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FRANCIS ROBINSON

Madurai

Madurai (also spelt Madura or Mathura, in Tamil Nadu state, India, latitude N 9°54', longitude E 78°6'), a Hindu pilgrimage centre on the river Vaigai, was under Muslim rule following raids by the Delhi sultans 'Alā' al-Dīn Khaljī (r. 695–715/1296–1316) (Vaṣṣāf, 4:527; Amīr Khusraw, 126, 172–4, 181; Baranī, 283) and his successor Mubārak Shāh (r. 716–20/1316–20) (Baranī, 398–9; Firishta, 1:126), culminating in the short-lived independent Ma'bar sultanate (734–79/1334–77). As governor, Jalāl al-Dīn minted coins in the name of Muḥammad b. Tughluq but rebelled in 734/1334 and, from then on, minted coins in his own name, as Aḥsan Shāh (Shokoohy, *Muslim architecture*, 25–6). The Moroccan traveller and writer Ibn Baṭṭūṭa (d. 770 or 779/1368 or 1377) visited the Muslim town sometime after 745/1344–5, calling it Mathura. His account shows that the city he saw was not identical with the present town and that the Muslim town was one parasang (about 5.2 kilometres, 3.25 miles) from the river. This site is unknown but may lie beneath the present town of Tīruparangundram (Thiruparankundram), six kilometres from Maduarai, where the last Ma'bar sultan Sikandar Shāh (r. c.774–9/1372–8) was slain by the forces of Vijayanagara (Shams-i Sirāj 'Affī, 261–3) (the Vijayanagara empire, based in the Deccan Plateau region in South India, was established in 736/1336 and lasted until 1056/1646, although its power declined after a major military defeat in 972/1565 by the combined armies of the Deccan sultanates). The Hindu Madurai, with its great Śrī Mīnākṣī temple at the centre, would also have had a Muslim community, as it was under the Ma'bar

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Temmuz 2019

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Madura

Madura, an island in the Java Sea and part of the Indonesian province of East Java, is characterised by a mixture of strong Islamic characteristics and a distinctive local culture. It comprises an area of approximately 4,250 square kilometres and consists of four regencies (*kabupaten*), which are, from west to east: Bangkalan, Sampang, Pamekasan, and Sumenep. According to the 2015 census, the island had a population of 3,808,533. The main language spoken is Madurese. There are two dialects, with varying levels of prestige accorded to them, both by Madurese and by others familiar with the language: that of the western part (roughly Bangkalan and Sampang), which is considered the less refined dialect, and that of the eastern part (roughly Pamekasan and Sumenep), which is considered the more refined.

Between approximately 1000 and 1500 C.E. Madura appears to have had informal relations with the Hindu-Buddhist Javanese kingdoms, an assumption based largely on legendary sources. After 1500, the Madurese rulers, including the descendants of Lembupeteng of Sampang and

the descendants of Wiraraja of Sumenep, maintained relations with newly established Muslim principalities on the north coast of Java. Madurese legendary history starts with Lembupeteng, who is said to have been a prince from the East Javanese Hindu-Buddhist kingdom of Majapahit, who ruled Madura around the second half of the fifteenth century. The legend has it that Lembupeteng was one of the first princes in Madura to embrace Islam. Thereafter the court of Arosbaya (now part of Bangkalan) converted to Islam as a consequence of the fall of Majapahit in 1527, and around the same time, the court of Sumenep also converted to Islam. In 1624, the Central Javanese Muslim kingdom of Mataram conquered Sumenep and subsequently ruled the whole island. Trunajaya (d. 1680), a descendant of the old Madurese nobility, began to lead the resistance against Mataram in 1670. The kingdom requested assistance from the Dutch East India Company (VOC), which ultimately was able to crush the resistance. The VOC eventually took control of Pamekasan and Sumenep, with the exception of the West of Madura, which remained under the control of Mataram.

