru'd-Dîn son of Hâjî Husayn the chief of Râjbhandar and its confiscation, 1.40-42.
- nizâmat* of, in the *Sûba* of Farkhunda-Bunjâd Haydarâbâd, I. 42-45.
- help of, to Âsaf Jâh at the time of the invasion of the Deccan by Pandit Pradhân, 1.47-51.
- appointaient of, to the *nizâmat* of the *sûba* of Arcot, I. 51-57.
- Janjî, (Gingen), II. 82-83 and *f.n.*, 87.
- Jânûjî, honoured with the title of Maharaj Arjun Jaswant, II. 63.
- Jânûjî, II. 64 ; a successor of Raghuji, 11.181
- Jawâhirul-Kh. misa*, a work of Shaikh Ahul-Muwayyid of Gujarat, I. 66 *f.n.*
- Jâwîd Khan, III 46,59.
- Jâwîd Khân Bahâdur, *Tâju'ed Dawla Bahâdur* a title of, IV 17-18.
- Jeva (Genoa), I. 86.
- Jhamgîr samc as Jambukesvaram, II 111, 118, 154, 163,164.
- Jiddah, portof, I. 17.
- Jîân (Gîlân), IV, 29 w.
- Jîlânî, name of Savyid or **Shaykh** Abdu'l-Qâdir îlânî Husaynul-Husaynî, IV. 29 n.
- Jinjî (Nuşratgadh), I. 118,11.61.
- capital of the Hindu Rajas of the Payanghat, I. 58.
- a line drawn at some distance from, boundary between the 'Âdil **Shâhî** Carnatic and Quṭb-**Shâhî** Oirnatic, I.90 *f.n.*
- sanad* for the *jâgir* of, got by the French, I. 97.
- granted to Dupleix, II. 62.
- capture of, by the French and the martyrdom of Nawwâb Nâçir Jang at, II. 53-8 and */w.*
- Jâgir* of, asked by Dupleix, II. 130-31.
- subjugation of the port of, by Hazrat-i-Alâ, II. 139.
- Jizya*, I. 46.
- John Hinde, the Sardâr of Devanampatan, I. 121, 123.
- Johnson, Mr., I II. 19 and *n.*
- Johnson, the *Pâdre* at Frangikonda, III. 161.
- Jukku Miyân, father of Jânî Bêgam, IV. 105.
- Julû-khâna*, IV. 34.
- Jumh*, II. 12.
- Jumlatu'l-Mulk Asad **Khân** Bahâdur (Âsafu'd-Dawla and Jumlatu'l-Mulk) Wazîr of Hindustan, I. 34-36.
- father of Nawwâb **Dhu'l-Faqâr khân** Bahâdur Nuçrat Jang, 1.61.

K

- Kâbul, IV. 57.
- Kachahtl Bakhshl-girl* the, entrusted to Sharafu'l-Mulk Bahâdur, the **bakhshi**, IV 34.
- Kachahri Dârul-inthâ anqrêzl*, the, under Munshî Maḥmûd Alî **Khân** Bahâdur, IV. 35.
- Kachahri Dârii-inshâ Khâss jârsi*, the, under Raja Bhakunt Râi Balladur, IV. 35, * Umar Nawâz **Khân**, the *qalamdân-bardâr* in, IV. 35.
- Kachahri Dîwânî*, IV. 36.
- Kachahri Khân-sâmânî*, under the care of Amîr Nawâz Jang Bahâdur. IV. 34.

INDEX-PARTS I-IV

- Kachahrî Munfidh-i-ahkâm*, the, entrusted to Mawlawî Ahmad Kalîm **Khân**, IV. 34.
- Kadpâkâm (Cliindâdiri) granted to the *dubâsh* of M-^o. Nîgan, I. 102-03.
- Kahwâl, IV 58; Shuayb, appointed *qâzî* of, IV. 57.
- Kaisar (Qaysar) Amîru'l-Hind Nawwâb Wâlâjâh I said to have had the pomp of, I. xxiii.
- Kalastri, II 175.
- Kâlîr M. guard of Krishnapur, II. 101; M Lally joined by II 200.
- Kalwâ, IV. 74.
- Kamâl of Nellore, allegiance to Muhammad Alî thrown off by, II. 189 f.n.
- Kamân darwâjsa*, III. 184
- Kamu Bêgim, see Kanhûi'n-nisâ Bêgam, IV. 61-62.
- Kartiuj (Kanya-Kubja, Kanogiza), history of the city of, I 6-7 f.N.: résidence of the ancestors of Muhammad Anwaru'd-Din, in the town of, I. 6-7.
- Kanjî (chî) (Conjeevaram), I. 127, 11.61,96,97,203.
- gr^onted to the English by Nawwâb Muhammad Alî Kliân, Bahâdur. I 103 f.n., 105 and f.n.
- withdrawal of Hazrat-i-Alâ to, II. 54.
- reached by M. Lally, II 202.
- retirement of M. Lally to, II 225.
- retreat to and defeat of M. Lally at, and his flight from, to Arcot, II 225-8 and 226 n.
- the Sarkâr forces at, II 232, 231.
- Hazrat-i-A'la, at, II 248.
- Kandîstân, M., sent to India along with M. Lally, II 187.
- arrivai of, at Maskarîn with M. Lally, II 187-8.
- Pondichery reached by, II 190.
- and the siège of Chennapattan; imprisonment of, II 204-08.
- Kanîz-i-Zahrâ, Muhammadatu'n-nisâ Bêgam, grand-daughter of Mubammad Alî khân Bahâdur Nawwâb Wâlâjâh I, younger sister of Majdu'd-Dawla, m. Ghulam Zâmin Muhammad Karîm and mother of Ifukhârû'l-Mulk Naşîbud-Dawla Muhammadî Myân, IV. 41.
- Katâchûrî Nand Raj, II 94 and f.n 166. 167, 175, 2 n.
- reaches the présence of Hazrat-i-A'li after his success against M. Kâlîr, II 100-102.
- Haydar Alî Khân, an attendant under, II 103, 104.
- uni the murder of Husayn Dôst Khân, II 121, 125.
- conciliation of, II 128-29 and f.n.
- rébellion and union of, with Rizâ Alî Khân and M. Dup'eix, II 143-49.
- siège of Trichinopoly by, II 150.
- Hazrat-i-Alâ, hemmed in by, II 153-54.
- flight of, towards his home, II 171.
- Karaikal, naval victory of the English off, II 197 f.n.
- Karâmatu'n-nisâ Bêgam, d. of Nawwâb Shukôhu'l-Mulk and Allah Rakhî Bêgam, m. Nâsiru'd-Dîn Ahmad **Khân**, IV. 92.
- Karargal (Karunguzhi), II 139.
- Karbalâ the High, II 12, IV. 65, 76, 78,82,85,104,111.
- the place where Imâm Husayn died, IV, 16 and n.
- Kashmîr, III.85.
- Katî Gopal, brother of Nandraj, II 165.
- Kardîl, M., M. Lally joined by, II 201.
- Karikal, (Kaiaikal) II 196 n.; siège of, by Hazrat-i-Alâ, II 243.
- Karîmu'd-Dîn Ahmad **Khân** Bahâdur Çawlut Jang, a son of Nawwâb Shukôhu'l-Mulk, IV. 92.
- Kanmu'n-nisâ Bêgam Çâhiba (Chôtî Bêgam), (Hazrat Bêgam), III. 52-3, 62-3, 64.
- second daughter of Nawwâb Sirâju'd-Dawla Anwaru'd-Dîn **Khân** Bahâdur and Fakhru'n-nisâ Bêgam

- Çâhiba, married to Gh îlâm Pîr Khayrud-Dîn Khân as his second wife ; grand-mother of Muḥammad Karîm, IV. 61, 62, 101.
- the younger sister of Nawwâb Wâlâjâh I, III. 42.
- Kar-i-Sadârat, Mufti Umdatul-Ulamâ Badru'd-Dawla Bahâdur, in charge of, IV. 34.
- Karjâm (Kerjean), II 133, 174; battle between, and the English of Dewnampattan, II 133-4 and *f.n.*
- defeat of, by Abrâr Khan, II. 134, 136.
- Karnagal, captured from the French, II. 232.
- Karnakal (Karunguli), reached by Haẓrat-i-A'lâ, II 246.
- Karunguzhi, reached by M. Lally, II.201n.
- capture of, II 232 n.
- Karunkuli (Kirkat-Pala), I. xxviii.
- Karûrjl, 215.
- Kâveripâk, II 95, 97; brought under the authority of Rizâ Alî *Khân*, II 202.
- fort at, cleared of the French, II 232 and *n.*
- Khadîja Bêgam (Nawwâb Bêgam Saḥîba and Bêgamî-Jân Maḥall-Khâss), daughter of Muḥammad Aḥsanu'd-Dîn Khân Sâhib Shahîd *m.* Muḥammad Alî *Khân* Bahâdur Nawwâb Wâlâjâh I, mother of five sons and five daughters II 6-7; 111.5 N., sons and daughters of, II 7-9; IV. 63-7; mother of Nawwâb Umdatul-Umarâ Bahâdur, III. 34; mother of Ghulâm u'asan (Husâmu'l-Mulk), II 183.
- (Nawwâb Bêgam) daughter of Sayyid Begam (Sâliha Bêgam), II, 6-7.
- Khadîja Bêgam, the senior sister of Akbar Alî Khân Haydarî, the *nikâh* wife of Nawwâb Wâlâjâh I, and mother of three daughters, IV. 86.
- Khadîja Bêgam (Nawâsî Bêgam the junior), *d.* of Ghulâm Wallullâh and Barakatu'n-nisâ Bêgam, *m.* a son of I'tizâdu'd-Dawla Bahâdur, IV. 76, 77.
- Khâdû Miyân, *see* Najmu'd-Dîn Husayn *Khân*, IV. 92.
- Khâfî *Khân*, a title of Muḥammad Hâshim or Hâshim Alî *Khân*, the historian, I. 14 and 14-15 *f.n.*
- Khālîfas*, I. 110.
- Khammam, IV. 96.
- Khamsa*. I. xxxi.
- Mân, a title given to Ghulâm Alî, I. 68.
- Khân 'Alam, II 55.
- Khân 'Alam *Khân* Bahâdur, purchased the building of Ja'farjî Bohra at Kodambakkam, IV. 44.
- Khân Bahâdur, a son of Abdu'l-Karîm *Khân*, III. 19.
- Khan Bihâdur, an adopted son of Ghulâm Alî, I. 68, 69.
- Khân Bahâdur Mu'înu'd-Dawla Shâhsawâr Jang, same as Abdu'l-Karîm *Khân*, IV. 68.
- KhandeRao, II 253 N.
- Kilândesh, rule of the descendants of Muḥammad at. I. 3.
- Khân-i-'Âlam Khân Bahâdur, son of Hurmatu'n-nisâ Bêgam, IV. 102.
- m* Sâliha Bêgam, IV. 108.
- father of Mun'imû'n-nisâ Bêgam by Sâliha Bêgam, IV. 71-72.
- son of, married to the daughter of Nawwâb Wâlâjâh III. by Zînat-maḥall, IV. 74.
- Khân-i-Fahân *Khân* Bahâdur, father of Bâqir Pîusayn *Khân*, IV. III.
- Khan-i-Jahân Khân Bahâdur Tahaw-wur Jang, son of Nawwâb Shukôhu'l-Mulk and Lârlî Bêgam, *m.* Misrî Bêgam, IV. 91.
- Khâtûna Bêgam, brought up Abdu'l-Ghaffâr *Khân* Bahâdur *Thâbit* Jang, IV. 87.
- a wife by *nikâh* of Nawwâb Wâlâjâh I, IV. 86.
- Khayrâbâd, I. 21 and *f.n.*
- Khayru'd-Dîn Ahrnad *Khân* Muzaffar Ali), IV. 101.
- khâss-maḥall, IV. 14; *see* Di(u)lârî Bêgam Sâbiba, IV. 63, 68, 91.

- khass-Mahall, Azîmu'n-nisâ Bêgam, the, IV. 69.
- khayru'd-Dîn Khân I, IV. 96.
- son of Shaykh Khayrullâh, wives and children of, IV. 97-101.
- genealogy of the family of, III. 8, 12.
- IDiayru'd-Dîn Khân II, son of Abdu'l-Ijakîm Khân, married Karîmu'n-nisâ Bêgam, IV. 101; children of, IV. 101-108.
- a brother-in-law of yazrat-i Alâ appointed to collect Pëshkash from the Pâlayagûrs, I. 131-2; II. 71, 128, 133 n., 157.
- the nô'ib at the fort of Dâru'n-naşr, II 165, 166.
- dispersal of the French from the fort of Trichinopoly by, II 167-68; title of Bahâdur conferred upon, II 168.
- m.* Kammu Bêgam, daughter of Nawwâb Anwaru'd-Dîn Khân Bahâdur and Fakîru'n-nisâ l'êgam Sâhiba, after the death of his first Bêgam, IV. 61.
- Khayru'd-Dîn Khân II, IV. 96.
- Khayru'd-Dîri Khân Bahâdur Nâzim Jang (Ghulâm Pîr Khayru'd-Dîn gfeânll), IV. 101.
- Khayrîr-nisâ Bêgam, younger sister of Habîbu'n-nisâ Bêgam *m.* Abdu'l-Quddûs, IV. 64.
- wife of Nawwâh Nasîru'l-Mulk Bahâdur, IV. 79.
- khayru'n-nisâ Bêgam, the Muslim wife of Colonel James Achilles Kirkpatrick, III 135-6 n.
- Khidr Khân, name of the maiedog reared by Nawwâb Dâwûd Khân, 1.63.
- Khidr Khân Panni, father of Dâwûd Khân, I. 62 *f. n.*
- ghilâfat, I. 2, 9.
- of Qâdiriyya, III. 14.
- Khilâfat'i-chishtiyya, III. 16.
- Khil'at I. 51, 52, 54 and *f. n.*, 114, 133; II. 15.
- given to the governor of Devanampatan, 1.123.
- Khudâ-banda Khân, fourth Dîwân of Asaf Jâh, I. 49, 52, 53.
- Khulâsatul-Ansâb, a work of Qudrat Ahmad, IV. 61, 96, 100.
- Khurinda bâsh, I. 28.
- Khurshîd Bânû, the haram of Majdu'd-Dawla Bahâdur and mother of two daughters, IV. 106-7.
- Khurshîd Hasan Mûsawî, IV. 33, 34.
- appointed to assist Muḥammad Karîm Khân Bahâdur, III. 7.
- Khurshîd Kulâh Bêgam (Amatu'l-Zahrâ Bêgam), IV. 76, 77.
- Khurshîd-mahall, residence of Muḥammad Karîm and 'Abida Bêgam, IV. 45.
- Khurshîdu'l-Mulk, a title of Ghulâm Zâmin Muḥammad Kaiîm, IV. 85.
- Khurshîd u'h Mulk Sâhibu'd-Dawla Jalâdat Jang Bahâdur, a title conferred on Muhammad Karîm Khân Bahâdur by Amîru'l-Hind Wâlâjâh Nawwâb Azîmu'd-Dawla Bahâdur, III. 4.
- Khurshîdu'l-Mulk Iftikhâru'd-Dawla Muhammad Nâsir Khân Bahâdur Samsâm Jang, a title conferred on Muḥammad Karîm Khân Bahâdur by Amîru'l-Hind Wâlâjâh "Umdatul-Umaîâ Nawwâb A'zam Jâh Bahâdur, III. 4.
- Khusrô, Amîru'l-Hind Wâlâjâh said to have had the command of, I. xxiii.
- Khwâja Abdullâh Khân, I. 54; a Turanian, the sûba of Arcot entrusted to, by Asaf Jâh, I. 48.
- the Nâzim of Payanghat, I. 49.
- given leave by Asaf Jâh to go to the nizâmat of Arcot, I. 51.
- appointment of, by Asaf Jâh to the nizâmat of Arcot, I. 80, 82-84.
- nizâmat of, at Arcot, I. 84-85.
- death of, 1, 51-2; II 177.
- Kiîwâja Asim Khân Bahâdur Mubâriz Jang, III. 63.
- Khwâja Hâfiz Shîrâzî, a poet, I. 143.
- Kkwâja Mawdûd Khân, the grandson of Nawwâb Mubâriz Khân, found refuge under Hazrat-i-Alâ, II. 15.

- Khawāja Mīr Khāfī, 1.15 *f.n.*
Khawāja Mu'īnu'd-Dīn, III. 14 w.
 IILwāja Ni'matullāh Khān, entrusted with the affairs of Arcot during his absence in the Deccan, I. 84.
Khawāja Rahmatullāh Khān, elder brother of khawāja Abdullāh Khān, 1.84.
Khawāja Shamsu'd-Dīn Khān, a hereditary *sanad* for the grant of the Carnatic Pâyānghātand Bālāghāt, to Gulām Husayn was got through, II. 8.
 —vakilof Hazrat-i-A'lā, entrusted with the work of submitting an '*arz-dāsh*' to Alī Gawhar Shah 'Alam, II. 272-3.
Khawājas of Tūran, I. 84.
 Kīlan Bēgam, *d.* of Nāsirud-Dawla Muḥamraad ṛfabībullāh Khān m. Muṁtāzu'd-Dawla Sirāju'd-Dīn Kliān, IV. 111.
 Kilpatric (Vakil Pādar), II. 94.
 Kinneer, Major, II. 133 *f.n.*
 Kirkatpala (Karunkuli), I. xxviii, xxx.
 Kirmān ruled by the Kutlugh khāns, 1. 20 *f.n.*, mother of Auwaru'd-Dīn of the lineage of, I. 20.
 Kishan Rao, the clerk, III. 18.
 Kishan Rao, sent along with Sayyid Alī Khān to subdue the fort of Tiyaḡgadh, II. 238, 253 *n.*
Kishansāinī Mudalī, III. 106.
 Kisrā, the mandate of, I. xxiii.
 Kitty, same as Catherine Aurora, III, 136 *n.*
 Kitty Kirkpatrick, III. 136 *n.*
 Kodambakkam (Karampāk), marriage of Muḥammad Karīm and 'Abid-i Bēgam at, IV. 43-4.
 Koduttalam, battle of, I. 74.
 Kongana Nāyak, built Baswapatan, 1.114¹.».
 Kovildot (Koīladi), II. 86, 88, 111, 118n 164n., 168.
 —granted to Manaji Rao, II 124.
 Krishnapur (Krishnavaram) siège and battle of, II 101 and *f.n.*; battle at, II 128 *n.*
Kulhūm Bēgam, daughter of Nawwāb Wālājāh III, *m.* Ūhulām Muḥiyu'd-Dīn Aḥmad Khān Bahādur Rastagār Jang, IV. 74.
 Kulihūm Bī, the *nikah* wife of 'Umdatul-TJmai ā Bahādur Nawwāb Wālājāh II, Abdiil-Karīm Khān the son of, IV. 68, 69.
 Kundūr, a place near Tanjore, II 152.
 Kuriltay, diet of the chiefs of ail tribes, I. 5 *f.n.*
 Kurnool, Himmat Bahādur Khān, the *nāẓim* of, II 57.
Kurōh, a measure of distance, I. xxviii, xxxi, I. 52, 74, 89, 93, 96; II. 2, 32, 52, 84, 85, 88, 95, 106, 110, 121, 203, 242, 252, 261, 263.
Kuruki, name of a coin, I. 99 *f.n.*
 Kuthalchangam, I. 140.
 "Labbayk", the pilgrim's song, I. 18 and *f.n.*

L

- La Bourdonnais, II 63.
 Lachman Prasad, III. 149.
 Lādli Bēgam sâhiba, aunt of Nawwāb 'Umdatul-Umatā Bahādur, III. 109.
 Lahore, IV. 57.
 Lahrī M. (Līr, Līrī, Layrit), II 171 190, 195; letter of Çazrat-i-A'lā to, and reply of, II 182. M. Lally joined by, II 200; imprisonment of, by Hazrat-i-A'lā, II 270.
 —despatched to the country of the English, II 270 *n.* 271.
 Lālā BhawānīPrashād, III, 18.
 Lālā Lachman Prasad, III, 149, 152.
 Lāl Bādshāh (Abdu'l-Quddūs), IV. 64.
 Lālī Bēgam (Dawlatu'n-nisā Bēgam), wife of, Aẓimu'd-Dawla Bahādur Nawwāb Wālājāh III and mother of two sons and two daughters, IV, 73-74.
 Lāl-mahall, a mistress of Nawwāb Wālājāh I, IV, 87, 88.

- Lally, M., II. 192, 216 *n.*, 217 *n.* 244.
 —capture of the Fort of Devanampattan and march to Chennapattan by, I. 125.
 —defeated by Sir Eyre Coote at Wandiwash, II. 18 *f.n.*
 —joined by M. Bussy, II. 181.
 —sent to subjugate Hindustan, II. 187.
 —arrivai of, at Maskarīn (Mas-careigne) with M. Kandīstān, II 187-8.
 —joined by M. Bussy, II. 188, 189 *f.n.*
 —subjugation of Dewnampattan and its dévastation by, II. 191, 194-5.
 —plan of, to attack Tanjore, and his plunder of Nagore, II. 195-96.
 —failure of, at Tanjore, II 198-9 and *f.n.*
 —préparations of, to subjugate Chennapattan and the whole territory of Arcot and instal Rīza Ali Khān on the throne of Arcot, II. 200-03.
 —siège of Chennapattan by, 203-08.
 —Chennapattan reduced to difficulties by, II. 208-9.
 —discouragement of, II 217.
 —fight of, with Abdu'l-Wahhāb Khān Bahādūr and Muḥarnmad Yūsuf Khān Bahādūr at Frangī-kūnda, II 218-220; retreat of, to Chennapattan, and departure to Kanjī after some fight, II 220-25.
 —retreat to and defeat of, at Kanjī, and his flight to Arcot, II 225-8 and 226 *n.*
 —despatch of M. Bussy by, to seek the help of Basālat Jang of Adhoni, II 229.
 —joined by Dhīfl-Faqār Jang, II 230.
 —attack of the fort of Wandwāsi by, his failure and flight to Phulcheri, II 233-6.
 —defeat of, at Phulcheri, II 252-56.
 —defeat of, at Yalānūr, II 256-58.
 —defeat of, at the towers of Adyākūpam and Wadgara and his flight to Tādpān, II 259-61.
 Lally, M. refuge and defeat of, at Tādpān, and his flight to Phulcheri, II 261-2.
 —helplessness of, and peace sued by, II 208-69.
 —imprisonment of, II 270.
 —dispatched to the country of the English, II. 270 «; 271.
 —siège of Fort St. George by, IV 65-6 *n.*
 Lanbir M. (Landivisian). M. Lally joined by, II 201.
 Lār, *see* Muḥarnmad Lār, I. 7.
 Lār Bcgam çāhiha, daughter of Mīr 'Adil Khān sâhib and wife of Nawwāb ShītkôhuM-Mulk Naçīru'd-Dawla Bahādūr, IV. 63.
 Lārīf Bēgam, *d.* of Mīr 'Adil Khān sâhib, *m.* Nawwāb Shukôhu'l-Mulk, and mother of two sons and two daughters, IV. 91.
 Las.M. II 114, 117, 122. *See* also Law.
 Lashkari, a title of Muḥarnmad Jān-i-Jahān Anwaru'd-Dīn, I. 21.
 Latīfa, III. 25.
 Latīf Bēg, the *dārûgha* of horses III. 93.
 Latīf Bcgm.Khān, *Qây'im Jang Balladur*, a title of, IV. 18.
 Law, M. II 110 *f.n.*, 118 *n.*
 —and the march against Tanjore along with Hirīlayāt Muhiyy'd-Dīn Khān, II 4.
 —grant of title to, II 63.
 —defeat of, at Samīwāram. II 111-113 and *f.n.*
 —advice of, to tūsayn Dōst Khāni II 120-1.
 —imprisonment of, II 126-7.
 —surrender of, II 130 *f.n.*
 Lawrence Major, General, I. 125, 191, II 17 and *n.*, 41, 42 «., 105. 106-07 «., 111-12 *n.*, 118 *n.*, 128-9 «., 131 *n.*, 134, 142 *n.*, 149 *n.*, 152 *n.* 155, 158, 159, 160-61, 162, 163, 164 *n.*, 170 174, 203-4 and 203 *n.*, 205, 216 *n.*
 —joined Nāşir Jang from Fort St. David, II 24 *f.n.*
 —sent to Chennapattan, II 128.
 —arrival of, at Bakram, II 136.

- Lawrence, General, honoured by Hazrat-i-Alâ, II 173.
- letter of Hazrat-i-Aiâ to, II 216.
- résidence in the garden of, purchased by the *sarkar*. I I . 219.
- Leith Castle, perhaps the building built by Muhammad Kamâl, I V . 47 and n.
- Lîr, Lîrî, see Lahri, M.
- Lôrshampâk, got from Dâwûd Khân by the English East India Company, 1.100.
- Louis XV, letter of, to Nawwâb Muhammad Ali khan, I. 105-06.
- Lucknow, IV. 50, 51.
- Luqmân (Luqmân-al-Hakîm), a person of eminence, I I I . 41 and n.
- Lutfu'n-nisâ Bêgam, d. of fihulâm Khayrullâh and second wife of Qhulâm Kâzim I'tizâdu'd-Dawla Bahâdur, IV. 83.
- Lun'u'n-nisâ Bêgam, d. of Nawwâb Wâlâjâh I. and Amîna Bî, m. Mahfûz Khân, IV. 88.
- Ma'âriju'l-wilâyat, a work of Hazrat Shâkar Ganj. IV. 57.
- Maâsiriêl'Umarâ, I. 64 n., 90 n.
- Maâsiriêl-Umorâ-i-Timûriyya, a work of Shâh Nawâz Êhân, I I . 179 f.n.
- Macartney, Lord, and Hadrat-i-Alâ. I. 124 and f.n.
- Macedon, Alexander of, I. XXII. / n.
- Machlibandar, (Pattan) (Masulipatam) I. 39 and n.. I I . 200, IV. 79, 109 ; *nieâmatof*, II 176.
- MacNeil, Colonel, IV. 1-2 n., meeting of, with Colonel Barrett Bahâdur, IV. 1-2.
- made arrangements for guarding Kalas-mahall, Fatah-chawki, Nuçrat-mahall etc., I V . 7.
- meeting of Azîmu'd-Dawla by, IV. 9.
- Bahrâm Jang Bahâdur and Sâlâr Jang Bahâdur questioned by, IV. 106.
- Madârî Bêgam (Azîmu'n-nisâ Bêgam), d. of Nawwâb Shukôhu'l-Mulk and Lârlî Bêgam, m. Nawwâb Amîru'l-Umarâ Bahâdur, I V . 91.
- Madâritl'-muhâm. IV. 35.
- Madâru'l-Mulk Amîru'l-Umarâ Bahâdur, brother of Nawwâb Umdatul-Umarâ Bahâdur, I I I . 148.
- Madâru'l-Mulk, a title of Muhammad Munawwar, II 8, 9, I I I . 149.
- son of, suspected of theft of mangoes from the Governor's garden, I I I . 155.
- father of Azîmu'd-Dawla Bahâdur, IV. 9.
- Madras see (Chennapatan) foundation of, I. 98-104.
- Madrasa, maintained by the *sarkâr*, IV. 31.
- Madînah, 1.33, II 41, IV. 28, 95.
- the Illuminated, I. 2, I I . 12, I V . 18.
- pilgrimage of Anwaru'd-Dîn to, I. 16-19.
- hereditary rightsin, of IJazrat-i-A'îâ renewed by the Sultan of Rûm, 11.12.
- nadhîr* sent to, by Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh I I I , IV. 18.
- qandils* dispatched to, by Muhammad Ali Khân Bahâdur Nawwâb Wâlâjâh I, IV. 23.
- Sâlim, a *faqîh* at, IV. 56.
- Madîna Ali Khân, repulse by, of the attack of Rizâ Ali Khân at Arcot and Arni, II 91-96 and /n.
- Madura (Madhra), II 69, 215, 216 n., 245, 265.
- under the jurisdiction of Trichinopoly, I. 128, 129.
- entrusted to Muhammad Mahfûz Khân, II 245.
- fort of, built by Muhammad Mahfuz khân, 11.264.
- Abdu'l-Quddûs, the *talluqdâr* of, IV. 64.
- Maḥall-t-âliya a name of Nawwâb 'Inâyatu'n-nisâ Bêgam, I V . 70, 71.

INDEX PARTS—I-IV

Maḥalls.

