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HISTORICAL SKETCH
OF
TAHSIL FYZABAD, ZILLAH FYZABAD,

INCLUDING

PARGANAS HAVELI-LOUDH AND PACHHIMRATH,

WITH THE OLD CAPITALS

AJUDHIA AND FYZABAD,

By P. Carnegie, Officiating Commissioner and Settlement Officer.

PARGANA MANGALSI,

By J. Woodburn, Officiating Settlement Officer.

AND

PARGANA AMSIN,

By C. S. Noble, Assistant Settlement Officer.

LUCKNOW.

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A Historical Sketch of Fyzabad Tehsil, including the former Capitals, Ajúdhíá and Fyzabád.

SECTION I.—INTRODUCTORY REMARKS.

Introductory.—He who essays to write the History of Ajúdhíá, in detail, must first of all master all that has been written of three distinct ages, and that is not little.

First, there is the mythic period of Rámá and Vikramádittá, and bearing upon this, we have (1). The *Rámáyan* of Válmiki, modernized by Túlshi Dás in the days of Sháhjehán, and treated in our own days historically by Wheeler, geographically by Cust, and poetically by Monier Williams and Griffiths. (2). The *Raghúvansa* of Kalidása, an ornament of the Court of Vikramádittá, to the glory of whose line the work was composed nearly 2,000 years ago, and of which I am not aware that there is any complete English edition; and (3) the *Ajúdhíá Mahátam* (for an epitome see Appendix B) a far less known and more recent work, compiled beyond doubt by Pandits subsequent to the restoration of Bráhmínism, the scope of which is to dilate on the special virtues of the different shrines in and around Ajúdhíá.

Second, the historic age, an acquaintance with which would necessitate the study of the writings of, (1) the Chinese travellers of the fourth and sixth centuries, with the light thrown upon them in these days by Elphinstone, Cowell and Cunningham; and (2) the Mahomedan geographers and historians, to the study of whose works Sir H. Elliot devoted a life.

Third, the modern age, or Oudh under its Nawábs and Kings, which would entail familiarity with a host of recent writers from Maçaulay downwards.

It may be supposed that a course of study such as has just been sketched is beyond the leisure of a public officer harassed with many official cares; and it follows that so far as the writer is concerned the public must wait longer for the complete history of "Ajúdhíá the blessed;" as however his duties and tastes have placed a considerable amount of information at his disposal, he has gladly placed his notes such as they are on record, as his contribution towards a more ambitious history, which some of his competent official successors may, perhaps, have the leisure and ability to undertake.

SECTION II.—PARGANA HAVELI-LOUDH.

Pargana Haveli-Oudh.—Pargana Haveli-Oudh takes its name from Oudh, the capital, and Haveli the name generally used to indicate the principal station of the chief revenue authorities of the Moghals. The pargana is bounded on the north and east by the River Gográ, on the south by the River Marhá and Parganas Pachhamráth and Amsin, and on the west by Pargana Mangalsí.

In former days the revenue collections of the pargana, used to be made at the "Kelá Múbárák" or *blessed fort*, which was situated at Lachhmanghát where now stands the recently built temple of Júgla Saran. In the days of Mansúr Ali Khán, (A. D. 1739-54), they used to be made at "Ráth Haveli," and in the time of the Bahú Begum, at or near the Dilkúshá, both of which latter places are in the city of Fyzabad.

The pargana differs from all others in the district, inasmuch as there never were any of the usual Tappá sub-divisions. It contained in the King's time 329 townships. These were reduced under Summary Settlement to 242 in number; and they have now been further cut down to 181 demarcated villages, under the redistributions of the revised settlement.

In addition to the Rivers Gográ and Marhá, already mentioned, a petty rivulet, the Telai or Tilang which is of some traditional importance, has its rise in Pargana Mangalsi, runs through this pargana, and falls into the Gográ at Ájúdhiá. Opposite Fyzabad, the Gográ is five miles broad from bank to bank in the rains, and its bed at this point is subject to continual change, so that it can never be said till the waters subside, whether the ferry will be over one or two or three streams. It is beyond question that the bridge of boats ought to be at Lachhmanghát, where there is but one stream between high banks, and where it would with little alteration of roads, carry the traffic of Bustí and Goruckpúr, as well as Gondah. The Marhá, which has its rise in Mouza Bisúdhí is subject to sudden rises in the rains, is not navigable in this part of the district, but is much used for irrigation purposes.

Tradition here as elsewhere in this district attributes all rights in the soil to the Bhars, who were suppressed after the Mahomedan supremacy, and of whom traces are still pointed out in numerous villages. In more modern times, (1) Vasisht Bráhmíns, (2) the Surújbars, (3) Garagbars, and (4) Bais Chhatris, (5) the Úpadhiá Bráhmíns, (6) the Bhadarsá Syads, and (7) Maujadbanspúr Kúrmís were the chief landed proprietors. Of these several families, I now proceed to give some brief details.

I.—THE VASISHT BRAHMINS.

The Vasisht Brahmins.—The members of this family assert descent from Vasisht Múni, the spiritual adviser of the immortal Rám Chandar, from whom that portion of the town which is still known as Vasisht Tolá, takes its name, and whose sacred memory is still kept fresh by the annual visits of his votaries to the Vasisht Kúnd or reservoir, in the same quarter.

After the vicissitudes of the Búdhist and Atheist periods when the Vedic faith was for the time, it is believed, locally suppressed, Ájúdhiá was again traditionally restored and bráhmínically re-peopled, through the exertions of Vikramájit of Ujain; and Kashirám and other members of the present Vasisht tribe, who now inhabit the ancient haunts of the family, aver that their ancestors were then re-called by the sovereign in question, from Káshmere, and received from him large assignments of revenue-free land. It is the further averment of these persons that they retained their possessions during the supremacy of the non-Bráhmínic Bhars, but it is almost needless to say that no proofs are extant either of their advent from Káshmere, or their stedfastness of faith under the Bhars. In the Ain-i-akbari, the oldest reliable historical record, Vasisht Bráhmíns are stated to be the prevailing caste of zamíndárs in this parganá.

The proprietary status of this family waned before the modern Súrajbars clan the annals of which will follow, and its members are now reduced to the possession of exproprietary petty holdings (Sír) and dues (Sáyer), in the Ránúpáli Anjná Narainpúr and Luchhmídáspúr estates, which comprise 32 villages in all, in which also they chiefly reside.

II.—THE SÚRAJBANS CHHATRIS.

The Súrajbars Chhatris.—It is the assertion of the present local members of this tribe that 350 years ago their common ancestor Lál Jai Sing came from Kallú Kamayan (Kamáon) and settled in the suburb of Fyzabad, which is now known as Sultanpúr, in rear of the Gúláb-bárf. He and his three sons are said subsequently to have joined the service of Dandás Sáó, a dealer of Puránarná, now more generally known as Jalál-ud-din Nagár. This man had excavated a large tank in the neighbourhood of that place, to which he had given his own name. There dwelt hard by in the village of Belehrí, Sháh Bhiká a hermit of great repute. On one occasion the dealer found this hermit washing his teeth at the edge of his tank, and admonished him for so doing. This so enraged the hermit that he gave vent to his feelings and vowed that in future, donkeys even should not drink at the tank, and in consequence

water is but rarely to be found in it. The curse of the hermit seems to have extended to the dealer also, for adversity soon overtook him and he died childless, his landed property falling into the hands of Lal Jai Sing, the Súrajban servant, of whom we have already heard. This man improved his opportunities to such good effect that at his death he was the proprietor of 97 villages. The present members of the family are in the twelfth generation from the common ancestor Lal Jai Sing. They still possess rights in 54 villages. In 21 of these they are independent proprietors; in 28 they are in subordination to the Tálúkdár of Maujadbanspúr, and in the remaining 5 to Mahá Rája Sir Mán Sing.

The Ex-Rájas of Amorhá and Maholí in the Bustí District, the Rája of Mohason in that District, and the Rája of Háráhá in Dariáábád were all chiefs of colonies that broke off at different times from the original Púra stem.

III.—THE GARAGBANS CHHATRIS OF KÚSMAHA.

The Garagbans Chhatris.—The traditions of this clan allege a descent from Garag Muní or Ráj, or Rikh, a devotee of old, who according to some, was summoned by Rája Dasrath the father of Ráma from Kanouj to aid him in performing the sacrifice of the horse, and by others, by Rája Vikramádittá, from Kykydes, on his restoration of Ájúdhiá. The proprietary possessions of the clan began in this pargana, where at a very early period they are said to have acquired the estates marginally named, consisting of 10 townships. But large estates were also acquired by them elsewhere, and the history of the clan will be given in greater detail under Pargana Sultanpúr—Barosá, in which its chief members, the successors of the gallant brothers Sheumber, and Harpal and Hubdár, still hold the Khaprádih and Sihípúr Tálúkás.

	M.	B.
Hassaurá, ...	1	10
Sorehni, ...	4	0
Kusmáhá, ...	3	10
Férozpúr, ...	1	0
	10	

This branch of the family held proprietary possession of the above four estates until A. D. 1816, after which their lands were absorbed into the Mahdoná Tálúká, and now the old proprietors are reduced to the possession of Sír and Sáyer in their old villages.

IV.—THE BAIS CHHATRIS.

The Bais Chhatris.—There is a colony of this clan in the pargana the members of which aver that their ancestors Kanak Rái and Tír Sing came from Baiswará 500 years ago, and displaced the Bhars in the possession of 37 villages. But their rights in these have long been over-ridden by others, 11 villages having passed into Tálúká Mahdoná, 16 into Tálúká Maujadbanspúr, while others are in the hands of Máfidárs and other independent proprietors. The Bais are still however the recorded proprietors of Mouza Ashrafpúr, and they hold minor subordinate rights in others of their old villages.

I have no faith whatever in the alleged advent from Baiswará. The Bais were few even there 500 years ago, and they do not readily own such offshoots as this. I have no doubt whatever that this colony was of local origin.

V.—THE ÚPADHIA BRAHMINS.

The Upadhía Brahmins.—One Parsráam Úpadhiá is said by his descendants to have come from over the Gográ 300 years ago, and to have married into the local Vasisht family. He acquired a proprietary title in 8 villages in this pargana as his wife's marriage portion, and to these he afterwards added four others. These villages all passed into the Mahdoná Tálúká about 40 years ago, but Bábú Rám and Jagmohan are still recorded subproprietors of the Úsru Mahál, which consists of two mouzas, and the family also hold petty tenures in some of their other villages as well.

VI.—THE SYADS OF BHADARSÁ.

The Syads of Bhadarsá.—Three hundred years are said to have elapsed since one Syad Zain-ul-ábdin *alias* Mirá-zená, the ancestor of the present Bhadarsá Syad family, of which Hosain Bukhsh and Mahamad Jáfir are the heads, came from Naishá-púr in the retinue of one of the Oudh Súbádárs, and settled in Deh Katawáj near Bhadarsá where as usual, he is said to have displaced the Bhars in the possession of 19 villages. These 19 villages which were formerly on the Government Revenue lists, were owing to the exercise of holy functions by the Syads, made revenue-free in 1736, A. D., by Nawáb Sádát Khán, and the assignment has been continued in perpetuity by the British Government.

The shrine of the sainted Mirá-zená at Bhadarsá, is still visited by considerable crowds on the 26th and 27th of Rabí-ul-awal, who make offerings of sweetmeats. Thieves it is said are detected by sending suspected persons to bring away flowers from within the tomb. On their exit they are asked how many graves, or recesses they saw within, and the guilty invariably answer wrong.

VII.—THE KÚRMIS OF MAUJADBANSPÚR.

The Kúrmis of Maujadbanspúr.—Some seventy years ago, one Gharíb Dás, Kúrmí is said to have started from his home in Padampúr, Pargana Birhár of this district, for Lucknow, accompanied by his youthful son Darshan Kúrmí. Tradition further affirms that for a time after their arrival the father and son obtained their livelihood by working as day-labourers on certain fortifications, then being constructed. The boy was of comely countenance, and on this account is believed to have attracted the attention of the ruler of the day, Nawab Sádát Alí Khán, by whose order he was soon after enrolled in a Regiment of youths kept up by that Nawáb, under the designation of the "Shaitán kí Paltan," which may fairly be rendered "the devil's own."

The boy Darshan in time rose to be a jemádár, and at a later period, when he had arrived at man's estate, he was selected by the same authority as one of the personal orderlies, whose chief duty it was to guard his master's bed.

By Ghází-ud-dín Haidar who succeeded Sádát Alí Khán, Darshan Singh was entrusted with the command of a Regiment, and when that ruler was afterwards made King by us, one of the first persons whom he in turn ennobled, was the Kúrmí Darshan Singh, who was then created a Rája. In the reign of the next sovereign Nasír-ud-dín, the importance of the Rája was still further advanced by his being permitted to sit in the royal presence, with the additional title of Ghálibjang, (conqueror in battle), Darshan Singh continued to prosper throughout the reigns of Mahamad Alí Sháh and Amjad Alí Sháh, and he died in 1851, while the last king of Oudh still sat on his throne, at the great age of eighty.

The career of this adventurer was not however, without many vicissitudes, and they are all recorded in Sleeman's Journal, volume I, pages 154 to 162. One day a royal favourite with boundless influence, another the occupant of a cage with snakes and scorpions for his companions. In the year 1835 A. D., and again in 1843 A. D. we find that he incurred the royal displeasure, in consequence of which the fine estate that he had previously created was broken up, and its component villages were restored to the former proprietors.

The displeasure was however, only of temporary duration, for at the annexation we found the son of Darshan Singh, Rája Jailál Singh, in possession of the Maujad-banspúr tálúká, the only tálúká that had its head quarters in this pargana, and which on the death of his father, he duly inherited. The tálúká was made up of the estates

Maujadbanspur,	8 villages in	1227 f	marginally given, where also, the year of incor-
Falhá Shah-Badl,	3 " "	29 f	poration is mentioned.
Jansurá, &c.	47 " "	29 f	Rája Jailál who played an important part against
Ránpálí,	4 " "	30 f	us in the mutiny, was committed by me for trial, and
Deokálí,	3 " "	55 f	hanged at Lucknow, in September 1859, on proof of
Total,	64		the following charges: "(1) being a leader in rebellion,

in organizing a rebel government, in having placed himself at the head of rebel sepoy and murderers, in becoming the spokesman of the rebel officers to the Begam, and medium of communication between the rebel army and Brijis Kadr; in holding high office; in having a jail for the confinement of Christians; and in encouraging the arrest and extermination of Christians generally, and their followers. (2) Aiding and abetting in the murder of Mrs. Green, Miss Jackson, Mrs. Rodgers, Mr. Baptist Jones, Mr. Carew, Mr. J. Sullivan, Mrs. Feelow, (insane) and other Christians, and Mahomed Khán, Kotwál, in all 22 or 23 persons on the 24th September 1857."

His property, including Government paper, was confiscated, and his estate was conferred on Rája Rústam Sháh for conspicuous loyalty. Jailál's son Thákur Parshád, is at present a student in the Canning College. The younger brothers of Jailál Singh, Rugbardiál and Bení Mádho who were also rebel leaders, are residents of the Azimgarh District, and are still in possession of Government paper to the extent of Rs. 2,18,000 and Rs. 56,000, from which they have an annual income respectively, of Rs. 9,000 and Rs. 2,200.