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(A. HOFHEINZ)

AL-MADJĀDHĪBIYYA [see AL-MADJĀDHĪB].

MADURA, MADURĀ'Ī, in mediaeval Islamic times a town, now the city of Madurai, in South India. It lies on the Vaidai river, in lat. 9° 55' N., long. 78° 07' E. in the region known to the mediaeval Muslims as Ma'bar and to later European traders as Coromandel. For the historical geography and Islamic history of this coastal province, roughly extending from Cape Comorin northwards to Madras, see MA'BAR.

In 734/1334 Sharif Djalāl al-Dīn Aḥsan [q.v.], governor for the Dihlī Sultan Muḥammad b. Tughluq [q.v.], renounced his allegiance, and he and some seven of his successors ruled over a short-lived Muslim sultanate before it was overwhelmed in ca. 779/1377 by the rising Hindu power of Vijayanagara [q.v.], (see on the Madura sultanate, H.K. Sherwani and P.M. Joshi (eds.), *History of medieval Deccan (1295-1724)*, Ḥaydarābād 1973, i, 57-75; C.E. Bosworth, *The New Islamic dynasties*, Edinburgh 1996, 318 no. 166; and for numismatics, E. Hultsch, *The coinage of the Sultans of Madura*, in *JRAS* [1909], 667-83). Thereafter, Madura remained under Hindu control till the early 18th century, when the Nawwābs of Arcot [q.v.] or Ārkāt extended their power over it, provoking Marāthā [q.v.] intervention and then that of the British in favour of the Nawwābs. In 1801 the administration of the Madura region passed to the British East India Company as part of a treaty with the Nawwāb of Arcot, and then in 1855, to complete British control.

The modern city of Madurai, a municipality since 1866, is the chef-lieu of a District of the same name in the Indian Union State of Tamil Nadu; in 1971 it had a population of 548,000, and in 2003 its population totalled 959,200.

Bibliography (in addition to references given in the article): *Imperial gazetteer of India*², xvi, 386-407. (C.E. BOSWORTH)

MAFRAK, lit. "place of separation, junction", a settlement, now a town, in the northeastern part of the Hashemite Kingdom of Jordan [see URDUNN]. It lies in lat. 32° 20' N., long. 36° 12' E. at an elevation of 600 m/1,960 feet in an arid area whose average rainfall is 150 mm per annum. The region lacks running water, hence local people have always depended on pools and reservoirs for water, and the settlement grew up near the "white pool" (*al-ghadīr al-abyad*).

Archaeological investigations nevertheless show that the area was once well populated, and a large number of what were Greek Orthodox churches and their mosaics have been found; the Roman emperor Trajan in A.D. 108 had built a road passing south of the site of Mafrak. In Umayyad times, there may have been a *bādīya* [q.v. in Suppl.] there. The place had a certain importance in Islamic times from its position on the caravan and Pilgrimage route from Damascus to the Ḥidjāz, and the sources explain its name by saying some pilgrims used to separate there from the main road and go their own way, or that friends from Damascus used to accompany pilgrims southwards but return home from Mafrak. But the place only assumed real importance when the Ḥidjāz railway [q.v.] was built and a station opened there. After the Italian occupation of Libya, Libyan refugees, described as Maghāriba, settled there, and the city still

has a quarter bearing their name. After 1918, it became an Arab Legion base. Economically, the place received an impetus in 1931 when the Iraq Petroleum Company established itself there, built an aircraft landing-ground and brought in labourers to construct a road to Baghdād and pipe lines and generators. A pipe line brought crude oil from Iraq via Mafrak to Haifa and the Mediterranean coast. The population further expanded with the settlement of Bedouin tribesmen, and the discovery of underground water supplies made a growth of industry as well as of population possible. In 1985 the region was promoted administratively from being a *mutasarrifīyya* to being a *muhāfazat* or province. In 1994 the Āl al-Bayt University was established in the town's suburbs, bringing further expansion and development, and in 2003 the town had an estimated population of 67,400.