- Humâyûn-Maḥall, I I I . 45, 76, 88.
 Kalas-maḥall, I I I . 22, 23, 42, 43, 48, 56, 68, 69, 70, 77, 88, 89, 108, 111, 112, 117, 120, 121, 134, 135, 137, IV . 6, 11, 28, 33, 46, 48, 49.
 —guards appointed to keep watch over, IV . 7.
 —repair of, IV . 15, 32.
 Nusrat-maḥall, I I I . 63, 64, 65, 81, 116, 117, 129, 165, 166, 167, 171, 172, 177, 183, IV . 2.
 —construction of a new building called, I I I . 68.
 —opposite the *Kamân Darwâza*, I I I , 184.
 —guards appointed to keep watch over, IV . 7.
 —stay of Tâjul-Umarâ Bahâdur in, IV . 15.
 —démolition of, I I I . 184.
 Shâdî-maḥall, IV . 23, 32, 33, 51.
 —the résidence of Dulârî Bêgam Sâhiba in, I I I . 32.
 —situated on the High Road in Triplicane, IV . 33-4.
 —*dâru'l-amâra* of, IV . 34.
 Maharaja Arjun Jaswant, a title of Mahratta Janûjî, I I . 63.
 Maḥbûb Subhânî, the pure soûl, I I I . 39, IV . 9, Fatiha of, I I I . 143.
 Maḥbûb Subhânî (Sayyid or *Shaykh* Abdu'l-Qâdir Jilânî Husayn-ul-îusaynî) founder of the Qâdiriyya order of mendicants, IV . 29 and *n*.
 Maḥfûz Kjiân, *m*. Maryamu'n-nisfi Bêgam, IV . 87.
 —*m*. Luu'u'n-nisâ Bêgam as his second wife, IV . 88.
 Maḥfûz Khân Bahâdur, Muḥammad, I . 119 /*n*. deliverance of, obtained by îlazrat-i-Ala, I I . 2.
 —préparations of, to oppose Hazrat-i-Alâ, I I . 264; Muḥammad Yûsuf Kfoân sent to subjugate the rébellion of, I I . 265.
Mâhi-marâtib. I I . 34 and 34-5 /*n*.
 Mahmûd-bandar (Porto Novo), I . 121, I I . 12.
 Mahrattas, 1.45, 46, 47.
 Mafaûl, I . 104.

- Mahtâb Bêgam, I I I . 100, 101 : Razîya Bêgam, brought up by, IV . 69.
 Mainville. I I . 166 *f.n*.
 Majdu'd-Dawla Bahâdur, I I I . 91, 146, 153, 165, 166.
 Majdu'd-Dawla Bahâdur, (*Ghulâm* Asadullâh Khân Majdu'd-Dawla Bahâdur), IV . 103-04.
 —elder brother of Kanîz-i-Zahra Muḥammadatu'n-nisâ Bêgam, IV . 85.
 —marriage of, I I I . 10.
 —marriage of, with the daughter of Nawwâb Sayfu'l-Mulk Bahâdur, I I I . 78-79.
 —*m*. Amatu'l-Zahrâ Bêgam, IV . 77.
 —*d*. of, *f.n*. to Qilulâm Kâzim Khân, IV . 84.
 —father of Tâhiru'n-nisâ Bêgam, IV . 75.
 —father of Sâjida Bêgam, IV . 77.
 —father of Mumtâzu'd-Dawla Sîrâju'd-Dîn Khân, IV . 111.
 Majdu'd-Dawla Ghulâm Asadullâh Khân Bahâdur Muẓaffar Jang, same as Ghulâm Kfeayrullâh, IV . 83.
 Mâjid, same as Tâju'l-Umarâ Bahâdur, IV . 68.
Mojlis, I . 25, 27, 28, I I . 15.
 —of the Sharif of Makka, 1.13.
 Makhdûm Alî Khân, I I . 253.
 Makhdûm Nâyik, defeat of, at Phulcheri, I I 253, 255.
makhmal, 1. 126.
 Makhrâskuppam, place of, granted to the East India Company, I . 98, 99.
 Makka, the exalted, I . 1, 12, 33, I I . 41, 152, IV . 90,
 —the honoured, IV . 18.
 —Sharif of, I . 13.
 —pilgrimage of Muḥammad Anwaru'd-Dîn to, I . 16-19.
 —hereditary rights in, of I^{ad}rat-i-Alâ renewed by the Sultan of Rûm, I I . 12.
 —the honoured, *nadhr* sent to, by Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh I I I , IV . 18.

- Makka, a gilded ladder dispatched to, by A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, IV. 23.
- the honoured, *qandils* and a ladder dispatched to, by Muḥammad Alî Bahâdur Wâlâjâh I, IV. 23.
- Malabar, Malaiwar, (Maliwâr), II 26,215; zamindarof, I. 59.
- Maliarpha, Mylapore, I- 92 n.
- Mâlguzâr* II. 35; person paying revenue assessed on an essate or village, I. 132 and *f.n.*
- Malbar Rao Holkar, II. 143 *f.n.*
- Malik Aslam Khân, head of the chronicle office of Nawwâb Sirâju'd-Dawla, I. 109.
- the superintendent of news in the court of Nawwâb Sirâju'd-Dawla Bahâdur, I. 128.
- Malik Aslam Khân. appointed councillor of Ghulâm Husayn, II. 241.
- Malik Aslam Khân, bosom friend of the father of Nawwâb Wâlâjâh I, sent along with Muhammad Yûsuf Khân, II. 265.
- Malik IJusavn, lieutenant of Randûla Khân, I. 113 *f.n.*
- Malik Nâsir, founder of the city of Burhânpiir, 3 *f.n.*
- Malik Râjâ Fârûqî, the first Muslim ruler of Khândesh, I. 3 *f.n.*
- Maliku'I-hukamâ, III. 165, 166.
- Maliku'I-hukamâ Hakîm Aḥmadul-lâh Khân Bahâdur, III. 94, 95, 153.
- Maliku'I-hukamâ ftakîm Aḥmad khân, III. 164.
- Maliku'i-IJlamâ, III. 50.
- Maliku'I-'Ulamâ Mawlânâ Abdu'l-Alî Sâhib, 111.63.
- Maliku'n-nisâ Bêgam Sâhiba, Nawwâb, a title of Darvâ Bêgam, II. 9, 111.25, 79, 81, 82, 106, 128, 162.
- daughter of Muḥammad Ali khân Bahâdur Nawwâb Wâlâjâh I, *m.* Mawlawî Abdu'l-Wâlî Khân rtişâmu'd-Dawla Bahâdur, IV. 65-6 ani *m.*, 67.
- second sister of Nawwâb Umdatul-Umarâ Bahâdur, III. 66.
- mother of Muḥammadi Bêgam, III. 78.
- Maliku'n-nisâ Bêgam Çâlîjiba, birth of Muḥammadi Miyân, a grandson to, III. 89-93.
- anxiety of, over the small-pox of her son-in-law Muḥammad Karim, III. 96, relief of, at his recovery, III. 98.
- daughter of, married to Muḥammad Karîm, IV, 42.
- children of, IV. 83-4.
- Malikiêsh-shu'râ* (poet-laureate), I. XXV.
- Manaji Rao, gênerâ of the Râja of Tanjore, II 111 and *f.n.*, 119 n.
- and Husayn Dôst Khân, II 122.
- meeting of, with Jazrat-i-Alâ, II 123-24 : murder of Pjusayn Dôst Khân by, II, 124-26.
- Manaparaî, a *qasba*, I. 129, II 26-
- Mâni, II. 260.
- Manipârah, II 239.
- Manjhli Çâhib-Zâclî, a name of Maliku'n-nisâ Bêgam, III. 25.
- Mannû Bêgam (Munawwaru'n-nisâ Bêgam), IV. 95.
- Manşab, I. 36 M. 37, 38, II 34.
- of two thousand and two thousand horses granted by Awrang-zêbtoffâjî Anwaru'd-Dîn., I. 16, 19.
- Manr-ûrpêt, I. 133, 134.
- camp of Pjazrat-i-A'lâ at, II 242.
- Manşûru'd-Dawla Bahâdur, son of Shukôhu'l-Mulk Mumtâzu'l-Umarâ Bahâdur *m.* the *d.* of Quadrat Karîm Khân, IV. 95.
- Manu Lâl Râj, the *munshf* of Nawwâb Muḥammad Jân-i-Jahân Anwaru'd-Dîn, I. 25.
- Manzil*, a unit of measure, I. 23, 47, 72, 73, 126, 129, 133; 11.110, 129, 141, 172, 173, 191, 203, 238, 239; IV 58.
- Maqbûlu'n-nisâ Bêgam (Bêgam Bahû) *d.* of Afajdu'd Dawla Bahâdur (Ghulâm Khayrullâh) *m.* Ghulâm Muḥammad Âlî Naşibu'd-Dawla (Muḥammadi Miyân), IV. 83, 107.
- Marsîn M. (Moracine), M. Lally joined by, II 200.

- Marquís(ess) of Wellesley, same as Lord Mornington, III. 113 n., IV. 4 w.
- Maryamu'n-nîsâ Bëgam, *d.* of Nawwâb Wâlâjâh I, and fjamîda Bëgam m. Maḥfûz, *Khân*, IV. 87.
- Mascareigne (Maskarîn), II 188.
- Mashhad, the Glorious, 11. 12.
- Masîḥu'z-Zamân *Khân*, the paymaster of the army of Nawwâb Sirâju'd-Dawla, 1.108.
- Masjid-i-Muhammadi*, name of a mosque, I. 132.
- Maskarîn (Mascareigne) arrivai of M.Lallya at. 188.
- Mâskilîth, garden of, III. 103.
- Mâskîl, Captain, II 205.
- Massin, M., II 166 *f.n.*
- Mas'ûd, a descendant of Abdullâh Awsat, I. 5.
- Mas'ûd, son of Abdullâh Wà'iz Aşghar and father of Shaykh Sulaymân, IV. 56.
- Masulipatam (Machhlibandar), IV. 79, 109.
- Mauritius (Aûirs), II 248.
- Mawlânâ Aldu'l-'Alî Çâhib, III. 14, 43, 46, 116, 126.
- the title *Maliktil-Vlamâ* conferred upon, by Nawwâb 'Umdatul-Umarâ BahâJur, III. 56.
- visit of, to Nawwâb 'Umdatul-UmaîâBahâJur, III. 167.
- confessions of Nawwâb Umdatul-Umarâ Balladur to, 111. 179-80.
- in charge of sending the coffin of Nawwâb 'Umdatul-Umarâ Bahadur to Nattharnagar, III. 184.
- Mawlavi Abdu'l-Hayy Ziyâullâh Khân I, IV. 98.
- Mawlânâ Abdullâh Hâtîfî, II 75.
- Mawlânâ Muhammad Ali, III. 2 n.
- Mawlânâ Şâhib, III. 110, 182, invited to recite verses from the holy Qurân, III 181.
- Mawlawî Abdu'l-Walî Khân Bahâdur, a title of Abdu'l-Walî, II 9, 10.
- Mawlawî Abdu'l-Walî Khân I'tîcâmu'd-Dawla Balladur, brother of Abdu'l-I-lâdî Khayru'd-Dîn Khân Samçâmu'd-Dawla Bahâdur, *m.* Nawwâb Maliku'n-nisâ Bëgam, IV. 66.
- Mawlawî Aḥmad Kalîm İoîân, appointed executor of the orders of ihe Court of justice by Nawwâb Azîm Jâ'i Bahâdur, the régent, IV. 31.
- the *Kachahrî Munfidhi-i-ahkâm* entrusted to, IV. 34.
- Mawlawî Bukhârî şâhib, appointed *hûkim-i-şhara* by A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, IV. 23.
- Mawlawî Imâm Bakhsh, III, 20.
- Mawlawî Irtaza Alî *Khân* Balladur Af/alu'l-'Ulama, son of Ghulâm Muḥtabâ, appointment of, as Qâziu'l-quzzât at Madras, IV. 101.
- Mawlawî Jamâl şâhib. IV. 31.
- Mawlawî Jamâlud-Dîn Hasan Khân, dismissal of, IV. 31.
- Mawlawî Muhammad Ghawth şâhib, appointed *dlwûn* by Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, IV. 17.
- Mawlawî Mustafâ Alî fëjjân, son of *Khayru'd-Dîn Khân* I, IV. 98.
- wife and children of, IV. 100-101.
- Mawlawî Qudrat Hafiz, son of Qudrat Rahîm khân, IV. 99.
- Mawlawî Qudrat Mu'înu'd-Dîn, son of Qud-at Muhammad, IV. 98-99.
- Mawlav, i R'âmpûn, IV. 31.
- Mawlawî Shihâbud-Dîn Khân, in charge of the *madrasa* maintained by the *sarkâr*, IV. 31.
- Mawlawî Wajîu'd-Dîn II, a saint living at Gopâmaw, I. 20.
- Masan*, I. 78.
- McLean, Colonel, *sardâr* of the English army, III. 176-7.
- arrangements of, after the death of the Nawwâb, III. 183.
- Mecca, I 143.
- Medak *qasba*, I. 47.
- Mînâ-bâzâr, III. 11; excursion to, III. 118-20.

- Minākshi, queen of Vijayaranga Chokkanātha of Trichinopoly, I. 70 *f.n.*
- Kani of Trichinopoly, I. 83 *f.n.*
- Mīr, sec Mīr Ismâ'il khân Abjadī, I. xxv, xxvi.
- Mīr Abbās Husayn, son of Mīr Alī Yār Khan, IV. 43.
- Mīr Abjadī Sāhib, teacher of Nawwāb 'Umdalu'i-Umarā, and author of the *Anwarnāmā*, III. 40.
- Mīr Abū Ṭālib Kliān, III. 21, 102.
- consolation offered by, to Malikun-nisā Bēgam, III. 90.
- Mīr Abū Ṭālib Khān. son of Ghālīb khān appointed *sardār* of the infantry by Hazrat-i-Alā, I. 132.
- Mīr 'Ādil khān sāhib, father of Lārli Bēgam, IV. 63, 91.
- Mīr Aḥmad, the name of Nawwāb Nizāmu'd-Dawla Bahādur Nāsir Jang, I. 55, 56.
- Mīr 'Ālam Bahādur, III. 11, 133 n., 134; successor of Aīstōjāh A'zamu'l-Umarā, III. 135 n., interview of, with Nawwāb 'Umdatul-Umarā Bahādur, III. 135-138; return visit of 'Umdatul-Umarā Bahādur to, III. 138-9.
- Mīr Alī Yārī Oīān, father of Mīr Munawwar Husayn and Mīr Abbās Husayn, IV. 43.
- Mīr Asadullāh khān Bahādur, appointed *Diwān* by Safdar Alī Khān. I. 75-77.
- imprisonment of, at Vellore by Silulām Muradā khān, I. 80.
- Diwan* of Nawwāb Safdar 'Alī khān, 1.102, 107 08.
- released from the fort of Vellore and appointed *nāib* to the *nizāmat* of Vellore, II. 174.
- joined *fazrat-i-Alā*, II. 189.
- appointed to defend Chennapat-tan, II. 193.
- reappointed *nāib* of the *ṣūba* of Arcot, II. 237.
- Urzdāsht* of, to Uazrai-i-Alā, II. 242.
- order of Hazrat-i-Alā to supply provisions, 11.254.
- Mīr Asadullāh Khān Bahādur, *par-wānas* of Hazrat-i-Alā to provide for the dépendants of Husayn Dōst Khān, II. 267.
- the *jāgir* of Pondicherry entrusted to, II. 272.
- Mīr Ismâ'il Khān Bahādur son of Mīr Asadullāh khān Bahādur, III. 7, 8, 18, 29, 34, 49.
- letter of Muḥammad 'Izzu'd-Dīn Eliān Mustaqīm Jang Nāmī about the poem of Nawwāb Umdatul-Umarā Bahādur and, III. 27-28.
- entitled to the style of his father, III. 46.
- the title *Mīr Asadullāh Khān Bahādur* conferred upon, by Nawwāb 'Umdatul-Umarā Bahādur, III. 57.
- Mīr Asadullāh khān Bahādur (the junior) III. 70, 76, 77, 102, 140, 161, 173, 174, 180, 184; IV. 2, 5, 48.
- and the construction of the Fatah-chawki, III. 67-8.
- and the marriage of Tāju'l-Umarā-Bahādur, III. 108 *ff.*
- message sent by Nawwāb Umdatul-Umarā Bahādur to Ghulām Jilāmī Khān through, III. 123, 124; appointed to conduct the marriage of Muḥammad Habībullāh Khān Nāsiru'd-Dawla Bahādur, III. 126.
- Mīr Asadullāh Khān, the senior, III. 7; the ancestor of 'Ābida Bēgam, a minister of Muḥammad Alī Bahādur Nawwāb Wālājāh I, and the *nāib* at Daru'nnūr Muḥammadpūr, IV. 43.
- Mīr Dawrān, son of Mīr 'Ālam, III. 137, 139.
- Mīr Dāyim (Alī) khān, II. 32, 50; (Qāzī Aḥmad or Qāzī Dāyim, *sardār* of the advance guard of the Deccan army) success of, at Silambar (Chidambaram), II. 29 *f.n.* 30-31 and *f.n.*
- advice of, to Nawwāb Nāsir Jang, II. 55-6.
- warning of, to Nawwāb Nāṣir Jang against Rāja Ramdas, 11.49 *f.n.*

- Mīr Ghulām Ali Azad, I I . 179/.».
- Alirdiulām Husayn Khān, grand-father of Mīr Klāurshid Sasan Mfisawī, I I I . 7.
- Mīr Ilāshim Ali, of Machhhbandar fathcr of Shādi Bēgam, IV . 79.
- Mīr Ismā'il Khān Abjadī, I . 31 f.n.
- (the *Maliku'sh'shu'rū* of Nawwāb Amīru'l-Hind Wālājāh I), commanded to write the history of the family of Anwar, I . xxv.
- an account of the life of, given in the introduction to the *Tūsak-i-Wālājāh* I . xxviii-xxxii.
- author of the *Anwamāma*, I I I . 5; IV . 113 ff.
- Alir Ja'far Ali, I I I . 19, attack of the Nawwāb by, I I I . 10.
- Afir Jalalu'd-Dīn Khān, father of Sayyid Murtazā Husaynī, IV . 107.
- Mīr Jumla, life of, and invasion of Mylapore by, I . 90-91 and f.n.
- Sayyid Badru'd-Dīn a follower of, I . 92.
- Mīr Kjiurshid Hasan Mūsawī, the grandbonof Alir Asadullāh khān Balladur, IV . 43, 116.
- Mīi Madina Ali Khān, I I . 100, 105.
- nūib of Arcot, order of Hazrat-i-Alā to, I I . 137-8.
- Mīr Mabdi Ali Khan, I I I . 99.
- honoured with the title *Balladur*, I I I . 93.
- Mīr Mahdi Khān, I I I . 60.
- Mīr Mahdi shāhib, great-grand-father of Murtaẓā Bēgam, IV . 82.
- Mīr Mahmūd, I . 147.
- Mīr Malang (a name of zafar Ali Khān, I I . 87.
- Mīr Alansūr, a son of Mīr Nizāmu'd-Dīn Ahraad, I I . 6.
- Mīr Alansūr Ali Khān, order of I.fazrat-i-Alā to subjugate the forts of the French situated on the coast of the sea, to, II . 137.
- Mīr Muhammad, *bakhshi* of Hidāyat Muhiyyitd-Dīn khan, II . 33.
- Mīr Muḥammad Darwēsh, romancer, I I I . 31.
- Mīr Muhammad Sa'id, see Mīr Jumla, I . 90 f.n.
- Mubārīz Khān, Nawwāb, grandfather of Kjiwāja Mawdūd Khān, *nāzim* of liaydarābād, I I . 15 and f.n.
- Mīr Munawwar Husayn, son of Mīr Ali Yār Khān, IV . 43.
- Mīr munshi, Rāja Bhakunt Kāo Balladur, the, IV . 35.
- Alir Aluzaffar, I I . 178.
- Alir Muzaffar Ali, a *Sayyid*, I . 124.
- Alir NigāmuM-Dīn Ahniad, a nephew of Shah Tahmāsp Safawiyyu'l-Alūsawī, the Deccan reached by, 11.6.
- Mīr Sāhib (Ahdu'i-Kahmān) dispossessed of Elavanasur by the French, I I . 119 f.n.
- Mīr-samān, Amīr Nawāz Jang Balladur, the, IV . 34.
- Mīr Sayfullāh, the agent of ignoble traitors, I I , 55, 56; death of, I I , 69.
- Aīr T.-iyjib, an accomplice in the mtirder of Safdar Ali Khan, I . 78, 79.
- Aīr Walī Fayyād, the uncle of Mīr Asadullāh Kliān, I , 75.
- Aīrzā Ali Bakht Balladur, visits of, to'Umdatul-Umarā Balladur Nawwāb Wālājāh II, and his return visit to, IV . 48-49; a great scholar, IV . 48 n.
- trip of, to Murshidābād, his return to Madras with Mīrzā Izid Bakht Balladur son of his brother Mīrzā Jalālu'd-Dīn, and visit of, to Nawwāb Azīmu'd-Dawla Bahādur Nawwāb Wālājāh I I I , 49-50.
- 'Ābida Bēgam, the d. of, m, to Abdul-Qādir Ellān, IV . 103.
- Aīrzā Amānī shāhib same as Mīrzā Aluhammad Aminu'd-Dīn Sāhib brother of Prince Mīrzā Ali Bakht Bahādur, IV . 48.
- Mīrzā Ghazanfar Ali, grant of the title of Hādī Ali Khān and the office of *tirs-beat* to, I I I . 93.

- Mirzâ (ilmlâm Husayn (Mirza Ghulâm Husayn Khân Balladur Sardâr Jang), a son of Hâfiz Muhammad Abdu'H. Iusajn Khân, IV. 82-3.
- Mirzatlaydar Ali, 111.93.
- Mirzâ Humâyûn Bakht Balladur, IV. 50; a descendant of king Timûr, visit of, with his retinue to Madras during the reign of Muḥammad Ali Balladur Nawwâb Wâlâjâh I, IV. 46-47.
- Mirzâ Uâhî Bakhsji Balladur, réception of. by A'zam Jâh Fakhrû'l-Umarâ Balladur, IV. 51; by Nawwâb Azîmjâh Balladur the régent, IV. 51-52.
- Mirzâ Izid Baklish Balladur, son of Mirzâ Jalâlu'd-Dîti, younger brother of Mirzâ Ali Bakht Balladur, visit of, to Azîmu'd-Dawla Bahâdur Amîru'HIind Nawwâb Wâlâjâh III. with his uiide, IV. 50; death of, IV. 51.
- Mirzâ Jalâlu'd-Dîn, younger brother of Mirzâ Ali Bakht Bahâdur, death of, IV. 50.
- Mirzâ Tajû'd-Dîn Bahâdur, Madras reached by, when Nawwâb 'Umdatul-Umarâ Bahâdur was ill, and visit of, to Azîmu'd-Dawla Bahâdur Amîru'i-Hînd Nawwâb Wâlâjâh III. on his accession, IV. 49.
- Misbâhullâh khan Multazim Jang Bahâdur, d. of, m. to Mawlawî Qudrat Muînu'd-Dîn, IV. 99.
- Misbâhullâh Khan Bahâdur, the *dâroyhfi* of *Toshak-kliâna* and a companion of Nawwâb Azîm Jâh Bahâdur, the régent, IV. 38.
- Misr (Egypt), I. 86.
- Misrî Bëgam. m. Khân-i-Jahân Khân Bahâdur Tahawwur Jang, IV. 91.
- Moon, spitting of the, III. Z and n.
- Mornington, Lord, (Marquess of Wellesley,) IV. 4 M., Governor-General of Bengal, visit of, to Nawwâb 'Umdatul-Umarâ Bahâdur, III. 113-15.
- Môti Begam, first daughter of Muḥammad Ali Khân Bahâdur Nawwâb Wâlâjâh I, and Nawwâb Bëgam, betrothed to Ghulâm Muḥiyyu'd-Dîn, but died before the marriage, II 9, IV. 65,67.
- MuSwiya, father of Yazîd and *khaiïja* after Ali, IV. 16 n.
- MuHzzamu'l-Haq Zakiiyyu'd - Dîn Khân II, IV. 96.
- Mubâraku'n-nisâ Bëgam, (Bastan Bëgam), m. Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III, IV. 73.
- Mubâraku'n-nisâ Bëgam, mother of Muhammad Ali Husayn Kliân, III. 21.
- Mubâraku'n-nisâ Bëgam, (Gasitî Bëgam), mother of Ali I. Iusayn, IV. 68.
- Mubâriz Jang Bahâdur III, 15, 16, 23, 34, 35, 45-6, 51, 53, 55, 116, 117, 135, 136, IV. 2, 46, 114.
- appointment of, as *diwân*, III. 56.
- dislike of Nawwâb 'Umdatul-Umarâ Bahâdur for, III. 63.
- inability of, to find money, III. 74, 75.
- consolation offered by, to Malku'n-nisâ Bëgam, III. 90.
- newly built house of, III. 132.
- Mubâriz Khân, I, 39 and n., a companion of Hâlib Khân, I. 132.
- Muftî, an office, 23.
- Muftî Badru'd-Dawla, Director of the *Madrasa*, IV. 31, 35.
- appointed *hukim-i-shara'* in succession to Mawlawî Bukhârî sâhib, IV. 23.
- Muftî ITmdatu'l - 'Uiamâ Badru'd-Dawla Bahâdur, in charge of the *Dâru'l-adâht-i-'âliya* and u'u'r-**-tadârat* IV. 34.
- Mughals, I. xxix.
- Mughal Ali Khân Bahâdur, the sixth son of Nawwâb Âsaf Jâh, I. 136.
- Muhabbat Ali Kliân, son of Raḥmân Ali Khan III. 111.
- appointed to assist Muhammad Karîm Khân Bahâdur, III. 6.
- Muham *khâna*. II II

- Muḥammad, the Prophct III. 167 «., IV, 16 n.
- Chief of the Apostles, 1.1, 2.
- the *Ḥamla-i-Ḥaydari*, a poetical biography of, and Ali, III, 167 n.
- the Chosen, III. 39; praise of, III. 2-3.
- Muhammad, son of Abdullāh, rébellion, capture and éxecution of, IV. 56.
- Muhammad, the younger son of Naḥīru'd-Dīn, I. 2; descendants of, I. 34.
- Muhammad Abdu'l-Husayn Khan Bahādur, III. 56; given the title of *Sirāju'l-Mulk Dhul-fagāru'd-Dawla Sardār Jang* by Nawwāb Umdatul-Umarā Balladur, III. 57.
- Muḥammad Abdullāh, a name of Ilhulām Hasan, I I. 8.
- Muhammad Abdullāh al-H a s a n , same as Ghulām I.Iasan, I I. 9.
- Muḥammad Abrār Khān, I I. 25, 26, 71,160,162, 203-4, 205,206, 211.
- the *sardār* of ail the infantry of Nawwāb Sirāju'd-Dawla, I. 108.
- the *sardār* of the vangnard of the army of Hadrat-i-A'lā, I. 122.
- appointed *bakhshi* of the army by u'adrat-i-A'lā, I 131.
- sent from Nattharnagar to Silambar (Chidambaram). II. 31.
- pursuit of Chanda sāhib by, I I. 34.
- bakhshī* of Hazrat-i-A'la gallantry of, at Jinji, I I. 54.
- sent for by Pīazrat-i-Alā, I I. 61.
- success of, against the French at Samiwāram, I I. 111-113 and *f.n.*
- defeat of D'Auteuil by, I I. 114-16.
- defeat of the French by, I I. 134.
- success of, at Tiruvati, II. 149.
- took Muḥammad Maḥfūz khān captive, I I. 152.
- letter of, I[^]azrat-i-Alā to, I I. 216-17.
- fight of, against the French, I I. 221.
- and the defeat of M. Lally at Kanji, I I. 227.
- Muḥammad Abrār Khān Bahādur, and the capture of Wandwāsī) I I. 231-2.
- and the defeat of the French at Wandwāsī, I I. 233-6.
- commanded by Hazrat-i-Alā to associate with Colonel Coote, I I. 237.
- welcomed Hazrat-i-Alā at Wardāwūr, I I. 246.
- Makhdum Nāyik racked by, II 255. ~
- and the subjugation of Yalānūr, II.258.
- Muhammad Ahmad, a descendant of Abdullāh Awsat, I. 5.
- Muhammad Ahmad, son of Yūsuf, and father of Shuayb, atlaind martyrdom at the hands of Chengēz Khān, IV. 57.
- Muhammad Absanu'd-Dīn Khān Ḥāhib Shabid, father of Khadīja Begam, IV. 63.
- Muhammad Ali (styled as Azīm Jāh Sirāju'l-Umarā Bahādur), IV. 70.
- Muhammad Ali, son of Qamaru'd-Dīn Klān, *m. a d.* of Muhammad Ni'mullāh Khān and Ikrāmu'n-nisā, I V 93.
- Muhammad Ali Husayn Khān Tāju'l-Umarā Bahādur, claims of, set aside by the British, I I I. 24 n.
- Muhammad Ali Khān Bahādur Amīru'l-Hind Nawwāb Wālājāh I (I.Iazrat-i-A'lā) sonof Muḥammad Jān-i-Jahān Sirāju'd-Dawla Anwaru'd-Dīn Klān Bahādur and father of Umdatul-Umarā Bahādur Nawwāb Wālājāh II and Amīru'l-Umarā Bahādur, 1, 30, 60, 103 n., 117, 11.3,5,24, 42 n., 43 *i., 58 n., 118 n., 126 n., 128-9 n., 130 n., 133 n., 186, 223, III. 17, 18 n., 30, 34 36, 37, 41 n., 51, 52, 58, 59, 66, 78, 83/84,90,111 n., 113, 120, 122, 124,136, 138, 148, 149, 150, I V. 4 and n., 22, 46, 55, 61, 70, 72, 75, 78 102,103,113,114,115.
- life of the ancestors of, 1.1 *ff.*
- brother of Karīmu'n-nisā Bēgam, IV. 101;
- d.* of m. to Abdu'l-Hādī, I V. 101.