The former of these was sent to bring the Náná in State to Lucknow, on his being driven over the Ganges by our troops in 1857.

SECTION III.—THE ANCIENT CAPITALS ÁJÚDHIÁ AND FYZABAD.

The Capitals.—Pargana Haveli Oudh contains the ancient and modern capitals of the district, Ájúdhiá and Fyzabad, and its history would be incomplete without some account of those places also.

ÁJÚDHIÁ.

Ajúdhiá.—Ájúdhiá, which is to the Hindú what Macca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for that is transitory, but on the chariot wheel of the Great Creator himself which will endure for ever.

In appearance Ájúdhiá has been fancifully likened to a fish, having Gúptar as its head, the old town for its body, and the eastern parganas for its tail.

Derivation.—The name Ájúdhiá is explained by well-known local Pandits to be derived from the Sanskrit words, *Ajud*, unvanquished, also *Aj*, a name of Barnhá, the unconquerable city of the Creator. But Ájúdhiá is also called *Oudh*, which in Sanskrit means a promise, in allusion it is said, to the promise made by Rám Chandr when he went in exile, to return at the end of 14 years. These are the local derivations; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh* to fight, the city of the fighting Chhatris.

Area.—The ancient city of Ájúdhiá is said to have covered an area of 12 *jogan* or 48 kos, and to have been the capital of Utar-Kausalá or Kosalá, (the Northern Treasure) the country of the Súrajans race of Kings, of whom Rám Chundar was 57th in descent from Rája Manù, and of which line Rája Súmintra was the 113th and last. They are said to have reigned through the Suth, Tíretá, and Dwápar Júgs, and 2,000 years of the Kul or present Júg or Era.

The description of the Ájúdhiá of Rámá and the Rámáyan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths.

Her ample streets were nobly planned,
And streams of water flowed,
To keep the fragrant blossoms fresh,
That strewed her royal road.

There many a princely palace stood,
 In line, on level ground,
 Here temple, and triumphal arc,
 And rampart banner crowned.

There gilded turrets rose on high,
 Above the waving green,
 Of mango-groves and blooming trees,
 And flowery knots between.

On battlement and gilded spire,
 The pennon streamed in state ;
 And warders, with the ready bow,
 Kept watch at every gate,

She shone a very mine of gems,
 The throne of Fortune's Queen ;
 So many-hued her gay parterres,
 So bright her fountains sheen.

Her dames were peerless for the charm,
 Of figure, voice, and face ;
 For lovely modesty and truth,
 And woman's gentle grace.

Their husbands, loyal, wise and kind,
 Were heroes in the field,
 And sternly battling with the foe,
 Could die, but never yield.

Each kept his high observances,
 And loved one faithful spouse ;
 And troops of happy children crowned,
 With fruit their holy vows.

(Scenes from the Rámáyán.)

With the fall of the last of Rámá's line, Ajúdhíá became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rájas of Jaípúr, Joudhpúr, Udeypúr, Jambú, &c., of modern times, on the authority of the "Tirhut Kuth-há," claim to descend. Even in the days of its desertion Ajúdhíá is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling *keordh*, a plant which to this day flourishes with unusual luxuriance in the neighborhood.

Ban-Oudha.—In less ancient times when waste began to yield to cultivation, it took the name of Ban-Oudha or the Jangle of Oudh. With this period the name of Vikramajít is traditionally and intimately associated, when Budhism again began to give place to Bráhmínism.

The restoration by Vikramajít.—To him the restoration of the neglected and forest-concealed Ajúdhíá is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarjú, and his next was the shrine still known as Nágeshar-náth, which is dedicated to Mahádeo, and which presumably escaped the devastations of the Búdhist and Atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Ráma, were identified, and Vikramajít is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

Rámkot.—The most remarkable of those was of course Rámkot the strong-hold of

• 1 Hanuman Gachi.	11 Kuteswar.
2 Sugroon.	12 Labidh Bawan.
3 Ungad.	13 Mayand.
4 Dibádh.	14 Rakhash.
5 Nal.	15 Surumbhá.
6 Nil.	16 Bishhi Khan.
7 Sukhen.	17 Pindark.
8 Kuber.	18 Mát Gajyindr.
9 Gwachh.	19 Jámwant.
10 Dadh Biktr.	20 Keerl.

- † 1 Rattan Singasin (the throne room)
 2 Kosillá Mandr (the palace of Kosillá, Raja Dasrath's 1st wife.)
 3 Sumantra Mandr, (ditto, ditto, 2nd wife.)
 4 Kekaf Bhawan, (ditto, ditto, 3rd do.)
 5 Subhá Mandr, (the court house.)
 6 Janam Asthan, (Rama's birth place.)
 7 Nowritan, (assembly room of the queens.)
 8 Kunak Bhawan, (the golden palace of Ramchandar.)

his deified son, of whom it has been plaintively sung—

“ Lord of all virtues, by no stain defiled,
 The king's chief glory was his eldest child,
 For he was gallant, beautiful, and strong,
 Void of all envy, and the thought of wrong.
 With gentle grace to man and child he spoke,
 Nor could the churl his harsh reply provoke,
 He paid due honor to the good and sage,
 Renowned for virtue and revered for ago.
 And when at eve his warlike task was o'er,
 He sat and listened to their peaceful lore,
 Just, pure and prudent, full of tender ruth,
 The foe of falsehood and the friend of truth ;
 Kind, slow to anger, prompt at miseries call,
 He loved the people, and was loved of all,
 Proud of the duties of his warrior race,
 His soul was worthy of his princely place.
 Resolved to win, by many a glorious deed,
 Throned with the gods in heaven, a priceless meed
 What though Brihaspati might hardly vie,
 With him in eloquence and quick reply,
 Nono heard the music of his sweet lips flow
 In idle wrangling or for empty show.
 He shunned no toils that student's life befit,
 But learned the Vedas and all holy writ ;
 And even eclipsed his father's archer fame,
 So swift his arrow and so sure his aim.

To this praise for virtue his ancient father apparently had no pretension ; for

* *Note.*—The same story and number of wives is also ascribed to Sakvahana and Tilokchand. we are told that besides the three wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little.* A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bágh Harem of Wajid Ali Sháh.

Samundra Pal Dynasty.—According to tradition Rajá Vikramáditta ruled over Ájúdhiá for 80 years, and at the end of that time he was outwitted by the Jogi Samundra Pál, who having by magic made away with the spirit of the Rája, himself entered into the abandoned body, and he and his dynasty succeeding to the kingdom they ruled over it for 17 generations or 643 years, which gives an unusual number of years for each reign.

The Siribastam Dynasty.—This Dynasty is supposed to have been succeeded by the trans-Gogra Siribastam family of which

† *Note.*—Ancient Hindu History is sadly mystified by the irrepressible appearance of Vikramáditta. Wilford speaks of eight rulers of that name, extending over as many centuries. Something of the same kind may be said of Tilokchand in these parts, for the Bais, Bachgote and Siribastam families all had most prominent rulers of that name.

Tilokchand was a prominent member, a family which was of the Búdhist-Jain persuasion and to which are attributed certain old Deoháras or places of Jain

worship which are still to be found in Ájúdhiá, but which are of modern restoration.

It was probably against the Siribastam dynasty that Syad Salar made his ill-starred advance into Oudh when in the earlier Mahomedan invasions, he and his army left their bones to bleach in the wilds of Baráich (see chronicles of Oonao page 83-5).

But the hold of the trans-Gogra rulers of Ájúdhiá was soon after this lost, and the place passed under the sway of the Rájas of Kanouj. Their power however, according to hazy tradition seems for a time to have been successfully disputed by the Magadh dynasty, whose temporary rule is still acknowledged. (See under the account of the Maniparbat page 24).

The Kanouj dynasty.—Subsequently to this the Mahamedans made another partial advance into Hindostan in alliance with Kanouj whose Rája it again restored to sovereignty; but in these parts this sovereignty was altogether repudiated, and minor local rulers sprang up throughout the land, and a period of territorial confusion then prevailed which was only finally terminated by the Mahamedan conquest. A copper grant of Jai Chand the last of the Kanouj Rahtors, dated 1187, A. D. or 6 years before his death, was found near Fyzabad when Colonel Caulfield was Resident of Lucknow. See A. S. Jour. Vol. X. Part I 1861.

Sir H. Elliot mentions that on the occasion of Bikramajit's visit to Ájúdhiá he erected temples at 360 places rendered sacred by association with Ráma. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ájúdhiá, most of these must be of comparatively recent restoration. A list of these shrines is given as Appendix A as well as of numerous Thákúrdwárás &c. which have been, or are daily being built by different nobles of Hindostan to the glorification of Ramchandrar, his generals and other members of his royal race. There are also six Mandirs of the Jain faith to which allusion has already been made.

The cradle alike of Hindús, Búdhists and Jains.—It is not easy to over-estimate the historical importance of the place which at various times and in different ages has been known by the names of Kosalá, Ájúdhiá and Oudh; because it may be said to have given a religion to a large portion of the human race, being the cradle alike of the Hindús, the Budhists, and the Jains.

In the earliest ages, the Hindús were divided into the two great lines of solar and lunar Chhatris, from whom all other Chhatris are, by courtesy, descended; and of the former line Kosalá was at once the Kingdom and the Capital. Of this territory Ikshawakú was the first solar King. When he lived is chronologically unknown, but Hindú Mythology takes him back to within a few removes of Brahma, the Creator. Thirty sixth in descent from Ikshawakú was Ráma, the typical Chhatri subjugator of the South, and the glory of Ájúdhiá; the contemporary perhaps of Solomon, who was followed by some sixty more of his line before it became obliterated.

Of Búdhism too, Kosalá has without doubt, a strong claim to be considered the mótlfer. Kapila and Kasinagara both in Gorakhpúr and both of that country (Kosalá) are the Alpha and Omega of Sakya Múni, the founder of that faith. It was at Kapila that he was born; it was at Ájúdhiá that he preached, perhaps composed those doctrines which have conferred upon him a world-wide fame; and it was at Kasinagara that he finally reached that much desiderated stage of annihilation by sanctification, which is known to his followers as Nirvana B. C. 550.

Again it is in Ájúdhiá that we still see pointed out the birth-place of the founder as well as of four others of the chief-hierarchs of the Jain faith. Here it was that Rikabdeo of Ikshawaku's royal race matured the schism, somewhat of a compromise between Brahminism and Búdhism, with which his name will ever be associated.

In Ájúdhiá then, we have the mother of the Hindús, as typified by Ráma, the conqueror of the South; of the Búdhists, as being the scene of the first great protest

against caste by the originator of a creed whose disciples are still counted by millions; and of the Jains, as being the birth-place of the originator of doctrines which are still revered by several of our most influential mercantile families.

There are two traditions of the Jains that are at least curious. The one has just been mentioned that the founder of the Jain creed was of the Ájúdhiá solar race: the other, and it is maintained by the Khattris also, that only such Chhatris as are descended from *Jains* are pure! There is here a good deal of room for speculation. Abu was the fountain head of the Jain faith; there the founder of that faith lived and died, and on that mount there is still a temple to his revered memory nearly 1000 years old. It was at Abu too, it will be remembered, that a convocation of the gods recreated the Agnicula quartet of Chhatris, to put down the Búdhist and atheists who had overrun the country. May not this mythical recreation point to the revival of Brahminism in even the very stronghold of the Jain faith? It is with this agnicula recreation on mount Abu that many of the oldest of our Chhatri clans seek to connect their origin. Such a recreation is of course absurd, but it is not absurd to suppose that Abu, peopled with the descendants of Ikshawakú, a solar prince of Oudh, may have been the scene of a Brahminical revival which spread far and wide, reaching in time the Chauhans of Mainpurí, and through one of them, Bariar Singh, the founder of at least 4 of our present chief families, extending itself into eastern Oudh also, where the darkness of the Magadh period was yet represented by the disbelieving caste neglecting Bhars.

The Sarjú.—The origin of the river Sarjú is highly fanciful. On an occasion of mirth tears of joy flowed from the eyes of Náráin, the Supreme Being, which were reverently saved from falling to the ground by Brahma, the Creator, who caught them in his watercan (kamandal) and carefully deposited them in the Mansarwar lake. When the city of Ájúdhiá had been fairly established the people longed for the sight of flowing water, and they made known their wishes to the far famed Local Divine Vasisht Múni (the ancestor of the Vasisht tribe of Brahmins). The latter entered into the spirit of their wishes and by severe penance and sacrifices to Brahma, the tear-preserved waters of Mansarwar were made to flow past the city of bliss. For these reasons the Sarjú is still sometimes fancifully called the Vasisht-ki-kunnyá, or the Vasisht nymph, and also Vasisht Gunga.

The Ájúdhiá Mahátum.—No account of Ájúdhiá would be complete which did not throw some light on the Rámáyan and the Ájúdhiá Mahátum. Of the former of these works, I need not speak, for through the writings of Wheeler, Cust, Monier Williams &c. most readers are familiar therewith. I will therefore confine my remarks to the Ájúdhiá Mahátum, which is comparatively unknown.

This work was prepared to the glorification of Ájúdhiá according to some, by Ikshawaku of the Solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Púrans, and is not the production of any Rája. Be that as it may it is well that the essence of the work should be made available to the public, and in this view Mr. Woodburn c. s. has been good enough to make a connected abstract for me, from a literal translation which I had made some years ago. This abstract is given as Appendix B.

Limits of Oudh.—It is not always easy to comprehend what is meant by the Oudh or Ájúdhiá of ancient times, for that territory has been subjected to many changes. So far as these are known to me, I give them below—

The Oudh of Ráma.—Such intelligent natives as Máhárája Mán Singh have informed me that at this period Oudh was divided into five portions, thus:—(1) *Kosalá* or *Utar Kosalá*, which included the present Trans-Gogra districts of Gorakhpúr, Busti,

Gondah and Baraich. (2) *Pachhamrath*, which included the country between the rivers Gogra and Gomti, extending westwards from Ájúdhiá to Nímkhár in Sítapúr. (3) *Purabrath*, or the territory between the same rivers, extending eastwards towards Jaunpur, the limit not being traceable. (4) *Arbar* being the country around Pertabgurh, lying between the rivers Gomti and Son, probably the same that is still known as Aror or Arwar: and (5) *Silliáná*, which included some portion of the Nepál hills running along the then Oudh frontier.

The Oudh of Akbar.—Mention is made of the title of Súbadár of Oudh as early as A. D. 1280, and it was one of the 15 Súbás or Governorships into which Akbar subdivided the empire in 1590 A. D. The Mahamadan attempt to change the name from Oudh to Akhtarnagar, never seems to have succeeded fully.

The boundaries of the old Súba differed materially from those of the present day, and a large part of what is now the eastern portion of the Province, including Tándá, Aldemau, Mánikpúr, &c., was not in those days included in Subá Oudh, but in Allahabad. According to the Ain-i-Akbari the Súba then extended from and inclusive of Sirkár Gorakhpúr, to Kanouj, and from the Himálayas to Subá Allahabad, 135 kos by 115 kos.

Súbá Oudh contained five Sirkárs, viz., (1) Oudh; (2) Lucknow; (3) Baraich; (4) Khyrabad; and (5) Gorakhpúr. The details of these are given below, but they are only approximately correct, and in regard to some places my information is incomplete.