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MAHAMMAD b. AḤMAD b. 'Abd Allāh AL-HUDĪĠĪ al-Sūsī al-Djazūlī (1118-89/1706-75), Moroccan scholar and ascetic.

After a classic-type education in his native region of the Sūs, he left on the Pilgrimage in 1152/1739, en route following the courses of famous teachers, notably at Cairo; he gives details of these stays in his unpublished *Rihla ḥidjāziyya*. On his return to Morocco, he spent the remainder of his life in his *zāwiya* [q.v.] of Wādī Isī in the Sūs.

His main work, the *Manākib* or *Ṭabaqāt al-Ḥudġī* (2 vols. Casablanca 1936-9) groups together alphabetically the names of personalities who lived essentially in the 11th-12th/17th-18th centuries. These comprise above all the scholars and mystics of the Sūs, but also persons from the rest of Morocco, though only rarely from neighbouring lands. The work contains important notices on persons otherwise unknown, increasing its value for the historian. Al-Ḥudġī also compiled several commentaries on manuals of *ḥadīth* and *fiqh*, on poetry and on grammar; an important number of responsa; and a larger-scale *maǧmū'a* in which he mentions his masters, in the Maghrib and the Mashriq, the licenses to teach which he himself received and which he issued to others, and a few other sparse personal details. Apart from the *Manākib* mentioned above, the ensemble of his works, comprising some 20 titles, remains still unpublished. Al-Ḥudġī's intellectual progeny were numerous in the Sūs, but his fame as a Ṣūfī was equally great amongst his compatriots, with his asceticism and scrupulous orthodoxy impressing his contemporaries; numerous miracles and acts of intercession were attributed to him.

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AL-MAHDĪ LI-DĪN ALLĀH, AL-ḤUSAYN, Yamanī Zaydī Imām.

He was born in 378/988-9 as one of the younger sons of Imām al-Manṣūr bi'llāh [q.v.] al-Kāsim b. 'Alī al-Tyānī. In Ṣafar 401/September-October 1010 he proclaimed his imāmate at Kā'a in al-Bawn and gained the support of tribes of Ḥimyar, Hamdān and

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kaan), merupakan tempat belajar yang penting pula; misalnya *maktabah Baitul Hikmah*, didirikan di Bagdad (830 Masehi), dan *Darul Hikmah*, didirikan di Cairo (1005 masehi).

Madrid. Ibu kota negara dan provinsi di Spanyol; terletak pada ketinggian ± 650 m di dataran tinggi Castilia Baru. Penduduk 3.520.320 (1978). Madrid adalah kota industri terpenting di Spanyol sesudah Barcelona. Lapangan terbang internasional, Barajas; lapangan terbang militer, Torrejón de Ardoz. Tempat kedudukan universitas (didirikan tahun 1508), pusat kebudayaan dengan sejumlah gedung opera, gedung pertunjukan dan museum antara lain: *Museo del Prado* (salah satu museum terkaya di dunia), *Museo Nacional de Artes Decorativas* dan *Museo de la Academia de Bellas Artes*; sebuah arena sangat besar untuk adu banteng dan salah satu stadion sepak bola terbesar di dunia (*Estadio Santiago Bernabeu*, dengan kapasitas 125.000 tempat duduk).