Muḥammad Alī Khān Bahādūr,
Hazrat Karīm-un-nisā Bēgam,
younger sister of, III. 25.

—took his wife from among the
descendants of Fāṭima, IV. 42.

—Baṛī-hībī, the wife by *nikāḥ* of,
IV. 44.

—Nawwāb Sayfu'l-Mulk Balladur,
third son of, III. 79 n., IV. 11 n.

—other wives and children of, IV.
86.

—grandfather of liJūsāmu'd-Dawla
Ghulām Rizā Ellān, III. 81.

—Wājājāh i, children of, IV. 63-7.

—birth of Daryā Begam to, IV.
65-6 M.

—children of the daughters of, IV.
81.

—grandfather of Nawwāb Azī-
mu'd-Dawla Bahādūr, IV. 14.

—grandfather of Kanīz-i-zahrā,
wife of Muhammad Karīm, IV. 41.

—grandfather of Muhammad
Karīm, IV. 42.

—father of Amīru'l-Umarā, III. 23;
IV. 5 n.

—Abdu'l-Wālī Eliān a son-in-law
of, IV. 103.

—Mīr Asadtillāh Ellān Bahādūr,
the minister of, IV. 43.

—I.āfīz Muhammad Munawwar.
his second son, the *diwān* of, IV.
63.

—sister of, m. to, Iftikhānu'd-
Dawla Hāfīz Muhammad Nasir
Ellān Bahādūr Samsām Jang, IV.
108-09.

—grandfather of Muhammad
Karīm Khayriid-Dīn Ilasan Ghu-
lām. Zāmin by his daughter Nawwāb
'Umādatu'n-nisā Bēgam *alias* Fatah
Bēgam Čāhiba, III. 4.

—titles of, I. xxv.

—greatness of, I. xxiii-xxiv.

—command of, to Mīr Ismā'il
Kliān Abjadī to write the history
of the family of Anwar, I. xxv.

—command of, to Burhān, to write
the *Tūzaki-Wālājāhl* I, xxvi.

—obtaining of the *sanad* of the
'Illuminator' from the Court of the
Uthmāniyya king, I. 18.

Muḥammad Alī khān Bahādūr, rise
of Manu Lāl during the reign of,
1.25.

—ruler of the Carnatic, titles of, I.
30.

—the *nawbat khāna* of, I. 42.

—appointed by Jān-i-Jahān in his
place while going to help Āsaf Jāh
when Pandit Pradhān Pēshwa in-
vaded the Deccan, I. 48.

—Muḥammadpūr, a name of Arcot
after the name of, I. 60.

—Santhomc taken by Boscawen in
the name of, I. 92 f.n.

—friendship of the English with,
1.97.

—administration of, I. 104-05.

—and the French, I. 105-06.

—and Mīr Asadullāh khān, 1.107.

—Ghazanfar Alī Khān, a relation
of the mother of, I. 108.

—the third son of Nawwāb Sirā-
ju'd-Dawla, looked after the *nizā-
mat* of Haydarabād as the succes-
sor of his father, 1. 109.

—joined hands with Siraju'd-
Davla against Bābu Nājāk, 1.112.

—appointment of, by Sirāju'd-
Dawla to punish the French and
help the English and his release of
Devanampatan, and restoration of
Chennapatan to the English, I. 116
ff.

—and Dupleix, 1.119 f.n.

—reply of, to M. Dupleix for his
arzdāsh, 1. 120.

—victory of, over the French, I.
121 f.n.

—and Mr. Coote, 1.124-25.

—appointed successor to Nawwāb
Siiāju'd-Dawla Bahādūr 1. 127.

—recall of, from Kanchi and ap-
pointment of, to the *sūba* of
Trichinopoly, I. 128-31.

nizāmat of, in the *suba* of
Trichinopoly, 1.131-32.

—defeat of, by the French at Tiru-
vati, I. 24 f.n.

—grant of *jāgirs* to the English by,
I, 103 f.n.

Muḥammad Alī Khân Bahâdur, obtained the deliverance of Muḥammad Maḥfûḡ Khân Bahâdur and others, II 2.

—authority of, over Nattharnagar, II. 2.

—and the invasion of Tanjore by Hidâyat Muḥiyyu'd-Dîn liliân, II 4.

—early *Vite*, prosperity and family affairs of, II 5-10.

—character and daily routine of, II 10-21.

—dévotion of, to his father, II 21-24.

—confirmation of, in the Government of the Carnatic by Nawwâb Nâsir Jang, II 24 *f.n.*

—equipment by, of the army and strengthening of Nattharnagar on the death of his father. and letter of, to Ahmad Shah Pâdshâh and Nawwâb Nizâmud-Dawla Bahâdur Nâsir Jang, on the affairs of the Carnatic, II 24-27 and 24-25 *f.n.*

—reply of Nawwâb Nizfiniu'd-Dawla Bahâdur to, II 28-30.

—meeting of, with Nawwâb Nizam-u'd-Dawla Bahâdur Nâsir Jang II 32.

—*r-farmân* of Ahmad Shah Pâdshâh to, II. 31-6.

—appointed to settle the affairs of Tiruvati, II.44.

—siège to the fort of Tiruvati by, and its postponement; meeting of, with Nawwâb Nâsir Jang, and, defeat of the French by, II 46-53 and / .n.

—and the attack of Jinji, II 53-54,

—return of, to Nattharnagar, II 58-61.

—préparations of, for war to strike the enemy, and letters of, to Ahmad Shah Pâdshâh and Nawwâb Âḡafu'd-Dawla Sayyid Ghâzi-u'd-Dîn Khân Bahâdur Fîrûz Jang, II 61-62.

—reply of, to Hidâyat Muḥiyyu'd-Dîn Khân, II 63-4.

—préparations of, to fight against I-lusayn Dôst Khân, II 69-78.

Muḥammad Alī khân Bahâdur, *fartnân* to, from Aḥmad Shâh Pâdshâh, granting him the title *Umdatn'l-Mulk*, confirming his authority over the Carnatic and appointing him as the *nâ'ib* to the *wazîr* of the Deccan, and a letter from Nawwâb Âḡafu'd-Dawla, II 79-82.

—and the arrivai of Iluçayn Dôst Eḡân at Nattharnagar, II 82-88.

—the sending of Muḥammad Madîna Alī Khân by, for the subjugation of Arcot, II 80-90.

—and Karâchûrî Nandraj and Murari Rao, II 100-102.

—and Ilaydar Ali Khân. IT, 103.

—summon of, to Yûnus Khân and Clive, II 104-106.

—success of, against the French and Iḡusayn Dôst Khân, near Elumisaram, II 106-09 and *f.n.*

—siège of Srirang and Jhamgîr by, II 109-10.

—imprisonment of D'Auteuil by, II 114-16 and *f.n.*

—pétition of M. Lâs (w) and the reply of, II 118-19 and / .n.

—advice of, to his son, I I I. 38-41.

—Manaji Rao, II 123-24; and the murder of Husayn Dôst Khân.

—*hrçdâsht* and *nadhar* of, to Ahmad Shah Pâdshâh and letter to Nawwâb Âḡafu'd-Dawla Qlîâziyu'd-Dîn Khân Bahâdur Fîrûz Jang, and consultation with his council for the expulsion of the French, II 126-128.

—préparation of, for the attack of Phulcheri, letter of M. Duplex to, and the reply of, I I, 128-132.

—letters to, from Nawwâb Âḡafu'd-Dawla (Hiâziu'd-Dîn-khân) Bahâdur Fîrûz Jang and Çalâbat Jang II 134-6.

—defeat of Karjam by, II 136-7.

—subjugation by, of the forts belonging to the French, II 137-9 and *f.n.*

—arrangement of, for the subjugation of Wandwâsi. I I. 140.

Muhammad Al **Khân** Bahâdur, *jarmdn* of, to Muhammad Taqî Ali **Khân** and his reply, II. 140-41.
 —subjugation of the fort of Wandwâsî and Tiruvati by, II. 142 and f.n.
 —letter of Karâchûrî Nandrâj to, and the reply of, II. 146-7.
 —army of, assailed by Murari Rao, II. 147 /n.
 —success of, at Tiruvati, II. 148-49.
 —mardi of, to Nattharnagar from Tiruvati though hemmed in by enemies, II. 150-54.
 —attack of the enemy by, and the immense success of, II 154-63.
 —conferred the title of Bahâdur on EJlaym'd-Dîn Khân, II 168.
 —peace concluded by the French with, II 168-71.
 —father of **Chu là m** Hasan by Nawwâb Bëgam, II. 183.
 —attempt of **Khayru'd-Dîn Khân** Bahâdur on the lu'e of, and his excuse, II. 184.
 —joined by the *nâib* of the *fûba* of Arcot II 189.
 —at Chennapattan with the idea of subjugation of Ncllore, 171-3; letter of, to M.Lîrî the Governor of Pondicherry and Çalâbat Jang for the removal of M. Bussy; and his sending Clive with men and money to help the English factory at Calcutta, II 182-5.
 —difficulties of, II 188-9.
 —allegiance to, thrown off by Kamâl of Nellore, II. 189/w.
 —request of George Becket for help at Dewnapattan and his reply, II 191-3.
 —appeal of Pratâp Singh to, II 197.
 —departure of, from Frankî-kûnda to Mylapore, II 203.
 —advice of, to George Becket to make a stand at Chingleput, II. 203.
 —and the siège of Chennapattan by M. Lally, II 203-08.

Muhammad Alî Kiiân Bahâdur, voyage of, to Nattharnagar to return with army and implements to Chennapattan, II. 211-215.
 —arrivai of, at Nattharnagar, and dispatch by, of the army under Muhammad Yûsuf Khân to Chennapattan, II. 215-17.
 —'arçdâskt to, by Abdu'l-Wahhâb Khân, II. 226.
 —Alu'âffar **Khân**, a servant under the Government of, and his treachery to, II. 227.
 —letter of, to Basâlat Jang and his reply to it, II. 229-230.
 —despatch of Arshad Bêg Khân and strengthening of the army of Abdu'l-Wahhâb **Khân** by, II. 230-31.
 —letters of, to George Becket, Colonel Coote and Abdu'l-Wahhâb **Khân** Bahâdur to act quickly, II. 231.
 —informed of the success at Wandwâsî, II. 236.
 —letters of, to différent persons, II. 237-8.
 —anxiety of, to settle the affairs of the remaining part of his kingdom, II. 238.
 —collection of an army by, II 239-40.
 —mardi of, for the subjugation of Pondicherry, II, 240 ff.
 —camp of, at Mansurpet, Untatur, Walkunda and Ranjangadh, II 242-43.
 —anxiety of, to subdue Tiyâkgadh, II. 243; subjugation of Kârikâl by, II 243.
 —at Nagur, II 243-4.
 —at Tarangampâdi, and Silambar, II 244.
 —at Wardâchal, II, 244-5.
 —instructions of, to TJmdatu'l-Umarâ Bahâdur to grant the districts of Tinnevely and Madura to Muhammad Maḥfûz **Khân** Bahâdur, II 245-46.
 —at Wardâwûr, Parmûkal, Chingleput, Frangikûnda and Chennapattan, II 246-7.

Muhammad Alī Khân Balladur, dinner of George Becket, in honour of, II 247.
 —a council of war held by, with George Becket and others, and Coote employed to lay siège to Pondicherry, II 248.
 —reply of, to George III, II, 251-2.
 —and the defeat of the French at Phulcheri and Villiyanallur, II. 252-58.
 —subjugation of Yalânûr by, II 256-8.
 —taking of the towers of Adyâ-kûpam and Wadgara by, II 259-61.
 —defeat of M. Lally by, at Tadpan, II 261-2.
 —impediments overcome by, II. 263.
 —arrangements of, for the putting down of the opposition of Muhammad Mahfuz Khân Balladur, II. 264-5.
 —capture of Pondicherry, and imprisonment of M. Lally and Lahri by, II 268-70 .
 —*Urzdâshî* of, congratulating Alī Gawhar Shâh 'Ālam on his coronation, and the title of *WâlCijâh* conferred on, II 272-3.
 —order for the *jâgîr* of Pondicherry being entrusted to Mîr Asadullâh Khân, II.272.
 —chronicle dealing with the administration of, III. 5.
 —initiation of Nawwâb 'Umdatul-Umarâ Balladur in spiritual discipleship by, III. 7,13-17.
 —and Nawwâb Aẓîmu'd-Dawla Balladur, III. 23-24. •
 —Nawwâb Ra'îsu'n-nisâ Begam and Nawwâb Zêbu'n-nisâ Bëgam, the wives of, III. 48.
 —treaties of, with Lord Cornwallis, III. 54 and 54-5 f.n.
 —alleged friendship of, with Tippu Sultan, III. 84 n.
 —custom of firing salute of guns in proportion to the âge of, III. 141.

Muhammad Alī Khân Balladur, sons of, suspected of having stolen two mangoes from the Governor's Garden, III. 155,156.
 —Amîru'l-Umarâ Balladur, the *dîzvân* of, IV. 21, 30.
 —benefactions of, to Makka and Madîna, IV. 23.
 —Ilâjî Maghribî Sâhib a companion of, IV. 31.
 —visit of Mîrzâ Humâyûn Bakht Balladur to, and his return visit to him, IV. 46-47.
 —illness and demise of, III. 9; 35-49.
 —dispatch of the coffin of, to Nattharnagar and the burial, III. 11; 131-3.
 Muhammad Alī Khân Balladur ((ihulâm Awliyâ) Nawwâb Sirajî'd-Dawla 'Umdatifi-Mulk, son of Nawwâb Anwaru'd-Dîn Khân Bahâdur and FakhruVi-nisâ Begam çahiba, *sûbadâroi* the Carnatic, IV. 61, 62.
 Muhammad Alī Husayn Khân Bahâdur, son of Nawwâb Umatu'l-Umarâ Bahâdur, III. 9,20and n, 21. 56.
 —given the title of Amîru'l-Mulk 'Umdatul-Dawla Zafar Jang, by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 57.
 Muhammad Alîmullâh Khân Bahâdur Mufidu'd-Dawla Fîrûz Jang, a son of Nawwâb Aẓîm Jâh Bahâdur by a mistress, IV. 72.
 Muhammad Aman, a son of Shaykh Abdu'l-Wâlî, IV. 97.
 Muhammad Amîru'd-Dîn Khân, III. 102.
 Muhammad Ansârullâh, son of Abdu'l-Qûdir Khân, m. the d. of Abdu'l-Hayy Khân Natthumiyân, IV. 102.
 Muhammad Anwar, same as Nawwâb Sayfu'l-Mulk Anwaru'd-Dawla Muhammad Anwar Khân Bahâdur ijsâm Jang, IV. 64.
 —third son of Hazrat-i-Alâ by Nawwâb Bëgam, II 8,204, IV. 11n.

- Muhammad Anwar, son of Shaykh Muhammad Munawwar, appointment of, by Awrangzēb 'Alamgīr Pādshāh, IV. 58.
- Muhammad Anwar, father of Nawwāb Siijū'd-Dawla Muhammad Jān-i-Jahān Anwaru'd-Dīn Khān Balladur Shāhāmāt Jang, IV. 59.
- Muhammad Anwar Hājī Muqaddas, son of Shaykh Muhammad Munawwar, wife and children of IV. 59-60.
- Muhammad Anwar, successor of Muhammad Munawwar, I. 9.
- Muhammad Asaf, grandson of Shaykh Ni'mullāh, m. Bībī Maryam shāhiba, IV. 60.
- Muhammadatu'n-nisā Bēgam, daughter of Maliku'n-nisā Bēgam and mother of Muhammadi Miyān, and III. 91, 92.
- Muhammadatu'n-nisā Bēgam, dream of, III. 97; birth of a son to, and his death, III. 98.
- Muhammad Awrangzēb 'Alamgīr Pādshāh, Emperor of Delhi, gave the holy title Shaykh Aqdas to Nawwāb Hājī Muhammad Anwar u'd-Dīn Kījan Balladur, I. 11-12.
- civil war of, with Dārā Shukōh, I. 15.
- summon by, to Muhammad Jān-i-Jahān Anwaru'd-Dīn Khān, I. 31-3.
- and the Nāit brothers, Muhammad Sa'id and Ghulām Ali, I. 65-69.
- Muhammad Azīmullāh Khān Ashraf Jang Bahādur, son of Sarfarāz Hasan Ellān Bahādur Muhtasham Jang, m. the d. of Sarfarāz Ali khān Bahādur, IV. 92.
- Muhammad Bāqir, grandson of 'Iṣmat Bī, m. Fazīlatu'n-nisā Bēgam, IV. 88.
- Muhammad Baṣṣīr Ekān, III. 15.
- Muhammad Bēg Khān, II. 215.
- Muhammad Burhān, commandant, rebellion of the men in the army under, III. 22.
- Muhammad Darwēsh, III. 19.
- Muhammad Dīwān, a son-in-law of Alī Dōst Khān, I. 69.
- Muhammad Fakhru'd-Dīn Khān, IV. 35.
- Muhammad Ghawth, III. 84.
- Muhammad Ghazzālī, author of a treatise, I. 15.
- Muhammad Habībullāh Khan Balladur, III. 56; conferred the title of *l'tuām Jang* by Nawwāb 'Umdatul-Umarā Bahādur, III. 50.
- Muhammad Habībullāh (Nāsim'd-Dawla I'tiṣūm Jang), son of 'Uradau'n-nisā Bēgam, m. the senior daughter of Ghulām Jilānī Khān Balladur Ikhtiyūr Jang and later the younger d. of Ruknu'd-Dīn Khān Zafaru'd-Dawla, III. 121-28, IV. 85.
- Muhammad Hasan Khān, III. 18.
- Muhammad Hasan, I. 63 and n.
- Muhammad Hāshīm, (Hāshim Ali Kīān), same as Khāfi Khān, the historian, I. 14-15 f.n.
- Muhammad Ijāyfit Qādir Ali Khān Balladur, son of 'Iṣmat Bībī shāhiba of Gopamaw and father-in-law of Abdu'l-Karīm Kīān, IV. 68.
- marriage of the daughter of, with Sh-disawār Jang, III. 98-100.
- Muhammad Husayn, III. 47.
- Muhammad Husayn Khān Balladur and Abū-Turāb khān Bahādur, sons of Hazrat-i-Alā, by one mother, II. 10.
- Muhammad Husayn Khān Tāhir, I. 80, 107, 108.
- head of the *Jāgirdār's Pēshkash* office, I. 109.
- a Nāit, the Dīwān of Nawwāb Alī Dōst Khān Shāhīd, removed from office by Ḥafdar Ali Khān, I. 75.
- part of, in the murder of Safdar Ali Khān, I. 77-80.
- incident at the marriage of the daughter of, I. 110.
- the *naib* and *jāgirdār* of Āmbūrgadh, I. 140; treachery and death of, I. 145-46.

- Muhammad Husayn Khân Tâhir father of Mu'tabir Khân Tâhir, II. 59.
- Muhammad Husaynu'd-Dîn, a son of Zubayda Khânam, m. Husaynî Bêgam, IV. 104.
- Muhammadî Bêgam, married to Muḥammad Karîm, III. 78, IV. 106.
- Mubammad Ibrahim, III. 82, 83; the commandant invited by Nawwâb Umdatul-Umaî â Balladur during nights, III. 31; *risâladar*, III. 124, 152.
- Muhammadî Miyân, sanie as Ghulâm Muḥammad Alî Naṣîbu'd-Dawla, IV. 83.
- Muḥammad'Inâyattullâh, II. 212; son of Abdu'l-Laṭîf Kilân, m. Bakhshî Bêgam, IV. 107.
- Muḥammad I'tibâr liirui Balladur Babar Jang, an attendant of I.lazrat-i-A'lâ, If. 161.
- Muḥammad Uḥâq Khân Balladur Fîrûz Jang, and Abt'u'l-Ma'biid Khân Balladur, sons of Hazrat-i-Alâ by one mother, II 10.
- m. Parsan Bi, IV. 86.
- death of, II. 209.
- Muhammad Ismâ'il Khân Sher Jang Bahâdur, a son of Nawwâb Wâlâ-jâhl, II. 10, IV. 87.
- Muḥammad 'Izzu'd-Dîn Khân Mustaqîm Jang Nâmi, crilicism b), of the poem of Nawwâb 'Umdatul-Umarâ Bahâdur and its resuit, III. 27-29.
- Muḥammad Ja'far, III. 31; a son of Majdu'd-Dawla Bahâdur. IV. 107.
- Muḥammad Jân-i-Jahân Khân Bahâdur Sardâru'd-Dawla, son of iOaiyru'd-Dîn Khân, m. Hurmatu'n-nisâ Bêgam, IV. 108.
- Muḥammad Jân-i-Jahân Sirâju'd-Dawla Anwaru'd-Dîii Khân Bahâdur Shahâmat Jang, son of Hâjî Muḥammad Anwar and father of Muḥammad Alî Khân Bahâdur Amiru'l-Hind Nawwâb Wâlâjâh I and Nawwâb Shukôhu'l-Mulk Nâṣîrrfd-Dawla Bahâdur Nuṣrat Jang, I. 10, 19, IV. 55.
- Muhammad Jân-i-Jabân Siraju'd-Dawla Anwaru'd-Dîn Khân Bahâdur Shahâmat Jang, some miraculous deeds of, I. 22-27.
- daily programme of, 1.29-30.
- sons and daughters of, 1.30-31.
- summoned by Awrangzêb, 1.31-33.
- conferred the titles Khân. and Bahâdur and appointed *peshkâr* to the *âûrogha* of the *diwân-khâna* of the Pâdshâh, I. 33-38.
- Muhammad Jawâd Khân Bahâdur and I.fâfiz IJasan Alî Khân Bahâdur, sons of Hazrat-i-Alâ, by one mother, 11.10, IV. 87.
- father of (Ṭulâm Rasûl Khân, IV. 77.
- Muhammad Jâwîd Khân, 111. 15, 38, 43, 46, 47.
- Muhammad Kamâl, II. 174, 203.
- Nellore under the control of, II. 137.
- an account of, II 175-77; 175 M.
- iesidnce of Mîrzâ Humâyiin Bakht Bahâdur in the building put up by, IV. 47 and n.
- Muhammad Karîm, same as Ghulâm Zâmin Muhammad Karîm, III. 15, 153.
- son of Nawwâb 'Umdatu'n-nisâ Bêgam çâhibâ, IV. 84.
- grandson of Muḥammad Alî Khân Bahâdur Nawwâb Wâlâjâh I and Nawwâb Shukôhu'l-Mulk NaṣîruM-Dawla Bahâdur. IV. 42.
- nephew of Amîru'd-Dawla Abdu'l-Qâdir Khân Bahâdur and brother of Ra'isu'l-Umarâ Bahâdur SirâjîiI-Mulk. IV. 42.
- married Muḥammadî Bêgam, III. 78.
- the marriage of, IV. 41-5.
- conferred the title *Jatddat Jang* by Nawwâb 'Umdatu'l-Umarâ Bahâdur, 111.56.
- biithof Muhammadî Miyan to, III. 89-92.
- sufferings of. from small-pox, 111.94-98, 107.
- the *nâeir* of the *Dâru'l-inshâ khâss fârsi*, I V. 35.

Muḥammad Karīm Khayrūd-Dīn Hasan Ghulām Zāmin, son of Iftī-khāru'd-Dawla ijāfz, Muḥammad Nāsir K M Bahādur Samsām Jang and author of the *Sawānīhāt-i-Mumtaz*, 111.3-8.

—grandson of Ghulām Pīr Kīay-ru'd-Dīn Khān Bahādur II and Karīmū'n-nisā Bcgam (Kamu Begam), IV. 61, 101.

—author of the *Sawānīhāt-i-Murn-tāi*, 111.3, IV. 116.

—Muḥammadi Begam the wife of, and Ghulām Ahmad Khān Balladur the allāti brother of, IV. 106.

Muḥammad Kilayru'd-Dīn Khān Bahādur Nāgim Jang the Senior, son of Shaykh Abdu'l-Ḥakīm Khān Balladur Shahīd and father of Hāfiz Muhammad Nāsir khan Iftī-khāru'd-Dawla Samsām Jang Balladur, IV. 55.

—m. the fourth daughter of Nawwāb Anwaru'd-Dīn Khān Bahādur and Bibī Sāhiba, IV. 01.

Muḥammad khan sāhib, II. 31 / .n.

Muḥammad khayrud-Dīn Kīiān Bahādur, son of Abdu'l-Ḥakīm khān Shahīd and father of Iftī-khāru'd-Dawla Hāfiz Muhammad Nāsir Khān Bahādur Samsām Jang, III. 3.

Muḥammad Kifāyatullāh, in charge of the arrangements of the marriage of Muḥammad ṛjabībul-lāh Khān Nāgīru'd-Dawla Bahādur, III. 127.

Muḥammad Kasim Fcrishta, see Firishta, I. 7 / .n.

Mubammad Lār an ancestor of Anwaru'd-Dīn, I. 7; stay and death of, at Gopāmaw, I. 8.

Muḥammad Madīna Ali, taking of Arcotby, II. 89-90.

Muḥammad Mahfūz, (Muḥammad Mahfūj Khān Bahādur Shahāmat Jang), II. 174, IV. 61; a son of Muḥammad Jān-Hahān Anwaru'd-Dīn Kīiān (Sirāju'd-Dawla) and Bibī Sahita, i. 30, 109, IV. 60, 62.

Muhammad Mahfūz, uncle of Abdu'l-Bayy Khān, 11, 228.

—sister of. m. to Ghulām Pīr Kbay-ru'd-Dīn Kīiān Bahādur II, IV. 101.

—the commander of a *risāla*, I. 48.

—grants to the English through the médiation of, I. 107.

—distinction of, 1. 108.

—sent against the French by Nawwāb Sirāju'd-Dawla, but defeated, 1. 115-16.

—dceat of, by the French, I. 118, 120.

—entrusted with the *sūba* of Trichinopoly by Nawwāb Sirāju'd-Dawla Bahādur, i. 127.

—dismissal of, from the *sūba* of Trichinopoly, I. 128-31.

—ordered by Nawwāb Sirāju'd-Dawla Balladur to gather forces against Hidāyat Muhiyyu'd-Dīn Khān, I. 138.

—fight of, against Hidāyat Muhiyyu'd-Dīn Khān, I. 144; imprisonment of, 146.

—appointaient of, to the *nizāmat* of Arcot through the diplomacy of Rāja Sam pat Rāi, and his misunderstanding with his father, I. 132-35.

—imprisonment of, by Hidāyat Muhiyyu'd-Dīn Khān, II. 25.

—libération of, II. 26.

—meeting of Nawwāb Nizāmu'd-Dawla Bahādur by, II. 30.

—mardi of, to Haydarābād, II. 58-59.

—relations of, with Hazrat-i-A'lā, II. 150-52.

—defeat of, by M. Dupleix, II. 185.

—entrusted with the taluks of Madura and Tinnevely, II. 245-46.

—appointaient of, as the *sūbadār* of Trichinopoly, by Nawwāb Anwaru'd-Dīn Khān, IV. 60 n.

Muhammad Ma'sūm, III. 19, 31, 88, 120, 152, 160, 167, 182, an account of, III. 69.

Muhammad Muftāh, III. 46.