I. *Sarkar Oudh.*—This contained 21 Parganas and 3 Dastúrs, as follows:—

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Haveli Oudh, ...	Haveli Oudh, ...	Fyzabad.	
2	Amodhá, ...	Amodhá, ...	Busti.	
3	Inhoná, ...	Inhoná, ...	Rai Bareilly.	
4	Basodhi, ...	Basodhi, ...	Barabanki.	
5	Thaná Bhedáon, ...	Biláun, ...	Do.	
6	Baktchá, ...	Buksahá, ...	Do.	
7	Sailuk, ...	Sailuk, ...	Do., ...	} This Pargana has been included in Mahomadpúr.
8	Sultánpúr, ...	Sultánpúr, ...	Sultanpúr.	
9	Sátunpúr, ...	Sátunpúr, ...	Rai Bareilly.	
10	Satrik, ...	Satrik, ...	Barabanki.	
11	Gwarch, ...	Gwarch, ...	Gondah.	
12	Mangalsi, ...	Mangalsi, ...	Fyzabad.	
13	Pachhamráth, ...	Pachhamráth, ...	Do.	
14	Ibráhimabád, ...	Ibráhimabád, ...	Barabanki.	
15	Bilehri, ...	Barosá, ...	Sultanpúr.	
16	Daryábád, ...	Daryábád, ...	Barabanki.	
17	Radauli, ...	Radauli, ...	Do.	
18	Subchá, ...	Subchá, ...	Rai Bareilly.	
19	Sirwápáli, ...	Amsin, ...	Fyzabad.	
20	Kasni, ...	Kishni, ...	Sultanpúr.	
21	Nepura, ...	Nepurá Urf Itifatjanj, ...	Fyzabad, ...	} This Pargana has been included in Tándá.

II. Sarkar Lucknow contained 55 Maháls and 2 Dastúrs as given below :—

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Amethi, ...	Amethi, ...	Lucknow.	
2	Unáo, ...	Unáo, ...	Unáo.	
3	Isoli, ...	Isoli, ...	Sultanpúr.	
4	Asywan, ...	Asywán, ...	Unáo.	
5	Asohá, ...	Asohá, ...	Do.	
6	Unchagáon, ...	Unchgáon, ...	Do.	
7	Bilgrám, ...	Bilgrám, ...	Hurdui.	
8	Bangarmau, ...	Bangarmau, ...	Unáo.	
9	Bijnor, ...	Bijnor, ...	Lucknow.	
10	Bári, ...	Bári, ...	Sitápúr.	
11	Bangawán.			
12	Bitholi, ...	Bitholi, ...	Bárábunki.	
13	Púnhan, ...	Punhan, ...	Rai Bareilly.	
14	Parsindan, ...	Parsundey, ...	Unáo.	
15	Patan, ...	Patan, ...	Rai Bareilly.	
16	Barashikor, ...	Shikírábád, ...	Unáo.	
17	Jhilotar, ...	Jiothar, ...	Do.	
18	Deva, ...	Dewa, ...	Bárábunki.	
19	Ora.			
20	Dinhardpur.			
21	Lotráam.			
22	Sandilá, ...	Sandila, ...	Hurdui.	
23	Syáhipúr, ...	Syahipur, ...	Do.	
24	Sarosi Satunpur.			
25	Panhani, ...	Pyháni, ...	Hurdui.	
26	Sheopur, ...	Sheopur, ...	Do.	
27	Sidhor, ...	Sidhor, ...	Barabunki.	
28	Sandai, ...	Sisindey, ...	Lucknow.	
29	Sarwan, ...	Sarwan, ...	Unáo,	
30	Fattehpúr, ...	Fattehpúr, ...	Do.	
31	Fattehpúr Chorási, ...	Fattehpúr Chorási, ...	Do.	
32	Gaph Amethi, ...	Gaph Amethi, ...	Sáltánpur.	
33	Kúrsi, ...	Kúrsi, ...	Barabunki.	
34	Kákori, ...	Kakori, ...	Lucknow.	
35	Lunjra.			
36	Ghátampur, ...	Ghátampur, ...	Rai Bareilly.	
37	Kucha Indore, ...	Kachhandai, ...	Hurdui.	
38	Karandá.			
39	Kothi, ...	Kothi, ...	Barabunki.	
40	Lucknow-ba-IIaveli, ...	Lucknow, ...	Lucknow.	
41	Lashkar.			
42	Maliábád, ...	Maliábád, ...	Lucknow.	
43	Maláwán, ...	Bhagwantnagar Malawan, ...	Hurdui.	
44	Mohán, ...	Mohán, ...	Unáo.	
45	Moráwán, ...	Moráun, ...	Do.	
46	Muryáon, ...	Muryáon, ...	Lucknow.	
47	Mahoná, ...	Mahoná, ...	Do.	
48	Mainwi, ...	Manwábápi, ...	Sitápúr.	
49	Mukrand.			
50	Haphá, ...	Hapha, ...	Unáo,	
51	Hardui, ...	Hardui, ...	Hurdui.	
52	Behar, ...	Behar, ...	Rai Bareilly.	
53	Deorakh, ...	Deorakh, ...	Lucknow.	
54	Bharanpúr.			
55	Not known.			

III. Sarkar Baraich, contained 11 Maháls and 3 Dastúrs as detailed below :—

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Baraich, ...	Baraich, ...	Baraich.	
2	Behrá, ...			
3	Hissámpúr, ...	Hissámpúr, ...	Baraich.	
4	Dangdai, ...	Dangdeogar, ...	Now in Nepal.	
5	Sultanpur, ...			
6	Rajhat, ...	Rajhat, ...	Now in Nepal.	
7	Sanjholi, ...			
8	Fakharpúr, ...	Fakharpur, ...	Baraich.	
9	Kalai Nawagadh, ...			
10	Ferozábád, ...			
11	Kharosa, ...	Khorásc, ...	Baraich.	

IV. Sarkar Khyrábád contained 22 Maháls and 3 Dastúrs as follows :—

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Bardarinj, ...	Barwar, ...	Kheri.	
2	Biswá, ...	Biswá, ...	Sitápúr.	
3	Páli, ...	Páli, ...	Hardui.	
4	Bádal, ...	Bawan, ...	Do.	
5	Busrá, ...	Bhira, ...	Kheri.	
6	Behrwára, ...	Bhúrwára, ...	Do.	
7	Bisará, ...	Bisará, ...	Do.	
8	Phelá, ...	Peylá, ...	Do.	
9	Chhitápúr, ...	Sitápúr, ...	Sitapur.	
10	Khyrabad Haveli, ...	Khyrabad, ...	Do.	
11	Sánda, ...	Sánda, ...	Hardui.	
12	Surra, ...	Surwá, ...	Do.	
13	Sádarpúr, ...	Sadarpúr, ...	Sitápúr.	
14	Kopamau, ...	Kopamau, ...	Hardui.	
15	Kheri, ...	Kheri, ...	Kheri.	
16	Kherigarh, ...	Kherigarh, ...	Do.	
17	Khurkela, ...			
18	Khakutmau, ...	Khakutmau, ...	Do.	
19	Láharpur, ...	Láharpur, ...	Sitápúr.	
20	Bachhrehta, ...	Machhrehta, ...	Do.	
29	Nimkhar, ...	Nimkhar, ...	Do.	
22	Baráon, ...	Burwan, ...	Hurdui.	

V. Sarkar Gorakhpúr comprised 25 Maháls and Dastúrs.

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Utroulá, ...	Utraulá, ...	Gondal.	
2	Anhowlá, ...	Unwal, ...	Gorakhpúr.	
3	Bináekpúr, ...	Bináekpur, ...	Busti,	
4	Bamhinpára, ...	Bamnipáyar, ...	Gondah.	
5	Bhúwápara, ...	Bhoapar, ...	Gorakhpur.	
6	Tilpur, ...	Tilpúr, ...	Do.	
7	Chilúpára, ...	Chilúpára, ...	Do.	
8	Dhúriapára, ...	Dhúryapára, ...	Do.	
9	Dhewápára Kuhana, ...	Dalwapára, ...	Busti.	
10	Rehli, ...	Rehli Nawabgunj, ...	Gondah.	
11	Rasúlpúr Ghos, ...	Rasúlpúr Ghos, ...	Busti.	
12	Ramgarh, ...			
13	Gorakhpúr, ...	Gorakhpúr, ...	Gorakhpúr.	
14	Katchla, ...	Katela, ...	Do.	} This is included in Bhoápar
15	Rehlapára, ...	Rehlapára, ...	Do.	
16	Mahowlí, ...	Mahowlí, ...	Do.	
17	Mandwa, ...	Mehná, ...	Do.	
18	Mandla, ...			
19	Ratanpur, Jánki, ...	Ratanpur Bánsi, ...	Busti.	
20	Salempúr Majhowli, ...	Salempúr, ...	Gorakhpur.	
21	Sidhori Jobná, ...	Sidhoá Jobna, ...	Do.	
22	Shájehánpur, ...	Shajehánpur, ...	Do.	} Now added to Sarkar Gorakhpur.
23	Sylhet, ...	Sylhet, ...	Do.	
24	Mansurnagar, Busti, ...	Mansúr Nagar Busti, ...	Busti.	
25	Aurungabád Nagar, ...	Aurungabad Nagar, ...	Do.	

The Oudh of Shájá-ud-dowlah.—At this period Gorakhpúr and Azimgarh were of the Province, and with the co-operation and aid of the English, Kurra, Allahabad and Rohelkhund were added to it. Gházipúr and Benares were made over to the English during this reign.

The Oudh of Sadut Ali.—In this reign the Province was reduced by the transfer to the British by treaty, of Rohelkhund, Allahabad, Farrakabad, Mainpuri, Etawá Gorakhpúr, Azimgarh, Cawnpúr and Fattchpúr, and in Gházi-ud-din Haidar's reign which followed, the Nepal Terai, given back by Lord Canning after the Mutiny, was added by us to the Kingdom. So, with the exception of some changes of Parganas for mutual convenience, on the Allahabad, Gorakhpúr and Rohelkhund frontiers, the Province remained till we acquired it in 1856.

The town of Ájúdhiá comprised the lands of four entire mauzas, (Barehta, which

1 Bazar Sherganj.	10 Shokhána.	19 Dorahe Kuan.	has been washed
2 Kythanna.	11 Mirápúr.	20 Dháná Mandi.	away, Faridipúr,
3 Gárfwán Tollah.	12 Kundurpurá.	21 Alanganj.	Bágh Kesari Singh,
4 Bhararia Tollah.	13 Shuh Madár.	22 Kattrá.	and Rowza Sháh
5 Bábhán Kuliáh.	14 Kaziáná.	23 Moghalpura.	Juran) and portions
6 Bázdari Tollah.	15 Begampúra.	24 Surgadwár.	of three others;
7 Vashist Kund.	16 Buxaria Tollah.	25 Hatah Súrat Singh.	(Ranupali, Mirápúr
8 Tenrhi Bazar.	17 Durbar Dwara.	26 Urdu Bazar.	
9 Syadwará.	18 Panji Tollah.		

and Derábibi;) besides Kasbáh Kirki. It contains the 26 mohallahs marginally named.

FYZABAD.

The City of Fyzabad.—This city is situated in 26° 40' N. Latitude and 82° 20' E. Longitude. It is 331 feet above the level of the sea. It is on the left bank of the Gográ or Sarjú, and 78 miles east of Lucknow. It is nearly 70 miles south of the nearest point of the Himálayas, which are often clearly visible, especially about the end of the rains, and it is our frontier station for European Troops as regards Nepal.

Fyzabad was the capital of the earlier members of the Oudh "Mansuriáh" dynasty, and its history cannot be told without giving a slight sketch of each member of that line.

Sádt Khan, Sábádár.—*Sádt Khán alias* Mohamad Amin Burhán-ul-Mulk was a native of Irán and was transferred from the Sábadarship of Agra to that of Oudh in 1732 A. D. He resided chiefly at Ájúdhiá where he built the *Kilá Mobárah* at Lachhnan Ghát, but he also frequently visited Lucknow, and he changed the name of the great fort there from Kila Likná to Machli Bhawan. Sádt Khan was of noble family, a good soldier and able administrator; his sympathies were with the people whom he encouraged, at the expense of their chiefs. "His ability and management established a sovereignty; his faithlessness brought him to a premature and ignominious end." He poisoned himself, A. D. 1739, leaving a well-filled Treasury.

The city of Fyzabad was in those days a *Keoráh* jungle, and in this the Nawáb was in the frequent habit of shooting. Here, on the high bank of the Sarjú he built himself a shooting-box, or bungalow, from which circumstance the locality was ever afterwards known by the name of Bungalow. The building is still pointed out in the compound of the Opium Agency, of which it is one of the out-offices. During this rule the Dilkúsha palace is said to have been commenced, but ere the city was fairly founded the Nawáb was gathered to his fathers.

Mansúr Ali Khan, Sábádár and Vazir.—*Abdul Mansúr Ali Khan*, Safdar Jang *alias* Mirzá Muhamad Mukim, succeeded his uncle and father-in-law in 1759 A. D., and in his person the office of ruler in Oudh became hereditary. Of the city of Fyza-

bad this ruler was the real founder, although he also spent a good deal of his time at Lucknow. He was an able, but unscrupulous ruler, he behaved treacherously to his allies the Farakhabad family, with whom he afterwards had much fighting. His Deputy, Rájá Newal Rai, a brave Kaiet whose palace is still an ornament to the river face at Ájúdhiá, was slain in these encounters, and the Nawáb was himself wounded and put to flight; but he lived to invoke the aid of the Maráhtas, and in the end he humbled and crippled his opponents. Mansúr Ali was for a time a successful courtier, and it was his Delhi influence that ensured his succession in preference to his brother. He afterwards acquired the office of Vazir of the Empire, but this he again lost before his death, which occurred A. D., 1753-4.

Shuja-ud-dowla, Nawab Vazir.—*Shuja-ud-dowla*, succeeded his father in opposition to his cousin Muhamad Kuli Khan, Governor of Allahabad, and established his dynasty. He fixed his capital at Fyzabad and his visits to Lucknow were occasional. He married in 1743 A. D., the Bahu Begam a native of Persia, and the grand-daughter of Mirzá Husain the *chef* of Alamgir's kitchen. The Nawáb fought the English at Patna, Buxar, and Kurra, 1763-5, and was beaten. In the distribution of territories that followed, Benares and Ghazipur fell to the English, while Kurra, Allahabad and Rohelkhund were added to Oudh, to the Rohella Nawáb of the latter country being left the Rampur Jágir. Shuja-ud-dowla died at Fyzabad in 1775 A. D., and he was the first of his line whose body was not carried West, that his ashes might mingle with the dust of his fathers. He was buried at Fyzabad in the Guláb-bari, a Mausoleum which is still an ornament to the place, as to a still greater extent, is that of his widow the Begam. The manner of the Nawab's death is variously stated, one version being that he was frightened out of the world by the Francis majority of Warren Hastings' Council, a less improbable one is that he was stabbed with a poisoned dagger while trying to take liberties with the daughter of the Nawab of Farakhabad. Opinions differ widely as to the merits of this ruler, and they have been thus summed up by Sir H. Lawrence. "He was an able energetic and intelligent prince, and possessed at least the ordinary virtues of eastern rulers."

