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THE  
TŪZUK - I - JAHĀNGĪRĪ

OR

MEMOIRS OF JAHĀNGĪR

FROM THE THIRTEENTH TO THE BEGINNING OF  
THE NINETEENTH YEAR OF HIS REIGN

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Sayyid Dilīr K. is of the Sayyids of Bārha; formerly his name was Sayyid 'Abdu-l-Wahhāb. I raised him from the mansab of 1,000 and 800 horse to 2,000 and 1,200 horse, and presented him with a standard. They call twelve *bāra* in Hindi. As in the Dū-āb there are twelve villages near each other which are the native country of these Sayyids, they have become known as the Sayyids of Bārha. Some people make remarks about their lineage, but their bravery is a convincing proof of their being Sayyids, for there has never been a battle in this reign in which they have not been conspicuous, and in which some have not been killed. Mīrzā 'Azīz Koka always said the Sayyids of Bārha were the averters of calamity from this dominion, and such is in reality the case.

Nānū K. Afghan held the mansab of 800 personal and horse: it was ordered to be one of 1,500 personal and 1,200 horse. In the same manner the other loyal servants, according to their services and sacrifices, were promoted to high mansabs, and obtained the desire of their hearts in lofty employments. At this time Aṣālat K., s. Khān Jahān, was deputed to the assistance of my son (grandson) Dāwar-bakhsh in Gujarat, and I sent Nūru-d-dīn Qulī into the Subah to bring Sharza K., Sar-afrāz K., and the other leaders of the rebel army who had been made captive in the land of retribution, chained, to the Court.

On this day it was reported to me that Minū-chihr, s. Shāh-nawāz K., had separated himself from Bī-daulat under the guidance of good fortune, and had joined the service of my fortunate son Shāh Parwīz. I'tiqād K., governor of Kashmir, was promoted to the mansab of 4,000 personal and 3,000 horse.

As the huntsmen brought news that in this neighbourhood a tiger had made its appearance, I felt disposed to hunt it. After entering the forest three other tigers became visible. Having killed all four, I returned to the palace. I have such a liking for tiger shooting that whilst I can get it I do not go after other sport. Sultān Mas'ūd, s. Sultān Maḥmūd (of Ghaznin) (may the lights of Allah be his testimony!), was also much inclined to tiger shooting. With regard to his

killing of tigers strange tales have been recorded, especially in the history of Baihaqī,\* who has kept a diary of what he saw with his own eyes. Among these things he writes that one day he (Mas'ūd) went to hunt tigers in the borders of Hindustan, and was riding an elephant. A very large tiger came out from the wood, and made for the elephant. He threw a javelin (*khisht*) and struck the tiger's chest. The tiger, enraged at the pain, came up on the elephant's back, and the Amir knelt down and struck him such a blow with his sword that he cut off both the tiger's fore-feet, and the tiger fell backwards and died. It happened to me once when I was prince that I had gone out in the Punjab to hunt tigers. A powerful tiger appeared out of the wood. I fired at him from the elephant, and the tiger in great fury rose and came on the elephant's back, and I had not time to put down my gun and seize my sword. Inverting the gun, I knelt, and with both hands struck him with the stock over the head and face so that he fell on to the ground and died.

One of the strange things that happened was that one day I was on an elephant, and was hunting wolves in Aligarh† in the Nūh forest. A wolf appeared, and I struck it with a bullet on its face (*mana*) near the lobe of the ear. The bullet penetrated for about a span. From that bullet it fell and gave up its life. It has often happened in my presence that powerful (*jawānān*) men, good shots with the bow, have shot twenty or thirty arrows at them, and not killed. As it is not right to write about oneself, I must restrain the tongue of my pen from saying more.

On the 29th of the month I presented a string of pearls to Jagat Singh, s. Rānā Karan. At this time it was reported to

\* Rieu, Cat., I. 158 b.

† Text has Kūh-i-Kūl. But the I.O. MSS. show that the true reading is Kūl Nūh ban, and it appears from the Ayin, Jarrett, II. 186, that Nūh is a district in Kūl—i.e., Aligarh. *Gurg* is a wolf, and *Kurag* a rhinoceros, but probably a wolf is here meant. It is not likely that there were rhinoceros in Aligarh, though Abū-l-faẓl says there were rhinoceros in Sambhal (Jarrett, II. 281). *Tīr* means an arrow as well as a bullet. The word *mana*, "face," is not in text, but occurs in both the I.O. MSS.

me that Sultān Ḥusain, Zamindar of Paklī, had died. I gave his mansab and jagir to Shādmān, his eldest son.

On the 7th of the month of Amurdād Ibrāhīm Ḥusain, a servant of my fortunate son Shāh Parwīz, came from the victorious army, and brought news of the victory of the chiefs of the everlasting State. The report of my son laid before me the particulars of the fight, and the exertions of the brave and distinguished men in it. I performed the dues of thanksgiving for this favour, which was of God's grace alone. The details of this are as follows: When the royal troops in the army of the prince of high degree crossed the pass of Chāndā,\* and entered the province of Malwa, Bī-daulat, with 20,000 horse, 300 fighting elephants, and a large force of artillery, left Māndū in order to fight. He dispatched a body of the Bargīs (Mahrattas) of the Deccan with Jādū Rāy and Ūday Rām, Ālash K., and other rebels to make a raid (*qazzāqī*) on the royal camp. Mahābat K. made proper arrangements. He placed the illustrious prince in the *ghaul* (centre), and he himself proceeded with the whole army, and in marching and in halting observed the conditions of caution. The Bargīs kept at a great distance, and did not put forward the foot of bravery. One day it was Manṣūr K. Farangī's turn to be with the rear-guard. At the time of pitching the camp Mahābat K., by way of caution, was standing with his army drawn up outside the camp, in order that the men might fence it in at their ease. As Manṣūr K. had been drinking on the road, he was coming to the stage drunk with the wine of pride. It happened an army was seen in the distance, and the wine put the idea into his head that he must charge. Without telling his brothers or his men, he mounted and charged, and drove off two or three Bargīs, and came to where Jādū Rāy and Ūday Rām were standing with two or three thousand cavalry drawn up. As was their custom, they attacked him from all sides and surrounded him. He fought as long as there was breath in his body, and gave up his life on the path of loyalty.

During these days Mahābat K. was continually capturing, by messages and letters, the afflicted hearts of a number of

\* Chāndā Ghāt between Ajmere and Malwa.