Muhamraadi Miyān, birth of, III. 89-92,

- Muttammad Mulnu'd-Dîn, I I I. 18.
- Muhammad Mu'izzu'd-Dîn AH Gawhar Shah 'Âlam Bahâdur Pâdshâh Ghâzi, Emperor, Muhammad Ali Khân Bahâdur Nawwâb Wâlâjâh I, a loyal servant of, IV. 7.
- Muhammad Muhtabâ, son of Ghulâm Pîr m. the d. of Qaniaru'd-Dîn Kîiân, IV. 84.
- Muhammad Munawwar, the descendant of Hazrat 'Uniar Fârûq in the twenty-third génération, father of Hâjî Muhammad Anwar and Shaykh Abdu'l-Wâlî, IV. 53.
- successor of Ni'matullâh, I. 9.
- Muhammad Munawwar, second son of Hazrat-i-A'lâ by Nawwâb Bcgam, I I. 8.
- Pôti Bcgam, a junior sister of, IT.9.
- Muhammad Muna.wwar (Nawwilb A'zam Jâh Fakhnfl-Umarâ Bahâdur). son of Azîmu'd-Dawla Balladur Nawwûb Wâlâjah III and Sa'Idu'n-nisa Begam, IV. 70
- Muhammad Munîrud-Dîn Khân, uncle's son of Muhamuiad Jân-i-Jahân Anwaru'd-Dîn Kliân, I. 27, 141.
- the son of Nawwâb Sirâju'd-Dawla's first cousin, II. 6.
- father of Amînu'd-Dîn Khân, II f. 25.
- nâib of Muhammad Mahfûz Kliân Bahâdur at Trichinopoly, contest of, with Anwar Ali Khân inside the fort of Trichinopoly, I. 128-30.
- Muhammad Murâd, Chingîeput strengthened under the command of, n.203.
- Muhammad Murâd, father of Abdu'l-Wâjid Khân, IV. 60.
- Muhammad Najîb KMn Shahîd, I. 147; II. 176» 177.
- father of Abduî-Rashîd Khân Bahâdur, I I. 14, 244.
- a servant in the *dargâh* of IJazrat Khwâja Mulnu'd-Dîn Chishtî, and companion and counsellor of Nawwâb Sirâju'd-Dawla, I.108.
- Muhammad Najîb Khân Shahîd, the right hand man of Nadrat-i-Alâ, I. 133-34.
- Muhammad Najîb Kilân Bahâdur Sâkir Jang, N I. 43, 46.
- Muhammad Najîbu'llâh Eliâu I I. 192.
- fifth son of Muhammad Jân-i-Jahân Anwaru'd-Dîn Khân Bahâdur Sirâju'd-Dawla, I.31, 109.
- younger brother of Muhammad Mahfûî Khân Bahâdur, I I. 245.
- commander of a *risdla*, I. 48.
- entrusted with the taluk of South Arcot by Nawwâb Sirâju'd-Dawla Bahâdur, i. 127.
- ordered by Nawwâb Sirâju'd-Dawla Bahâdur to send the army of Nellore against Hidâyat Muhiyyu'd-Dîn Khân, I 138.
- imprisonment of, I. 146.
- deliverance of, obtained by řjazrat-i-Alâ, I I. 2.
- mardi of, to Haydarâbâd, I I. 58-9.
- appointed *nûib* to the *fûba* of Nellore, I I. 150; but later dismissed imprisoned and released, I I. 151.
- an accouru of, f 1 174-5.
- nâzim of Nellore, I I. 177.
- rébellion of, I I. 188.
- Phulcheri reached by, I I. 201; return of, to Nellore when Rizâ was ieated on the throne of Arcot, 11.202.
- in charge of the taluk of South Arcot, IV. 61 n,
- Muhammad Nasîr, same as Ghulâm Pîr, IV. 84.
- Muhammad Nâsir (Hâfiz Muhammad Nâsir Khân Bahâdur), younger brother of Mawlawî Abdul Walî m. Fatah Begam, I I. 9-10, Muhammad Habîbullâh Khân Nâçîru'd-Dawla Bahâdur son of, III. 16.
- renting of three taluks to, I I I. 9.
- Muhammad Nâsir Khân Bahâdur, sonof Sayfu'l-Mulk Bahâdur, I I I. 56.
- conferred the title *Nasir Jang* by Nawwâb Umdatul-U m a r i Bahâdur, I I I. 56.

- Muhammad Naşru'llâh Khân Balladur a son of Hazrat-i-Alâ, II. 10.
- Mufoammad Ni'mullâh Khân Sharaful-Umarâ Balladur, son of Shukôhu'l-Mulk Naşîrud-Dawla Dilêr Jang Bahâdur and father of Sharaful-Umarâ Anwâru'd-Dawla Balladur, IV. 55.
- Muhammad Ni'mullâh Khân (Sharaful-Umarâ Shukôhu'l-Mulk Naşîru'd-Diwlâ Fatahyâb Jang Balladur), son of Naşînid-Dawla II, m. IkrâmuVnisâ, and father of four daughters and one son, IV. 93-4.
- Muhammad Ni'matullâh (Ghulâm Asadullâh Khân Bahâdur), son of MajduVI-Dawla Bahâdur, m. the d. of Husâmu'l-Mulk, IV. 105-06.
- Muhammad Nûrullâh ('Umdatn'd-Dawla), IV. 72.
- Muhammadpûr, the name of Arcot after Muhammad Ali, 1.60; III. 9, 60, 86, 87, 93, 111 and n., 116; IV. 22, 64, 108, 110.
- Muhammad Qudrat Alîm Khân, son of Qudrat Rahîm Khân, IV. 99.
- Muhammad Uafi' Khân Bâdhfl, author of the *Hamla-i-Haydarl*, III. 167».
- Muhammad Rida Beg Khân, the *sardâr* of the horses on the left wing of the army of Hazrat-i-Alâ, I. 122.
- Muhammad Rizâ, the *kotwiil* of Tirmalkarî, III. 147.
- Muhammad Rôshan, III. 182.
- Muhammad Sa'dî, original name of Muhammad pubâr Khân Bahâdur Babar Jang, I I. J61-2.
- Muhammad Sa'îd, a Nâit and Awrangzêb, I. 65-67.
- later Sa'âdatullâh Khân, I. 68.
- a son of Safdar Alî Khân Shahid. 1.80.
- Muhammad Çalâbat Khân (Naşîru'l-Mulk Bahâdur Muhammad Salâbat Khân), son of Nawwâb Naşîru'l-Mulk Bahâdur, m. Jahâniya Bêgam younger daughter of Iftikharu'd-Dawla Bahâdur, IV. 79. 80.
- Muhammad Sayyid, original **name of** Sa'âdatullâh Khân, I- 64/.n.
- Muhammad Subhân, a descendant of Abdullâh Awsat, I. 5.
- Muhammad Subhân, son of Shaykh Mas'ûd and father of Shaykh Fakhr'u'd-Dîn Maḥmûd (Sultân Sulaymân Shah), IV. 54.
- Muhammad Shâh Fâdshâh, Emperor, I. 37, 33 n., 61 n.
- death of Murshid Qulî Khân, during the time of, II. 15 f.n.
- deputation of Jân-i-Jahân to the Deccan along with Asaf Jâh, I. 38-40.
- appointaient of Jân-i-Jahân by, to the *nişâmat* of the *sûba* of Farlhunda Bunyâd Haydarâbâd I. 42.
- Dilâwar Khân the *amîr-i-khass* of, II. 15.
- Muhammad Tâju'd-Dîn Khân, sent along with Sayyid Ibrahim Ali Khân to subdue the fort of Tiyyâkgadh, 11.238.
- Muhammad Taqî Alî Khân a son of Nawwâb Sayfu'l-Mulk Bahâdur and Tayyibu'n-nisâ, m. Sâjida Bcgam, IV. 77.
- qil'adâr* of Wandwâsî, II. 139.
- [an account of f. II](#), 139-40.
- jarmân* of Hazrat-i-Alâ to, and his reply, II 140-41.
- imprisonment of, II, 142.
- Muhammad Waliullâh Ahmad, a son of Husaynî Bêgam, IV. 105.
- Muhammad Yûsuf Khân, the *risûldôr* of the army, entrusted with the taluks of Madura and Tinnevely, 11.152.
- dispatched with an army to Chennapattan, II 215-17.
- and the battle at Frangîkûnda, II 219-22.
- readiness of, to loot the fugitive, II 225.
- received George Becket and Colonel Copte, II 226.
- and the defeat of M. Lally at Kanjî, II 226-8.

Muhammad Yûsuf Kliân, and the defeat of the French at Wandwâsî, II. 233-6.

—granted an interview by yazrat-i-Âlâ, II. 238.

—and the subjugation of Kàrikâl, II 243.

—and the subjugation of Yalânûr, 11.258.

—and the defeat of M. Lally at Tadpan, II. 262.

—advice of, to Hazrat-i-A'lâ, and sent to the south to put down the opposition of Aïubammad Mahfûz Khân, II. 264-5.

Muharram, î. 74 and f.n. II. 7 and H., 8; célébration of, III. 33-4.

xMuhibb Ali, III. 83, 84.

Muhyiyu'd-Dawla, son of Mustaqîm Jang Bahâdur, m. a d. of Shukôbu'l-Mulk Mumtâzu'l-Umarâ Balladur, IV 94.

Muhyiyu'd-Dîn Ali Khân, tutor to the sonsof Hazrat-i-A'lâ, TI.212.

Muhyiyu'd-Dîn Khân, (Hidâyat) march of, from Phulcheri and capture of, II. 32-33.

Muhsin, III. 2 n

Muhsinu'd-Dîn Khân, grand son of Shaykh Madan m. the first daughter of Nawwâb Anwau'd-Dîn Khân Bahâdur and Bibî sâhiba, IV. 60.

Muir, II. 270.

Mukhlîs Khân, an Amîr under Awrangzêb, I. 32, 33.

—and an impostor, 1.12-13.

Mukhtârû'n-nisâ Bêgam, wife by nikâh of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, motlier of three daughters, IV. 71.

Muîâ Aḥmad, an Amîr under 'Adil Shâh, I. 65.

Mullâ Fnshu'd-Dîn Khân, teacher, 11.212.

Mullâ Muhammad Qâsim (Ferîṣhta) the autlior of the *Nawrasnâma* and brother-in-law of the father of Mîr Ismâil Khân Abjadî, I. xxviii. 1.62.

Multam IV. 57.

Multamis Khân, the *arz-begî*, IV. 35.

Multazim Jang, title of Mişbâhullâh Khân Bahâdur, IV. 38.

Mu'min, a weaver in Gopamaw, II. 175.

Mumtâz, III. 27.

Mumtâz Bêgam d. of Abdu'l-Qâdir Khân Amîru'd-Dawla Amîr Jang, senior sister of Tâidu'd-Dîn Akbar m. Qhulâm Ali Sayfu'd-Dawla Bahâdur, IV. 75, 102.

Munitâzu'd-Dawla Sirâju'd-Dîn Khân, son of Majdu'd-Dawla Bahâdur, m. Kilan Bêgam, IV. 111.

Munitâziri-Umarâ Amirul-Mulk Bahâdur, appointment of, as *diwân*, by Nawwâb Azîm Jâh Balladur, IV. 30; excellent judgments of, IV. 31.

—the *madâru'l-muham*, officer under, IV. 34-5.

—the *madâru'muhâm* work of, IV. 35-6.

—father of Hâjî .Vansûrud-Dawla, IV. 72.

—father-in-luw of Ahmad Husayn Khân Balladur MuhyiyuM-Dawla, IV. 81.

—uncle of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, appointed *nâib* and later as *bakhshi* by his nephew, IV. 212.

—d. of, m. to Ghulâm Rasul Khân Bahâdur, IV. 93-4.

Mumtazul-Umarâ Bahâdur, a title of the brother of Nawwâb Begam Sâhiba, IV. 17.

Mumtâzu'n-nisâ Bêgam. wife of Nawwâb Azîm Jâh Bahâdur, IV. 72.

Munawwar Begam, d. of Nawwâb Shukôhu'l-Mulk Dilêr Jang Balladur m. Jân-i-'Âlam Khân Bahâdur, IV. 108.

Munawwar Khân, *sipahdâr* of Kur-nool shol Nawwâb Sirâju'd-Dawla Bahâdui.I. 147.

Munawwaru'n-nisâ Bêgam, (Munnu Bêgam) d. of Shukôhu'l-Mulk Mumtâzu'l-Unnrâ Bahâdur, m. Jân-i-'Âlam Khân, IV. 95.

Mun'im Khân, *Diwân* of Shâh 'Âlam Bahâdur Shâh, I. 37 f.n.

Mun'im Nawâz Khân, IV. 35.

HISTORY OF THE NAWWÂBS OF THE CARNATIC

- Mun'imun-nisâ Bêgam, (Dulhan Bêgam). *d. of K̲h̲ân-i-'Alam K̲h̲ân* Balladur by Sâliha Bêgam, w. Nawrwâb Azîm Jâh Bahâdur and raother of a daughter, IV. 71-2.
- Munîru'd-Dîn K̲h̲ân Bahâdur, a son of Shaykh Abdu'l-Wâlî, IV. 97.
- grandfather of Qutbud-Dîn Alî K̲h̲ân, IV. 78
- Munîru'n-nisâ Bêgam, *d. of Zubnyda K̲h̲ânâ*m, and younger sister of Tâhiu'n-nisâ Bêgam, m. Qamaru'd-Dawla, IV. 75, 105.
- Munnu Mijân, see Hâfiz Muhammad Munawwar, IV. 63.
- Munshî Mahimfui Alî Khan Bahâdur, in charge of the *kachahrt dârv'l-inshâ angrêzi*, IV. 35.
- the work of, I. 36.
- Munshî, Manu Lâi. the, of Nawwâb Muḥammad Jân-i-Jahâ'i Anwaru'd-Dîn khan Bahâdur, I. 25.
- Munshî Muḥammad Burhân K̲h̲ân Hândî, IV. 115.
- Muntakhabu'l-lubâḥ Muḥammad
Shahi {*Tarikh-i-khafi-Khan*}, I- 15 *f.n.*
- Muqaddima, IV. 114.
- Murâd Bakh^h, Muhammad Hâshim, in the service of, I. 14 / . » .
- Murari Rio, I. 70 n., II. 31 «, 92, 129 M, 145 and n, 147, W «, 155, 156, 166, 166 «, 167, 168, 170, 201.
- conclusion of peace with, by Aṣaf Jâh at Nattharnagar (Trichinopoly), 148.
- the fort of Trichinopoly entrusted to, I. 74.
- capture of the fort of Trichinopoly from the hands of, I. 82-84.
- Governor of Trichinopoly, évacuation of, I. 83 *f.n.*
- capture of Husayn Dôst K̲h̲ân by, II. 92.
- reaches the présence of yazrat-i-Alâ after his success against M. Kâlîr, II. 100-102.
- Yûnus K̲h̲ân the 'ilâqadâr of, II. 105.
- Yûnus Khan, an employée of, II-111.
- Murari Rao, anxiety of, to take hold of u'usayn Dôst k̲h̲ân, II. 124.
- conciliation of, II. 128-9.
- rébellion and union of, with Rizâ Alî K̲h̲ân and Dupleix and the fight and flight of, from Tiruvati, 145-149, 150.
- Hazrat-i-A'lâ hemmed in by, II. 153.
- camp of, on the bank of the Kaveri, II. 154.
- strength of the army of, II. 157.
- dispersai of, II. 162.
- flight of, towards his home, II. 171.
- territory of, captured by Haydar Alî K̲h̲ân, II. 188.
- Mûrs (Mauritius) island, II. 200, 248.
- Murshidâbâd, IV. 50; founded by Murshid Qulî K̲h̲ân, II. 15 n.
- Murshid Qulî K̲h̲ân (Ja'far K̲h̲ân) nazim of Bengal, II, 15 and *f.n.*
- Murtazâ Alî, of Vell ore, subjugation of, by Chanda Sâhib, II. 77.
- Murtazâ Bêgam, great-grand-daughter of Mîr Mahdî Sâhib, m. Hâfiz Muhammad Abdul-husayn K̲h̲ân, IV. 82.
- Murtazâ Husayn K̲h̲ân, title conferred upon, II. 86-7.
- Musallâ, (Prayer carpet), I. 10, 11.
- Mushij u'l-Mulk Aristi (A'zamu'l-Umarâ Ghulâm Sayyid K̲h̲ân), chief minister to Nizâm Alî K̲h̲ân Asaf Jâh, III. 35 and n.
- Music, tunes in, III. 25 and n.
- Mustafâ, III. 26.
- Mustafâ Alî K̲h̲ân Bahâdur, same as Ghulâm Muġtabâ, IV. 100.
- Mustaqim Jang Bahâdur, brother of Abdu'l-Latîf K̲h̲ân, IV. 107.
- father of Muhiyyu'd-Dawla, IV. 94.
- Muta*, enjoyment, I. 24; 24-25 / . n.
- Mutahhar Alî K̲h̲ân, son of iġusâmu'l-Mulk Bahâdur, III. 87.
- Mu'tabir khan Tâhir, II. 129; *jâġirdâr* of Ranjangadh, escape of Hazrat-i-Alâ from, II. 58 *f.n.* 59-61; treachery of, II 84.

INDEX-PARTS MV

- Mu'tabir Khân Tâhir, the *qiltodôr* of Ranjangudi, II 147 /n., 242.
- Mutawallî oî mosques, A'gam Nawâz Khân appointée! as, IV. 31.
- Muthialpet, tomb of Fattâh Shah Sâhib near the cathcdral mosque at, III. 143.
- Muzaffar Ali (Khayru'd-Dîn Ahmad Khân), son of Ghulâm Mujtabâ, IV. 101.
- Muzaffar Jang (Hidâyat Muhiyju'd-Dîn Khân Bahâdur), I. 113, II. 28 n., 33 n., 49 n., 65 n., 6 n.
- and the French, I. 97.
- at Chitaidrug, and Bednore, I. 137.
- élévation of, II. 62 /».
- assassination of, II. 48 /».
- Mugaffar Jang, a nephew of Nawwâb 'Umdatul-Umarâ Balladur granted the title *Majdu'd-Dawla Balladur*, III. 70.
- Muzaffar Khân, the *ilâqadâr* of the French forces, II. 66.
- a title of Abdu'l-Rahmân, I I. 63.
- killed by Abrâr Khân at Kanjî, 11.227.
- Mylapore, II. 177, III.46, 168, IV. 47 n.; history of, 1.91-2; granted to the English, I. 103,103 n., 107.
- (San Thome) port of, II. 176.
- résidence of Hazrat-i-A'lâ at, I I. 203, 204.
- tomb of Hazrat Dastgîr Sâhib Sâwî at, III. 40.
- résidence of Shukôhu'l-Mulk Nasîru'd-Dawla Bahâdur at, III. 65.
- big garden at, III. 112.
- Great Spring in, I I I. 143.
- Mahbûb-bâghî on the way to, I I I. 159.
- résidence of Mîrzâ Humâyûn Bakht Bahâdur in, IV. 46-7.
- résidence of Mîrzâ HâhîBakht Bahâdur in, IV. 51.
- Mysore, Close, Résident of, IV. 10 M.
- N
- Nabîullâh Aḥmad, a son of Ḥusaynî Bêgam, IV. 105.
- Nadir Shâh, 37 n.; invasion of India by, I. 38 ».
- Nadyâwer, got from Dâwûd Oân by the English East India Company, I. 100.
- Nâgûr (ore), I V. 87, 93.
- plunder from the shrine of his holiness Hazrat Sayyid Abdu'l-Qâdir Sâhib Nâgûrî, I I. 196.
- plunder of M. Lally at, I I. 197.
- Hazrat-i-A'lâ at, II. 243.
- pilgrimage of A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV. to, IV. 22 and «.
- Nâib, I. 68, 76, 108, 109, 138.
- Dâwûd Khân appointed as, by Nawwâb Dhu'l-Faqâr khân, I. 62-63.
- Nâib Wazîr, Jân-i-Jahân as, I. 39.
- Badru'l-Islam Khân Balladur Afrâsiyâb Jang, occupied the post of Nûib-Wazîr in the court of Delhi in the place of his father, I. 30.
- Nâit, a tribe of Arabs, I. 64, 65, 83, 109, 110. I I. 43. 126. IV. 74, 88.
- the Tâhirs, a group of the community of, I. 81.
- help to Dupleix by, I. 115-16.
- Najâbat'Alî Khân Bahâdur, a title of Muḥammad Kifâyatullâh, I I I. 127.
- Najaf, the Eminent, II 12.
- Najaf Ali Kliân Bahâdur, son of Abdul-Qḥanî Ellân, m. the first daughter of khadija Bêgam, IV. 86.
- brother of Fazl Husayn Khân, IV. 90.
- d. of, m. to Qḥulâm Murtazâ, IV. 87.
- Najîbullâh Khân, father of Fâtima Bêgam, I I I. 122.
- Najîbullâh Khân Bahâdur, Muḥammad, subjugation of Muḥammad Kamâl by, I I. 177.
- entrusted with certain taluks by u'azrat-i-A'lâ, II. 42.
- Najmu'd-Dîn IJusayn Khân, (KMdû Miyân), m. Rahmatun-nisâ Bêgam, IV. 92.
- eldest son of Ihsânullâh Khân, d, of, married to Shukôhu'l-Mulk Mumtâzu'l-Umarâ Bahâdur, IV. 94.

- Najmun-nisâ Bêgam*, a seal with the words of, *présentée!* to 'Âbida Bçam by Nawwâb Azîm Jâh Bahâdur, the Regent, IV. 44.
- Najmu'l-Mulk Abdu'l-Samad Khân Balladur, m. Azîmu-, nisâ Begam, and father of -hmadu'n-nisâ Bêgam, IV. 70.
- Nana Sâhib, a son of Tukuji. 95 f.n. Nandraj, II. 156, 253.
- «*siège* of Trichinopoly by, II. 155.
- strength of the army of, II. 157.
- ran away from Bhangai-kûnda, II. 163.
- cruelty of, and the message of Uazrat-î-Ala to, II. 164-5.
- attack of the forces of, II. 161.
- position of, usurped by ftaidar Alî Khân (Haydar Nâyak), II. 188.
- Nanja (e) Raja same as Karâchûrî Nandraj, II. 104 M., 126 n., 128-9 M., 145». 166n., 168, 170.
- Nasab-nama-i-shâhî*, IV. 57.
- Naçibu'Dawla Balladur Iftikhâru'l-Mulk, son of (ihulâm Âl-i-Muham-mad Kîurshîdu'l-Mulk Muhammad Nâ:îr Khân Iftikhâru'd-Dawla Bal.âdur, IV. 55.
- Jescendant of Muhammad Munawwarin the seventli génération and of liazrat 'Umar Fârûq in the thirtieth génération, IV. 53.
- Naçibu'd-Dawla Muhammadi Miyân, m. Maqbûlu'n-nisâ Bêgam, IV. 107.
- Naçîru'd-Dawla Balladur, Nawwâb, 111.47, 146, 153.
- same as Shukôlnîl-Mulk Naçîru'd-Dawla Balladur, 111. 65.
- Naçîru'd-Dawla II, sec Abdu'l-Şamad Khân Dilêr Jang Balladur Naçîru'd-Dawla II, IV. 93.
- Naçîru'd-Dîn, successor of Abdullâh Akbar, I. 2.
- Naçîru'l-Mulk Intizâmu'd-Dawla Muham-mad Çalâbat Khân Bahâdur Gliazanfar Jang, Nawwâb, (Abdu'l-Quddûs), fif th son of Muhammad Alî Khan Bahâdur Nawwâb Wâlâ-jâh I, m. khayru'n-nisâ Bêgam, younger sister of Habîbu'n-nisâ Bêgam, II. 9, III. 25, IV. 64, 67.
- Naçîrul-Mulk Intizâmu'd-Dawla Muham-mad SalâbatKhân Bahâdur Ghazanfar Jang, brother of Nawwâb •Umdatul-Umarâ Bahâdur, marriage of, III. 122, 124.
- Fatah Bêgam Sâhiba, junior to, IV. 66.
- father-in-law of fihulâm Bâqir I. Tusayn Khân, IV. 689.
- wives and children of, IV. 79-80.
- condolence letter to, III. 46.
- quarrel of, with I-Husâmu'l-Mulk Bahâdur, III. 91.
- arrangements by, for the burial of Nawwâb Muhammad Alî Wâlâ-jâh, at Nattharnagar, III. 132-3.
- Naçîru'l-Alulk Bahâdur Muhammad Salâbat Khân, a title of Muhammad Salâbat Khân, IV. 79.
- Naçîru'l-Mulk Lâliimi>ân, brother of Nawwâb 'Umdatul-Umaîâ Bahâdur, III. 180.
- Nâsir Alî, grandson of 'Ismat Bî, m. the daughter of Nawwâb Naçîru'l-Mulk Bahâdur and IJusnî Bêgam, IV. 79, 80.
- Nâsir Alî Khân, a skilled poet of Shâhjahânâbâd, and Dhu'l-Faqâr Khân, I. 61.
- Naçîru'd-Dawla Ptişâm Jang, same as Muhammad r.îabîbullâh, IV. 85 and M.
- Naçîru'd-Dawla Muhammad Habîbullâh Khân Bahâdur, same as Muhammad Habîbullâh Naçîru'd-Dawla Khân Bahâdur, III. 11, 321.
- son of Iftikhâru'd-Dawla Balladur, children of, IV. 111.
- d. of, m. to Mumtâzu'd-Dawla Muham-mad Sirâju'd-Dîn Khân, IV. 104.
- Naçîru'd-Dîn Ahmad Kiiân, m. Karâmatu'n-nisâ Bêgam, IV. 92.
- Naçîru'd-Dîn Ahmad Khân, d. of, married to Rizâ Husayn Kliân, IV. 102.
- Naçîru'd-Dîn Muhammad Khân, father of Ikrâmu'n-nisâ, IV. 93.
- Nâşir Jang, Nawwâb, sec Nizâmu'd-Dawla Mîr Ahmad Khân Bahâdur Nâşir Jang, II. 28 n., 48 w., 49 n., 67,

- 68,77, 110 «., 126, 179 and «. 181, 182, 264, IV. 60.
- assassination and death of, II. 24 »i., 48 «., 185; martyrdom of, at Jinji at the hands of Himmat Bahâdur Sfcân, II 53-8. 122, 174, 178, 229, 245.
- Nâsir Jang a nephew of Nawwiib 'Umdatul-Umarâ Bahâdur, granttd the title *I'tizâdu'd-Dawla*, III. 70.
- Nasrullâh Khân. a relative of Mulyammad Jân-i-Jahân Anwaru'd-Dîn ~~Khân~~, I. 22-23.
- Nasrullâh Hfcân Bahâdur Qawî Jang, a son of Nawwâb Wâlâjâh I, IV. 87.
- Nattharnagar(Trichinopoly), I. xxvi 106, 129, 130, 131, 134, 135, II. 4, 22, 25,29, 30,82, 85, 88, 92, 100, 101, **105**, 106 116,124, 126, 128, 132, 142, 146,147,150,152,153, 154,162, 163, 164, 165, 172, 175, 183, 196, 197, 198, 199, 201, 202, 210, 212, 213, 215, 222, 238, 239, 241,242, 248, 256, 271,272; 111.11,40, 46, 79, 80, 94, 131,132, 133, 175, IV. 1, 22, 64, 71.
- named after Hadrat Natthar Walî, I. 60.
- Natthar Walî, the remains of Nawwâb Wâlâjâh I, burîed in the *dargâhoî*, III. 48 n.; 133.
- Nawwâb Sâhib, (Nawwâb Wâlâjâh Muhammad Ali Klîân Bahâdur), III. 5.
- Nawâsî Bëgam the senior, (Sa'ldu'n-nisâ Bëgam), IV. 76.
- NawâsîBëgam, the junior (Kliadîja Bëgam), IV. 76.
- Nawâyat, 1.56, 64, 82, 115.
- enfolded in the kind disposition of Nawwâb Sirâju'd-Dawla Bahâdur, 1.107.
- help of, sought by Hidâyat Mutiyyu'd-Dîn Khân Bahâdur, I. 138.
- nobles of the, and the French, I. **96-7**.
- rulers, and the French, I. 100-101.
- prisoners, I. 54.
- Nazvwâb Bëgam fâhîba*, a titlc conferred on the wife of Ra'îsu'l-Umarâ Bahâdur, III. 65.
- Naivbat Khiîna* of Hadrat-i-A'lâ, 1. 42.
- Nawrasmma* (*Tûrikh-i-Ferishta*) a work of Mullâh Muḥammad Qâsim Ferishta, l. xxviii, 62.
- Naivrôz*, célébration of, by Nawwâb 'Unidatu'l-Umara Balladur, 111 146.
- Nawshîrwân, son of Qubbâd, I. xxii. /».; the justice of, remodelled by Amîru'l-Hind Wâlâjâh, 1. xxiii.
- Nawwâb Bëgam, see Khadîja Bëgam II. 7,158, 184, 204, 213, 214, III 5 n. IV. 63.
- Nâzim*. II. 37, 40, 57, 68, 76, 82, 127.
- Chanda Sâhib, of Arcot, I. 97.
- Nawwâb Sirâju'd-Dawla, of Chicacoïe, II. 6.
- Murshid Qulî Kliân, of Bengal, II. 15 and/ n.
- Negapatam, I. 91 and w., II. 196 ».. 210, IV. 65.
- flight of Rizâ Ali Khân to, 11. 267 n.
- réception of Hazrat-i-A'lâ at, II 214-15.
- Neknâm Khan, the agent of Golconda, negotiatiou of Casa Verona with, I. 100 f.n.
- Nellore, II. 14, 30,61, 137, 175 w., 183, 188,192, 201, 202, III. 9, 11, 36, 122.
- a deptndency of Arcot, II. 202.
- kept out of the jurisdiction of the *Nâib* of Arcot, I. J 133.
- jûbaof*, brought under control by Hidâyat Muhiyyu'd-Dîn Khân, II. 1.
- entrusted to Abdu'l-Wahhâb Khân Babâdur, 11.42.
- Muhammad Najîbullâh Kîiân Bahâdur, appointed nab to the *Silba* of, II. 150.
- Muhammad Najîbullâh Kliân Bahâdur, appointed to the governorship of, II. 175.
- Muhammad Kamâl appointed to the *nisâmatoi*, II. 177.
- appointaient of Iftikhâru'd-Dawla as the *fawjdâr* of, 111. 105-07.