Mahomedan buildings.—Most of the old Mahomedan buildings of Fyzabad as well as the great earthworks round the city, and the fort near the bridge of boats formerly known as "Chhota Calcutta," may be attributed to this rule, and from the date of the Begam's death in A. D., 1816 till annexation the city gradually fell into decay. A list is attached, appendix C. of the Mahomedan buildings of interest of the neighbourhood.

Ásf-ud-Dowla, Nawab Vazir.—*Ásf-ud-Dowla*, Yásin Khan, Húzabar Jang, alias Mirzá Amáni, succeeded his father as Nawáb Vazir without opposition, on the 31st of January 1775. For the details of this rule the reader has only to refer to Macaulay's Essay on Warren Hastings, or to Sleeman's Journal. In order that he might be as far away as possible from his mother, the Bahu Begam, this Nawáb finally transferred the Capital from Fyzabad to Lucknow, where it has since remained. The Francis majority had wrongfully made over the state surplus of her husband, to the Bahu Begam, and to recover this and to lend it to Hastings, was a business that was not quite rightfully set about by the son, Ásf-ud-Dowla. The Dilkusha palace (Opium godown) already the residence, now became the prison of the Begam mother, and the Kandi kothi (Commissariat house) has since become historical, in connection with the sufferings of the faithful eunuchs. But these are times on which it is needless to dwell. Ásf-ud-Dowla, who has been described as "one of the weakest and most vicious even of eastern princes,"* died on the 21st September 1793 and is buried in the great Imambará at Lucknow.

NOTE.—It is only just to add that to him Lucknow owes much of its fame as a seat of learning.

The remaining members of the dynasty have little personal concern with Fyzabad, and it is enough for our present purpose that their history should be briefly sketched in the following table :—

Name birthplace and title.	Date of appointment or succession.	Date of death or deposition.	Remarks.
Vazir Ali <i>Nawáb Vazir.</i>	Succeeded his father 21st September 1797.	Deposed by Sir, John Shore 21st January 1798.	In Sir H. Lawrence's opinion Vazir Ali was unjustly treated. He was placed under surveillance at Benares, where he organized the massacre of the Europeans and having been given up by the Rájá of Jaipur on condition that his life was spared, he died after many years, a prisoner at Vellore.
Zaman-ud-Dowla Nizam-ul-mulk Sádat Ali Khán Mo-báris Jang, <i>Nawáb Vazir.</i>	Brother of Asf-ud-Dowla proclaimed 21st January 1798.	Died 11th July 1814.	Rohelkhund, Allahabad, Farakhábad, Mainpuri, Etawa, Gorakhpur, Azimgarh, Cawnpur and Fatehpur made over by Oudh to the English by treaty, and as a set off all Revenue assignments were resumed and large chiefs degraded. The Nawab was a reclaimed drunkard, of penurious habits, and of whose administration Sir H. Lawrence has recorded, that it was "in advance of the Bengal Government of the day, in Revenue arrangements."
Rafat-ud-dowla Rafi-ul-mulk Gházi-ud-din Haidar Shahá mat jang, <i>the first King A. D. 1822</i>	Son of above succeeded 11th July 1814.	Died 22nd October 1827.	The Nepál Terai added to Oudh in lieu of a loan. An imbecile and dissipated ruler, whom we enthroned for assistance in connexion with the Nepál and Burmá wars.
Nasir-ud-din Haidar, <i>King.</i>	Son of above succeeded 22nd October 1827.	Died or was poisoned on 7th July 1837.	More dissipated and ignorant than his father, the original of the ruler who figures in the "Private Life of an Eastern King."
Muhamad Ali Sháh alias Nasir-ud-Daula <i>King.</i>	Uncle of the above and son of Sádat Ali Khan crowned July 1837.	Died 15th May 1842.	Accession disputed unsuccessfully by Muná Ján the reputed son of the last king. Muhamad Ali was parsimonious and well tutored in the art of administration The builder and endower of the Husainabad Imámbará.
Amjad Ali Sháh <i>King.</i>	Succeeded his father, May 1842	Died 13th February 1847.	Succeeded as second son to the exclusion of Nawáb Mymtaz-ud-Dowla the son of the elder son Asghar Ali, who was barred under the Mahomedan Law, as his father died before his grandfather. This king is mentioned by Sir H. Lawrence as a nonentity in his own court, but he is popularly remembered as a lover of his devotions, and a hater of oppression.
Wajid Ali Sháh, the last of the Oudh Kings.	Succeeded his father February 1847.	Deposed 13th February 1856.	With natural capacity and education he was a prey to animal passions, for the enjoyment of which he sacrificed his public duties : warned of the results of this conduct by Lord Hardinge in 1847, he neglected the advice tendered, and he consequently surrendered his kingdom for a pension of £120,000 per annum in 1856.

The city of Fyzabad comprises the lands of mauza Khúrdabad entire, and of portions of eight villages marginally indicated.

- | | |
|---------------|------------------|
| 1. Janaurá. | 5. Ganrapattí. |
| 2. Mozafrá. | 6. Niánwán. |
| 3. Sultánpúr. | 7. Sorái Haidar. |
| 4. Raupáíl. | 8. Khojnipúr. |

But the Saffil (correctly *fastil*) or city fortifications (thrown up by Shuja-ud-dowla after his defeat at Buxar, under the impression

that the British would follow up their victory and at once attack him.) takes in the lands in all of nineteen villages. During the Begam's life time, these nineteen villages were considered Nazúl and the collections were made accordingly, but after her death they were assessed to the land revenue.

SECTION IV.—THE MUTINIES AND REOCCUPATION.

*1. Baniganj.	18. Ardali Bazár.	35. Haidarganj.
2. Amaniganj.	19. Dowani Missil.	36. Paharganj Virán.
3. Iemselganj.	20. Hasnu Katra.	37. Dal Mandi.
4. Hátá Atal Khán.	21. Vazirganj.	38. Rasi Tola.
5. Bahadurganj.	22. Sabzi Mandi.	39. Tamaku Mandi.
6. Myanganj.	23. Pulsidi Bashir.	40. Kussáb Bára.
7. Kath Haveli.	24. Khudaganj.	41. Fáharganj.
8. Aligadh.	25. Mughulpúra.	42. Rakábganj (Kavañah- ganj.)
9. Kashmiri Mohulla.	26. Hata Khurobog.	43. Bazár Salarganj.
10. Khurdabád.	27. Golab Bári (Reidganj)	44. Kandhari Bazár.
11. Sahabganj.	28. Chok.	45. Chakla.
12. Hátá Bulla.	29. Nakhas.	46. Taksar.
13. Dehli Durwázá.	30. Kotha Parchá.	47. Khirki Alibeg.
14. Bazár Ali Mirza Khán.	31. Mahajni Tola.	48. Bazár Dúlhan Begam.
15. Kankri Bazár.	32. Futtehanj.	49. Zamuradganj.
16. Hátá Mohamad Panah.	33. Beganganj.	
17. Beganganj.	34. Naka Mozufra.	

The city of Fyzabad contains no less than forty-nine* mahallás as per margin :—

The Fyzabad Mutiny.—The story of the Fyzabad mutiny has been thus told by Mr. Gubbins, the former Financial Commissioner.

“ At Fyzabad were posted the 22nd Regiment of Native Infantry, commanded by Colonel Lennox, the 6th Oudh Irregular Infantry by Colonel O'Brien, and a Native Light Field Battery under Major Mill. The Commissioner, Colonel Goldney, whose Head Quarters and family were at Sultanpúr, had removed to Fyzabad, as the more important position, and exposed to the greatest danger. The 22nd Regiment Native Infantry was known to have shown signs of disaffection ; and the 6th Irregulars, the old native “ Barlow ki Paltan”, was the worst in the old Oudh service. The Native Battery, though commanded by a noble fellow, Mill, could not be depended on. Much anxiety, therefore, had long prevailed at Fyzabad.

At the beginning of the month Rájá Mán Sing, talúkdár of Shahganj, was in confinement there. He had been arrested by order of the Chief Commissioner, in consequence of information telegraphed from Calcutta, which accorded with what had reached us at Lucknow. At this juncture he sent for the British authorities, warned them that the troops would rise, and offered, if released, to give the Europeans shelter in his fort at Sháhganj. Seeing the critical state of things, Colonel Goldney released him, and Mán Sing at once commenced to put his fort in order, and to raise levies. Soon, however, the troops disclosed their intentions. They demanded that the public treasure should be surrendered to them, on the plea of better security. Helpless, the authorities were compelled to comply, and the money was carried off to their lines amidst the shouts of the mutineers. The civilians now prepared for the worst, and sent their families to Shahganj. But the ladies from Cantonments would not accompany them, relying on the faith of the Native Officers of the 22nd Regiment, who had solemnly sworn to Mrs. Lennox that no injury should be done them.

Matters remained in this state until it became known that the 17th Regiment N. I. from Azimgarh, were approaching with a body of Irregular Cavalry and two guns, having mutinied and possessed themselves of a large amount of treasure. When this regiment reached Beganganj, within one march of Fyzabad, about the 8th or 9th of June, the regiments at Fyzabad threw off further disguise, and openly revolted. The Civil Officers, Captain J. Reid, Captain Alex : Orr, and Mr. Bradford, thereupon mounted and rode off to Shahganj. The mutineers bade their Officers depart, and told them they might take the boats then lying at the Cantonment ghat. These were without the necessary roof of thatch, and almost without a boatman. There was no help for it. All the Officers, therefore, except Colonel Lennox, embarked in them, and rowed the boats themselves down the stream, exposed to the burning sun.

Little did they then know the plan laid for their destruction by the mutineers. Beganganj, where the 17th Native Infantry lay, is on the banks of the Gogra, and the current of the river sweeps underneath it. A messenger had been despatched by the 22nd Regiment to the 17th, announcing that they had sent off their Officers, and inviting the 17th to destroy them. Fearfully was the invitation responded to. As the boats containing the refugees approached, they were met by a fire of grape and musketry, under which many Officers fell. Several jumped out into the water, and attempted to

swim to the opposite bank. In the attempt Major Mill, Lieutenant R. Currie, Artillery, and Lieutenant Parsons, of the 6th O. I. Infantry, were drowned. Some who reached the other side fell victims to a party of insurgent villagers. * Colonel Goldney was taken from his boat and led up the bank to the Mutineer Camp. "I am an old man," said he, will you disgrace yourselves by my murder?" They shot him down. A rem-

NOTE.

* Lieutenant A. Bright, A. F. English, J. E. Lindesay, W. H. Thomas, G. L. Cautley J. W. Anderson, and T. J. Ritchie, are known to have perished on this sad occasion.

nant of the Officers only made their escape down the river, and reached a place of safety. It is but just here to state that Colonel Goldney, from every account which has reached me, maintained a most gallant and manly bearing during these trying scenes at Fyzabad. He had before commanded the 22nd Regiment, and long maintained his confidence in them,

and this, perhaps, was the reason for his not accompanying the other Civil Officers to Shahganj.

Colonel Lennox and his family left the station separately, crossed the river, and reached the station of Gorakhpúr in safety.

Mán Sing sheltered the fugitives who had taken refuge with him for a few days, and then from real or affected fear of the mutineers, desired them to depart. He, however, provided boats for them on the Gogra, to which they were escorted by night; and a party of Mán Sing's levies accompanied them some way on their journey. They all reached the station of Dinápúr in safety.

Mrs. Mill, the wife of Major Mill, of the Artillery, made a perilous escape. Unwilling to expose her children to the sun, she had lost the opportunity of leaving the station with Colonel Lennox, and found herself left alone. She succeeded, however, in making her way alone through the country, and at length reached a British station. She had walked the whole way, wandering from village to village. The women in the villages were kind to her, but she lost one of her children, from illness and exposure, on the way.

After the English Officers had left, the 17th Native Infantry entered the Station; and before long, a dispute arose between them and the Fyzabad mutineers. The former had brought away a large treasure, but possessed little ammunition. Their tumbrils, it was known, were filled with treasure instead of shot. The Fyzabad mutineers accordingly demanded a share of it, and on this being refused, both parties prepared for action. The dispute was, however, settled by the 17th Native Infantry paying down a lac and sixty thousand rupees; and they were then allowed to depart. They marched through Oudh by a cross road, making their way towards Cawnpúr, and reached the Ganges opposite that Station just in time to take a part in the cruel destruction of the unhappy fugitives from the Cawnpúr massacre. Rájá Mán Sing, with whom I was then in almost daily communication, kept me informed of their movements and of their want of ammunition; and wrote me that 500 match-lock men could wrest the treasure from them as they passed not far from Lucknow. I hoped that an attempt might have been made to intercept them. Sir Henry Lawrence, however, decided against the measure.

The Fyzabad mutineers first placed at their head a certain fanatic Molvi, whom they released from our goal. They proclaimed him to be chief, and fired a salute in honor of him. This man had come from Madras, and was of a good Mahomedan family, and had traversed much of Upper India, exciting the people to sedition. He had been expelled from Agra. In April he appeared with several followers at Fyzabad, where he circulated seditious papers, and openly proclaimed a religious war. The police were ordered to arrest him; but he and his followers resisted with arms. It was found necessary to call in the military, and then he was not captured until several of his followers were slain. He was tried and recommended for execution; but this had been delayed in consequence of some informality, and he was still in goal when the mutiny broke out.

The Molvi's reign was, however, not of long duration. After two days he was deposed, and the leadership offered to Rájá Mán Sing. The crafty Brahmin temporized, cajoled and flattered the native officers, and despatched his brother Ramadhín, to Cawnpúr on a mission to the Náná.* Meanwhile, through confidential agents, he maintained a correspondence with us. The mutineers loitered some time at Fyzabad, but eventually marched to Dariábád; and towards the end of the month arrived in the general mutineer camp at Nawábganj Barabunkee."

Fyzabad re-occupied.—Fyzabad was re-occupied by Sir Hope Grant on the 31st July 1858, on the flight of the rebels. Our troops left Lucknow under all the disadvantages of season and encumbered with endless baggage, to relieve Mhá Rájá Mán Sing at Shahganj, which was then besieged by the rebel Nazims, Mehdi Hasan and Muhamad Husan. No fighting ensued.

SECTION V.—PLACES OF SPECIAL INTEREST.

I will now conclude my account of Fyzabad and Ájúdhiá with some notes about the places of most general interest, as we at present find them.

The Hanúmán Garhi, or monkey temple, and the different orders of Ájúdhiá devotees.

It is traditionally affirmed that when Rám Chandar returned from the conquest of Ceylon, and occupied the fortress in Ájúdhiá, which is known by his name, and the bastions and earthworks of which are still pointed out, he assigned to his various Generals their different posts, giving to the much trusted Hanumán, the leader of the monkey army, the command of the tower at the main entrance or gate, which was thenceforth called "Hanumán chaurá." This command Hanumán is said to have retained until the Ájúdhiá of those days was conveyed away to heaven. It is affirmed that up to Mansúr Ali Khán's time offerings to Hanumán, of flowers, red-lead &c., were made at the foot of a glorious old tamarind tree, known by the name of Rám Chaurá. On a certain occasion the Nawáb just named was seized with a severe illness, which it was thought, was cured by the prayers of Abhi Rám, the chief of the then mendicants of Ájúdhiá, and this secured for the latter Munsúr Ali's good offices and gratitude.