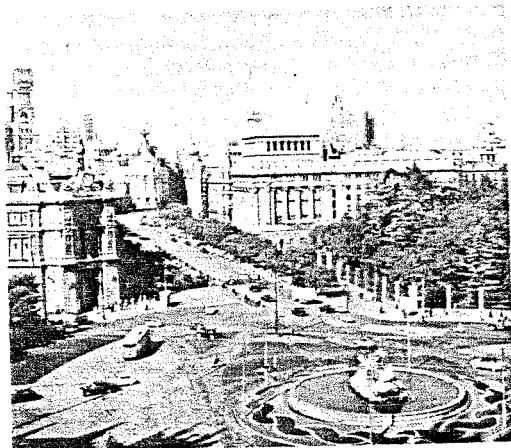
Madu. Bahan yang dihasilkan *lebah madu, diolah dari *nektar tumbuh-tumbuhan. Bahan tersebut mengandung $\pm 70\%$ glukosa dan fruktosa, beberapa persen sakarosa dan zat gula lainnya $\pm 20\%$ air dan zat-zat penyedap dari bunga-bungaan. Sarang madu terbuat dari zat lilin yang dihasilkan dari kelenjar-kelenjar lilin (di bagian perut lebah pekerja).

Madukusumo, Kangjeng Raden Tumenggung (Yogyakarta, 27 Mar 1895 - ?). Ahli karawitan dan pedalangan gaya Yogyakarta; pemimpin Sekolah Pedalangan Habirando; dosen Konservatori Tari Indonesia; dosen FKIP jurusan bahasa Jawa bagian Karawitan. Karirnya dimulai tahun 1922 sebagai pengajar pesinden bedoyo atas perintah Sultan Hamengku Buwono VIII. Karya tulisnya antara lain: *Cakepan Lakon Kakawin*; *Cakepan Pesinden Bedoyo Srimpi*; dan berbagai tembang.

Madura. Pulau di Indonesia, di sebelah timur P. Jawa, dipisahkan oleh Selat Madura; secara administratif termasuk lingkungan Provinsi Jawa Timur; meliputi 4 kabupaten; Kabupaten Bangkalan dengan ibu kota Bangkalan, Kabupaten Sampang dengan ibu kota Sampang, Kabupaten Pamekasan dengan ibu kota Pamekasan, Kabupaten Sumenep dengan ibu kota Sumenep. Luas 4.500 km². Penduduk 2.686.803 (sensus 1980).

FISIOGRAFI. Madura merupakan lanjutan Pegunungan Kapur Utara di P. Jawa. Tanahnya yang berbukit-bukit, banyak mengandung campuran tanah liat dan kapur.

PENDUDUK. P. Madura termasuk wilayah yang padat penduduk (rata-rata 600/km²). Perkembangan penduduk juga berlangsung sangat pesat. Karenanya tidak sedikit orang Madura yang harus meninggalkan daerahnya untuk mencari penghidupan; terutama ke Jawa Timur (dewasa ini ada sekitar 6 juta suku Madura di Jawa Timur). Sebagian besar suku Madura terjun di bidang pelayar-



Bulevar Calle de Alcalá di Madrid
memotong Plaza de los Cibeles yang mempesona.

an dan perikanan.

EKONOMI. Keadaan tanah P. Madura tidak kedap air; dengan usaha pertanian sangat tergantung pada curah hujan. Hasil-hasil pertanian terpenting meliputi: jagung, padi, tembakau, kelapa, kopi, kapas, dan kayu jati; tetapi kebutuhan bahan makanan masih banyak harus didatangkan dari daerah lain. Peternakan dan perikanan juga berperan penting. Pengolahan garam dilakukan secara sangat intensif. P.N. Garam yang berpusat di pulau ini mampu mencukupi kebutuhan garam untuk seluruh negara. Dewasa ini sedang digiatkan usaha penghutanan kembali.

SEJARAH. Madura konon sudah tercatat dalam sejarah sejak jaman Kerajaan Hindu di Jawa Timur. Sejak abad ke-16 wilayah itu termasuk dalam kekuasaan Kerajaan Mataram. Waktu itu Madura terbagi atas daerah-daerah Kabupaten Bangkalan, Pamekasan, dan Sumenep. Pada tahun 1705 Madura Timur diserahkan kepada VOC oleh Mataram. Selama Perang Dunia II, sejumlah besar kaum pria Madura diangkut bala tentara Jepang, sehingga menimbulkan kemerosotan bidang ekonomi.