Nellore, Abdu'l-Wahhâb Khân the *ta'alluqdâr* of, IV. 61 n.

Népal, III. 85 n.

Nîgan, Governor of Chennapatan, J. 102.

Ni'matullâh, son of Abdul-I. Iayy, I. 9.

Nizâmat of the Nawâyât, and the French, I. 96 97.

Nizâm Ali Khân Balladur, (Asaf Jâh II), a younger brother of Çalâbat Jang, I. 136, TI. 143 n., 179 n., 230.

—same as Nizâmu'd-Dawla Bahâdur, III. 35 and n.

—death of Himmat Bahâdur Khân, at the contrivance of, I I. 67 68 *f.n.*

—Aristojâh A'zamu'j-U m a r â , minister of, taken prisoner, I I I. 135 M.

—brought to the Carnatic by Muhammad Mahfûz khân, I I. 152.

—usurpation of, I I. 179-81.

—M. Bussy besieged by, at Golkonda, 11.200.

—support of, enlisted by Muhammad Mahfûz Kliân, I I. 264.

Nizâmat, 1.61,109,118; of Arcot, t. 76.

—Nawwâb Sirâju'd-Dawla appointed to the, of Arcot, I. 51-57.

—of Dâwûd Kiliân in Pâyanghât, I. 62-64.

—of Arcot, under Safdar Ali Khân, 1. 75-80; 137.

—establishment of Ghulam Mur-tadâ Khan to the, of Arcot, and its subséquent vacancy, I. 80.

—of Arcot, and the Nawâyâts, I. 100-101.

—of the Deccan, obtained by Nawwâb Aşafu'd-Dawla Sayyid Qhâzi-yu'd-Dîn khân Bahâdur Firûz Jang, 1.135.

—of Qllulâm Ali Khân in Vellore, 1.68.

—of Hadrat-i-Alâ in Trichinopoly, I. 131-32.

—of Muhammad Jân-i-Jahân Anwarûd-Dîn JDiân at Chicacole, 1. 22, 26, 27; at Farkhunda Bunjâd Haydarâbâd, 1.26, 42.

Nizâmu'd-Dawla Mîr Aḥmad Khân Bahâdur Nâsir Jang, Nawwâb, second son of Nawwâb Aşaf Jâh, 1.139, 142, I I. 24n, 62.

—son of Aşaf Jâh, release of, 1. 55-56; 55/».

—rébellion of» I. 83 *f.n.*

—grant made by Hadrat-i-A'la to the English, at the displcasure of, 1.104.

—the English expelled from Tiru-vithi.by, 1.125.

—in charge of Awrangâbâd, I. 135-136; and Hidâyât Muḥiyu'd-Dîn khân, I. 137-38.

—letter of Hazrat i-A'lâ to, on the affairs of the Carnatic, II 24 *f.n.* ; 27.

—reply of, to Hazrat-i-A'lâ, arrivai of, at Hoskote, and met by Muḥammad Mahfûz, Khân, I I. 28-30.

—met by Hazrat-i-A'lâ at Belpur, and mardi of, towards Phulcheri and the capture by, of Hidâyât Muḥiyu'd-Dîn Khân, I I. 32-34.

—conspiracy against, and march of, to Arcot, II 36-42.

—and the grant of Poonamalle to the English. II 41-42 *f.n.*

—foundation of Bêgampûr by the mother of, 43.

—appointment of Hazrat-i-A'lâ to settle the affairs of Tiruvati and Ṭahmâst Khân to settle the affairs of Chingleput, II 44.

—instruction of, to Hazrat-i-Alâ to drive out the English from Dewanampattan, and appointment of Abdu'n-Nabi Khân and Himmat Bahâdur Khân by, to destroy Tiru-vati, and yazrat-i-Alâ's interview with, II 48-50.

Nizâmu'd-Dîn Aḥmad Khân Bahâdur father of Tâju'd-Dîn Khân JII. 100.

Nizâmu'd-Dîn Ahmad Khân, Râbi'a Bêgam, and father of Aziz-u'd-Dîn Khân, IV. 86.

Nizâmu'd Dîn of Amathî, his holiness, a saint in the reign of Akbar, IV. 58.

- Nizâmul-Mulk, a title of Nawwâb Āsaf Jâh Nizâmu'd-Dawla Chi Qilich ivhrm Bahâdur Fatah Jang, 1.38; II. 15n. 37 n., 61 w., 179n.
- Muḥammad Hâshim raised to the rank of a *diwân* by, I. 14 *f.n.*
- appointment of Sa'âdatullâh Kliân to the *nizâmat* of Arcot, by, I. 64.
- capture of Trichinopoly by, 1. 82-3 *f.n.*
- embassy of Governor Benyon to, I.102 *f.n.*
- Nizâmal-Mulki*, a désignation of Muhammad Hâshim, I. 14 /./.
- Noshirwân (Noshirwân), father of YazdajirJ, an ancient king of Persia, II. 20 and *f.n.*, III. 41. IV. 56.
- Nungambakkam, excursions of Nawwâb Umdatul-Umarâ Bahâdur to the tank at, III. 145.
- Nûru'd-Dîn, son of jr.lâjî Husayn, the chief of the taluk of Râjbandar, I. 41.
- Nûru'd-Dîn Muḥammad Kliân, III. 16.
- Nûru'n-nisâ, Nawwâb, wife of Azîm Jâh Bahâdur, IV. 71.
- Nusrat Ali Khân, punishment of, for the theft of two mangoes from the Governor's garden, III. 157-8; pardon of, 158-9.
- Nusratgadh*, the name of Jinji, I. 58, 118.
- Nusrat Jang* a title of Muhammad Najîbu'Hâh Kān Bahâdur, II. 42.
- O**
- Oakes, Mr. III. 36 : garden of, III. 62
- Ondoie, III. 9; lease of the taluk of, granted to If tikhâru'd-Dawla Bahâdur, III. 60.
- P**
- Pachândarkûdî, II. 117.
- Palâwal, M., M. Lally joined by, II. 201.
- Palaya Kalastri, Damarlawar, the *zamindâr* of, I. 98.
- Palaya Tondaman, II. 106 and *f.n.*
- Palîr, M. II. 205; (Pouly) M. Lally joined by, 11.200.
- Palnaṛ III. 9; lease of the taluk of, granted to If tikhâru'd-Dawla Bahâdur, III. 60.
- Pândûn*, a case for keeping arecanuts and bétel leaves, I- 55, 56.
- Pandit Pradhân, I. 46; invasion of the Deccan by, I. 47-51. Peshwa, 1.111.
- Pândiyan Chronicle, I. 70 *f.n.*
- Panruti, I. 125.
- Parmûkal (Perumukkal) capture of, from the French, II. 236,237.
- fort of, reached by I; Tazrat-i-A'lâ, 11.246.
- Parsan Bî, m. Muḥammad Ishâq Eîân Bahâdur Fîrûz Jang, IV. 86.
- Parsan Bibî, the daughter of, was the first wife of Ashrafu'n-nujabâ Abdu'l-Alî, IV. 74.
- Patan (George-Town), III. 168.
- Pâyanghât (Talaghat)*, I. 57 *f.n.*, 85, 99,103,107, 111,137,11. 104.
- Khawâja Abdullâh Kliân, the Nâzimof, 1.49.
- Rûjaof, and the foundation of Madras, I. 98.
- nizâmat* of, conferred on Husayn Dôst Khân, II. 62.
- Pêshkûr*, 1.33.
- Peshkashnadr*, I. 131.
- Peyâlvar, I. 92 *f.n.*
- Philip, Alexander, a son of, I. xxii *f.n.*
- Phulcheri, (Pondicherry,) I. xxvi, 1: II. 2,4, 27.31,32, 62, 69,71,96, 101,105,106,110, 115, 116,118,119, 122, 123, 126,127,128, 132, 133,137, 149, 159,170,171,172, 177, 178,181, 182, 185, 187, 188, 190, 191,195,199, 200, 201, 207, 213, 223, 225, 232, 236, 237, 240, 248, 249, 253, 256, 260, 261, 264, 266, 272.
- Phutânî (fried peas), the original surname of the Tâhirs, I. 81.
- Pigot, Lord, I. 124, 11.87, 190; —acquisition of territory during the régime of, I. 103 *f.n.*
- and Uadrat-i-Alâ, 1.105.
- English Governor, IV. 65 n.

Pillow tnoney, I I I . 19

Pir-i-Dastgir, I I I . 14; festival in honour of saint Maḥbûb-Subḥânî, IV . 29 n.

PIR Pahlawân Sahib, dargâh of, I I I . 141,143.

—'urs in memory of, IV . 40 and n
Polier, Major, fatally wounded, I I . 205 n.

Pondicherry, (Phulcheri), I . xxv., 101,118, 119 n.,122,123, I I . 27, 69, 71,85n., 88 n., 110, 127, 131 n., 132, 133,137,147 n., 159,169 n., 170, 171, 172. 178,182,188, 195, 197 n., 199, 200, 201, 203 n., 207, 213, 224, 225, 232, 237 n., 253, 264.

—subjugation of, I . xxvii.

—Friday music in commémoration of the victory at, 42.

—trade factory of the French at, I . 96.

—dévastation of, by the Nawwâb of Arcot, 1. 105.

—pictures removed after the capture of, 106.

—Dupleix, *sardâr* of, 1. 115.

—march of Piadrat-i-A'lâ to, I . 126.

—Dupleix, Governor of, I . 138.

—meeting of Hidâyat Muhiyyu'd-Dîn Khân and M. Dupleix to devise plans to subjugate Nattharnagar, II . 2-3.

—reachedby Hidâyat Muhiyyu'd-Dîn Khân and others after iheir defeat at Tanjore, I I . 4.

—General Lawrence taken prisoner in the course of luâ attack on, I I . 17 f.n.

—subjugated by Sir Eyre Coote, II . 1 n.

—arrivai of Hidâyat Muhiyyu'd-Dîn Khân at, after the battle of Ambur, I I . 25.

—flight of Husayn Dôst Khân and Hidâyat Muhiyyu'd-Dîn Khân to, II . 31.

—mardi of Hidâyat Afuhiyyu'd-Dîn Kilân, Huçayn Dôst Kbân and the French from, II 32-3.

—contemplated attack of, II 36-42.

—Hidâyat Muhiyyu'd-Dîn fibân at, II . 62 and n.

Pondicherry, reached by the surviving French after their defeat at Tiruvati, II 149.

—Muhammad Karaâl appointed *tahsildâr of thePêshkash* in, II 177.

—M. Sapîr dispatched to, II 188.

—reached by M. Lally and Kandîstân, II 190.

—flight of M. Lally to, II 236, 237.

—plans for the subjugation of, II 248.

—George Becket, asked to send ships to, II 249.

—defeat of the French at, II 252-8

—bound-hedge of, II 256 ».

—Tadpan near, II 260,261.

—flight of M. Lally to, II 262.

—besieged by Hazrat-i-Ala, II 266-7.

—subjugation of the fort and the hoisting of the *Wâlâjâhi* banners over, II 268-270.

Hazrat-i-A'lâ in the fort of, II 270-71 ; fort of, demolished, II 271-2.

—fort of, granted to the English Company, II 272.

—*jâgir* of, entrusted to Mîr Asadullâh Khân Bahâdur, II 272.

Poona, Close, Résident of, IV . 10 n.

Poonamalle, II 47, 48; grant of, to the English, II 41 and f.u.

Porto Novo (Mahmûd-bandar), I . 121.

—coins minted at, I . 99 n.

—*mahfûl* from, and other taluks on the coast of the Carnatic assigned to meet the expenses of the charities by Hazrat-i-Alâ at Makka and Madîna, II 12-13.

—defeat of Haydar Alî at, by Sir Eyre Coote, II 18 n.

Portuguese, coming of the, to India, 1.89-93 and».

—minting of coins by the, 1.99 n.

Pôtî Begam, second daughter of Muhammad Alî Khân Bahâdur Nawwâb Wâlâjâh I, and Nawwâb Bêgam, IV . 65.

—died of small-pox, II 9.

Prayer, (Salât), I . 21 and f.n.

- Pratab Singh, a son of Tukoji, I. 95 n.
 —father of Tuljaji of Tanjore, I. 95.
 —of Tanjore and Nawwâb Sirâjud-Dawla, 1.108.
 —and the invasion of Tanjore by Hidâyat Muhiyyu'd-Dîn Khân, Husayn Dôst Ehân and M. Law, 11.4.
 —payment by, of respects to Hazrat-i-Alâ, II 152-3.
 —appeal of, to Hazrat-i-A'lâ, II. 197.
 —terror of, II. 198.
 —success of, against M. Lally, 11. 198-199.
 —zatnindar of Tanjore, 11.202.
 Hazrat-i-A'lâ received by, II. 214.
 Preston, Captain Achilles, II. 18 n., 216w., at St. Thomas Mount, II. 217 n.
 —and Tanjore, II 198-9; Chingleput garrisoned under, 11.203 n.
 Prince Jahân Shah, father of Muhammad Shah, I. 38 f.n.
 Prince Mu'azzam, same as Shah 'Alam Bahâdur Shah, I. 37 f.n.
 Prishton, Major, see Preston, II 215, 219, 220. 222.
 Pudukottah, 216»; (Tundimân), II 239.
 Pulimâdavarâ, III. 168; tank, excursion of Nawwâb Umdatul-Umarâ Bahâdur to, III. 147-59.
 Pulitîyûr (Pulitevar) in union with Mahfûz khân in his rébellion, II 264.
 Pûlûr, II. 70.
- Q**
- Qâdir Ali Khân, see Muhammad Hayât Qâdir Ali khân, III. 98, 99, 100.
 Qâdiriyya, III. 14 and n., *Khilâfat* of, III. 14.
 Qâdir Bî, see Fakhrîta-nisâ Bëgam, IV. 89.
 Qâdir Nagar, a name of Tajâwar (Tanjore) after Hadrat Sayyid Abdul-Qâdir, 1.60, 11.215.
 Qâdir Nawâz Khân Bahâdur, III. 13, 15, 19, 23, 30, 34, 35, 38, 45, 46, 48, 49, 51, 52, 56, 57.
 —instructed to have the care of palaces and offices, III, 42.
 —secretly ordered to attend to the management of the Government, 111.43, 44.
 —given the title *Bahrâm Jang* by 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, III. 57.
 —compliments to, III. 137, 138.
Qalamdân, a chest for writing material, I. 17 and f.n.
Qalamdân-bardâr, Umar Nawâz Ichân in the *Kachahri Darul-inshâ Khâss fârsî*, IV. 35.
 Qamaru'd-Dawla, son of Ghulâm Ali Sayfu'd-Dawla Bahâdur and Murâtâz Bëgam, m. Munîru'n-nisâ Bëgam, IV. 75, 77, 105.
 Qamaru'd-Dîn Khân, a son of Abdu'l-Qâdir Khan, IV. 103.
 —d. of, m. to Muḥammad Muḥtabâ, IV. 84.
 —father of Muḥammad Ali, IV. 93.
 Qamaïu'ii-nisâ Bëgam, m. (Uiulâm Muhammad Mutahhar Ali khân, IV. 78.
 Qannawj, IV. 58.
Qunim-go, an officer whose duty is to register and expound the laws of the empire, 1.101 n., 109.
 Qâsim Khân, Nawwâb-designate of the Carnatic, grant of six villages hy, to the English East India Company, 1.101 f.n.
 Qaçûr, IV, 57.
 Qawî Jang Bahâdur, a son of Nawwâb Muhammad Ali Khân Bahâdui Nawwâb Wâlâjâh I, III. 156.
 Qaysar (Kaiser), I.xxiii.
 Qâzî, I. 13.
 Qâzî Abdu'l-Wâjid, father of Shaykh Muhammad Çâlih, IV. 97.
 Qâzî Ahmad, see Dâyim Ali Khân, II 28 f.n.
 Qâzî Begî, son of Qâzî Muhammad Sa'îd and • father-in-law of Muhammad Anwar Hâjî Muqaddan, IV. 59.

Qâzi Dàyim, *see* Dàyim Alî Khân, II.28 *f.n.*

Qâzi Fakhr'u'd-Dîn, son of Qâzi Shaykh Shu'ayb and father of Shaykh Alî, IV. 54.

Qâzi Lâr, (Shaykh Abdullah), IV. 54.

Qâzi Muḥammad Sald, father of Qâzi Begî, IV. 59.

Qâzi Shaykh Ibrâhîm, son of Shaykh Alâ'u'd-Dîn and father of Shaykh Abdullah (Qâzi Lâr), IV. 54.

Qâzi Shaykh Shu'ayb, son of Shaykh Muḥammad Ahmad and father of Qâzi Fakhr'u'd-Dîn, IV. 54.

Qâzi Sayyid Abdullah Khân, IV. 31.

Qiladûrs, I. 138, 145.

Qisas, law of retaliation, I. 44, 45 and *f.n.*

Qiyâmu'd-Dawla Bahâdur, son of Ghulâm Alî Sayfu'd-Dawla Bahâdur and Mumtâz Bêgam, *m.* Tâhiru'n-nisâ Bêgam, JV. 75, 77, 105.

Qubâd, II. 260.

Qurbân Ali Khan, IV. 16

Qubbâd a king of Persia and father of Noshîrwân, I. xxii and *f.n.*, the court of Amîru'l-Hind Wâlâjâh compared to that of, I. xxiii.

Quadrat Ahmad, son of Hâfiz 'Inâyat Ahmad, author of the *Khulâsatu'l-Ansâb*, IV. 96.

Quadrat Hakîm Khân, son of Quṭbu'd-Dîn Ahmad Khân, wife and children of, IV. 99-100.

Quadrat Hasan, son of Quadrat u'akîm Khân, IV. 99.

Quadrat Haydar, son of Quadrat u'akîm Khân, IV. 99-100.

Quadrat Karîm Khân, *d. of, m. to* Manşûm'd-Dawla Bahâdur, IV. 95. —son of Quṭbu'd-Dîn Ahmad Khân, *m.*, the *d. of* Zafaru'd-Dawla Ruknu'd-Dîn Khân, IV. 99.

Quadrat Muḥammad, son of Quṭbu'd-Dîn Ahmad Khân, wives and children of, IV. 98-99.

Quadrat Raḥîm Efeân (Fazlullâh Khân), son of Quṭbu'd-Dîn Ahmad Îôtân, wife and children of, IV.99.

Quadratullâh khan, IV. 35, appointment of, as *mutawallî* to look after

the tombs of Azîmu'd-Dawla Bahâdur Nawwâb Wâlâjâh III. and A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV. in the compound of the *Jâmi'-masjid*, IV. 31.

Qudivatu's-sâlikin, a title of Abdu'l-Hayy, I.9,

Quraysh, the ancestors of Hadrat-i-Alâ, the children of, I. 1.

—the Nawwâb are descendants of the children of the, I. 64-65.

Qutb-i-'Alam Hazrat Farîdu'd-Dîn Shakar Ganj, son of Sulaymân the *qâziôl* Kahwal, IV. 57.

Qutb Minâr, III, 14 *n.*

Quṭbu'd-Dîn Ahmad Khân, son of Shaykh Qliulâm Ahmad, wife and children of, IV. 98-100.

Quṭbu'd-Dîn Alî Khân, grandson of Munîru'd-Dîn Khân *m.* Farḥatu'n-nisâ Bêgam, IV. 78.

Quṭbu'd-Dîn Bakhtiyâr Kâkî, III. 14 *m.*

Quṭbu'd-Dîn Ellân Bahâdur, III. 34, 46-7.

Quṭbu'd-Dîn Khân Bakhshî, III. 18; rébellion of. III. 10.

—got the title *Bahâdur*, III. 57.

—revolt of the army against, III. 85-6.

Quṭbu'd-Dîn Khân Himmat Jang, temporarily appointed *amin* of Nattharnagar, III. 94.

R

Râbi'a, *d. of* Mawlawî Ilâhdâd, *m.* Shaykh Khayrullâh, IV. 97.

Râbi'a Bêgam, *d. of* Khadija Bêgam. *m.* Nizâmu'd-Dîn Ahmad khân, IV, 86.

Râbi'a Bêgam (Amîr Bêgam), *d. of* Ḥalîmu'n-nisâ *m.* Ghulâm Ahmad Khân Ballâdur, IV. 106.

Raghu(o)ji Bhonsle, I. 70 *f.n.*, II. 92. —a *sardâr* of the Mahrattas, invasion of South India by, I. 72.

—capture of Husayn Dôst Khân by, at Trichinopoîy, I. 137.

—succeeded by Janujî, I I. 181 *f.n.*

Râḥatu'n-nisâ Bêgam, wife of Abdu'l-Qâdir KLiân, IV. 102.

- Rahīm Khan, a *risāladār* of the royal *chawkī*, I. 35.
- Rahīmu'n-nisā Bēgam, IV. 72) d. of Nawwāb Wālājāh I and Lāl-mahall, m. Ghulām Nabī Khān Afrāsiyāb Jang, IV. 88.
- Rahmān Alī Kliān B ihādūr, *dārogha* of the *kachahri*, III. 18, 34, 47, —got the title *Balladur*, III. 57.
- Rahmān Alī Khān the elder, father of Muḥabbat Alī Khān, III. 6, 111.
- Rahmān Khfm, a *risāladār* of the royal *chawkī*, I. 35.
- Rahmat Bībī, d. of Khayru'd-Dīn Khān I, m. Walīullāh Khān, IV. 98.
- Rahmatu'n-nisā Bēgam, d. of Ahmadī Bēgam and A'izzu'd-Dīn Khān Mustaqīm Jang, m. I'tizādu'd-Dawla Hāfiz Muhammad Nasīr Khān Bahādūr, IV. 82.
- sister of Sarfarāz Alī Kliān Bahādūr, and mother-in-law of Tāju'l-Umarā Bahādūr, III. 108.
- Rahmatu'n-nisā Bēgam, d. of Nawwāb Shukōhul -Mulk and Allah Rakhī Bēgam, m. Najmu'd-DīiE Iusayn Khān, IV. 92.
- Rāi Anand Rao, appointed *peskhār* III. 77 and *f.n.*
- Rāi Ganga Bashan (Bashandas) a friend of Raja Ramdas-, TI. 49 and *f.n.*
- Rāi Hanmant Rāi Bahādūr, III. 61.
- Rāi Khūb Chand Bahādūr, III. 73.
- Rāi Khūb Chand, III. 77; honour-t'd with the titles *Bahādūr* and *Rāi Rāyān* by Nawwāb 'Umdatul-Umarā Bahādūr, III. 70.
- Rāil (Rāja of Chandragiri), I. 98.
- décline of the rule of, I. 100.
- Rāi Manulal, the *mīr-munshī* in the office of administration of Nawwāb Sirāju'd-Dawla Bahādūr, I. 109.
- Rai Reddi Rao, appointed *peskhār* III. 76; 76-7 *f.n.*
- Ra'isu'l-Umarā Bahādūr, same as Hāfiz, Muhammad Abdu'l-rj[usa>n Kīiān son of Sūltānu'n-nisā Bēgam, III. 9, 73, 77, 100, 108, 164, 167, 170, 175, IV. 5, 48, 82; marriage fixed with the daughter of Ghulām Ashraf Khān Balladur III. 36; marriage célébration of, III. 60-5, 112 and n.
- father-in-law of Muḥammad Ḥusaynu'd-Dīn, IV. 104.
- the birthday célébrations of Nawwāb 'Umdatul-Umarā Bahādūr in the *dlwān-khāna* of, III. 140.
- Nusrat Alī Khān in the employ of, III. 157; obtained the pardon of Nawwāb 'Umdatul-Umarā Bahādūr for Nuṣrat Alī Bahādūr Khān, III. 158.
- secret report by, to Nawwāb Sultānu'n-nisā Bēgam about the talk of the possible accession of Tāju'l-Umarā Bahādūr to the throne, III. 162.
- report to, of the developments in the palace, by Azīmu'd-Dawla Bahādūr, IV. 5.
- permission to, to go to Baytul-lāh, IV. 18.
- death of, at Karbalā, IV. 76.
- Rr'isu'l-Umarā Bahādūr Sirāju'l-Mulk, brother of Muḥammad Karīm, married a *sayyida*, IV. 42.
- Ra'isu'n-nisā Bēgam, Nawwāb, wife of Nawwāb Wālājāh I, III. 48.
- a Turkan *maḥall* of Nawwāb Wālājāh I and mother of a son and three daughters, IV. 88-89.
- confirmation of the *jāgīr* of, by Nawwāb 'Umdatul-Umarā Bahādūr, III. 66.
- présent to, by Nawwāb 'Umdatul-Umarā Bahādūr, III. 120.
- Rajbandar, 40; battle and confiscation of, by Jān-i-Jahān, I. 40-42; *nizām*at of, II. 176.
- Raja Bashan Das, II. 41 *f.n.*
- Rāja Bhakunt Rāi Bahādūr, the *mīr-munshī*, the *Dāritl-inshā khāṣṣ fārsī* under, IV. 35.
- Raja Khūb Chand Bahādūr, the *mīr-munshī*, III. 117.
- Raja Kishandas, II. 30.
- Raja Raghunath Das, a title of Raja Ramdas, II. 63.
- Rājārām, I. 59.

- Râja Ramdas, II 62, 67, 77, *Raja Raghunath Das* a title of, II 63.
- Ptshkâr-bakhshî* of Nawwâb Nizâmû'd-Dawla AOr Aḥmad Kkân Bahâdur Nâsir Jang, conspiracy of, to improve the position of Hidâjat Muhiyyu'd-Dîn Khân, II. 37-42.
- bakhshî* of the *wazir's* army, II 49 and *f.n.*
- and the saving of the life of Hidâyat Muhiyyu'd-Dîn Kkân, II 55-6.
- Raja Sahib, *see* Rizâ Alî Khân.
- Raja Sampath Rai, II 30, 41 *n.* 49.
- the English granted seven villages through the *médiation* of, 1.103, 107.
- diwan* of Nawwâb Sirâjud-Dawla, 1.109.
- interest of, in Muḥammad Maḥ-fûz Kliân Bahâdur, I. 129, 130, 131.
- appointment of Muḥammad Maḥfûz Kliân Bahâdur to the *nizâmat* of Arcot by Nawwâb Sirâju'd-Dawla Bahâdur through the influence of, I. 132-4.
- deliverance of, obtained by Lîaz-rat-i-A'lâ, II 2.
- Rakhoji, entrusted the fort of Nat-tharnagar to Karâchûrî Nandrâj, II 146.
- Ramdas Pandit, II. 41 *n.*, *Pêshkâr* of ṣhâh Nawâz Khân, II 33 *f.n.*, 49 *n.*
- Ram Singh Bayrâgî, a musician, III. 25, 26, 30.
- Ramnâd, I. 132, II 20; zamindar of, 1.59.
- named Walî Nagar ' after Oilulâm Walî, I. 60.
- Ramnath (Walînagar), II 215.
- Ramraj, a zamindar, I. 40.
- Ram Rao, III. 61; the *mutasaddî* at the house of the elder sister of Nawwâb 'Umdatul-Umarâ Bahâdur, III. 45.
- Ranad Allah Khan, II 48 *f.n.*
- Randûla Kkân, Sîra conquered for Bîjâpûr by, 1. 113 *f.n.*
- Rangappa Nâyak, built the fort of Sîra, 1.112 *f.n.*
- Ranjangadh, (Ranjangudi) II 110, 129, 147 *n.*; Mu'tabir Khân, the *jûgirdâr* of, II 58 *f.n.*; 59-61.
- flight of the enemy towards the fort of, and the perfidy of the keeper of the fort of, II 82-5 and *f.n.*, victory of Clive at, II 115, 116; camp of yazrat-i-A'lâ at, II 242-3.
- Ratîmala, II 155.
- Rawdattish-shuhadâ*, a work of Mir Walî Fayyâd, I. 75.
- Raziya Bêgam, a daughter of Nawwâb Sultânû'n-nisâ Bêgam, IV. 81.
- Raziya Bêgam (daughter of Nawwâb Umdatul-Umarâ Bahâdur by his mistress attached to Mahtâb Bêgam) marriage of, with Tâju'd-Dîn Kliân, III. 100-01, IV. 69.
- Risâladâr*, I. 35, 36, 108, 143, 144, II 265.
- Riyâsat*, I. 80.
- Riyâzullâh Kiiân, IV. 96.
- Rizâ Ali Kliân, (Raja Sahib) son of I. Iusayn Dôst Kliân. I. 138; II 105, 156, 159, 170, 193, 202 *n.*
- jâgirdâr* of Vellore, I. 76-77.
- siège of Chennapattan by, I. xxxii and *f.n.*
- help of, to Hidâyat Muhiyyu'd-Dîn Kliân, I. 141.
- defeat of, at Arcot and Arni, II 91-6 and *n.*; flight of, to Pondicherry, II 96.
- under Dupleix's protection, II 131.
- Ghulâm Murtaẓâ Khân the father-in-law of, II 188, 201.
- instigation of M. Sapîr by, II. 189.
- entrusted with Chettupat by M. Sapîr, II 190.
- seated on the throne of Arcot, and entrusted with Wandwâsî and other forts, II.201-02.
- weakness of, II 217.
- letter of, to Haydar Ali khan for help, II 253.
- flight of, from Pondicherry to Negapatam and thence to Ceylon, II 267 and *n.*

- Rizâ Husayn, son of Ghulâm Kâzim, *m. Abbâsî Bêgam*, IV. 83.
- Rizâ Husayn Khân, son of Abdu'l-Qâdir Kêân and son-in-law of Nasîru'd-Dîn Ahmad Khân, IV. 102.
- Rizâ Nawâz khân, III. 86; appointed the *nâib* of Amîru'l-Mulk Balladur, III. 70.
- order of Nawwâb 'Umdatul-Umarâ Bahâdur to, III. 149.
- bakhshî*, instruction to, by Nawwâb 'Umdatul-Umarâ Bahâdur to remain with Tâjvi'l-Umarâ Bahâdur, III. 174.
- Rizâyâr Jang, III. 45.
- Rizâyâr Kliân, the *bakhshî*, III. 147, 148.
- Rôshan Muḥammad Kkân, *d. of*, *m. to* Gkulâm Muḥtabâ, IV. 100.
- Ruknu'd-Dawla Bahâdur the elder, III. 36.
- Ruknu'd-Dawla Gkulâm Ashraf Eliân Bahâdur, arrived of, from u'aydarâbâd, III. 9.
- d. of*, married to yâfiz Muḥammad Abdu'l-iu' usayn iOlân, IV. 82.
- Ruknu'd-Dîn Khan, conferrant of titlcon, III. 9,
- given the title *Nizâmu'd-Din Ahmad Khân* and appointed as the *fawjdâr* of the *ṣûba* of Muḥammadpûr (Arcot), III. 60.
- Ruknu'd-Dîn Kiiân Zafaru'd-Dawla, *d. of*, married to Muḥammad Habîbullâh, IV. 85.
- Rûm (Constantinople), I. 18; the Sultan of, I. xxvii.
- Sultan of, renewed the hereditary right of Hazrat-i-Alâ in holy places, II. 12.
- Rûmî, Alexander of Greece, I. xxii *f.n.*
- Ruqayya Bêgam, *d. of* I'tizâdu'd-Dawla Hâfiz Muḥammad Naṣîr Khan, *m.* Taqî Husayn khân Bahâdur, IV. 102; mother-in-law of Ghulâm Muhammad Husayn, IV. 73.
- Rustam, II, 207, IV. 63; courage of, I 108.
- Rustam, son of Zâl, the most renowned hero among the Persians, II 17 and *f.n.*
- Rustam Jang, Himmat Bahâdur given the title of, II. 63.
- Rustam Jang Bahâdur (Hâfiz IJasan Alî khan), IV. 87.