Hanúmán is said subsequently to have appeared to Abhi Rám in a vision, and to have desired him to build a temple at Rám Chaurá, and this he accordingly did. Such was the comparatively recent origin of the Hanúmán Garhi as we see it, to which many additions, and repairs have since been made. The Mhánts who have presided over this establishment since its completion, are marginally named, the last being the present incumbent.

1. Abhi Rám.
2. Jagarnáth Dás
3. Gopal Dás
4. Mangal Dás
5. Oudh Rám
6. Balrám Dás

We have it on the authority of Professor Wilson, that in the Gangetic Provinces the Brahmins are now null as a hierarchy, they having been supplanted by the monastic orders. The earliest trace of these orders in the Hindú books, is in the 8th century, and few of those now existing according to Elphinstone, are older than the 14th century. Some orders are still composed of Brahmins alone, but the distinguishing peculiarity of the great majority of those orders is, that all distinctions of caste are levelled on admission. All renounce their own class, and become equal members of their new community. An order generally derives its character from a particular spiritual instructor whose doctrines it maintains, and by whose rules the members are bound. Most orders possess convents to which lands are often attached. They are under a Mahunt or Abbot who is sometimes elected, sometimes hereditary. Novices are admitted as probationers; celibacy is general. Few of the orders are under strict vows, and they have no attendance at chapels, general fasts, vigils or other monkish observances.

* NOTE.—This statement was based on false information.

With reference to the remarks of Professor Wilson above referred to it may be observed that the Chinese traveller Hwen Thsang found no less than 20 Búdhist monasteries with 3000 monks, at Ajúdhia in the 7th century, and also a large Brahminical population with about 20 of their temples ; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Búdhists : or may it not have been that whole monasteries went from the one faith to the other, as they stood ? If a Gour Brahmin in these days can legitimately supervise a Jain temple, it seems just possible that the sectarian feelings of the Brahminists and Búdhists and Jains of former times, were less bitter than we are liable to suppose.

The monastic orders.—There are seven Akhárás or cloisters of the monastic orders, or *Bairagís*, disciples of Vishnu, in Ajúdhia, each of which is presided over by a Mahant or Abbot ; these are :—

1. *Nirbáni*, or silent sect, who have their dwelling in Hanúmán Garhi.
2. The *Nirmohi*, or void of affection sect, who have establishments at Rámghát, and Gúptárglát.
3. *Digambari*, or naked sect of ascetics.
4. The *Khaki* or ash-besmear'd devotees.
5. The *Maha-nirbáni*, or literally dumb branch.
6. The *Santokhi*, or patient family.
7. The *Nir-alumbhi*, or provisionless sect.

The expenses of these different establishments of which the first is by far the most important, are met from the Revenues of lands which have been assigned to them ; from the offerings of pilgrims and visitors ; and from the alms collected by the disciples in their wanderings all over India.

The Nirbani sect.—I believe the Mahant of the *Nirbani Akhárd* or Hanumán-garhi, has 600 disciples, of whom as many as 3 or 400 are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into four Thoks or parties, to whom the names of four disciples, as marginally noted, have been given.

There appear to be as I have already pointed out in my "Notes on Races, &c.," several grades of discipleship in connexion with these establishments.

I. There are the ordinary worshippers of all the different Hindú castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.

II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well being, a privilege which is within the reach of all castes of Hindús. Of these latter those who were Brahmins and Chhatris before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2nd class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwárá Jagarnath, Gya &c. &c., and on his return thence he is finally admitted to all the privileges of the order ; celibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chhatris are admitted to membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may

readily inbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

Nirmohi sect.—It is said that one Gobind Dás came from Jaipur some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Ghat. Mahant Tálshi Dás is the sixth in succession. There are now two branches of this order, one at Ram Ghat, and the other occupying the temples at Gúptár Ghát. They have rent free holdings in Busti, Manakpúr and Khúrdabad.

The Digambari sect.—Siri Balram Dás came to Ajúdhia 200 years ago, whence it is not known, and having built a temple settled here. Mahant Hirá Dás is the seventh incumbent. The establishment of resident disciples is very small being limited to 15; they have several revenue free holdings in the district.

The Kháki sect.—When Ramchandr became an exile from Ajúdhia his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied him. Hence he was called *Kháki*, and his admiring followers bear that name to this date. In the days of Shújá-ud-Dowla one Mahant Dyá Rám is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the Akhára, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this, and in the Gondah district. Rám Dás the present Mahant is seventh in succession from the local founder of the order.

The Mahánirbáni sect.—Mahant Parsotam Dás came to Ajúdhia from Kotah Búndi in the days of Shújá-ud-Dowla, and built a temple at Ajúdhia. Dial Dás the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The words *Máhánirbáni* imply the worshipping of God without asking for favors, either in this world or the next.

The Santoki sect.—Mahant Rati Ram arrived at Ajúdhia from Jaipur in the days of Mansúr Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers, and one Nidhi Singh, an influential distiller in the days of the Ex-king, took the site and built thereon another temple. After this Khushal Dás of this order returned to Ajúdhia and lived and died under an Asok tree, and there the temple which is now used by the fraternity, was built by Rámkishn Dás the present head of the community.

The Nirálambhi sect.—Siri Birmal Dás is said to have come from Kotah in the time of Shuja-ud-Dowla, and to have built a temple in Ajúdhia, but it was afterwards abandoned. Subsequently Narsing Dás of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Sevak, and they are dependent solely on the offerings of pilgrims.

The Janmasthan and other temples.—It is locally affirmed that at the Mahomedan conquest there were three important Hindú shrines, with but few devotees attached, at Ajúdhia, which was then little other than a wilderness. These were

the "Janmasthan," the "Sargadwár mandir" also known as "Ram Darbar" and the "Taretá-ke-Thákúr."

On the first of these the Emperor Bábar built the mosque which still bears his name, A. D. 1528. On the second Aurangzeb did the same A. D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque, according to the well known Mahomedan principle of enforcing their religion on all those whom they conquered.

The Janmasthan marks the place where Rám Chandr was born. The Sargadwár is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Taretá-ke-Thákúr was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Síta.

Bábar's mosque.—According to Leyden's memoirs of Bábar that Emperor encamped at the junction of the Serwá and Gográ rivers two or three kos east from Ájúdhiá, on the 28th March 1528, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of in that work, 7 or 8 kos above Oudb, on the banks of the Surju. It is remarkable that in all the copies of Bábar's life now known, the pages that relate to his doings at Ájúdhiá are wanting. In two places in the Bábari mosque the year in which it was built 935 H., corresponding with 1528 A. D. is carved in stone, along with inscriptions dedicated to the glory of that Emperor.

If Ájúdhiá was then little other than a wild, it must at least have possessed a fine temple in the Janmasthan; for many of its columns are still in existence and in good preservation, having been used by the Musalmáns in the construction of the Bábari Mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally touch-stone,) and carved with different devices. To my thinking these strongly resemble Búdhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centro and capital, and round or octagonal intermediately.

Hindú and Musalmán differences.—The Janmasthan is within a few hundred paces of the Hanuman Gárho. In 1855 when a great rupture took place between the Hindús and Mahomedans, the former occupied the Hanumán Garhi in force, while the Musalmáns took possession of the Janmasthan. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindús then followed up this success, and at the third attempt, took the Janmasthan, at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (Ganj-shahid.) Several of the King's Regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindús and Mahomedans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindús have raised a platform on which they make their offerings.

The two other old mosques to which allusion has been made (known by the common people by the name of *Nourang Sháh*, by whom they mean Aurangzeb,) are now mere picturesque ruins. Nothing has been done by the Hindús to restore the old Mandir of "Rám Darbár." The "Taretá-ke-Thákúr" was reproduced near the old ruin by the Rája of Kálu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hílá Báí, Marathín, who also built the adjoining ghat A. D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.

The Jain Hierarchs.—*The Jain temples.* The generally received opinion of his sect is that they are a branch of the Búdhist who escaped the fate of the ortho-

dox followers of Gautama in the 8th and 9th centuries, by conforming somewhat to Brahminism, and even helping to persecute the Búdhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize 24 Jenas or tirthankaras or hierarchs, and in this they resemble the Hindús.

Adináth.—The first of these and founder of the sect was Adináth also called Rishabhánath, also Adisarji-dwal and Rikábdeo. This Jena was thirteen times incarnate, the last time in the family of Ikshawaka of the Solar race, when he was born at Ajúdhíá, his father's name being Nabi and his mother's Míru. He died at Mount Abu in Gujrat where the oldest temple is dedicated to him, A. D. 960. The Jains according to Ward (recent edition) allege that they formerly extended over the whole of Aryu and Bharata-Khunda, and that all those who had any just pretensions to be of Kshatriya descent, were of their sect, and on the same authority Rishabha, another name for the same hierarch, was the head of this Atheistical sect.

Ajitráth, &c.—Ajitráth the second of these Jenás, Abhinandanánath the fourth and Samatinath the fifth, were all born at Ajúdhíá, and died at Parisnath. Chundraprobhá the eighth was born at Chandripur, the local name of Sahet Mahet (Baraich,) and died also at Parisnath, as did Anantanath the fourteenth, born at Ajúdhíá. Temples now exist at Ajúdhíá dedicated to the five hierarchs born there, of which details will be given further on.

It is clear then that Ajúdhíá had much to do with the propagation of the Jain-Atheist faith, and the Chinese travellers found that faith or its sister Búdhism, rampant there in the 6th century, as it was across the river at Sahet Mahet, the great Oudh-Búdhist capital.

Pre-Mahomedan Jain temple.—A great Jain Mandir is known to have existed at Ajúdhíá when the Mahomedans conquered Oudh, on the spot now known as Shah Júran's tilá or mound, (see the account of Adináth's temple further on.)

Antique Jain images.—I have now in my possession two elaborately carved stone images discovered some years ago on the banks of the Gomti, in the village of Patna in Pargana Aldemau of this district, of which General Cunningham, to whom I sent a photograph, writes as follows:—"I beg also to thank you for the photograph of the two statues, which is particularly valuable to me from the very perfect state of preservation of the figures. They are not however, *Búdhist*, but *Jain* figures. No Búdhist figures are ever represented as naked, and it is only the statues of the Digambar sect of Jains that are so represented. Both figures represent the same *hierarch viz., Adinath*, who is the first of the 24 *Tirthankars* of the Jains. Adinath is known by the *wheel* on the pedestal, which is represented *end on*, instead of *sideways* as in many other sculptures."

These statues were discovered under ground by some Bairágis about the year 1850 A. D., who had their discovery widely proclaimed by beat of drum, setting forth that Jagarnath had appeared to them in a dream and had indicated to them where he lay concealed in the ground, and that if he were released and set up in the neighbourhood, the necessity for long pilgrimages to the distant *Puri* would cease. They found him at the spot indicated, had set him up as ordered, and now proclaimed the fact for the benefit of pilgrims at large. For one season the imposition took, and thousands of Hindús made their offerings at the new shrine, and great was their disgust when the fact was afterwards revealed by a learned Pandit that the images pertained to the Bhars who, according to the holy man in question, were in the habit of sacrificing *Brahmins* to such images as these. We have in this remark a strong indication that the Bhars were Jain-Búdhists. Thereafter the images lay unheeded in a dung heap till discovered and removed without opposition by Mr. Nicholson of the Fyzabad Settlement.

Modern Jains.—The Jains of the present day are a rich and influential but not numerous sect; for their numbers do not exceed 3,00,000. Seth Lachhmichand, and Pemchand Rai Chand were of this order. The Jains spend great sums in temples and pilgrimages to their five great shrines, *viz.*, Parisnath ^{* Baraich.} (Bengal) Abu (Rajputáná) Chandgiri* (Himalayas) Girnar (Gujerat) and Satrunjaya (Kattiawar.)

Sir A. Burnes wrote of the Jains that they are a gloomy tribe of Atheistical ascetics, not unlike the Búdhists, who deny the authority of God and a future state; they believe that as the trees in an uninhabited forest spring up without cultivation, so the universe is self-existent; that the world, in short, is produced, as the spider produces his web, out of its own bowels; and that as the banks of a river fall of themselves, so there is no Supreme destroyer. They also deny the Divine Authority of the Vedas, and worship the great Hindú Gods as minor deities.

Modern temples.—I have already said that there are now several Jain temples at Ájúdhiá. They were all built about 150 years ago to mark the birthplaces of the five hierarchs who are said to have been born there, by one Kaseri Sing a treasurer or servant of Nawab Shuja-ud-Dowla, whose great influence with that ruler obtained for him permission to build these temples of idolatry even amongst the very mosques and tombs of the faithful. I now give some brief notes on each Mandir.

No. 1. To *Adináth* the first heirarch. This is situated in the Morái Toláh near the Sargadwár, on a mound on which there are many tombs and a mosque. It is half way up the mound, and the key is kept by a Musalmán who lives close by.*

No. 2. To *Ajitnáth* the second Autár. This is situated west of the Itaura tank and contains an idol and inscription. It was built in 1781 S., and is surrounded on all sides by cultivation.

No. 3. To *Abhinandanánáth* the fourth Autár, situated near the Serai. It contains an inscription.

No. 4. To *Somanthanáth*, the fifth Autár within the limits of Rámkot. In this temple there are two idols of Parisnáth, one of the two most popular incarnations, and three of Nemnath. There is an inscription setting forth that the temple was built in 1781 S.

No. 5. To *Ananthanath* the fourteenth Autar, whose foot print it enshrines. It contains an inscription, as in the last case, and is situated on the banks of Golághát nála, on the high bank of the Gogra, a most picturesque site.

Brahmin attendant.—All these five temples are superintended by a Gaur Brahmin named Ájúdhiá Pánde, who has not yet he says joined the Jain sect, although his son has. He justifies his position by saying he is an alien here, and would do anything for a livelihood. He is paid by the representatives of a Serawak community in Lucknow, Ganeshi Lál and Ghási Lál. Serawak is the ordinary lay name for a Jain, and means literally a hearer. It seems that the Jains select Gaur Brahmins as spiritual guides, because they do not eat fish or flesh or drink wine.

But in addition to these five Digambari temples there is a sixth or *Sitambari* Mandir, dedicated also to the first Autar *Ajitnáth*, by Údechand Úswál of Jaipur, and in the keeping of his priest, Khushalchand Jatti. It is situated in the Alamganj Mohalla and was built in 1881 S. It contains images of Ajitnáth in pink stone, of

* Note.—The local Musalmán tradition is that one Makhdám Shah Juran Ghorí (whose descendants still hold property in Ájúdhiá, and take the fœs at the Jain Shrine) came to Oudh at the end of the twelfth century, with Sultan Shahab-ud-din Ghorí, and rid Ájudhiá of Adinath, who was then a torment to the people, for which service lands were assigned to him on which he founded the present Buxaria tola. Now we know that a temple was dedicated to Adinath at Abu, nearly 250 years before that; so that what Shah Juran no doubt did do, was to destroy the Mandir that we also know then existed at Ájúdhiá, sacred to the same Adinath, and to build thereon the Mahomedan edifices which gave to the mound the name by which it is still known *viz.*, Shah Juran ka mih.

the five shrines, (panch-tíritha) in metal, besides holy footprints, &c., and it commemorates 19 events connected with the conception, birth, and relinquishment of the world of the five Autars born at Ajúdhíá.