Madura, Sapi. Jenis sapi yang dternakkan murni hanya di P. Madura. Bulu, umumnya berwarna kuning sampai merah berangan; ada juga yang berwarna hitam dengan noda putih pada pantat, seperti sapi Bali. Lengkung perut, lapangan betis sebelah dalam dan bagian bawah kakinya, berwarna keputihan sampai putih. Bagian atas cuping hidung berwarna seperti tanah liat; mata dikurung rambut hitam. Sapi Madura jantan dipersiapkan untuk ikut serta pada perlombaan adu cepat tradisional (*karapan sapi). Sebagai hewan potong sapi Madura diekspor ke daerah-daerah atau negara lain. Sejak tahun 1923 di Flores dikembangkan sapi Madura secara murni dan telah

integration and symmetry foreign to its predecessors. Externally, it forms an almost perfect square but for the projecting polygonal *mihṛāb*. The internal disposition is admirable in its clarity and economy. Broadly speaking, the arrangement is tripartite, with a large porticoed courtyard—containing a substantial pool instead of the usual fountain—acting as the focus of the design and the student cells relegated to the flanking tracts. The oratory, placed as usual along the main axis, is also divided into three parts, a device already encountered in Marīnid *madrasas*. The arrangement of the cells, however, is novel; for instead of lining a long corridor they are clustered symmetrically in sixes or sevens around a series of seven small courtyards or *duwayras*. These are accessible via a cloister-like corridor which encloses the courtyard on three sides and also leads into the patio for ablutions. A similar arrangement is followed on the first floor, so that the *madrasa* contains about a hundred rooms.

A comparable lucidity of planning informs the *Sharrāfīn madrasa*. Here too the polygonal *mihṛāb* projects forcibly, breaking the even tenor of the perimeter wall. This wall is stepped in three places but is otherwise straight. Exceptionally, three separate entrances give access to the corridors which debouch into the courtyard. Each of the three lesser courtyard façades is broken by three bays, and the whole elevation rises to an unprecedented three stories. Student cells, mostly arranged around somewhat noisome *duwayras* more like pits than courtyards, occupy three of the four sides on the ground floor; traditionally, students from various parts of the country—the Tafilalt, the Rif and eastern Morocco—congregate around the appropriate *duwayra* so that each courtyard becomes in some sense a local microcosm. The oratory on the fourth side is similar to that of the Ben Yūsuf *madrasa*. Despite the proximity of the building to the *Ḳarawīyīn*, the *mihṛāb* is seriously out of true, facing as it does the north-east. The high walls, cramped courtyard and blank spaces of the building give it a somewhat oppressive atmosphere. Its history does not belie this impression, for the *madrasa* was erected on the site of a Marīnid foundation, the *Madrassa al-Labbādīn*, which Mawlāy al-Rashīd had ordered to be demolished because its students had brought women there and given themselves over to debauch. Despite the radial symmetry of its plan, the building falls far below Marīnid standards so far as its decoration is concerned. The large capacity of these two later *madrasas* and their eminently logical layout put them in a category of their own among Moroccan *madrasas* and make them a worthy coda to a distinguished tradition.

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(R. HILLENBRAND)

✧**MADRID**. [See **MADIRIT**].

✧**MADURA**, an island north of East Java, separated from Java by a narrow strait in the north of Surabaya; it is 2,113 sq. miles in area, and has 2,385,300 inhabitants, among them 2,378,047 Muslims (1971). It is divided into four *kabupatens* (regencies): Pamekasan, Sampang, Sumenep (Sunge-nep) and Bangkalan, all of them being districts in the Indonesian province of East Java.

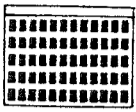
In the course of history, many of the Madurese settled in adjacent areas of East Java, or participated in the government-sponsored transmigration programme to other islands. The Madurese language is spoken as "native" idiom by approximately 9 million people. It knows different styles according to the status of the speaking and the addressed person, but the differences are not so great as in Javanese, Balinese, or Sundanese. The traditional literature is written in a mixture of Madurese and Javanese, due to the strong influence Javanese culture and language have exercised on Madura. The customs of the Madurese, too, are similar to the Javanese, although they seem to be less refined.