S

- Sa'âdatbandar (Covelong) brought under the control of Hazrat-i-A'lâ, II 138 and *f.n.*
- Sa'îdatnâma, a Persian history of the house of Sa'âdatullâh Khân, I. 64.
- Saâdatu'n-nisâ, a daughter of Nawwâb Azîm Jâh Bahâdur by a mistress, IV. 72.
- Saadatau'n-nisâ Bêgam, mother of six sons and two daughters by Nawwâb Azîm Jâh Bahâdur, IV. 72.
- Sa'âdatullâh Khân (Muḥammad Sald) *diwân* of Nawwâb Dâwûd Mân, I. 68.
- held the *nizdmat* of Arcot, I. 64-69 and 64 *f.n.*
- and the French, I. 96.
- hîms* of, I. 99 *f.n.*
- and the English, I. 101 *f.n.*, and 102.
- Sa'adatullâh Khan, ten year old son of Nawwâb Safdar Alî Khân Shahîd killed by Yadul khan, an Afghan, 1.80, 110-11.
- Sabîn, M. (Saubinet), M. Lally joined by, II 200.
- wounding of, II 207; death of II 208.
- Sabîna, M. part in the siège of Chennapattan and death of, II 204-08.
- Sabz-bangla, III. 88, 115, 118, 120.
- Sâdiq Alî Mân Bahâdur, III. 15, 16, 23.
- m.* Hâfiza Bêgam, IV. 86.
- father of Ghawik Muhammad Mân, IV. 89.
- father of Jalâlud-Dîn Khân, IV. 90.
- Sadr-i-adâlat, III. 17 *n.*
- Sâdrus-sudûr, IV. 58.
- Sadurangapatan, (Sadras), I. 94-5 and 95 *f.n.*

Çafawiyya sultans of Iran, I I . 6.

Safdar Alî, granted the title *Haydar Nawâz Khân* and appointed to the post of *nâib* to *qil'adâr* of Muḥammadpur, III. 93.

Safdar Alî *Khân*, Nawwâb *Shahîd*, 1.70 n., 11. 140.

—son of Nawwâb Ali Dôst Khân, 1.69.

—brother-in-law of Muḥammad Taqî Alî Khân. II. 139.

—fight and peace of, with the Mah-rattas, I. 72-74.

—and the capture of Trichinopoly, I. 82-3 *f.n.*

—and the French, I. 97.

—grant of five villages to the English, by, 1.102 and 102-03 *f.n.*

—I-tusayn Dôst khan captured during the *nizâmat* of, 137.

—Nawwâb, *nizâmat* and martyrdom of, 1.75-80.

—murder of, by Gjjulâm Murtazâ miân, I. 83 /n., 140.

—Arcot brought under the control of the Deccati after the murder of, 1.82.

—*hûns* of Nawwâb Safdar Ali Khan, I. 92 *f.n.*

—murder of, avenged, 1.146.

—Mîr Asadullâh Siâri the *diwân* of, 1.104, II. 174.

Safdar Jang Balladur, III. 23.

Çafi Shikan khân and his son, defeated of, by Husayn Dôst *Khân* and the French, II. 42-4 and *f.n.*

—defeat of, by the French at Tiruvati, II 51-2 and *f.n.*

Safiyya khanam, wife of Nâsiru'd-Dawla Muhammad Habîbullâh Khan IV. 111.

Sâhib Bêgam Bîbî sâhibâ, the name of khayru'n-nisâ Bêgam, III. 136 n.

Sahib-i-da'wat, one who invokes blessings, I. 66-67 and 66 *f.n.*, 68.

Sâhib-nagar (Balkûdam), 111.92.

Sâhibud-Dawla, III. 81, 82, 95, 146.

Sâhibi'ed-Dawla Jalâdat Jang, a title conferred on Muhammad Karîm kkân Bahâdur by Amîrul-Hind

Wâlâjâh Nawwâb 'Umdatul-'Umarâ Bahâdur, III. 4.

Sâhibu'd-Dawla Karîm Miyân, the author of the *Sawânihât-i-Mumtôz* III. 80.

Sâhib Zâdî-i-*Khurd*, same as Nawwâb 'Umdatul'n-nisâ Bêgam, III. 4.

Saidapet (Sayyidâbâd), III. 131, 132; excursions of Nawwâb 'Umdatul-'Umarâ Balladur to the tank at, III. 145.

—Rôshanbâgh in, IV. 40.

Sa'Idu'd-Dawla Balladur, the Âsaf-jâhivakil, III. 121.

Sa'Idu'n-nisâ Bêgam, *d.* of Nawwâb Shukôhu'l-Alulk Dilêr Jang Naşîru'd-Dawla II and Ijamîdu'n-nisâ Bêgam Sâhibâ, *m.* A.zimu'd-Dawla Balladur Nawwâb Wâlâjâh III., and mother of two sons and a daughter, IV. 70, 74, 95.

Sa'Idu'n-nisâ Bêgam (Nawâsî Bêgam the senior), *d.* of Giulâm Walîullâh, *m.* the son of I'tizâdu'd-Dawla Bahâdur, IV. 76, 77.

Saiyaji, a son of Tukoji, I. 95 *f.n.*

Sâjida Bêgam, *d.* of Majdu'd-Dawla Bahâdur *m.* Muḥammad Taqî, IV. 77, 107.

Sâjida Bêgam, *d.* of *Khurshîd* Bânû, *m.* the son of Nawwâb Sayful-Mulk Bahâdur, IV. 106.

Sâjnî, III. 25.

Sakîna Bêgam (Iklîlu'n-nisâ Bêgam), wife of Ghulâm Ali Sayf u'd-Dawla Bahâdur, IV. 75.

Salâbat Jang Bahâdur, Nawwâb, II. 130/n., 131, 151, 178, 179, 180, 181, 192.

—third son of Nawwâb Âsaf Jâh the *nâzim* of the Deccan, after the murder of his elder brother, 1.135-6.

—elder brother of Basâlat Jang, 11.229 n.

—grant of Chicacole to the French by, I. 97.

—Râja Ramdas, *diwân* of, II. 49 /-n.

—raising of, to the throne, II. 66 *f.n.*

INDEX-PARTS MV

- Salâbat Jang Bahâdur, seated on the throne, 11.67.
- idea of, to fight against Nawwâb Asafu'd-Dawla Ghâziu'd-Dîn khan Bahâdur, II. 127.
- letter of, to Hazrat-i-A'lâ, II. 135; delay of reply to, II 136.
- occupation of the Deccan throne by, with the help of the French, II 143.
- and the murder of Nawwâb Asafu'd-Dawla Ghâziu'd-Dîn khan Bahâdur Firûz Jang, II. 143-5 and 143 *f.n.*
- M. Bussy in the service of, II 178-9.
- set aside by Nizâm Ali Khân, II 181.
- poisoned Nawwâb Asafu'd-Dawla GMziu'd-Dîn khân Bahâdur, II 182.
- letter of Hazrat-i-A'lâ to, II 182; and Sirâju'd-Dawla Bahâdur, the *nâzim* of Bengal, II 183.
- support of, to the French, II 188.
- company of, left by M. Bussy, II 200.
- Çalâbat Jang, Wazîr, Kurnool carried away by assault by, II 48 *f.n.*
- Sâlâr Jang Bahâdur, III. 15, 23, 34, 38, 42, 48, 49, 51, 55, 56, 57, 66, 70, 71, 131, 173, 174, 179, 180, 181, 182, 183, IV. 2, 5, 6, 7n., 8, 46, 114.
- in charge of the arrangements of the marriage festivities of Ra'îsu'l-Umarâ Bahâdur, III. 61.
- and the marriage of Tâju'l-Umarâ Bahâdur, 108 *ff.*
- made arrangements for the marriage of Majdu'd-Dawla Bahâdur with the daughter of Nawwâb Sayfu'l-Mulk Bahâdur, III. 79.
- order of Nawwâb 'Umdatul-Umarâ Bahâdur to, III. 148-9.
- reply of, to Colonel Barrett Bahâdur, IV. 3.
- Sâlâr Jang Muhammad Najîb Khân Bahâdur, III. 13.
- Calât (Frayer), I. 21-22 *f.n.*
- Sâliha Bëgam (Sayyid Bëgam), II 6.
- Sâliha Bëgam, senior grand-daughter of Nawwâb Suîtân-u'n-nisâ Bëgam, *d.* of Ahmadî Bëgam and A'izzud-Dîn Khân Mustaqîm Jang *nt.* Kliân-i-'Alam Khân Bahâdur and mother of Mun'im-u'n-nisâ Bëgam, IV. 71-2, 81.
- Salim, son of Shaykh Abdullâh and Bakht Bânu, and forefather of Sulţân Ibrâhîm ibn Adham, IV. 56.
- Salîngadh, the prison house for princes, II. 145.
- Samarqand, a city in the Transoxania, I. 6 *f.n.*
- Samîwâram (Samayavaram) II. 85, 88, 116, 129; Ahsanu'd-Dîn Khân, defeat of, at, II. 111-113 and *f.n.*
- Sampat Rao, grant of Mylapore by, to the English, I. 103 *f.n.*
- the *d'iwân* of Nawwâb Shahîd sent by Muḥammad Maḥfûg Kliân to enlist his support, II. 264.
- Samsâm Jang Bahâdur, a nephew of Nawwâb 'Umdatul-Umarâ Bahâdur, III. 58.
- Samsâmu'd-Dawla Bahâdur, a title of Abdrfl-Hâdî, II. 9, 179.
- Samsâmu'l-Mulk Samsâmud-Dawla Muhammad Khayru'd-Dîn khan Bahâdur Samsâm Jang (Abdul-Hâdî) IV. 101.
- Sandîlâ, II. 6.
- San Thomr (Mylapore) I. 91 *f.n.* ; 92 *f.n.*, 101 *n.*, IV. 47 *n.*
- rented by Casa Verona, 1.100 *f.n.*
- Port of, II., 176.
- abandoned by the French, II 226 *f.n.*
- Saptr, M., Soupire II 187 and *f.n.* ; 188; Chettupattu taken by, II., 189 and *n.*
- Chettupat entrusted to Rizâ Ali khân by, II. 190.
- Sâra Bëgam, a *d.* of Majdud-Dawla, IV. 107.
- Sardâr, I. 96.
- Sarfarâz Ali khân Bahâdur, III. 53 ; son of Nawwâb Shukôhu'l-Mulk and Allah Rakhi Bëgam, IV. 91.
- and the marriage of Tâju'l-Umarâ Bahâdur, III. 108 *ff.*

- Sarfarâz Alî khân Bahâdur, *d. of, m. to* Muḥammad Azûullâh Khân Ashraf Jang Bahâdur, IV. 92.
- Sarfarâz IJasan Khân Bahâdur Muḥtasham Jang (Nadimullâh Sâhib), son of Nawwâb Shukôhu'l-Mulk and Allah Rakhi Bêgam, IV. 92.
- Sarfarâz khân Bahâdur Ashrafu'l-Mulk, III. 56, a son of Nâwwâb Wâlâjâh I and Nawwâb Zêbu'n-nisâ Bêgam, IV. 89.
- and Abdu'l-Hamîd khan Bahâdur, sons of Hazrat-i-Ala by one mother, II. 104.
- Sarfarâz khân Bahâdur, III. 120.
- Sarfarâz khân, III. 144.
- Sarfoji, a son of Venkaji, 1.95 *f.n.*
- Sâtgaḍh, fort of, II 138.
- Saunders, Mr. II. 130 *n.* and Hau'rat-i-Alâ, I. 104.
- Governor, II. 89 *f.n.* ; 90 *f.n.*
- Savai Shahji (Kattu Râjâ), a Pretender, I. 95 *f.n.*
- Sawûnihût-i-Mumtâz, a work of Gllulâm Zâmin Muhammad Karîm, IV. 66, 85, 116.
- reason for the compilation of the, III. 3-8.
- Sawâr, an honour, I. 36 *f.n.*
- Sayer, 1.103 *n.*
- Sayfu'd-Dawla Bahâdur, Nawwâb, son of Badnrñ-nisâ Bêgam, III 144, IV. 79, 109.
- younger sister of, *m. to* Ghulâm khayrullâh, IV. 83.
- Shulâm Pîr, *m. to the elder sister of*, IV. 84.
- *m. Mumtâz Bêgam*, IV. 102.
- sons of, IV. 105.
- Sayfu'l-Mulk Anwaru'd - Dawla Muhammad Anwar khân Bahâdur Husâm Jang, Nawwâb, third son of Muhammad Alî khan Bahâdur Nawwâb Wâlâjâh I. *m. Badrun-nisâ Bêgam*, daughter of Nawwâb Shukôhul-Mulk Bahâdur and Allah Rakhi Bêgam, II 8, 9, 204, 211, III. 25, 37, 46, 48, 53, 56, 74, 101, 110, 144, 145, 146, 158, 164, 174, IV. 11 *n.*, 64, 67.
- Sayful-Mulk Anwarud-Dawla Muhammad Anwar khân Bahâdur Husâm Jang, children of, IV. 75-7.
- *m. Badrun-nisâ Bêgam*, IV. 92.
- son of, *m. to Sâjida Bêgam*, IV. 106.
- father of Skulâm Alî, III. 57.
- daughter of, married to Majdu'd-Dawla Bahâdur, III. 78-79; IV. 76-77.
- and his son Husâmud-Dawla Ghulâm Rizâ Khân, III. 79-82; IV. 75.
- alleged anxiety of, to succeed to the throne, III. 83.
- and the marriage of Shahsawâr Jang, III. 99.
- visit of, to Nawwâb Umdatul-Umarâ Bahâdur, III. 169.
- résidence of, behind Amîr-bâgh, IV. 11.
- Azîmu'd-Dawla Bahâdur, congratulated by, IV. 11-12.
- Nawwâb Sulṭânu'n-nisâ Bêgam, junior to, IV. 65.
- Ruqayya Bêgam, grand-daughter of, IV. 73.
- Sayyida, IV. 42.
- Sayyidâbâd (Saidâpet), III. 131, 132, 145.
- Sayyid Abdu'l-Karîm, a *risâladâr* under Hidâyat Muhiyyud-Dîn Kiân, I. 143, 144.
- Sayyid Abdu'l-Qâdir al-Jilânî, instituted the Qâdiriyya order, III. 14.
- Sayyid or Shaykh Abdu'l-Qâdir Husaynul-Husaynî, founder of the Qâdiriyya order of mendicants, same as Maḥbûb-subḥânî, IV. 29 *n.*
- Sayyid 'Abul-Qâsim, (Mîr Alam), III. 135 *n.*
- Sayyid Alî, a son of Mîr Nigâmu'd-Dîn Aḥmad, II 6.
- Sayyid Alî khân, 11.71, 128.
- the senior maternal uncle of Nawwâb Bêgam, I. 131, II. 7, 158, 213.
- appointed to the post of *Naib* by Hadrat-i-Alâ, I. 131.
- a companion of Muhammad Jân-i-Jahân Anwaru'd-Dîn khân, 1.24.

Sayyid Alî Kkân Safawiyul Mûsawî, Secretary to Nawwâb Sirâju'd-Dawla, I. 108.

Sayyid Alî Khân Bahâdur placed in charge of the fort of Nattharnagar, II 26.

Sayyid Alî Khân, the *qilhâdâr* I I. 165.

—sent to défend Nattharnagar, I I. 193.

—the *nâsim* of Nattharnagar, I I. 198.

—appointed councillor of Ghulâm u'usayn, II. 241.

Sayyid Alî Khân Sâhib, the senior, Khadîja Bëgam, the sister's daughter of, IV. 63.

Sayyid 'Asim Khân Mubâriz Jang Bahâdur, III. 38, 52.

—Nawwâb Umdatul-Umarâ Bahâdur speaks to III. 43-4.

Sayyid Bëgam (Sâliha Bëgam), daughter of Mîr Mançûr and wife of Ahsanu'd-Dîn Khan Bahâdur, a relation of Nawwâb Sirâju'd-Dawla Bahâdur, II 6.

Sayyida Bëgam Rizwî al-Mashhadî, grandmother of Khadîja Bëgam, IV. 63.

Sayyid Badru'd-Dîn, (Budû Shahîd), martyrdom of, I. 92-3.

Sayyid Fatah Alî Khân, appointed to défend Chennapattan, II 193.

—letter of Hazrat-i-Alâ to, II 217.

Sayyid Ghulâm Murtaẓâ Khân, M. Lally helped by, with army and provisions, II 201.

Sayyid Ibrâhîm, III. 80.

Sayyid Ibrâhîm, *fibadûr*, entrusted with the construction of the *Mubârak-Chawkî*, III. 88-9.

Sayyid Ibrâhîm Alî Khân, failure of, to capture Tiyaḡgadh, (Tyaga-drug), II 238-39.

Sayyid Imâmud-Dîn, IV. 23.

Sayyid Lashkar Alî Khân, 11.49 n, 143 n.

—advice of, to Nâsir Jang, II 40.
—first *diwân* of Asaf Jâh, I. 49, 52.

Sayyid Makhdûm, I I I. 47, 86.

Sayyid Makhdûm Ali Khân, II 71, 129, 198, 199, 215.

—father of Sayyid Ibrahim Ali Kliân, II 238.

—appointed leader of the *Dakhnî risâh* by u'adrat-i-Alâ, I. 132.

—deputed to watch over the boundaries of the kingdom, I I. 26.

—sent to guard Nattharnagar, II 193.

—stationed near Srirang, II 239.

—and the siège of Kârikâl, II 243, 144.

Sayyid Mîrân, a *risaladâr* under Hidâyat Muhiyyu'd-Dîn Khân, 143.

Sayyid Muhammad Ghawth of Gwalior, Pîr of his holiness Sayyid Abdu'l-Qâdir Sâhib Nâgûrî, II 196.

Sayyid Muhammad Khân, infant son of Safdar Alî Kliân, proclaimed successor to his father, I. 83/.n.

Sayyid Muhammad Çâhibof Bijâpûr grandfather of 'Abida Bëgam, the second wife of Muhammad Karîm, IV. 43.

Sayyid Muhiyyu'd-Dîn, III. 47.

Sayyid Muhiyyu'd-Dîn Nawâz Khân, III. 86.

Sayyid Murtaẓâ Husaynî, son of Mîr Jalâlu'd-Dîn Khân, IV. 107.

Sayyid Nâsir Alî khân, II 77, 128, 215.

—manager of ail the *bândârs* of Nawwâb Sirâju'd-Dawla, I. 109.

—the *sardâr* of the rear guard of the army of Sadrat-i-Alâ, I. 122.

—appointed *qiladâr* by Hadrat-i-Alâ, I. 131.

—deputed to watch over the boundary of the kingdom, II 26.

—the *zil'aldâr*, II 165.

—sent to défend Nattharnagar, II 193.

—stationed near Srirang, II 239.

—appointed councillor of Ghulâm Husayn, II 241.

Sayyid Natthar Walî, His Holiness, I. 197.

Sayyid Nûr Alî, I I I. 18, 21, 63.

Sayyid Rizâ Nawâz Kkân, *bakhshi*, III. 177, 179.

Sayyid Sajjād, m. Zinatu'n-nisâ and father of Ghulâm Husayn, IV. 76.

Sayyid Shah Karīmullāh Sâhib, visit of, to Nawwâb 'Umdatul-Umarâ Balladur, III. 179.

Sayyid Sharif Khân, the second *dîwân* of Asaf Jâh, I. 49, 52.

Sayyid Sibghatullâh, IV. 23.

Scringapatam, III. 136, 138; fall of, III. 133 and n., 135 n.

—siège of, IV. 10 n.

Seringapatam correspondence of Nawwâb Ilmdatu'l-Umarâ Balladur, IV. 4 n., V and n.

Shafi'u'n-nisâ Bêgam, d. of Mumtâzu'l-Umarâ Bahâdur, m. Nawwâb Azim Jâh Balladur and mother of Amatu'l-Walî Walîu'n-nisâ Bêgam, IV. 71.

Sfcâh Abu'l-Layth Sâhib, III. 15.

Shah 'Alam, Emperor, confirmation of privilèges to the English East India Company through Nawwâb Dâwûd Khân, I. 101 f.n.

Shah 'Alam Bahâdur Pâdshâh Ghîâzi the Emperor at Delhi, III. 136.

Shah 'Alam Bahâdur Shah, successor of Awrangzêb, I. 36-7 and f.n.

Shâh Alî Ganj Gawhar, tomb of, at Wardâwûr, visited by Hazrat-i-Alâ, 11.246.

Shâh Alîmullâh Çâhib, asked to read the *sûra-i-yâsîn*, III. 180.

—invited to recite verses from the holy Qurân, III. 181, 182.

Shah Bêgam, daughter of Sultânun-nisâ Bêgam, III. 100.

Shah Bêgam, wife of 'Izzu'd-Dîn Kâân, 11.29.

Shahâbu'd-Dîn, a son of Nawwâb Asafu'd-Dawla, II. 61 f.n.

Shahâbu'd-Dîn Alîmad Talash, I. 90 f.n.

Shah Abu Sald of Bareili, II. 15.

Shâh Abu Sald Sâhib, III. 15.

Shahâmat Jang, a title conferred on Jân-i-Jahân by Shah 'Alam, I. 37.

Shahâmat Jang, a title of the elder brother of Hazrat-i-Alâ, II. 42.

Shahâmat Jang Bahâdur, grant of Mylapore by, to the English, I. 103 f.n.

Shah Ashrafullâh (Ghaulâm Husayn Khân Bahâdur Sikandar Jang), IV. 95.

Shah Bêgam, same as Ahmadi Bêgam, IV. 81.

Shah Dastgîr Sâhib, *fâtihâ* of, III. 103.

Shah Fathullâh Sâhib, tomb of, II. 166, 167, 168.

Shah Ghâzi Pâdshâh, Emperor of Delhi, letter from, to Nawwâb 'Umdatul-Umarâ Bahâdur, III. 117-18.

Shâdi Bêgam d. of Mîr Hâshim Ali, wife of Nawwâb Naşîru'l-A'fulk Bahâdur and mother of Amatu'l-Sakîna Bêgam, IV. 68-69, 79.

ShahîJ, Nawwâb, (Anwaru'd-Dîn Khân Bahâdur), I. 27 n., II. 20, 22, 23, 25, 67, 176, 177, 111.4.

—*fâtihâ* said in memory of, I. 27 f.n.

—Sampat Rai, the *dîwân* of, II. 264.

Shâhjahân, I. 36 w., 37 n., 90, n.

ghâhjahânâbâd, (Mughal Delhi), I. 12 /n., 28, 108, II 39, 72, 79, 143, 144, 151, 176.

—Nawwâb Hâjî Muhammad Anwaru'd-Dîn Khân Bahâdur, reaches and attains high rank in the court of, 1.14-16.

—Îrlâzrat-i-Alâ born at, II. 5.

Shahji (Bhonsle), father of Sivaji and Venkaji, 1.95 f.n.

Shah Mahmûd Sâhib, III. 46; entertainment of Nawwâb Umdatul-Umarâ Bahâdur by, III. 102-03.

Shah Mahmûd Sâhib Sâwî, III. 10, 14, 19, 39, 110, 116, 131; house of, III. 132.

—visit of, to Nawwâb Umdatul-Umarâ Bahâdur, III. 179.

Shah Nawâz khân, the third *Dîwân* of Asaf Jâh, 1.49-50, 52, 53; II 50, 179 and w.

- Shāh Nawāz Khān, imprisonment of
Hidāyat Muhiyyu'd-Dīn Khān by,
II. 33.
- Shāh Qudratullāh Sāhib, III. 11, 14,
15, 16, 23, 39, 43, 46, 110.
- Shah Raḥmatullāh Sāhib, résidence
of, at Porto Novo, I. 121.
- Shahsawār Jang, III. 93, 101, 144.
- Shahsawār Jang, marriage of, with
the daughter of Muḥammad Hayāt
Qādir Alī a fin, III. 10, 98-100.
- Shah Ṭāhir, Dakhnī, influence at the
court of Burhān Nizām Shah
Pādshāh of Ahmadnagar, I. 81 and
f.n.
- Shāh Ṭāhir Junaydī, same as Shah
Ṭāhir Dakhnī, I. 81 *f.n.*
- Shah Tahmāsp Safawīyyu'l-Mūsawī,
the ruler of Iran, II. 6.
- Shāh Walīullāh, I. 147.
- Shakūru'n-nisā Bēgam, *d.* of Nāsiru'd-
Dawla Muḥammad Habībullah
khān. *m.* Bāqir Husayn Khān, IV,
111.
- Shara', law, I. 45, II. 20.
- Sharafu'l-Umarā Amvāru'd-Dawla
Babādur, son of Muḥammad
Ni'mullāh Khān Sharafu'l-Umarā
Bahādur, III. 111, IV. 55.
- purchase of the Maḥbūb-bāgh
by, III. 159.
- Sharafu'l-Mulk Bahādur, brother of
'Umdatul-Vulamā-Muftī Badru'd-
Dawla Bahādur, IV. 30, 35, 51.
- brother of Sukālī Bēgam, IV. 93.
- the *kachahrī* Bakhshī-giri en-
trusted to, IV. 34.
- Sharafid-Muik Mawlawī Muḥam-
mad Ghawth Khān Bahādur, a title
of Mawlawī Muḥammad Ghawth
Sāhib, IV. 17.
- Sharaiṭil-Umarā Bahādur, a title of
the brother of Nawwāb Bēgam
Çāḥiba, IV. 17.
- Sharafu'l-Umarā Bahādur Muḥam-
mad Ni'mullāh Khān. *m.* Ikrāmu'n-
nisā, IV. 68.
- d.* of, married to IJaydar Plusayn
Kiān Bahādur Imtiyāzu'd-Dawla,
IV. 81,
- Sharafu'n-nisā Bēgam, *d.* of Nawwāb
Wālājāh 1 and Ra'īsu'u-nisā Bēgam,
m. Abdu'l-I.īafiz Khān Bahādur
Satwat Jang, IV. 89.
- Sharm, I. xxlii, IV. 23, 30.
- Sharīf of Makka, the *majlis* of **the**,
1.13.
- Shaykh Abdu'l-Hakīm Khān Shahīd,
father of Muḥammad Kliayru'd-
Dīn Khān Bahādur, the senior, IV.
61.
- Shaykh Abdu'l-Hayy, *m.* the third
daughter of Nawwāb Anwaru'd-
Dīn Khān Bahādur and Bibi Šāḥiba,
and father of Ghulārñ Ashraf
Khān, IV. 60.
- Shaykh Abdullāh, the *mufti* of Arcot,
1.23.
- Shaykh Abdullāh (Qāzī Lār), son of
Qāzī Shaykh Ibrāhīm and father
of Shaykh Makhdūm Abdu'l-Qādir
Qannawjī, IV. 54.
- Shaykh Abdullāh, son of Fārūq-i-
A'zam and father of Shaykh Nāci-
ru'd-Dīn, IV. 54.
- Shaykh Abdullāh, son of TJmar
Fārūq-i-A'zam, wives and sons of,
IV. 56.
- Shaykh Abdu'l-Qādir, son of Shaykh
Na'imullāh, father-in-law of
Shaykh Abdu'l-Walī, IV. 97.
- Shaykh Abdu'l-Qādir, grandfather of
Shaykh Muḥammad Hayāt, IV. 60.
- grandfather of Bibi Sāḥiba, IV.
60.
- Shaykh Abdul-Walī, son of Shaykh
Muḥammad Munawwar and father
of Shaykh Muḥammad khayrullāh,
III. 3, IV. 53, 55.
- father of Bibi Sāḥiba, IV. 60.
- honoured by Awrangzēb 'Alam-
gīr Pādshāh, IV. 58-59.
- Shaykh Abdu'l-Walī 'Alī Rutbat,
wives and children of, IV. 96, 97-8.
- Shaykh Abdu'l-Wāsi', father of
Abdu'r-Rahīm khān, IV. 61.
- Shaykh Abdur-Rahmān al-'Ashiqī, a
saint, I. 18.
- ghāh Abū-al Laytk, son of Sāāh Abū
Sald, II. 15.