The Digambari sect (to which the five Ajúdhíá hierarchs belonged) worship only naked images, or according to the etymology of the word, those who are clothed in space alone. The Sitambari sect again worship covered figures, or etymologically those who are clothed in garments.

The Maniparbat.—The Brahminical tradition about this mound, the ancient name of which was Chartr-ban, is that when Ráma was waging his Ceylon war Lachhman was wounded by a poisoned arrow. Súgriva the monkey God was despatched through the air to fetch an antidote from the Himalayas. Unfortunately the messenger forgot the name of the herb, but to make amends he carried off a whole mountain in the palm of his hand, feeling certain that the antidote would be there. As he returned bearing the mountain over Ajúdhíá in mid-air a clod fell therefrom, which is no other than the Maniparbat. Mr. Hunter I think relates a similar tradition amongst the Santhals. It is from this legend that the monkey god was always represented as bearing a rock in his hand.

General Cunningham describes the Maniparbat as an artificial mound 65 feet in height covered with broken bricks and blocks of kankar. The common people in these days call the mound the Orájhár or Jhauájhár, both expressions indicating basket-shakings, and they say that the mound was raised by the accumulated basket shakings of the laborers who built Ramkot. The same tale is told of the similar mounds at Sahet Mahet, at Benares and at other places. This mound General Cunningham points out as the Stupa of Asoka 200 feet in height, built on the spot where Búdhá preached the law during his six years residence here. That officer infers that the earthen or lower part of the mound may belong to the earlier ages of Búdhism, and that the masonry part was added by Asoka.

Raja Nanda Bardhan of Magadha.—I have repeatedly been assured by Maha Rájá Mán Sing that within the present century an inscription was discovered buried in this mound, which ascribed its construction to Rájá Nanda Bardhan of the Magadha dynasty, who once held sway here.* The Mähá Rájá further stated that the inscription was taken to Lucknow in Nasir-ud-din Haider's time, and that there was a copy of it at Shahganj, but all my attempts to trace either the original or copy have failed.† It is however noteworthy that the Mähá Rájá's information whether reliable or not, is confirmatory of the inference which General Cunningham had drawn from independent data.

*Note.—This man is accredited with the suppression of Brahminism in Ajúdhíá, and with the establishment of the non-caste system adopted by society generally, when the population at large were denominated Bhars.

Prinsep mentions this ruler as Nandivardhana, (a Takshac, according to Tod,) of the Sunaka dynasty, kings of Bharatkhandá, part of the Magadha Empire.

We may have here some clue as to who the Bhars were: people begotten by the conquering soldiers of Bardhan from Gya, who were probably of the aboriginal type of that country, as well as those people of this province who accepted the conqueror's yoke, without taking themselves off to other countries, as many no doubt did; and in the Rájputs of eastern Oudh in these days, we may thus have the offspring of a mixed people, the blood of which may have been improved by subsequent intermarriage with those, who, for the sake of their faith, went elsewhere, and whose descendants in rare instances, so far as the Fyzabad district is concerned, returned and settled in Oudh, after the Mahomedan conquest.

This may help to account for the strange fact, that none of the Chhatri clans with which I am familiar, can carry their pedigrees back beyond the Mahomedan period. Of most of these Clans it can with perfect truth be said that they are indigenous and local, some of them going so far even as to admit a Bhar origin.

In all our researches there is nothing more marked than the numerous traditions that connect Oudh with the east on the one hand, and with the south and south west on the other. The explanation of it may perhaps be that it was from Ajúdhíá that Bána conveyed the doctrines of the Vedas to Ceylon and the south; it was from Gya that the wave of the opposing Buddhist superiority came, with Nanda Bardhan; and it was from Ujain in the south west that Vikrama came to restore the Brahmin glories of Ajúdhíá. The Oudh traditions of the one period take the founders of the Buddhist and Jain faiths from Kosalá, towards Gya and Parasnath; while to those of the other period, half the clans and tribes of the province still trace their origin to such places as Ujain, Mangipatan and Chitorgarh.

†Note.—This information has since been corroborated by the learned pandit Umádat of Ajúdhíá, who informs me that he made a translation of the inscription between 30 and 40 years ago. He too has lost his copy and cannot now describe the contents.

Ságriva and Kabir parbat.—General Cunningham thinks he identified two other mounds also, Ságrivaparat, which he describes as a mound 10 feet high, and which he imagines is the great monastery of Hwen Thsang (500 × 300) which is south east of, and within 500 feet of Maniparbat; and 500 feet due south, he identified another mound, which is 28 feet high, and which he thinks is the Kabirparbat, or the Stupa described by Hwen Thsang as containing the hair and nails of Búdha.

On this point I have the following remark to make. General Cunningham admits a connexion between the Maniparbat and the Ramkot. Now two of the largest bastions or mounds of Ramkot are called to this day Ságriva, and Kabir tila or parbat: so that it would seem that their connexion with Ramkot is more direct, and they appear to be entitled to dispute identity with the spots indicated by the General, to which no traditions locally attach.

The tombs of the patriarchs.—Adjoining the Maniparbat are two tombs of which General Cunningham writes that "they are attributed to Sis paighambar and Ayub paighambar, or the prophets Seth and Job. The first is 17 feet long and the other 12 feet. These tombs are mentioned by Abul Fazl who says, 'near this are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them.' This account shows that since the time of Akbar the tomb of Seth must have increased in length from 7 cubits or 10½ feet, to 17 feet, through the frequent repairs of pious Musalmáns." These tombs are also mentioned at a later date, in the Áráish Mahfil. To these tombs Colonel Wilford adds that of Noah, which is still pointed out near the police station. The Colonel's account is as follows, "close to Ájúdhíá or Oudh, on the banks of the Gogra, they show the tomb of Noah, and those of Ayub, and Shis or Shish (Job and Seth.) According to the account of the venerable Dúrvesh who watches over the tomb of *Nuh*, it was built by Alexander the Great, or Sikandar Rúmi. I sent lately (A. D. 1799.) a learned Hindú, to make enquiries about this holy place; from the Musalmans he could get no further light; but the Brahmins informed him, that where Nuh's tomb stands now, there was formerly a place of worship dedicated to Ganesha, and close to it are the remains of a *baoli* or walled well, which is called in the Puránas Ganaput kúnd. The tombs of Job and Seth are near to each other; and about one bow-shot and a half from Nuh's tomb; between them are two small hillocks, called Suma-giri or the mountains of the moon: according to them these tombs are not above 400 years old; and owe their origin to three men called Nuh, Ayub, and Shis, who fell there fighting against the Hindús. These were of course considered as *shahids* or martyrs; but the priests who officiate there, in order to increase the veneration of the superstitious and unthinking crowd, gave out that these tombs were really those of Noah, Job and Seth of old. The tomb of Nuh is not mentioned in the Ain-i-akbari, only those of Job and Seth."

On these quotations, I have only to add that the distance between the tombs is greater than stated, being nearly a mile as the crow flies, while it is not the tomb of Nuh, but those of the other two men mentioned, that are close to the Ganesha Kúnd.

6. *Darshun Singh's temple.*—This temple now more generally known as Mán Singh's, was built 25 years ago by the former Rájá, and there is nothing more artistic in that line in modern Oudh. It is dedicated to Mahádeo, and is of finely cut Chunar stone, most of the figures and ornaments having been prepared at and brought from Mirzápúr. The idol is a fine bloodstone from the Narbada, which cost 250 Rs. there. The marble images are from Jaipúr. The splendidly toned large bell was cast here, from a model which was injured on its way from Nepál; it is a credit to local art.

The temple cost more than two lacs of Rs., and it redounds greatly to the taste of the designer, and to the credit of Hedáyet Alí, mason, and Bahádúr carpenter, both still living, under whose able supervision it was constructed.

The Bahu Begam's Mausoleum.—It was arranged by treaty between the British Government, the Bahu Begam, and the Nawáb of Oudh, that 3 lacs of sicca Rs. of her riches, were to be set apart for the erection by her confidential servant Daráb Alí Khán, of her tomb, and that the revenue of villages to the aggregate amount of sicca Rs. 10,000 per annum, were to be assigned for its support.

The Begam died on the 27th of January 1816. Daráb Alí laid the foundations and built the plinth, when he also died, on the 10th of August 1818.

Panáh Alí, vakíl, and Mírzá Haider, the son of an adopted daughter then carried on the work through a series of years when, with the completion of the brick work, the grant of 3 lacs came to an end, and the beautiful edifice remained unfinished till after the mutiny of 1857.

In Ghazi-úd-dín Haider's time, the assignment of revenue was given up, on his placing in the hands of the British Government Rs. 1,66,666-10-8, the interest of which at the then prevailing rate of 6 per cent. was to yield the equivalent annual sum of Rs. 10,000, for the support of the tomb. This sum seems to have been regularly received and disbursed by the native management, until the year 1839. Complaints were then made to the Resident of irregularity in the disbursements, and this led to the organization of the Wasiká Department in 1840.

Under this new management a considerable surplus was soon accumulated, and in 1853-54 a proposition was submitted to and sanctioned by Government, under which Rs. 41,727-11-3, out of a then existing surplus of Rs. 52,262-11-6, was to be spent in finishing the tomb, the balance being carried to the credit of Government. The work was being carried on under the supervision of Captain A. P. Orr, when the mutiny occurred, and the unexpended balance of the sanctioned estimate, or about Rs. 6,000, was plundered. The tomb was finally completed by the Department of Public Works, after the re-occupation of the Province.

In sanctioning the proposition mentioned in the penultimate para. in January 1854, the Government remarked that it was a great loser by the arrangement it had entered into under which it was to allow 6 per cent. on the money funded by Ghazi-úd-dín Haider, and looking to the fact that in late years the whole grant had not been expended, it resolved on reducing the interest on the loan from 6 to 4 per cent. the then current rate. At this rate the annual income of the endowment was reduced from sicca Rs. 10,000 to Company's Rs. 6,606-10-8.

This latter sum was still further reduced in January 1855, to Company's Rs. 5,833-5-4; but it was again raised to that sum, under the orders of September 1859, at which it has since been continued.

Rupees 1000 per annum are reserved by Government for the repairs, through its own officers, of the building, and the remainder of the annual allowance is spent by the native managers in religious ceremonies, periodical illuminations, &c.

Had the arrangements entered into with the Begam been throughout maintained instead of a considerable diminution, there would have been a large increase in the sum now annually available, for the suitable keeping up of the finest building of the kind in Oudh.

SECTION VI.—CONCLUDING REMARKS.

Concluding Remarks.—I will now sum up these remarks by observing that there are the following important stepping-stones to history in the Fyzabad district, in the shape of coins, images, inscriptions, and buildings.

(I). *Coins*.—In January 1865, was discovered in Ajúdhíá, a vessel containing 656 old copper coins of the Bactrian King Orni, or Hiereni *Kadphises*, who lived at the beginning of our Era; and of *Kaneski*, also a Bactrian, of the first century A. D. We have it on the authority of Prinsep that Kanaksen of the Solar race, left Oudh A. D., 144, and became the founder of the Valabhi dynasty, Gajráth, and this authority hazards the question whether Kanaksen, Kanirkí, and Kaniska, are not all one and the same. As there were no more modern coins amongst these, the presumption is that they had been buried since the earlier centuries of our Era.

(II). *Images*.—We have the Jain-Búdhist images first discovered in Pargana Aldemau about the year 1850 A. D., which must be very many centuries old, and which are mentioned at page 22 of this paper.

(III). *Inscriptions*.—But we have also authentic aids to History in the land grants that have at different times been recovered or produced. These are of the reigns of Nanda Bardhan (at the beginning of, or before our Era;) of Jaichand (A. D. 1187;) and of Akbar, Jehángír, Sháhjehán, Alamgír, and their successors. A collection of these would be highly interesting; that of Akbar bears a seal not larger than a shilling, with the simple words, "Allah-o-Akbar."

(IV). *Buildings*.—Of these we have; (1), the enshrined tomb of Syad Masud Behání, in the village of Behawán, Pargana Birhar, a reputed follower of Syad Salár, A. D. 1030; (2), the tomb at Ajúdhíá, of Makhdúm Sháh Juran-Ghorí, a lieutenant it is alleged, of Shaháb-úd-dín Ghorí, the conqueror of Dehli and Kanauj, A. D. 1192-4; (3), the tomb at Ajúdhíá of the Sharkí period, perhaps of Khwájá Jahán, the founder of the Jaunpúr dynasty himself, who died A. D. 1399; (4), the enshrined tomb of Makhdúm Ashraf at Kachhochá, the author of the *Latáif-i-Ashrafi*, and the cotemporary of Ibráhím Sháh of the Sharkí dynasty, A. D. 1401-40; (5), Bábar's mosque with stone inscriptions in Ajúdhíá, date A. D. 1528, and stone columns of infinitely greater antiquity; (6), the stone-faced fort of Salemgarh on the Gúmtí, a stronghold of Salem Sháh, A. D. 1545-53; (7), the fort and bridge with stone inscriptions, at Akbarpúr, a resting place of the Emperor Akbar, A. D. 1556-86; (8), the mosques of Alamgír (Aurangzeb) at Ajúdhíá, A. D. 1658-1707; (9), and lastly, the more modern buildings of Fyzabad, such as the Dilkúshá, the fort, &c., mostly of Shúja-úd-dowláhi's time, A. D. 1753-75.

P. CARNEGIE,

Officiating Commissioner.

Fyzabad, October, 1870.

APPENDIX A.—(Continued.)