Geologically, Madura is related to North Java, consisting of the same limestone rocks as the hill range around Surabaya and Rembang. Fauna and flora, too, are similar to East Java, but the soil is much less fertile. Of great economic importance is the breeding of domestic animals, especially cattle, which at the same time gives provision to the most popular sport, i.e. bull racing, which originally may have been connected with the annual division of the

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Coins of India

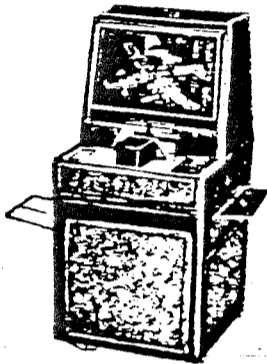


Madura
Tore
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Madura 82

(para)

C. J. BROWN



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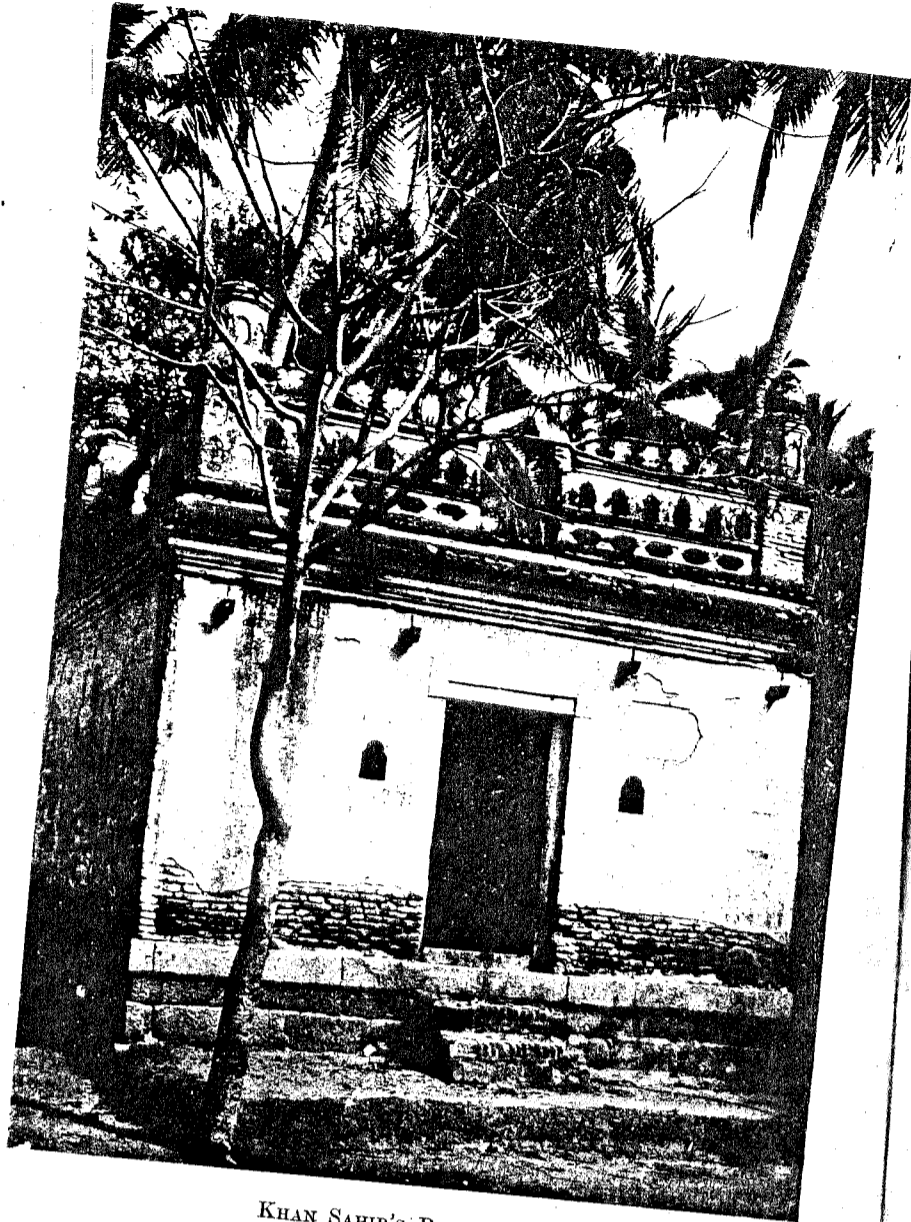
Sultan," and the date in figures ; on the reverse appears the legend "*Struck in Kashmir,*" in a square border set diagonally to the sides of the coin, and in the margins the date (usually illegible) in Arabic words. Dates on Kashmir coins are frequently unreliable, they seem at times to have become conventional along with the style.