Shaykh Abu'l-Barakât Baghdâdî, author of the *Tadhkratu's-siyar*, IV. 57.

Shaykh Abu'i-Fadî, I. 15.

Shaykh Abu'l-Fatah Wâ'iz-i-Kabîr son of Shaykh Ishâq and father of Abdu'lâh Wâ'iz-i-Saghîr, IV. 54.

Shaykh Abu'l-Muwayyid of Gujarat, author of *Jawâhirul-Khamsa*, I. 66 f.n.

Shaykh Adam, the *hajjâm*, I I I. 23, 38.

Shaykh Ahmad Khayrâbâdî, d. of, m. to Shaykh Ghulâm Ahmad, IV. 98.

Shaykh Ahmad Mujaddid Alf-i-thânî, a descendant of Sultân Shihâbu'd-Dîn Ahmad Farrukh Shah 'Adil, IV. 57.

Shaykh Alâu'd-Dîn, son of Shaykh Ali and father of Qâzî Shaykh Ibrâhîm, IV. 54.

Shaykh Alî, son of Qâzî Fakhru'd-Dîn and father of Shaykh Alâu'd-Dîn, IV. 54.

Shaykh Aqdas (holy master) a title given to Nawwâb Hâjî Muhammad Anwaru'd-Dîn khân Bahâdur by Muhammad Awrangzêb 'Alamgir Pâdshâh, 1.11-12, 16,32, 34.

Shaykh Bâban, an orderly under Tâju'l-Umarâ Bahâdur, IV. 9.

Shaykh Fakhru'd-Dîn Mahmûd, (Sultân Sulaymân Shah) son of Muhammad Subhân and father of Sultân Shihâbu'd-Dîn Ahmad (Farrukh Shah 'Adil), IV. 54.

Shaykh Ghulâm Aljmad son of khayru'd-Dîn khân I, wife and children, of, IV. 98.

Shaykh Hasan, same as Muhammad u'asan, II 63/.n.

Shaykh Ibrâhîm, son of Shaykh Nâsiru'd-Dîn, and father of Ishâq. IV. 54; seulement of, in Bukhârâ. IV. 56.

Shaykh Ibrâhîm, son of Umar, rebel-lion against Hârûn, IV. 56.

Shaykh Imâm, the *Jama'dôr* I I I. 152,

Shaykh Ishâq, son of Shaykh Ibrâhîm and father of Shaykh Abu'l-Fatah Wâ'iz-i-Kabîr, IV. 54.

Shaykh kayrullâh, son of Shaykh Abdu'l-Wâlî, m. Râbiia, and father of three sons and two daughters, IV. 97.

Shaykh Madan, grand father of Muhsinu'd-Dîn Khân, IV. 60.

Shaykh Makhdûm Abdu'l-Hayy I. 9; (Shaykh 'l-Mashâyikh 'Alim-i-Zamânî) son of Shaykh Makhdûm Abdu'l-Qâdir Qannawjî and father of Shaykh Ni'mullâh, IV. 54.

— a disciple of his holiness Nizâmu'd-Dîn of Amethi, IV. 58.

— coffin of Anwaru'd-Dîn interred by the side of the tomb of, 1,19.

Shaykh Makhdûm Abdu'l-Qâdir Qannawjî, a descendant of Fakhru'd-Dîn, migration of, to Gopamaw, IV. 58.

— son of Shaykh Abdu'lâh and father of Shaykh Makhdûm Abdu'l-îjâyy (Shaykh 'l-Mashâyikh 'Alim-i-Zamânî), IV. 54.

Shaykh Mas'ûd, son of Abdu'lâh Wâ'iz-i-Saghîr and father of Muhammad Subhân, IV. 54.

Shaykh Muhammad Ahmad, son of Shaykh Yûsuf and father of Qâzî Shaykh 'Mu'ayy, IV. 54.

Shaykh Muhammad Anwar Hâjî Muqaddas, IV. 96.

Shaykh Muhammad Hayât, grandson of Shaykh Abdu'l-Qâdir, m. Bîbî Fâtîmâ sâhibâ, IV. 60.

— father of Arzânî Bî, IV. 97.

Shaykh Muhammad Khayrullâh, son of Shaykh Abdu'l-Wâlî and father of Abdu'l-Hakîm khân Bahâdur Shah I I I. 3, IV. 55.

Shaykh Muhammad Munawwar, I I I. 4; a résident of Gopâmaw and father of Shaykh Abdu'l-Wâlî, I I I. 3.

— m. Dulârî Bîbî Sâhibâ and father of Muhammad Anwar and Abdu'l-Wâlî, IV. 55, 58, 59.

— became a devotee of Allah, IV. 58.

Shaykh Muhammad Sâlih, d. of, m. to khayru'd-Dîn khân, IV. 97.

Shaykh Muhammad Sharîf, II. 31
f.n. —

Shaykh Naïmullâh, father of Shaykh
Abdu'l-Qâdir, IV. 97.

Shaykh Nâsiru'd-Dîn, son of Shaykh
Abdu'llâh and Fâtima, and father of
Shaykh Ibrahim, IV. 54, 56.

Shaykh Ni'mullâh son of Shaykh
Makhdûm Abdu'l-Hayy, IV. 54, 58.

Shaykh Ni'mullâh, grand father of
Muhammad Âsaf, IV. 60.

Shaykh Nizâmu'd-Dîn Amethî,
Abdu'l-Hayy, a disciple of, I. 9.

ghaykhs, I. 111.

Shaykh Sattî, a poet, I. 117, III. 41.

Shaykh (Sultân) Sulaymân, son of
Mas'ûd, work of, at Kâbul, IV.
56-7.

Saykhu'l-Mashâyikh a title of
Muhammad Munawwar, 1.9.

Shaykhu'l-Mashâyikh 'Âlim-i-Zamânî,
(Shaykh Makhdûm Abdu'l-Hayy),
IV. 54.

Shaykhu'l-Mashâyikh Makhdûm Shah
Nasiru'd-Dîn Bilgirâmî, IV. 96.

Shaykh Yûsuf, son of Sultân Shihâ-
bn'd-Din Ahmad (Farrukh Shah
'Âdil) and father of Shaykh
Muhammad Ahmad, IV. 54.

Shêr Jang Balladur, a son of Naw-
wâb Muhammad Alî Wâlâjâh
Bahâdur, III. 156.

Shêr Shah, daily routine of, I. 29 *f.n.*

Shihâbu'd-Dîn, a descendant of
Abdullâh Awsat, I. 5.

Shishâ Râw (Sesha Rao), the *bakh-*
shi of Ilusayn Dôst Khân. death
of, II 31 and *f.n.*

Shîva(w)ganga, Husaynpûr, a name
of, after Ghulâm Husayn, I. 60, III.
215.

—Zamindar of, I. 59.

Shu'ayb, a descendant of Abdullâh
Awsat, I. 5.

Shu'ayb, son of Muhammad Ahmad,
and father of Sulaymân and Fakh-
ru'd-Dîn, appointaient of, as *qâzi* of
the *qasba* of Kahwâl, IV. 57.

Shujâat Alî khân Bahâdur, III. 34,
47, 99, 102.

—conferred the title of *Bahâdur*,
III. 57.

Shujâat Alî khân Bahâdur, choseh
nâib of Sirâiu'l-Mulk Bahâdur,
III. 70.

Shûjah, Sultan Mîr Jumla sent to
pursue him, I. 90 *f.n.*

Shujâ'u'd-Dawla (Shujâ'u'd-Dîn) II.
15 *f.n.*

Shujâ'u'd-Dîn (Shujâ'u'd-Dawla) son-
in-law and successor of Murshid
Qulî iQlân in the *nizâmat* of Ben-
gal, II. 15/w.

Shukôhu'l-Mulk Balladur, Nawwâb,
a title of Abclu'i-Wahhâb Khân, I I.
22, III. 74.

—Badru'n-nisâ *shâhiba*, the daugh-
ter of, III. 79.

Shukôhu'l-Mulk Nâsiru'd - Dawla
Dilêr Jang Bahâdur, son of Naw-
wâb Shukôhu'l-Mulk Nâsiru'd-
Dawla Bahâdur Nusrat Jang and
father of Muhammad Ni'mulâh
KJîân Sharafu'l-Umarâ Bahâdur,
IV. 55.

Shukôhu'l-Mulk Dilêr Jang Bahâdur,
Nawwâb, father of Munawwar
Bêgam, IV. 108.

Shukôhu'l-Mulk Dilêr Jang, Nasîru'd-
Dawla II, Nawwâb, father of Sal-
du'n-nisâ Bêgam by IJamîdu'n-nisâ
Bêgam *shâhiba*, IV. 70.

Shukôhu'l-Mulk Mumtâzu'l-Umarâ
Amîru'l-Mulk I'timâdu'd-Dawla
Bahâdur, second son of Nasîru'd-
Dawla Bahâdur II, wives and
children of, IV. 94-5.

ShiikôhuM-Mulk Nasîru'd-Dawla
Abdu'l-Wahhâb Mân Balladur
Nusrat Jang, Nawwâb, wives and
children of, IV. 91 *f.n.*

Shukôhu'l-Mulk Nasîru'd - Dawla
Bahâdur, III. 46; grandfather of
Muhammad Karîm, took his wife
from among the descendants of
Fâtima, IV. 42.

—*m.* Lâr-Bêgam Sâhiba and father
of Dulâri Bêgam Sâhiba, IV. 63.

—father of Sarfarâz Alî Khân
Bahâdur and Rahmatu'n-nisâ
Bêgam, III. 46, 108.

—father of Badru'n-nisâ Bêgam by
his wife Allah Rakhi Bêgam, IV.
64,

- Shukôhu'l-Mulk Nasîru'd - D a w l a Bahâdur, anxiety of, over the health of his brother Nawwâb Wâlâjah, III. 41-2.
- presentation of *nadhr* to Nawwâb 'Uradatu'l-Umarâ Bahâdur by, 111.52.
- visited by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 65.
- Shukôhu'l - Mulk Nâsim'd - Dawla Bahâdur Nuşrat Jang, Nawwâb, son of Muhammad Jân-i-Jahân Sirâju'd - Dawla Anwaru'd - Dîn Khân Bahâdur Shâhâmat Jang and father of Shukôhu'i-Mulk Nasîru'd-Dawla Dilêr Jang Bahâdur, IV. 55.
- Siddi Muhammad Fîrûz Khân, appointed *dârogha* of the alchemy house, III.20.
- Sikâkûl (Chicacole), II. 176.
- Silambar, (Chidambaram), II. 151, 172, III. 244.
- Sira, a town in Myore, 1. 112 and 112-13 f.N.
- Sirâj u'd-Dawla, II. 18 f.n.
- Sirâju'd- Dawla Muhammad Jân (khan)-i-Jahân Anwaru'd-Dîn Khân Bahâdur Shâhâmat Jang, Nawwâb, son of Âluhammad(yâji) Anwar and father of Muhammad Ali Nawwâb Wâlâjah 1, II. 5,29, 122, 175,185; IV. 59.
- appointed to go to the Deccan with Nawwâb Âsaf Jâu Nigâmu'l-Mulk, and followed by one of the descendants of Muhammad, 1.4.
- nobles of the court and the sons of, 1.108-9.
- respected as uncle by Hidâyat Muhiyyu'd-Dîn khân, I. 137.
- events preceding the birth of, I. 19-21.
- the happy facts about, I. 21-22.
- the English admitted to the *darbâr* of, 1.103.
- nizâmat* of, in Arcot, I. 106 ff.
- expulsion of the Afghans from the Camatic Payanghat by, 1. 110-11.
- Sirâj u'd-Dawla, fight of, with Bâbu Nâyak for the second time, I. 111-114.
- sent Muhammad Mahfûz Khân Bahâdur against the French, I. 115-16.
- appointment of Hadrat-i-Alâ by, to punish the French and help the English, I. 116-17.
- happiness of, over the success of u'adrat-i-Alâ, I. 126.
- division by, of the Carnatic Payanghat among his sons and designation of Hadrat-i-A'lâ as his successor, I. 127.
- appointment of Muhammad Mahiûg Khân Bahâdur to the *nizâmat* of Arcot by, and his going to Nattharnagar to stay there, due to misunderstanding with his son, I. 132-35.
- starling of, from Nattharnagar, and martyrdom of, 1.137-147.
- nâzim* of Chicacole, II, 6.
- relations of, with Hazrat-i-A'lâ, II. 21-24.
- death of, 11.27,28,30.
- Snâju'd-Dawla Anwaru'd-Dîn Khan Bahâdur Dilâwar Jang, a title of Plazrat-i- Ali conferred by Ahmad Shah Pâdshâh, 11.34.
- Nawwâb Sirâju'd-Dawla Anwaru'd-Dîn Khân Shâhid..journev to Shah-jahânâbâd, 11. 176.
- made the Nizâm of Arcot.II. 177.
- and Nawwâb Çalâbat Jang and the English, II. 183.
- Sirâju'd-Dîn, (Mumtâzu'd-Dawla Muhammad Sirâju'd-Dîn Khân), son of Zubayda Khânâm, m. the d, of Nâsiru'd-Dawla Muhammad I.Iabibullâh Khân, IV. 104.
- Sirâju'i-Alulk Muhammad Abdu'l-Husayn khân Bahâdur, II I, 52, 58; conferment of titles to, I I I. 10.
- the evening *darbâr* of Nawwâb 'Umdatul-Umarâ Bahâdur held in the *diwân-khâna* of, 111. 59.
- dignified with the title of Nawwâb Ra'îsu'l-Umarâ Sardârvil-Mamâhk Sirâju'l-Mulk by Nawwâb 'Umdatul-Umarâ Bahâdur, III. 70.

- Sirāju'n-nisâ Bêgam, *d. of* Nawwâb Wâlâjâh I and Ra'îsu'n-nisâ Begam, *m. Ghawth* Muḥammad Khân, IV. 89.
- Sir John Shore, III. 55 and *n.*
- letter of, to the Governor of Madras, III. 58.
- Sivaganga, I. 132, 11. 26.
- Siyaru'l-Aquab, a woik of Hazrat Shakar Ganj, IV. 57.
- Siyaru'l-Mutaakkhirin, II. 34 f.n.
- Soupire, M., (Sapir), I I. 187 /n.
- St. Thomas Mount (Farangikonda), I. xxxi. f.n. 99n. II. 173, 217».
- Smith, Captain (Brigadier General Joseph Smith), II. 18 n., I I I. 19, 22.
- Sardâr of the English army, sent to subjugate Tanjore, T. 96.
- Sobna, a zamindar, I. 40.
- Socrates, trustworthiness of, I. xxiii.
- Sônâ, a dancing girl, I I I. 25, 26.
- Sriranp(am), 11.109, 110, 111, 113, 116, 117, 118, 129 n., 154, 155, 162, 163, 161
- brought under the control of Husayn Dôst Khân, I I. 86.
- siege of, by Hazrat-i-Alâ, I I. 109-10 and f.n.
- capture of, I I. 126.
- temple of, entered by the French, II 239.
- temple at, devastated by the French, I I. 240; order by Hazrat-i-Alâ for the rebuilding of, I I. 240.
- Srirangapattan, Haydar Ali Khân, chief of, I. xxvi.
- Şûba, Nattharnagar, I. 25.
- Çilba, of Farkh'unda Bunyâd Haydarâbâd, I. 23; *nişâinat* at, held by Nawwâb Muḥammad Jân-i-Jahân Anwaru'd-Dîn Khân, I. 27.
- Şûbahjât, I. 98.
- Sugar-Loaf Rock, battle of, I I. 160 /n.
- Sujana Bai, wife of Bâvâ Çâhib, I. 95 f.n.
- Sukâlî Bêgam, sister of Sharafu'l-Umarâ Bahâdur and wife of Kaydar Jang the senior, IV. 93.
- d. of* Shukôhu'l-Mulk Mumtâzu'l-Umarâ Bahâdur, *m. Wârith* Ali Khân Bahâdur u'aydar Jang, IV. 95.
- Sulaymân, Prophet, Silambar believed to be the halting place of the throne of, I I. 244.
- Sulaymân, son of Shuhyb, and father of Qutb-i-'Alam Hazrat Faridu'd-Dîn Shakar Ganj, succession of, as the *qôzî* of Kahwâl, IV. 57.
- Sultan Begam (Zebu'n-nisâ), I I, 61 f.n.
- Sulṭan Ibrâhîm ibn Adham, the fore-father of Sâlim, IV. 56.
- Sultanun-nisa Bêgam, same as Bud-dhî Begam, I I. 9, 211; I I I. 21, 25, 32, 52, 53, 59, 65, 77, 84, 111, 112, 128, 140, 141, 144, 145, 149, 164, 167, 169, 170, IV 67, 69, 70.
- senior sister of Nawwâb Umdatu'l-Umarâ Bahâdur, I I I. 24-5.
- mother-in-law of Muḥammad 'Izzu'd-Dîn Khân Mustaqîm Jang Nâmî, I I I. 27.
- mother of Abdu'l-Husayn Khân Ra'îsu'l-Umarâ Bahâdur, I I I. 29, 112, IV. 5.
- grandmother of Sâliha Begam, IV. 72.
- children of, 81-3.
- misunderstanding of, with Nawwâb Wâlâjâh II, I I I. 12.
- marriage of the son of, I I I, 36-7. 60-5.
- confirmation of the *jâgîr* of, by Nawwâb Umdatu'l-Umarâ Bahâdur, I I I. 66.
- and the marriage of Shawsawâr Jang, I I I. 78-100.
- and the grant of honours to Ttibâr Khân by Nawwâb Umdatu't-Umarâ Bahâdur, I I I. 103-4.
- and the appointment of Iftikhâr-ru'd-Dawla Bahâdur as the *fawjdar* of Nellore, I I I. 105-07.
- and the marriage of Muhammad řjabîbullâh Nâsîru'd-Dawla Khân Bahâdur, I I I. 121 ff.
- and the pardon of Nusrat Ali Khân, I I I. 158.
- palpitation of the heart of, I I I. 160; displeasure of, onhearing of

the possible succession of Tâju'l-Umarâ Balladur to the *masnad*, III. 162-3.

—anxiety of, over the boil of Nawwâb 'Umdatul-Umarâ Bahâdur, III. 165-6.

—suspicions of Colonel Bnrrett Bahâdur about the designs of, III. 171.

—displeasure of, with Nawwâb 'Umdatul-Umarâ-Bahâdur, III. 174-5.

—collection of an army by, reported by Colonel Barrett Bahâdur to Nawwâb 'Umdatul-Umarâ Bahâdur, III. 175-76.

—displeasure of, at the stern rebuke of Tâjul-Umarâ Bahâdur, III. 182.

—and the taking of the coffin of her brother through the *kaman-danvâza*, III. 184.

—letter of, to the Governor-General opposing the succession of Tâjul-Umarâ Bahâdur to the throne, IV. 5-6.

—«letter of, to the Governor-in-Council, IV. 7.

«—asked Azîmu'd-Dawla Bahâdur not to come to her house, IV. 8.

—stay of Tâju'l-Umarâ Bahâdur with, IV. 15.

—permission to, to go to Baytullâh, IV. 18.

—friendly correspondent of, with Fayzu'n-nisâ Bêgam Sâhiba, the noble Bêgam of Mîrzâ Humâyûn Bakht Bahâdur, IV. 47.

—friendship of, with Mîrzâ Ali Bakht Bahâdur and his Bêgam, IV. 49.

—pilgrimage of, to Baytullâh, and death of, at Karbalâ, IV. 65.

Sulfcîn Shihâbu'd-Dîn Aḥmad (*Far-rukḥ Shah 'Adil*) son of Shaykh Fakhr'u'd-Dîn Maḥmûd and father of Shaykh Yûsuf, IV. 54.

Sultân Shihâbu'd-Dîn Aḥmad Far-rukḥ Shâh 'Adil son of Shaykh Sulaymân, Sultân of Kâbul, IV. 57.

Sultân Sulaymân, see Shaykh Sulaymân, IV. 56-57.

Sultân Sulaymân Shah, (Shaykh Fakhr'u'd-Dîn Maḥmûd), IV. 54 and n.

Sultânul-Hind, an exalted name of Ḥazrat-i-Alâ, II. 13.

Siira-i-yasm, III. 43, 79; Shah Aî-mullâh asked to read the, III. 180.

—recitation of the, by Iftikhâr'u'd-Dawlâ Bahâdur, III. 181.

T

Tadhkiratu'l-Ansâb, IV. 61, 96, 113.

Tadhkiratu's-siyar, a work of Shaykh Abu'l-Barakât Baghdâdî, IV. 57.

Tâhirs, account of the, 80, 82.

—enmity of, towards Nawwâb Safdar AliKhân, I. 111.

Tâhiru'n-rimâ Bêgam, m. to Badî'ullâh iOlân Bahâdur Zahîru'd-Dawla Fitrat Jang, IV. 72.

Tâhiru'n-nisâ Bêgam, d. of Majdu'd-Dawla Bahâdur. m. Qiyâmu'd-Dawla Bahâdur, IV. 75.

Tâhiru'n-nisâ Bêgam, d. of Zubayda khânâm, m. Qiyâmu'd-Dawla, IV. 105.

Tâhmâst Ellân, victory of, over the French at Chingleput and his defeat, II. 44-5.

Tâidu'd-Dîn Akbar, son of Amîrud-Dawla Bahâdur, IV. 75.

Tajawur, I. 93, II. 152.

Tâju'd-DînKhân, marriage of, with Razîya Bêgam, I I I. 10, 100-101.

Tâju'l-Umarâ Bahâdur, (Ali Ḥusayn), son of Nawwâb Wâlâjâh I I. and Mubâraku'n-nisâ Bêgam, m, the younger sister of Ikrâmu'n-nisâ, I I I. 12, 73-4, 89, 135, 138, 139, 141, 142, 145, 146, 148, 150, 153, 158, 161, 163, 164, 167, 170, 175, IV. 7 n., 48, 68, 69.

—m. 'Inâyatu'n-nisâ Bêgam, IV. 84.

—son of Nawwâb Umdatul-Umarâ Bahâdur, III. 101.

—marriage of, I I I. 107-17.

—Nawwâb Umdatul-Umarâ Bahâdur congratulated upon by Nawwâb Asaf Jâh Nizâmu'l-Mulk Bahâdur on the marriage of, I I I. 121.

- Tāju'Umarâ Bahâdur, letter of Nawwâb Umdatul-Umarâ Bahâdur to George III requesting him to recognise the claims of, to the throne III. 130-31.
- talk of the succession of » to the throne, III. 162-3.
- and the Governor of Madras, correspondent between, III. 172 n.
- a *wafiyat-nâma* by Nawwâb Umdatul-Umarâ Bahâdur in the name of, advice to, by the father, TH. 173-4.
- advice of Nawwâb Umdatul-Umarâ Bahâdur to, III. 178; visits of, to his father, III. 178 9.
- informed of the doctor's opinion about the condition of his father, by Colonel Barrett Balladur, III. 181.
- aunts of, rebuked by, III. 182.
- sorrow of, at the death of his father, III. 183.
- and the dispa'ch of the coffin of his father, III. 184.
- instructions of, for sending the coffin of his father to Nattharnagar, III. 184.
- difficulties to the accession of > IV. 1-8.
- intimacy of, with Azîmu'd-Dawla Bahâdur, IV. 8.
- invitation of Azîmu'd-Dawla Bahâdur by, IV. 9-10.
- anxiety of over the choice of Azîmu'd-Dawla Bahâdur as Nawwâb, IV. 11.
- suspicion about the legitimacy of, IV. 14.
- démise of, III. 172 n., IV. 15-16.
- TânâShâh, see Abu'Hasan. Qutb Shâh, I. 99 f.n.
- Tanjore, (Tanjâwûr, Tajâwûr), II. 18 n., 25, 30, 31, 42 n., 69, 87 n., 90, 105 n., 106, 111, 119 and n., 121, 152, 157, 160, 197 n., 200, 214, 215, 216 n., 243, 255.
- named Qâdir-nagar after Hadrat Sayyid Abdu'l-Qâdir, I. 60.
- Zamindar of, I. 59.
- Tanjore, Çafdar Alî khân and, I. 72.
- Mahratta Rajas of, I. 95 f.n.
- the Mahratta Râja, Tuljaji of, and the Dutch, I. 95-96.
- Pratâp Singh of, and Nawwâb Sirâju'd-Dawla, I. 108.
- pêshkash* and *nâghr* collected from the Zamindar of, by Hadrat-i-Alâ, I. 132.
- unsuccessful invasion against, by Hidâyat Muhiyyi'd-Dîn Khân and M. Dupleix, II. 3-4.
- help given by Muhammad Munawwar in the subjugation of, II. 8.
- Zamindar of, assisted by Hazrat-i-Alâ, II. 26, 27.
- plan of M. Lally and others for the attack of, II. 196.
- M. Lally's failure at, II. 197-9.
- a dependency of Nattharnagar, II. 202.
- visited by A'zam Jâh Bahâdur Nawwâb Wâlâjâh IV, IV. 22.
- Tânû, III. 25.
- Tapîl, M., M. Lally. joined by, II. 201.
- Taqî Alî Khan Bahâdur, III. 34, 46, 83, 102, 149, 173, 174, 177, 179, 181, IV. 2, 5.
- a son-in-law of Alî Dôst Khân and *jâgirdâr* of Wandwâsi, I. 69.
- jâgirdâr* of Wandwâsi, II. 231; his fort attacked and himself taken prisoner, II. 231-2.
- conferred the title *Balladur*, III. 57.
- Taqî Husayn Khân Bahâdur (Amîru'd-Dawla), son of Abdu'l-Qâdir Khân, m. Ruqayya Bêgam, d. of rtizâdu'd-Dawla râfis Muhammad Nasîr Khân, IV. 85, 102.
- Taqî Sâhib, (Muhammad Taqî Alî Khân), II. 142, f.n.
- Tarakampadi (Tranquebar), I. 93 and f.n.
- Tarangampadi, increment of the *jisya* from, II. 244.
- Tarâwîh, prayer III. 39.
- Tarchinî (Yâchama), II. 173 and f.n.

