

CHAPTER XIX.

Fresh rising in Coorg—Agreement with the Mahrattas— Embassies to Turkey and France—Some innovations.

During the interval from the conclusion of the treaty of Mangalore in 1784 to the commencement of the next war with the English in 1791, Tippu was engaged in military operations against the Mahrattas and others, with the introduction of several innovations and in attempts to spread the Mahomedan faith by means of wholesale conversions and a few other measures which do not need a detailed narration as their effects were shortlived. On his return journey from Mangalore to his capital, it is stated that Tippu learning that there were a number of Indian Christians converted by the Portuguese in former years ordered a special enumeration and description to be made of the houses of the Christians in each district and that about sixty thousand in number were seized and sent to Seringapatam. There they were formed into battalions of five hundred each and after being placed under proper instructors were converted into the Mahomedan faith and then distributed to the several garrisons for military service. This force was called Ahmedy force. The real number of these converts including women was supposed to be 30,000. A large number of these converts did not survive the first year, having fallen a prey to sickness.

Tippu next after ascending the Ghauts proceeded to Ballum which he renamed Manjarabad and thence to Coorg. The Coorgs who belonged to a brave and noble race had never reconciled themselves to their subjugation by Haidar and had availed themselves of every opportunity of reasserting their independence whenever there was a slackening of military pressure whether under Haidar or Tippu. On Tippu entering the Coorg country with his army, the inhabitants are said to have yielded to necessity and Tippu contented himself with addressing a threatening exhortation to them that since the period of his father's conquest of the country they had rebelled seven times and caused the death of thousands of troops and that if a fresh rebellion ever took place in the future, he would honour every one of them with Islam and remove them from their

The Mahrattas of Poona guided by Nana Fadnavis now formed an alliance with the Nizam of Hyderabad and put forward a demand to Tipu for the payment of the arrears of tribute due from him. The Nizam of Hyderabad had become alarmed of the encroachments of Tipu on account of the claim he made for the possession of Bijapur. The details of the military operations connected with these events are of little importance at present. After some time however, Tipu sent two of his officers Badru Zuman Khan and Ali Raza Khan to Poona with friendly letters and with a sum of money, some rarities, valuable cloths and jewels, among which was a diamond necklace said to be worth five lakhs of rupees. After protracted negotiations intermixed with mutual subtleties, it was at last settled early in 1787 that four years' tribute at 12 lakhs of rupees a year with a further sum of 3 lakhs of rupees for each year as Durbar expenses to the ministers, total Rs. 60 lakhs was the sum payable to the Poona Government and out of this amount a deduction of 15 lakhs was allowed in compensation for damages caused by the military operations of the Mahrattas. Of

During the campaign against the English some of the Mahratta Chiefs in the country between the Thungabhadra and the Krishna had evaded payment of tribute due to Mysore relying for support on the ministers at Poona. The Desai of Nargunda was the principal of these contumacious chiefs. He was related to Parasuram Bhow of Miraj by marriage and had calculated upon being able to defy Tipu by obtaining support from that quarter. He was however compelled to capitulate and sent in irons to Kabbaldooorg and his daughter was admitted into Tipu's harem.

It was not long, however, before these mainly highlanders of Coorg once more rose in rebellion on account of the indiscretion and questionable character of the Foujdar whom Tipu had appointed to manage the country. In October 1785 Tipu accordingly marched into Coorg in two columns burning and destroying the patches of open country and compelling the inhabitants to take refuge in the woods. He next assigned a large portion of the lands to outside settlers but the attempt to keep the country thus under subjection ultimately proved a failure.

the remaining 45 lakhs, 30 lakhs were actually paid and 15 were promised at the expiration of a year. The cession of Badami and the restitution of Adoni, Kittoor and Nargunda completed the agreement with the Mahrattas.

During this period a few other events also occurred which may be referred to without strict adherence to time. Shortly after the conclusion of the treaty of Mangalore, an embassy was sent to Constantinople with Gulam Ali Khan at its head, with costly presents including new muskets manufactured in Tippu's arsenal, ten lakhs of rupees newly coined, valuable cloths, gold and jewels of great value. The embassy returned after some time with friendly and congratulatory letters from the Vizier of Turkey and with presents such as a sword and shield ornamented with precious stones. At this time, at the suggestion of this Vizier of Turkey, it is said that Tippu assumed the pomp and splendour of royalty and directed the formation of a throne of gold ornamented with jewels of great value in the shape of a tiger. It may incidentally be stated here that Tippu had established four manufactories,—one at Seringapatam, one at Bangalore, one at Chitaldrug and one at Bednore and in these factories a number of European and other artisans were employed, the articles chiefly manufactured being scissors, hour-glasses, pocket-knives, guns and muskets.

Later an embassy headed by Muhammad Darvesh Khan was sent to Paris, where the delegates are said to have been received graciously by Louis XVI, but all that the ambassadors could obtain from him were mere promises, as the revolutionary cataclysm which shook the whole of Europe was about to burst in France.

It was after his return to Seringapatam after the agreement with the Mahrattas that Tippu completed the building of the great mosque which stands at the Ganjam gate even now and it is stated to have cost three lakhs of rupees. Tippu also during this period considered it advisable to destroy much of the old town of Mysore allowing to the inhabitants the option of removing themselves to Ganjam or to Agrahar Bamboor subsequently called Sultanpet situated at the foot of the Nandi hill. The materials of the destroyed buildings in the old town were employed in the erection of

another fort on a neighbouring height under the name of Nazarbad but these very materials were reconveyed to rebuild the old fort of Mysore in 1799 after the fall of Tippu. The effect of some of the innovations introduced by Tippu may be gathered from the following observations of even Kirmani who in his biography always delineates his hero with sympathy:—"The chief part of the Sultan's time was spent in collecting and enlisting men for his horse and foot. But not withstanding this, the Amirs and Khans of old times whom Haidar had allured into his service from all cities and countries at the expense of hundreds of thousands of pagodas were now all at once cast down from rank and power and from the honour of the Sultan's confidence and low-bred vulgar young men were appointed in their places. The principal merchants including horse-dealers on account of the low prices or want of demand abandoned trade and those persons who were willing to take up muskets and a pair of pistols were entered in the cavalry and those who opposed this innovation were deprived of their rank and dismissed. As the confidence of the Sultan was chiefly placed in artillery and muskets as the most efficient arms, the brave men who excelled at the handling of the sword and spear lost heart and some cavalry officers were appointed and compelled to enlist men for the Jysh and Uskur, horse and foot, who were ignorant of the rules and qualifications necessary for these divisions of the service and consequently in a short time, confusion and ruin appeared in the fundamental regulations of the Government and kingdom."