No.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	Number of persons found or restored.	Land attached and other means of support.			Beet and special object of veneration.	Number of residents.	Remarks.	
					Area.	How obtained.	Other means.				
1	2	3	4	5	6	7	8	9	10	11	
15	Mitharí-Santokhidás...	Rátrám,	200	5	Ac. R. P. 0 3 0	Given by Gungarám Achári.	No fixed means of support.	Rámánundi, Ragnáth-ii.	4	<p>In comparatively modern times as set forth in Columns 3 and 4.</p> <p>In addition to the places mentioned in Column 2 of this return, there are 66 tanks and ponds which are held sacred by the pilgrims who visit Ajidhás—I detail them here.</p> <p>1 Lachhman kúnd, 2 Beasit kúnd, 3 Bámdeo kúnd, 4 Ságar kúnd, 5 Chákar-Tírúth 6 Byrasin kúnd, 7 Hámánan kúnd 8 Sunkher 9 Agen kúnd 10 ChirSágar (Kheroní) 11 Ugarar 12 Dhanejá ságar 13 Beterai 14 Bg-raj kúnd 15 Eut kúnd 16 Rám kúnd 17 Rar-thá 18 Pánuhad 19 Bha-rat kúnd, 20 Bérón, 21 Nirmali kúnd, 22 Jam-tharú 23 Mahákrí, 24 Pichá Mochan 25 Ga-nech kúnd, 26 Bidyá kúnd 27 Sidá kúnd, 28 Khatyá kúnd, 29 Dabwan</p>	
16	Ditto Maha nirbáni,	Persotandás,	200	5	0 3 0	Gungarám Achári.	Mzs. Bgs.	Rámánundi, Ragnáth-ii.	4		
17	Ditto Digambari,	Balsamdas,	200	5	1 1 0	Purchased,	Ditto.	do. ...	25		
18	Asthán Parsotandás Achári.	Gungá Rám,	200	7	2 0 0	By Achári	Income of 126 Bgs. ...	do. ...	15		
19	Ditto Stankhar,	Rágho, Bikramájít,	200	4	1 3 0	Máfi,	77 Bighas Máfi, ...	Achári, Sri man Ná-ráin	20		
20	Ditto ditto,	Ditto,	Ditto,	5	0 1 20	Nazul,	No fixed means of support.	Parnahns, Ragnáthíji	15		
21	Ditto of Bawáji,	Mahant Jánkidás,	200	7	0 3 0	Purchased,	Ditto.	Ditto.	12		
22	Ditto of Ambarúdas,	Haridásji,	150	5	1 1 0	Place of great antiquity,	Do., of 3 chaks and 100 Bighas.	Achári, Ragnáthíj, ...	5		
23	Ditto of Kowariji,	Bhugwándás,	150	5	1 0 0	Purchased for Rs. 25,	Do., of 650 Bighas Máfi.	Gúdar, do, ...	16		
24	Ditto of Eáo Burkat,	Ragnáthdás,	150	4	0 2 0	Given by Gungarám,...	Máfi in Pachhimrath.	Srisumpda, Jánki-Burb.	20		
25	Mandir-Narain on Lechh-manghat.	Pándé Kishon Dut,	150	4	0 1 0	Do., by Nawáb Ásáfuddowlásh.	3 Mouzahs 80 Bighas.	Rámánundi, Sri Kishon.	8		
26	Manohari-ká-asthán,	Mádhodás,	150	7	0 3 0	Purchased.	1 Do, 500 do. ...	Lachhman	25		
27	Asthán Sargúdas,	Ajidhásdás,	125	5	0 2 0	Máfi given by Govern-ment.	Offerings at the shrine.	Achári, Rámjánki, ...	16		
28	Ditto of Madkúryá,	By few of his disci-ples.	125	3	0 0 24	Rámgóteláji,	Income from 50 K. Bighas.	Sri sampda, Ragnáth-ii.	5		
29	Ditto of Birkát Nástí,	Khatris of Punjáb,	125.	4	2 2 0	Not known,	Some Máfi in Gondah district.	Gúdar, Rám Jánki,	4		
30	Ditto of Paltúdas,	Paltúparshád,	125	4	2 1 0	Ditto.	Some land in Parsa-nah Pachhimrath.	Rámánundi, Sri Kishon.	7		
31	Ditto of Eághodás,	Raghodás,	125	5	2 0 0	Purchased,	Some Máfi,	Satnámi, Samadh, ...	25		
32	Ditto of Lambu Gopal-dás & Sargúdas.	Bhurat Dásji,	110	3	1 0 0	Public,	Income from 1325 Bighas.	Odási, Rámjánki ...	8		
33								Gúdar, do, ...	15		

33	Ditto of Purnjáb, ...	Jánki dás, ...	100	4	1	0	0	Ancient shrine, ...	Do., from land in one Mouzah and from Malikana in one Mouzah.	Beshno do, ...	4
34	Ditto of Chaturbhuj, ...	Rám dás, ...	100	5	1	2	0	Ditto.	Do., from land in 3 Mouzahs.	Rámánundi, Rám Jánki	60
35	Ditto of Badah, ...	Badahí dás, ...	100	5	2	0	0	Ditto.	No fixed means of support.	Dagambrí do, ...	10
36	Ditto of Tupshí, ...	Rám dás Tupshí, ...	100	2	1	2	0	Given by Achári, ...	Income of 1 Mouzah and 100 Bighas.	Rámánundi do, ...	40
37	Akhárá Kháfi, ...	Dyáram, ...	100	7	1	0	0	Granted by Nawáb Asáfuddowla.	1 Mouzah, ...	Luchhmanuj, Do. Rugnathj, Do. Rám Jánki, ...	50
38	Ashán of Mahá Birkat, ...	Balak dás, ...	100	2	0	3	0	By Achári, ...	No fixed means of support.	Do. Rám Jánki, ...	4
39	Ditto of Gobind dás, ...	Gobind dás, ...	90	4	0	1	0	Purchased, ...	Máfi and Zemindári, ...	Beshno, Rám Jánki, ...	6
40	Thákráwárá of Rám-charan dás, ...	Rám Charan dás, ...	90	3	2	0	0	By Mir Omádalí Zemindár.	Income of 3 Mouzah 1766 Bighas.	Beshno, Rám Jánki, ...	10
41	Do. of Chár sillábhagh, ...	Rám Charan, ...	90	2	2	0	0	Ditto.	The Rájá contributes something.	Do. do., ...	10
42	Ashán of Rám Darbár, ...	Kálas Rájá, ...	86	2	0	2	20	Máfi, ...	500 K. R.	Brahman, Thákúr, ...	1
43	Akhárá of Rámcharan, ...	Rám Charan dás, ...	80	2	4	0	0	From Omádalí, ...	Some Máfi in Sháh-gunj.	Bendiwale, Rám Jánki, Beshno Balrágr, Rugnathj, ...	40
44	Ashán of Hurbhajan dás, ...	Hurbhajan dás, ...	70	3	1	20	0	From Nazúl, ...	No fixed means of support.	Hurbyási, srikishan, ...	5
45	Do. of Dúdhádhári, ...	Dúdhádhári, ...	70	3	1	2	10	By Puran Chand Diwán, ...	Alms, ...	Rámánundi, Rám Jánki, ...	1
46	Do. of Prág dás, ...	Mádhó dás, ...	70	3	0	0	24	Purchased, ...	Ditto, ...	Beshno, Rugnath, ...	6
47	Thákráwárá of Rájá Bhedor, ...	Rájá Bhedor, ...	70	3	1	1	0	Ditto for 60, ...	Ditto, ...	Rámánundi, do., ...	1
48	Ashán Beshno dás, ...	Túlishí dás, ...	60	2	0	0	8	The place is in the compound of Kawaryají.	Alms, ...	Beshno, do., ...	4
49	Do. of Lashkarí Rám dás—Máhaní, ...	Luchhman dás, ...	60	3	1	1	20	Given by native Government.	Ditto, ...	Beshno, do., ...	5
50	Thákráwárá of Bagbar saransákhá, ...	Bagbar saransákhá, ...	60	1	0	3	0	Purchased for 36 Rs., ...	Some Máfi, ...	Do. do., ...	5
51	Do. of Káshí dás, ...	Káshí dás, Rám kishan, ...	53	4	1	2	0	By Pandit Omádat, ...	No fixed means of support.	Nirbani, Rám Jánki, ...	4
52	Do. of Dharuabar, ...	Nursangh dás, ...	50	1	0	0	30	Place of antiquity, ...	Ditto, ...	Rámánundi, do., ...	2
53	Do. of Achári, ...	Bankutí, ...	50	5	0	0	6	By Koeryají, ...	Some Máfi, ...	Beshno, Jánki Ballab, ...	2
54	Do. of Bedánti Bábbé, ...	Rugnath Koer, ...	50	2	0	0	4	Purchased for 71 Rs., ...	The Thákoráin gives 24 Rs. annually.	Gúdar, Rám Jánki, ...	4
55	Jagan Nách Mándir, ...	Narain dás, ...	50	1	0	1	0	By Rám Goleiá mahant, ...	Alms, ...	Do. do., ...	4
56	Ashán of Móají, ...	Suryú dás, ...	50	1	0	0	24	An old place, ...	8 Bighas, ...	Rámánundi, do., ...	4
57	Do. of Puskhur dásj, ...	Gand dásj, ...	50	1	0	1	0	Purchased, ...	Certain allowance fixed by the founder.	Do. do., ...	4

kúnd, 30 Peháóp kúnd, 31 Deserth kúnd, 32 Kowit-ya kúnd, 33 Sombitrá kúnd, 34 Kaku kúnd, 35 Durgá kúnd, 36 Biháar, 37 Nandgrán, 38 Satrabhan kúnd, 39 Jeká kúnd, 40 Sigráo kúnd, 41 Svirám kúnd, 42 Bhabhikan kúnd, 43 Irindark kúnd, 44 Munt-rear kúnd, 45 Gýá kúnd, 46 Rám Rekhtá, 47 Astí-mán, 48 Dúbar kúnd, 49 Birespat kúnd, 50 Rák-maui kúnd, 51 Dhawán kúnd, 52 Jégm kúnd, 53 Orest kúnd, 54 Kalká kúnd, 55 Chherodak, 56 Narggrán.

The following hills (partate) are held sacred :—
 Maniparbat 3 Rakin-gir 3 Sringarad. The brikhah (trees) also held sacred are :—
 Asotbátás 2 kalab brikhah.

The following is a list of the bathing gháts.—1 Jankghát 2 Rám Moch-inghat 3 Páp Mochin 4 Luchhmanghát 5 Sargad-dwári 6 Rámghát 7 Raj-ghát 8 Gúptárgghát.

Details of some of these places will also be found in Appendix B.

APPENDIX A.—(Continued.)

Number.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	Land attached and other means of support.			Other means.	Sect and special object of veneration.	Number of resident disciples.	Remarks.
				Area.	How obtained.	Number of repetitions since founded or restored.				
1	2	3	4	5	6	7	8	9	10	11
58	Asthán of Bichai Rághoji.	Lachhman dás, ...	50	4	Ac. B. P.	Purchased, ...	Mzs. Bgs.	Beshno, Rám Jánki, ...	2	
59	Thákrudwára of Rámánúj on Farmodhban.	Sheodás Múlichand but erected puecá by Rámdut. Prágdásj, ...	50	1	2 0 0	By Múlichand, ...	No fixed means of support. Ditto, ...	Do. do., ...	2	
60	Do. of Prágdásj, ...	Prágdásj, ...	50	2	2 2 0	Granted by Rám charan mahant.	Ditto, ...	Do. do., ...	3	
61	Do. of Bhagt Málíj, Mangal dás.	Bhagt máli urf Mangal dás.	50	5	0 1 0	From native Government.	Alms, ...	Gúdar, Rugnáthj, ...	10	
62	Ditto of Nidhi Singh,	Nidhi Singh, Súbá-dár.	41	2	2 0 0	Given by Parsotam Das.	No fixed means of support.	Achárl, ditto, ...	2	
63	Ram Golela, ...	Bábu Gujráj Singh, ...	40	2	0 1 0	Government land, ...	Alms, ...	Nirháni, Rám Jánki, Rámánúdi, Rám Chandur.	5	
64	Santokhi dás, ...	Ganesh Buniá, ...	40	1	0 1 0	Purchased, ...	No fixed means of support.	Beshno, Rugnáthj, ...	3	
65	Asthán of Chatur Bhúj	Chatur Bhúj, ...	40	2	0 2 0	By Rájá of Jeysingpúr,	Income of 160 begas máli.	Ditto Rám Jánki, ...	3	
66	Mandar of Nathu, Mahán.	Nathu, ...	40							
67	Ditto of Kharkharya,	Rám dás, ...	40							
68	Thákrudwára of Jeysingh Pandit.	Jey Singh Pundit, ...	40							
69	Ditto of Ráni Bondi,	Ráni of Bondi, ...	40							
70	Ditto of Desaruth dás,	Gungá dás, ...	40							
71	Basik Newás, ...	Rájá of Tikári, ...	40							
72	Asthán of Pundit Omá-dut.	Rájá of Bulrampúr, ...	37	1	2 2 0	From native government.	Maháráj. Sir Mán Singh gives Rs. 350 and Maháráj. of Bulrampúr Rs. 360	Jánki. Ismarth, Rám Chandur.	200	

Vide remarks in No. 10.

included in above. Ditto, 2

Rájá gives 4 annas per diem.

Maháráj. Sir Mán Singh gives Rs. 350 and Maháráj. of Bulrampúr Rs. 360

Vide No. 10.

3

1

10

200

73	Rang Mahal, ...	Rám dás Mahá-ján.	35	3	1	1	0	Purchased for Rs. 250.	Income of 3 450	Kopáwat, Rám Jánki,	20
74	Bargadwárá Asthán, ...	Dewán Anant Rám,	35	2	1	0	0	Purchased,	Ditto of 1 300	Malukji, ditto, ...	8
75	Asthán of Tapshiji, ...	Bihál dás, ...	35	2	0	0	6	Ditto,	No fixed means of support,	Rámánandi ditto, ...	2
76	" of Rámsakhá, Bundelkhund.	Rájá Mahyar in	35	2	1	1	0	Ditto,	Ditto,	Ditto ditto, ...	6
77	" of Rámgománi,	Rámgománi,	35	2	0	0	32	Ditto,	Ditto,	Ditto Rám Chandar,	2
78	" of Pirádás, ...	ByaKáath, ...	35	1	0	3	0	Ditto,	Allowance of Rájá Sársar.	Radhá Bullub, Sri-kishon.	5
79	Retan Singasin on Ján-kighás.	Rájá Rewán, ...	30	1	0	1	20	Ditto,	Income of 900 bighas,	Gúdar, Rám Jánki,	12
80	Asthán of DindyalBarhai	Dindyal Barhai, ...	30	1	0	1	0	Nazúl,	No fixed means of support.	Áchári, ditto, ...	2
81	Sis Mahal, ...	Ráe Dabi Pershad,	30	2	0	3	0	Purchased,	Some land in Pach-himráth	Rámánandi, ditto, ...	5
82	Asthán Baram dás, ...	Baram dás, ...	30	1	0	0	24	Ditto,	No fixed means of support.	Ditto ditto, ...	2
83	Asthán Maniránji, ...	Manirám, ...	30	2	0	0	12	Purchased,	No fixed means of support.	Rámánandi, Rám Chander.	50
84	Kútá, ...	Rámánuj dás, ...	30	2	1	2	0	Ditto from Omaid Ali zemindár.	Ditto.	Gúdar Beshno, ditto,	30
85	Asthán of Rájá Rewán,	Rájá of Rewán, ...	30	1	2	0	0	Ditto for Rs. 1,400,	Ditto.	Ditto Rám Jánki, ...	5
86	Ditto of Bharat dás,	By disciples, ...	30	2	0	1	20	Ditto for Rs. 400,	Ditto.	Rámánandi, ditto, ...	2
87	Mandar Sarjú, ...	Ditto, ...	30	2	0	1	20	Given by ancestors of Sálgiram.	Ditto.	Ditto ditto, ...	5
88	Asthán of Achári Kawá Nain.	Sutgut dás, ...	30	2	0	0	32	Máfi given by Achári,	Income of 40 bighas Máfi.	Áchári, Srimun, ...	20
89	Ditto of Chatarbhaji.	Rájá of Jeypúr, ...	30	1	0	1	0	Máfi,	Alms and offerings,	Rámánandi, Ragnáth-jí.	2
90	Thákurdwára of Dabi-din.	Dabidin Paták, ...	30	1	0	1	16	From Mir Omaid Ali,	Under the manage-ment of Hanúnán gádhí,	Nirbáni, Rám Jánki,	...
91	Ditto of Diwan Ragh-bans Ráe.	Raghbans Ráe, ...	30	1	0	3	0	Given by Parsotam dás.	Máfi, ...	Beshao, ditto, ...	2
92	Ditto of Bharad dás,	A bania of the west.	30	1	0	1	20	Purchased for Rs. 400,	No fixed means of support.	Ditto ditto, ...	7
93	Ditto of Raghbardial,	Rájá Rughbardial, ...	30	...	Vide	remarks	in No. 10	...	Offerings, ...	Ditto ditto, ...	20
94	Kap Bhawan, ...	Jánki dás, ...	28	2	0	1	0	From Shekh Razá for Rs. 50.	...	...	...
95	Rin Mochan, ...	Balbhaddar dás, ...	25	2	0	10	0	By kánungo of Doab,	No fixed means of support.	Gúdar Beshno, Rám Jánki,	2
96	Bachi ka Mandar, ...	Daughter of Rájá Bakhtawar Singh.	25	1	1	1	0	Purchased from Gov-ernment.	Ditto,	Beshno, Rám Jánki,	5
97	Asthán of Dharam dás-jí.	Dharam dásjí, ...	25	1	0	1	20	Purchased,	The Pánde gives something.	Rámánandi, ditto, ...	2

APPENDIX A.—(Continued.)