HISTORY OF THE NAWWABS OF THE CARNATIC IV

- Tarikh-i'Ferishta*, see *Nawroshnâma*, I. xxviii.
- Tarikh-i-Ibrâhîmî* (*Gulshan-i-Ibrâhîmî*) a work of Ferishta, I. 8 / n.
- Târikh-i-Khâfi- khân* (*Muntakhabul-lubâb Muhammad Shâhî*), the work of khâfi Khân, I. 15 f.n.
- Târikh-i-Shêr-Shâhi*, a work of Abâs Khân, T. 29 f.n
- Tasbih Kkâna*, chapel wliere praises of Allah arc celebrated, I. 14 and f.n., 35, II 11.
- Tu'ur' khani, IV. 56.
- Tâvwân hill at Tricliinopoly, I. 128, 130, II. 86.
- Tayyibu'n-nisâ, *nikûh* wife of Nawwâb Sayfu'l-Mulk Bahâdur, and mother of Muhammad Taqî, IV. 77.
- Ta'ziya, a model of the tomb of Ilasan and Husayn, carried in procession at the Muharram, I I. 7 and f.n., 8.
- Tellicherry, siepe of. by the troops of UaydarAlî, IV. 10».
- Temujin, same as Chinghîz Khân, I. 5 f.n.
- Thâbit Jang Bahâdur*, a title of Clive, II 113 f.n.
- "Three old villages", I. 101 f.n.
- Timiri, I I, 70, 90 n., 93, 94, 97.
- fort of, subjugated by M. Lally, II. 202.
- fort at, cleared of the French, II 123.
- Tîmûr, arrivai of the princes of the family of, in the Carnatic and Madras, I I I. 8, 12.
- Mirzâ Humâyûn Bakht Bahâdur, a descendant of, I V. 47.
- Timur Nâma*, a historical poem by Mawlânâ Abdu'llâh Hâtifi, I I. 75, 75-6 f.n.
- Tinnevelly, II 24 n., 25, 69, 132, 216 n., 265.
- under the suba of Trichinopoly, 1.128, 130.
- entrusted to Muhammad Mahfuz Khân Bahâdur, I I. 245-46,
- Tippu Sultân, IV. w., aileged friendship of the Nawwâbs of Arcot with, I I I. 84 n.
- Tippu Sultân, defeat and death of, III, 133 and n. 135.
- Tirmalkari, (Triplicane), I I I. 32, 33, 118, 147. 168.
- Tirnâmal, (Tiruvannamalai), I I. 70, 272.
- Tirnâwili, (Tinnevelly). II 215, 245, 265.
- Tirukalur (Tirukoilur), II 52.
- Tirukkattuppalli, II 153.
- Tirukoilur (Tirkalur), II 52.
- capture of, by Muhammad Yûsuf Khân, II 216 n.
- Tirumalgadhi (Triplicane), I. 100, and f.n.
- Tirupati, II 175.
- Tiruvalluvar, Mylapore associated with the life of, I. 92 f.n.
- Tiruvâmur, coins minted at, 1. 99 f.n.
- Tirur, II 26, 215, 239.
- Tiruvannamalai, II 70, 72.
- Tiruv(w)ati, II 77, 146. 147, 153 M-175.
- English army expelled f rom, by Nawwâb Nigâmû'd-Dawla Bahâdur Nâcir Jang, I. 125.
- defeat of Muhammad Ali at, by the French, II 24 f.n.
- capture of the fort of, by Husayn Dôst khân and the French, I I. 42 and f.n.
- siège and the postponement of the subjugation of the fort of, by Hazrat-i-Alâ; defeat of Saff Shikan Khân by the French at, I I. 46-52 and f.n.
- granted to Dupleix, II 62.
- subjugation of the fort of, by Fîzârat-i-Alâ, II.142.
- attack of the fort of, II 147 n.
- success of Hazrat-i-Alâ at, I I. 148-49,
- strengthening of, by Hazrat-i-Alâ, II 150, 152.
- Tiyâkgadh, II 239.
- Tondaman, I I. 26, 69, 90, 106, n. 155, 157, 160.
- a dependency of Nattharaagar, II 82.
- Tondaman, forest on the frontier of, II 153.

- Town Major, visit of, to Nawwâb Umdatul-Utnarâ Bahâdur at the direction of the Governor, I I I . 169-70.
- visit of, to Nawwâb 'Umdatul-Umatâ Bahâdur, III. 175.
 - Tranquebar, (Tarakampadi) I. 93 and /. n. ; 196, n.
- Travancore, I. 82 /. n.
- Trichinopoly (Nattharnagar), 1. xxvi, xxxiiw, 25, 43, 59, 60, 102n 106, 11.4, 22, 29, 30, 31 and n, 119, 122, 128-9«, 130-n, 152-n, 153-n, 154, 156, 162, 175, 183, 196, 199, 202, 210, 216-N, 222, 238, 239, 242, 248, 271, 272, I I I . 46, 79, 80, 94, 175, 184, IV . 142.
- a *fûba*, I. 25.
- Husayn Dôst Khân, the *hâkim* . f, 1.69.
- the last Nâyaks of, I. 70-71 and *f.n.*
 - capture of, by Nizâmu'l-Mulk, I. 82-83, *f.n.*
 - capture of the fort of, from the hands of Murari Rao, 1. 82-84.
 - coins minted at, I. 99. *f.n.*
 - Muhammad Mahfûz khan Bahâdur entrusted with the administration of the *fûba* of, by Nawwâb Sirâju'd-Dawla Bahâdur, I. 127.
 - contest at, between Munîud-Dîn Kliân and Anwar Alî khân, the dismissal of Muhammad Mahfûz khân Bahâdur from the *sûba* of, and the appointaient of Hadrat-i-A'îâ over it by Nawwâb Sirâju'd-Dawla Bahâdur, I. 128-131.
 - niçâmat* of Hadrat-i-A'lâ in the *sûba* of, and the change of its name into Nattharnagar, I. 131-32.
 - kept out of the jurisdiction of the *nâib* of Arcot, 1. 133 ; left for, by Nawwâb Sirâju'd-Dawla Bahâdur, I, 134.
 - capture of u'usayn Dôst Khân at, 1.137.
 - authority of Hazrat-î-Alâ over, II. 2.
 - strengthening of the fort of, by Hazrat-i-A'lâ, I I . 24-6 and 24-5 *f.n.*
- Trichinopoly, return of Hazrat-i-Alâ to, II.58-61.
- Husayn Dôst Khân's march against, I I , 69-78.
- arrival of ftusayn Dôst khan at, II. 86-8 and *f.n.*
 - strengthening of, I I . 128.
 - demand for and the siège of, by KarâchûrîNandraj, I I , 145-148 and *f.n.*
 - imprisonment of Walî Bahâdur and others at, I I . 163-5.
 - entry of the French into, and their imprisonment, I I . 165-68.
 - repairs to the breaches in the fort of, I I . 172.
 - attacked by the French, I I . 189, *f.n.*
 - décision and arrangements for thedefenceof, II. 192, 193.
 - Sayyid Alî Khàn, the *nazim* of, II. 198.
- Ghulâm Husayn appointed *nâib* of, II, 241.
- coffmof Muḥammad Alî Wâlâ-jâh Bahâdur sent to, I I I . 11.
 - tomb of the wife of Nawwâb Muḥammad Alî Wâlâjâh at, I I I . 40.
 - dispatch of the coffin of Nawwâb Muḥammad Alî Wâlâjâh to Nattharnagar by Nawwâb 'Urada-tu'l-Umarâ Bahâdur, and its burial at the place, I I I . 131-3.
 - coffin of 'Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh I I , sent to, IV. 1.
 - visited by A'gam Jâh Bahâdur Nawwâb Wâlâjâh IV, IV. 22.
 - Muhammad Mahfûz khân Bahâdur Shâhâmat Jang, appointed *sûbadâr* of, IV. 60 n.
 - Ghulâm Hasan Nawwâb Husâmul-mulk appointed *hâkim* of, IV. 64.
- Triplicane (Tirmalkarî), I I I . 168; orders of Nawwâb Umdatul-Umarâ Bahâdur to the *kotwal* of, III. 118.
- Muhammad Rizâ, the *kotwâl* of III. 147.

Triplicane, *Shâdî-mahall*, situated on the High Road in Triplicane, IV. 33.

Tughlaq Sultans of Dellhi, I. 3 and *f.n.*

Tukoji, a son of Venkaji, 1.95, *f.n.*

Tuljâji, and the Dutch, 1.95-96, and 95, *f.n.*

Tûndamân (Pudukottah), I I. 239.

Tûran, I. 84.

Turkistân, *Bukhârâ* in, I, 4.

Tûzak-i'Wâlâjâhî, JV, 113; occasion for the compilation of, I. xxii-xxvi, authorship of, I I I. 5, *n.*

—compiled by the order of Janâb Husâmû'l-Mulk Bahâdur, I I i. 5 and n.IV. 115.

—contents of the, I. xxvii.

Tyâgadrag (Tiyakgadh), 11.238.

—anxiety of I;azrat-i-A'lâ to subjugate, 11.243.

—promise of the grant of, to Haydar Âlî khan by the French, I I. 253, *n.*

U,

Udayarpalayam (Wadyârpâla), I I. 26, 215.

Umân, seaof, I I. 13,243.

Umar, father of Shaykh Ibrâhîm IV. 56.

'Umar Fârûq-i-A'zam, father of *Shaykh* Abdallah, IV. 56.

'Umar Ibn al Kliattâb, the noble ancestor of Hadrat-i-A'lâ, wounded by Abû Lulu, I. 2.

Umar Navvâz Khân, the *qalamdân-bardâr* in the *kachahrî Dâru'l-inshâ khass fârsî*, IV. 35.

Umayyads, I. 65.

'Umda Bêgam, same as 'Âbida Bêgam, IV. 43.

Umdatul-Aiulk, a title conferred on Uazrat-i-Alâ by Aḥmad *Shah* Pâdshâh, II 81.

•Umdatul-'ulamâ Mufti Badru'd-Dawla Bahâdur, brother of *Sharafu'l-Mulk* Bahâdur, appointed *bakhshî* by Nawwâb Agîm Jâh Bahâdur the régent, IV. 30-31.

Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh I I, son of Muḥamraad

Ali Khân Bahâdur Amîrrfl-Hind Nawwâb Wâlâjâh I and father of Tâju'l-Umarâ Bahâdur, II 9, 45, 211,213, I I I. 19 *n.* 23, 34, 36, 37, 38, 50,79, 90, 172n, IV. 2, 14, 46, 55. 64, 78,82,84, 85. 91, 92, 104,111, 113, 114, 115, 184.

—a son of Hazrat-i-Alâ, I. 60, II, 158, IV. 67.

—Pôti Bêgam, the junior of, IV. 65.

—initiation of, in spiritual discipleship by Muḥammad Alî Khân Bahâdur Nawwâb Wâlâjâh, III. 7, 8,13-17.

—facts relating to youth of, I I I. 7, 9,17-18.

—a short account of the reign of, III. 9.

—the title *Ghulâm Husayn* given by the Pâdshâh at Delhi, I I. 8, 241.

—an account of the reign of, II 5-6.

—instructions of Hazrat-i-Alâ to, to submit a *sanad* for the graut of the districts of Tinnevely and Madura to Muḥammad Maḥfûz Khân Bahâdur, I I, 245.

—letter of Hazrat-i-A'lâ to, I I, 265.

—récognition of the title of, by the English King, I I I. 10.

—attack upon, by Mir Ja'far Alî, I I I. 10.

—illness of, I I I. 11-12.

—events in the reign of, I I I. 11-12.

—attendants and managers of, I I I. 18.

—daily routine of, I I I. 19.

—wound in the fore finger of, I I I. 22-3.

at his fathers *darbâr*, I I I. 23-24.

—with his relations, I I I. 24-5.

—récréation of, I I I. 25-6.

—doings of, in the night, I I I. 30-32.

—Dulâri Bêgam Çâhiba, the wife of, III. 32.

—célébration of the Muḥarram by, III. 33-4.

—succession of, to his fathers" throne, 111.35.

—advice of Muhammad Ali Wâlâjâh to, I I I. 38-41.

- TJmdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, instructions of, to different persons, III. 41-2, 43-4.
- burial of his father's remains by, and his visit to the tomb, III. 45-9.
- interview of the son of Lord Hobart with, III. 51-2.
- congratulations to, on his coronation, III. 52-4.
- relations of, with Lord Hobart III. 54-5 and «.
- titles granted by, to different persons, III. 56-8.
- and the Governor of Madras, III. 58-9.
- dislike of, for Mubâriz Jang Bahâdur, III. 60.
- and the marriage festivities of Ra'isu'l-Umarâ. Bahâdur, III. 61-5.
- visit of, to Nawwâb Shukôhu'l-Mulk Nasîru'd-Dawla Bahâdur, III 65.
- construction of Fatah-chawkî by, III. 67-9.
- daily routine of, in Fatah-chawkî, III. 69.
- grant of honours to various persons by, III. 70.
- receives the letter from the English king confirming his title to the throne as also a portrait, a sword and a medallion of the English Prince, III. 71-4.
- helped by Mr. Barrett in the payment of *qist* for which he is raade *diwân*, III. 74-6.
- pacification of Maliku'a-nisâ Bêgam sâhiba by, III. 78.
- and Husâmu.'d-Dawla liliulâra RizâKkân, III. 79.
- alleged friendship of, with Tippû Sultan, III. 84, n.
- punishment of Ja'far by, III. 82-85,
- pacification of the army by, III. 85-6.
- appointaient of Husâmiri-Mulk Bahâdur, as the *sûbadûr* of Ârcot, III. 86-7.
- and the new born child, Muḥam-madi Miyân, III. 90, 92.
- Umdatul-Umarâ Bahâdar Nawwâb Wâlâjâh II, grant of titles to various persons by, III. 93-4.
- anxiety of, about the health of Muhammad Karîm, III. 95.
- and the marriage of Shâhsawâr Jang, III. 98-100.
- and the marriage between Tâju'd Din Khân and Razîya Bêgam, III. 100.
- entertainment pf, by Bahrâm Jang Bahâdur, III. 101-02.
- entertainment of, by Shâh Mahmûd Sâhib Sâwî, III. 102-03.
- grant of honours to l'tibâr khân III. 103-04.
- appointment of Iftikharu'd-Dawla Bahâdur as *fawjdâr* of Nel-lore by, III. 105-07.
- and the marriage of Tâju'l-Umarâ Balladur, III. 107-17.
- receipt of a letter by, from Shâh Ghâzi Pâdshâh, Emperpr pf Dêlhi, III. 117-18.
- feast of, to his sisters in the, *diwân khâna* of Kalas-mahall and Mubârak-chawkî, III. 120-21.
- congratulated by Nawwâb Aşaf Jâh Nigâmu'l-Mulk Bahâdur on the marriage of Tâju'l-Umarâ Bahâdur, III. 121.
- excursion pf, to the vine-arbour, III. 129.
- excursion of, to the sea-shore, III. 129-30.
- dispatch by, of an *arîza* along with presents to king George III, requesting him to recognise the claims of Tâjul-Umarâ Bahâdur, III. 130-31.
- interview of General Harris with, III. 133-4.
- interview of Mîr 'Âlam with, and his return visit to, III. 135-9.
- célébration of the birthday of, introduction of the practice of the firing of a salute of 21 guns by, III. 141.
- at the breakfast arranged by Bahrâm Jang Bahâdur at the *dargâh* of Pîr Pahlawân Sâhib, III. 141-2,

Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, visit of, to the *dargâh* of Budtî Shahîd Sâhib, III. 142-3.
 —visits by, to shrines, III. 143.
 —visit to the tanks at Saidapet and Nungambakkam, III. 145.
 —a running race held by, III. 145-6.
 —célébration of *nawrôz* by, III. 146.
 —excursion of, to the tank of Puli-mâdavaram, III. 147-59.
 —feast of Iftikhârû'd-Dawla Bahâdur to, III. 159-60.
 —illness of, III. 163-170.
 —sickness of, III. 171-3.
 —the *wasîyyat-nâma* of, in the name of Tâju'l-Umarâ Bahâdur, III. 173; instructions of, to his son and others, III. 173-174; displeasure between, and Nawwâb Sulţânu'n-nisâ Bêgam Sâhiba, III. 174-5.
 —and the posting of English soldiers in Fatah-chawkî, III. 175-7.
 —advice of, to Tâju'l-Umarâ Bahâdur, III. 178.
 —confessions of, to Mawlânâ Abdu'l-Âli Sâhib, III. 179-80.
 —last days and death of, III. 181-83; coffin of, taken to Nattharnagar, III. 183-84.
 —chronogram recording the death of, III. 184 n.
 —cou'ino of, sent to Nattharnagar, IV. 1.
 —Nawwâb Wâlâjâh II, accession of, IV. 3 and n.
 —and the Seringapatam correspondence, IV. 4 and n.
 •Sulţânu'n-nisâ Bêgam, first sister of, IV. 5 n.
 —mourning of Azîmu'd-Dawla Bahâdur on the death of, IV. 8.
 —advice of, to his son Tâju'l-Umarâ Bahâdur to be always in the company of Azîmu'd-Dawla Bahâdur, IV. 9 and n.
 —Seringapatam correspondent of, IV. 17 and n.
 —célébration of the 'urs by, of Budû Shahîd and Pir Pahlawân Sâhib, IV. 40n.

Umdatul-Umarâ Bahâdur Nawwâb Wâlâjâh II, Nawwâb Sulţânu'n-nisâ Bêgam maintains friendship with Fayzu'n-nisâ Bêgam Sâhiba after the accession of, IV. 47.
 —visit of Prince Mîrzâ Âli Bakht Bahâdur and Mîrzâ Muḥammad Amînu'd-Dîn Sâhib *alias* Mîrzâ Amânî Sâhib to, and the return visit of, to, IV. 48-9.
 —Madras reached by Mîrzâ Tâju'd-Dîn Bahâdur, when he was in his death bed, IV. 49.
 •senior to Môtî Bêgam, IV. 65.
 —children of, IV. 68-9.
 —father of Bâqir Husayn Khân Bahâdur by Chitar Bêgam, IV. 79.
 —Nawwâb Wâlâjâh II, *m.* Dulâri Bêgam, IV. 91.
 'Umdatul-Umarâ Bêgam Sâhiba, Nawwâb, *alias* Fatah Bêgam, daughter of Amîru'l-Hind Wâlâjâh Nawwâb Muhammad Ali Khân Bahâdur, III. 10, 11, 4, 25, 128, 162.
 —younger sister of Sulţânu'n-nisâ Bêgam, III. 32.
 —*m.* Hâfiz Muḥammad Nâsir Khân Iftikhârû'd-Dawla Bahâdur, and mother of Muḥammad Karîm Khayru'd-Dîn Ghulâm Zâmin, IV. 66, 67, 95.
 —mother of Iftikhârû'd-Dawla I-lâfiz Muḥammad Nâsir Khân Bahâdur, III. 34.
 —brought up Farḥatu'n-nisâ Bêgam IV. 78.
 —children of, IV. 84-5.
 —mother of Muḥammad Karîm, III. 95.
 —mother of Nâsîru'd-Dawla Muḥammad Ḥabîbullâh Khân Bahâdur, III. 121, 122.
 Umrah, I. 17 and /n.
 Untâtûr (Uttatûr?), I. 78M., 83 n., 85, 242 and M.
 —a *qasba* of Nattharnagar, II. 197.
 'Uḥmâniyya king, *sanad* of the 'Illuminator' obtained by Hadrat-i-A'lâ from the court of the, I. 18.
 Uttatur, see Untâtûr, II. 83 /n. II. 110-M. 112 M.

V

- Valdour, II 256, n.
 Valikandapuram, II 25 *f.n.* 60n, 77n, 253.
 —battle of, I I, 58 *f.n.* 83 n, 116.
 —encampment of D' Auteuil at, II 110.
 Valudavur, I I, 237n.; battle of, I I. 33*.
 —capture of, from the French, I I. 236.
 —Colonel Coote instructed by IJazrat-i-Alâ to stay at, I I. 237.
 —capture of, from the French, II, 236, 237.
 —inspection of the army at, by Hazrat-i-Alâ, II. 246.
 —*sardâr* of, ordered to lay siège to Phulcherî, II 248.
 —fort of, captured by Colonel Coote, II 253n.
 Vakil Pâdar (Kilpatrick), I I. 94.
 Vangaru Tirumala, I. 70n, 53n.
 Veerappa, Vakil, (see Casa Verona), 1.100and *f.n.*
 Venkaji (Ekoji) third son of Shahji Bhonsle and half brother of Sivaji I. 95 *f.n.*
 Venkatagiri, I I. 175.
 Vellore, L 68, 09, 11.92, 97, 104, 105, 129M, 174, 212.
 —Riu'â Alî Khân, the *jâyirdâr* of, I. 76-80.
 —subjugated by Chanda Sahib, II 77.
 —imprisonment of Mir Asadullâh khân at, L 80.
 Ghulâm Murtazâ Khân *qiladâr* of, II. 188.
 —Sayyid Ghulâm Murtazâ Khân. the *qiladâr* of, 11.201.
 —visited by A'zara Jâh Balladur Nawwâb Wâlâjâh IV, IV. 22.
 —Nawwâb 'Umdatun-nisâ Bêgam, born on the day of the subjugation of the fort of, IV. 66.
 Vijayaranga Chokkanatha, Nâyak of Trichinopoly, 1.70 *f.n.*
 Vikravandi, (Bakram). battle at, between yazrat-i- Alâ and Karjam, II 136-7.

- Villanallur (Yalânur), subjugation of, by Hazrat-i-Alâ, II 256-8.
 Vjllenour, 11.256n, 259.
 Villupuram (Belpur) II 32, 55, 134, 136.
 —capture of, by Colonel Coote, I I, 253n.
 Volkondah, (Balkûdam) I I, 110, 114n, 111. 92 and n.
 —D'Auteuil's surrender at, II 118 *f.n.*
 Vriddhâchalam, (Virdhachal, Wardâ chai) I I. 25n, 77n, 244, 245-246 and 246n.
 —taking of the fort of, by Hâmid Alî Khân, a friend of Hazrat-i-A'lâ, II 85 and *f.n.*
 —capture of, by Colonel Coote, II 253n.

W

- Wadgara (Olugarai), taking of the tower of, by Hazrat-i-Alâ and Colonel Coote, 11.259-61.
 Wadyârpâla (Udayarpalayam), I I. 215.
 Wajhu'd-Dîn Ahmad Khân, grandfather of Husaynî Bêgam, IV. 105.
 Wajihullâh Khân Balladur, a companion of Azîrnu'd-IJawla Balladur Nawwâb Wâlâjâh I I I and Nawwâb Azîm Jâh Bahâdur, the régent, IV. 39.
 Wâla Htisayn, son of Majdu'd-Dawla Balladur, IV. 107.
 Wâlâjâh, I I I. 16, genealogy of the family of, I I I 8, 12.
 Wâlâjâh, wars of, I. xxv.
 Wâlâjâhî, name of a coin, I 99 *f.n.*
 Wâlâjâhî mosque, 11.52, 74, IV. 19w.
 Wâlâjâh Sultânul-Hirid an exalted name of Hazrat-i-A'lâ, II 13.
 Walandez (Hollanders), Dutch, coming of the, to India, L 94-96 and *f.n.*
 Walî Bahâdur, *qiladâr* of Waykûndan, internment of, at Trichinopoly, II 163-5.
 Walinagar a name of Ramnad af ter Ghulâm Walî, L 60, II 215.
 Waliu'llâh, a surname of Alî, I I I. 26 and n.

Walîû'llâh, conferred the title of Ghulâm Rizâ Khân Bahâdur Husâm Jang, by Nawwâb 'Umdatul'l-Umarâ Bahâdur, I I I . 57.

—m. Raḥmat Bîbî, IV, 98.

Wâlîyya, the namc of the family of Shaykh Abdu'l-Wâlî. IV, 53.

Walkandahpur (Valikandapurm), II 60,116.

Walkunda, I I . 242, granted to Mu'ta-bir khan as a *Khâlisa jâgir*, I I . 243.

Wandiwash (Wandawâsî) Taqî Alî Oân, the *jâgirdâr* of, I. 69.

—subjugated and entrusted to Rizâ Alîkhan by M. Lally, I I . 201-2.

—settlement of the affairs of the *qiladâr* of, I I . 137-9.

—Muhammad Taqî Alî Khân, the *qiladâr* of, II. 139-42.

—siège of the fort of, I I . 141-142.

—subjugation of the fort of, I I . 231-2.

—siège of, by the French and their defeat, I I , 233-6.

—defeat of M. Lally at, by Sir Eyre Coote, I I . 18/.».

Wâqî'ât-h-Azfart, a work of Mîrzâ Alî Bakht Bahâdur, IV. 48 n.

Warangal reached by M. Lally, I I . 201.

Wardâchal, I I . 244-5.

Wardâwûr, (Valudavur), I I . 238.

Wârîilî Alî Khan Balladur fjaydar Jang, m. Sukâlî Begam, IV. 95.

Wasiu'r-Rasûl, a surname of Alî, I I I . 26 and w.

Waykûndân, (Uyyakundan), attack of the fort of, by Flâzrat-i-A'lâ, and its capture, I I . 163-J5.

Wasiyyat-nâma by Nawwâb 'Umdatul'l-Umarâ Bahâdur in the name of Tâju'l-Umarâ Bahâdur, I I I . 173.

Webbe, Mr. Josiah, IV. 1 n., 7 n., 10; meeting of Colonel Barrett Bahâdur by, IV. 1-2.

—on the Seringapatam correspondent and altercation between Iftikhârû'd-Dawla Bahâdur and, IV. 4-5.

Wengol (Ongole), I I I . 9.

Wex, Mr, the *bâgh* of, purchased by Nawwâb Umdatul'l-Umarâ Bahâdur, I I I . 30-31, and/.n.

Wizârat Alî Khân, an Arab, magistrate from the time of Nawwâb Shahîd, II 20.

Wizârat-i-sûbadâr, I I I . 136.

Y

Yadul Khân, murder of Saadatullâh Khân, by, I. 110-11.

Yahjâ Khân, il. 69; son of Murshid Qulî khân the *nazim* of Bengal, found refuge in Hazrat-i-Alâ, I I . 15.

Yalânûr (Villanallur), subjugation of, by Hazrat-i-A'lâ, II 256-8.

Yâaîn Muḥammad Khân, I I I . 60; conferred the title of *Bahâdur*, I I I . 57.

—in charge of the marriage festivities of Shahsawâr Jang, I I I . 98.

Yazdajird, son of Noshîrwân and father of Bakht Bânû, IV. 56.

Yazîd, son of Mu'âwiya, killed Imâm Ilusayn, IV. 16 n.

Yissugay, father of Chingîz Khân, I. 5/.n.

Yûnus Khân. II, 113; help sent through, from Trichinopoly to Arcot, II 92.

—help of, to Clive, II 94-96.

—went to Nattharnagar on summons, II 104-06.

—success of, against Ilusayn Dôst Khân and the French near Elumisaram, II 106-09 and/.w.

—the employée of Murari Rao, I I . 111 and/.w.

Yûsuf, a descendant of Abdullah Awsaf, I. 5.

Yûsuf, son of (Sultân Shihâbu'd-Dîn Ahmad) Farrûkh Shâh 'Adil and father of Muḥammad Ahmad, IV. 57.

Yûsuf khan, the mahout, stabbed Nawwâb Sirâju'd-Dawla Bahâdur, I. 147.

Yûsuf Khân, I I . 18 n., 152 n.

—at St. Thomas Mount, II 217 n.

Z

- Zafar Jang, a title of Dupleix, II 62
 Zafaru'd-Dawla Ruknu'd-Dîn Khân,
d. of, m. to Qudrat Karîm Khan,
 IV. 99.
 Zahîru'd-Dawla, son of Azîm Jâh
 Bahâdur, *m. the d. of* Shukôhu'l-
 Mulk Mumtâzu'l-Umarâ Bahâdur,
 IV. 95.
 Zakariyya Khân, II. 69.
 Zakiyyu'd-Dîn Khân, IV. 96.
 Zakiyyud-Dîn Muhamraad Khân, IV.
 100.
 Zâl, father of Rustam, II. 17 and *f.n.*
Zan, I. 78.
 Zaybu'n-Nisâ (Sultân Bëgam), wife
 of Nawwâb Âçafu'd-Dawla, II. 61
f.n.
 Zaynu'l-'Âbidîn Khân, (Badë Sâhib),
 1.73.
 Zëbu'n-nisâ Bëgam, Nawwâb, wife
 of Nawwâb Wâlâjâh I. III. 48.
 —a Turkan-mahall of Nawwâb
 Wâlâjâh, 1, IV. 89.

- Zëbu'n-nisâ Bëgam, Nawwâb, mother
 pf Husayn Nawwâz Khân Bahâdur,
 présents to, by Nawwâb Umdatul'-
 Umarâ Bahâdur, III. 120.
 Zafaru'd-Dawla Ruknu'd-Dîn Hiân,
 confirmation of the *jâgir* of, by
 Nawwâb 'Umdatul'-Umarâ Bahâ-
 dur, III. 66.
 Zînat-mahall, a wife by *nikûh* of
 Nawwâb Wâlâjâh III and mother
 of a daughter, IV. 74.
 Zînatu'n-nisâ Bëgam, *d. of* Nawwâb
 Wâlâjâh I and Zëbu'n-nisâ Bëgam,
m. Jalâlu'd-Dîn Khân, IV. 90.
 Zînatu'p-nisâ. the *allâti* sister of
 (ikilfâm Muhammad Khân Bahâ-
 dur, *m. Sayyid Sajjâd*, and mother
 of Qhulâm Husayn, IV. 76.
 Ziyâu'd-Dawla Bahâdur, father of
 Nawwâb 'Inâyatu'n-nisâ Bëgam,
 IV. 71.
 Zubayda Khânam (Nâz Bânu), wife
 of Majdu'd Dawla Bahâdur, child-
 renof, IV. 104.
 Zubdatul-'Arîfm, a title of Abdu'l-
 Hayy, I. 9.