The copper coinage follows in general the standard of the preceding Hindu kings and is very poorly executed. In the commonest type the obverse inscription is divided by a bar with a knot in the middle. Zainu-l-'ābidīn struck several kinds of copper ; a large crude square type, also found in brass, may belong to an earlier reign. Of Ḥasan Shāh a lead coin has been recorded.

III. COINAGE OF THE SULTANS OF MADURA OR MA'BAR

When Muḥammad bin Tughlaq formed the most southern districts of his kingdom into a province, which he named Ma'bar, he seems to have struck certain types of billon and copper specially for circulation there. In 1334 (A.H. 735) the governor, Jalālu-d-dīn Aḥsan Shāh, proclaimed his independence, and he and his eight successors minted coins of copper and billon¹ in their capital, Madura, until they were subjugated by the king of Vijayanagar in 1371 (A.H. 773). The last coin of 'Alāu-d-dīn Sikandar Shāh is, however, dated A.H. 779. These coins, which are of little interest, follow two types of the Dehli coinage, one of which has the sultan's name in a circle with the date in Arabic in the surrounding margin ; the other has the title, "*The most mighty Sultan,*" on the reverse, and the sultan's name on the obverse (Pl. IX, 8). The calligraphy is of a southern type and this alone distinguishes these coins from Dehli issues.

¹ Two gold coins are also known of these kings ; one is in the British Museum.



KHAN SAHIB'S PALLIVASAL.
(Tomb of Yusuf Khan at Sammattipuram.)

YUSUF KHAN

THE REBEL COMMANDANT

"The bravest and ablest of all the native soldiers that ever served the English in India" — Sir John Malcolm

S.C. HILL

WITH PLANS AND ILLUSTRATIONS

Madura 22-71

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Couch
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(Pantli ve cofraft)
audan

Türkiye Diyarret Kütah İslam ve Tarih	
Key :	8592
Tasnif No. :	923 YUS



ASIAN EDUCATIONAL SERVICES
New Delhi, 1987

22 YUSUF KHAN : THE REBEL COMMANDANT

given by the Honourable Governor and Council of Fort Saint George as a reward to courage, and to preserve to posterity the name of a brave soldier, a skilfull officer and a faithfull servant."

Of the seven members of Council who signed the Proceedings this day, three, namely Lawrence, Pigot and Bouchier, were members of Council when at Lawrence's suggestion it was decided that Yusuf Khan, if captured fighting, should be hanged as a rebel; but these are the actual facts as to how this medal was bestowed upon Yusuf Khan. The seal attached to the letters which were intercepted by Yusuf Khan's besiegers in 1764 bore the inscription in Persian "Muhammad Yusuf, Khan Bahadur, 1168," this date being the year of the Hegira corresponding to A.D. 1754, in which he received his commission as Commandant and was awarded this medal; possibly he considered the latter a charm which would protect him in the last extremity if ever he quarrelled with his present patrons. It was something more than a mere patent of nobility.¹

It is a rather curious fact that, just as Yusuf Khan later on allied himself to the French, we find that Mir Mansur, the first Indian military officer to whom the Madras Council granted a medal² for gallantry, was in the service of the French during the siege of Madras by Lally.³

¹ See account of Yusuf Khan's execution, p. 229 below.

² *Mil. Cons.*, 5th Nov., 1753.

³ Journal of Transactions during the siege of Fort St. George, *Public Sundry Book*, No. 13.

VIEW OF MADURA FROM THE SOUTH IN 1794.
(From Colonel James Walsh's *Military Reminiscences*, I. 211.)





KHAN SAHIB'S PALLIVASAL.
(Tomb of Yusuf Khan at Sammatipuram.)

YUSUF KHAN

THE REBEL COMMANDANT

"The bravest and ablest of all the native soldiers that ever served the English in India" — Sir John Malcolm

S.C. HILL

WITH PLANS AND ILLUSTRATIONS

Madura 49

145-241

Handwritten notes: "DINA with touch Mubi"

Türkiye Diyanet Vakfı İslam Araştırmaları	
Key :	8532
Tasnif No. :	923 YUS



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144 YUSUF KHAN: THE REBEL COMMANDANT

Of the members of Council who were responsible for this order, Lawrence, Pigot, and Bouchier had been present on the 27th March, 1755, when Yusuf Khan had been awarded a medal for gallantry and loyalty. Lawrence replied briefly that he would order Colonel Monson to consult the Nawab

"concerning the disposal of the rebel should he be taken alive, but if I find the *Nawab* averse to put him to death, I will send further instructions to Colonel Monson to hang him up in the sight of the army."¹

There was not, however, any necessity to apprehend undue lenity on the part of the Nawab towards an enemy whom he feared, and who had always treated him with contempt.

¹ Lawrence to Council, 6th Aug. *Mil. Cons.*, 9th Aug., 1763, p. 114.

CHAPTER XI

FIRST SIEGE OF MADURA

As soon as Yusuf Khan discovered the defection of the Maravans, he invaded and ravaged their territory,¹ but this caused no serious impediment to Preston, who left Trichinopoly on the 14th July, and taking the eastern route arrived unmolested at Tirupuvanum, fifteen miles south-east of Madura, on the 6th August. The Nattam Pass, having thus been turned, was abandoned by Yusuf Khan and taken possession of by Mr. West, an officer in the Nawab's service. In this way direct communication with Trichinopoly was open to the invaders.

Though, on the advice of Maudave, Yusuf Khan had given up the idea of attacking Trichinopoly, it was necessary to his prestige to make some effort to check the English advance, but at first he ventured only upon small skirmishes. On the 11th August² a more serious affair took place. With a superior force he attacked one of Preston's reconnoitring parties and almost destroyed it, the English losing 150 sepoy killed and wounded and 40 missing, as well as 200 stand of arms.³ Yusuf Khan sent word of this success to Haidar Ali, who replied with congratulations and promises of assistance, but reminded him that he had not yet returned the districts taken in 1760.⁴ It was probably, therefore, at this time that Yusuf Khan returned Periyakulam to Mysore, but beyond supplies of all kinds and

¹ Nawab to Pigot, 21st Aug., 1763. *I. O. Records. Home Misc.*, 104.

² Lawrence to Council, 18th Aug., 1763.

³ At a Court Martial held 18th Aug., Abdul Kadir, Commandant of Sepoys, was acquitted of cowardice, but convicted of not having sufficiently exerted himself, and was reduced to the rank of Subadar. *Orme MSS.*, 47, p. 74.

⁴ Haidar Ali to Yusuf Khan. *Country Correspondence*, 1764. Enclosure No. 4 to Nawab's letter of 18th Oct.