Number.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	Land attached and other means of support.			Other means.	Set and special object of veneration.	Number of resident disciples.	For particulars see page.	Remarks.
				Area.	How obtained.	8					
1	2	3	4	5	6	7	8	9	10	11	
98	Asthán of Ládlipershád.	Ládlí Pershád of Lucknow.	25	1	Ac. R. P. 0 2 20	Purchased,	No fixed means of support.	Rámánandi, Rám Jánki.	6		
99	Ditto of Bitya, ...	Rájá of Bitya, ...	25	2	1 0 0	Ditto,	The Rájá gives one rupee per diem.	Ditto ditto, ...	7		
100	Ditto of Matúdás,	Ragnáth dás, ...	25	2	0 0 10	Ditto,	No fixed means of support.	Ditto, Rám Chandar,	4		
101	Ditto of Mehádwálwálá,	Mastránji, ...	25	2	0 1 0	Ditto,	Founder allows something.	Ditto ditto, ...	4		
102	Ditto of Rangáchári,	Rangáchári,	25	1	0 2 0	Acháris Máfí,	Offerings,	Acháris, Rugháthji,	2		
103	Dharmbar, ...	Bahora, Bhagut,	25	1	0 1 10	Purchased for Rs. 150,	No fixed means,	Beshno, ditto, ...	2		
104	Thákúrdwárá of Rág-náthdás.	Lachhmandás, ...	25	1	0 2 20	Do. for 25 Rs., ...	Ditto,	Do. Rám Jánki, ...	3		
105	Do. Manírám, ...	Manírám,	25	1	0 1 10	Ditto,	Ditto.	Do. do., ...	25		
106	Do. Maláberyá, ...	By Táinkdár Som-ráthpúr.	25	1	0 3 0	By Mahant of Hanú-mán Gadli.	Under Mahant of Gadli.	Nirbáni, Hanúmán, ...	4		
107	Do. Rájá Hurdut Singh.	Rájá Hurdutsingh,	25	1	1 0 0	Purchased,	Supported by the Rájá.	Beshno, Rám Jánki,	1		
108	Do. Bhawání Singh Tomandar.	Ehawání Singh, ...	25	1	0 3 0	Private property of founder.	Founder allows some thing.	Do. do., ...	4		
109	Do. Maheshar Parshád's mother.	Mother of Maheshur Parshád.	25	1	0 1 20	Purchased,	Ditto,	Do. do., ...	2		
110	Do. Lachhmandás Kanwaryá.	Lachhmandás, ...	25	1	0 1 20	Do. for 150 Rs., ...	The founder lives in himself.	Do. do., ...	2		See col. 8
111	Do. Búdhírám, ...	Búdhírám, ...	25	1	0 2 0	Given by Parsotamdás,	No fixed means of support.	Do. do., ...	2		
112	Do. Rádhi Kishon,	Sítal Parshád, ...	25	1	0 0 0	Vide No. 10,	Ditto,	Do. do., ...	2		
113	Do. Dabí Brahman,	Dabí Brahman, ...	25	1	0 0 0	Ditto,	Ditto,	Do. do., ...	2		
114	Do. Jaganáth,	Jaganáth, ...	25	1	0 1 10	Purchased for 19 Rs., ...	Ditto,	Do. do., ...	2		
115	Mandir of Parsotamdás,	Parsotamdás, ...	24	2	0 1 0	By Rám Chunder Mahant.	Offerings,	Do. do., ...	2		

116	Mandir Shewadás, ...	Rámámt Pánde, ...	22	1	0 2 0	Purchased,	...	Some lands in Gonda District.	Rámánundi, Rám-chund.	12
117	Asthán Bescudháj, ...	Sarjádás	50	2	0 0 20	Place of antiquity,	...	Income of 4 Bgs., ...	Beshno Berági, 1 do.,	2
118	Do. Góontidás, ...	Ráni of Busf and Gajádhur General of Bulrampur.	20	1	1 1 0	Purchased,	...	Founder allows some thing.	Beshno, do.,	2
119	Do. Kawári Lachh-mandh.	Rájá Balkishon and Lachhmandás.	20	2	0 2 0	Ditto,	...	No fixed means of support.	Rámánundi, do.,	7
120	Do. Rámkumkurdás,	Bhondú.	20	3	1 1 10	Ditto.	...	Ditto.	Kháki, do.,	4
121	Kut of Sadawandás, ...	Sadawandás,	20	2	0 1 10	From Omaird Ali zemindár.	...	Income of 500 K. B.	Bendiwáfi, do.,	8
122	Thákráwárá of Sunto-kidás fátir.	Suntokhdás,	20	1	0 2 0	Purchased for 25 Rs.,	...	No fixed means of support.	Beshno, do.,	1
123	Do. Rájá of Mahiar.	Rájá of Mahiar in Bundelkund.	20	1	1 0 0	Do. for 400 "	...	Ditto,	Do. do.,	12
124	Thákráwárá of Khyálí Rám.	Khyalirám,	20	1	0 1 0	Purchased for 175 "	...	Founder gives some thing.	Beshno, Rám Jánki,	3
125	Do. of Subadár, ...	Shezholám,	20	1	0 0 0	<i>Vide</i> Remarks in No. 10	...	No fixed means of support.	Pandit Do. Thákúr,	1
126	Do. of Pundit Thá-kúr of Mangalsí.	Thákúr Pandit, ...	16	1	0 2 0	Given by Rai Dabí Pershád.	...	Do.	Rámánundi, Rám Jánki.	2
127	Káuf on Golághát, ...	Múthrádas,	15	1	0 0 6	From Government,	...	Some máfi in Utroula	Do. Rám Jánki,	10
128	Asthán Rámkunkurj,	Pánde Kishondut.	15	1	0 2 20	Purchased for 1200 Rs.,	...	Founder gives some thing.	Do. do. ...	1
129	Do. of Fakharpúr,	Gangá Pershad of Bondi.	15	1	0 0 20	Do. for 100	...	No fixed means of support.	Do. do. ...	2
130	Do. Khata, ...	Haridás,	15	1	0 2 0	Do. for 200 Rs.,	...	Do.	Do. do. ...	5
131	Thákráwárá of Must-rám.	Mustrám,	14	1	0 0 14	Do.	...	Do.	Do. do. ...	2
132	Kúti Jánkidás,	Jánkidás,	12	1	0 1 10	Do.	...	<i>Vide</i> remarks in No. 72.	Do. do. ...	2
133	Asthán Bháratdás, ...	Some Buniá,	12	1	0 1 0	By Pandit Omadut,	...	Founder allows some thing.	Beshno, Rám Jánki,	1
134	Thákráwárá of Mahá-rájá Bulrampur.	Drigbijc Singh, ...	12	1	0 1 20	Purchased,	...	No fixed means of support.	Rámánundi, do.,	2
135	Do. of Rájá Bodh Singh.	Rájá Bechu Singh,	12	1	0 0 20	Do. for 87-8,	...	Do.	Do. Srikishon...	2
136	Do. Bhugwatdás, ...	A Buniá of Nagar,	11	1	0 1 10	By Ajudhiádas,	...	Do.	Beshno, Rughnáthji,	25
137	Do. Rám Laká Ju-galji.	Jéugal rác,	10	1	2 2 0	From Government,	...	Do.	Rámánundi, Rám Chandarji, do. ...	2
138	Asthán on Lachhman Thla.	Dewán of Rájá Rewan,	10	2	0 0 8	Purchased,	...	Income of 1 Mz. in parganah Bondi.	Do.	10
139	Mandir of Buldeodás,	Buldeodás,	10	2	0 2 20	Do.	...			
140	Gangádasji, ...	Gangádas,	10	2						

APPENDIX A.—(Continued.)

Sl. No.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	Number of generations since founded or restored.	Land attached and other means of support.			Sect and special object of veneration.	Number of resident disciples.	Remarks.
					Area.	How obtained.	Other means.			
1	2	3	4	5	6	7	8	9	10	11
141	Asthán of Anapolipúr, ...	Dhunádás, ...	10	1	0 0 20	Purchased, ...	Offerings, ...	Rámánundi, Beshno,	2	
142	Thákúrdwára Káni of Ekoná.	Ráni of Ekoná, ...	10	1	0 1 10	By Pandit Omadut, ...	Under Pandit Omadut.	Ismarth do. ...	...
143	Do. of Bábu Baghorá	Bábú Bághorá, ...	10	1	0 1 20	Purchased for 100 Rs., ...	No fixed means of support.	Beshno, do. ...	3	
144	Do. of Súr Singh, ...	Sarnám Singh of Katári.	10	1	1 0 0	Do. for 500 Rs., ...	Founder allows some thing.	Do. Rám Jánki, ...	1	
145	Do. of Srikishon Singh,	Srikishon Singh, of zillah Chhapra,	10	1	1 2 0	Do. for 1,1000 Rs., ...	Founder gives an allowance in kind.	Do. do. ...	1	
146	Do. of Satrahandás, ...	Satrahandás, ...	10	1	1 2 0	Do. for 400 " ...	No fixed means of support.	Do. do. ...	2	
147	Do. of Must. Gúrcharan koer.	Must. Gúrcharan koer.	10	1	0 1 0	Do. for 105 " ...	Do.	Do. do. ...	2	
148	Do. of Kúnjbehári, ...	Gangé Singh, ...	8	1	0 3 0	Do. for 150 " ...	Rájá Bishon pershlád feeds one man.	Do. Rugnáthji. ...	1	
149	Do. and Mahal Saré,	Rájá Súr sar, ...	8	1	2 2 0	Do. for 40 " ...	The Rájá supports it.	Do. do. ...	1	
150	Do. of Manu Lál.	Manu Lál khazan-chi.	8	1	0 1 10	By Pandit Omadut, ...	Under Pandit Omadut.	Ismarth do. ...	4	
151	Do. of Dewan Anant Rám.	Anantrám, ...	8	1	0 2 0	Given by Mahárájá Mán Singh.	Supported by the founder.	Beshno, Rám Jánki, ...	2	
152	Do. of Gangadás, ...	Gangadás, ...	7	1	0 3 0	Purchased for 600 Rs., ...	Income of 2 mozahs,	Do. do. ...	3	
153	Do. of Ramdhán, ...	Tula Kánji pandit,	6	1	1 0 0	Purchased for 720 " ...	Offerings, ...	Do. do. ...	10	
154	Do. of Bhassam dás, ...	Jhigúr Misra, ...	6	1	0 1 20	Do. for 300 " ...	Allowance made by the Misra.	Do. do. ...	6	
155	Asthán of Tulshi bári,	Beshasar dás, ...	6	1	0 2 20	Do. for 202-8 " ...	No fixed means of support.	Rámánundi, Rugnáthji	4	
156	Thákúrdwára of Bábu of Bhanpúr.	Bábu of Bhanpúr,	6	1	0 2 0	Do. for 600 " ...	Do.	Beshno, Rám Jánki, ...	5	

167	Do. of Bachi,	...	Bachi the daughter of Rájá In-chhá Singh.	6	1	0	1	20	Do. for 300 Rs.	Under the Mahant of Hauumangadhi.	Nirbáni,	do., ...	2
168	Do. of Jánkás,	...	Ráp Koer,	6	1	0	1	10	Given by Miránpúr zemindárs.	150 Rs. income from land.	Beshno,	do., ...	6
169	Do. of Miránpúr,	...	Rámkishon Singh Rájá of Tekári.	6	1	3	0	0	Purchased for 60 Rs.	The Rájá gives Rs. 5 per diem.	Do.	do., ...	40
170	Do. of Byeji	...	Saloni bye,	5	1	0	0	14	By Chachú Singh,	No fixed means of support.	Rámánandi,	do., ...	2
171	Do. of Bishesar Pútra.	...	Bisheshar,	5	1	0	1	10	By Mahant Basant Bharti.	Founder makes an allowance.	Beshno,	do., ...	2
172	Kúti Bábá Eughánáth-dás.	...	Bábá Rághnánáthdás	5	1	10	0	0	By Mahárájá Mán Singh.	No fixed means of support.	Do.	do., ...	200
173	Thákúrdwárs of Pir-bhú Náth.	...	Bábú of Rúdoli,	4	1	0	1	0	Purchased,	The Bábú gives some thing.	Do.	do., ...	2
174	Do. of Mangli pershad,	...	Mangli pershad,	4	1	0	2	0	Given by Ráe Dabi pershad.	Founder makes an allowance.	Do.	Thákúr,	4
175	Asthán Balrámdás,	...	Laddú Mal of Fyzabad.	3	1	0	1	0	Purchased for 450 Rs.	Founder allows food	Gúdar, Rám Jánki,	...	4
176	Shevalá Darshan Singh.	...	Darshan Singh,	25	1	10	0	0	Purchased,	6 Mzs income, ...	Beshno, Máhádeo,	...	20
177	Thákúrdwárs of Jánki-dás.	...	Gols sáh of Gorakápúr.	3	1	0	1	0	Purchased for 25 Rs. ...	No fixed means of support.	Beshno, Rám Jánki,	...	2
178	Do. of Khoohyál Loniá,	...	Khoohyál Loniá,	2	1	1	1	0	Do. for 450 "	Founders allowance,	Do.	do., ...	1
179	Asthán of Jatápál of Bityá.	...	By some disciple,	2	1	0	2	0	Purchased,	No fixed means of support.	Do.	do., ...	1
180	Thákúrdwárs of Rájá Tikári.	...	A kahárin of the Ráni.	2	1	0	0	24	Do. for 100 "	The Kahárin gives something.	Do.	do., ...	2
181	Do. of Júgráj Singh.	...	Wife of Júgráj Singh.	2	1	0	2	0	Do. for 450 "	The founder allows something.	Nirbáni,	do., ...	1
182	Do. of Bisheshar Pershad.	...	Bisheshar pershad Dúbe.	2	1	1	0	12	Do. for 775 "	Do.	Beshno	do., ...	1
183	Do. of Rájá Gangá Singh.	...	Gangá Singh of Bhár.	2	1	2	1	0	Do. for 290 "	Rájá allows 1000 per annum.	Do.	do., ...	20
184	Do. of Súrrej Lal Gangá Putra.	...	Súrrej Lal,	2	1	0	3	0	Do. for 1,1000 "	Founder's allowance,	Do.	do., ...	1
185	Do. of Gangá dásji,	...	By a Bunia,	1	1	0	1	20	Purchased,	Founder gives one seer átá per diem.	Rámánandi,	do., ...	1
186	Do. of Bhiká Sáh,	...	Bhikú Sáh under preparation.	...	...	2	3	0	Do. for 2,700 "	The Sáh gives food,	Beshno	do., ...	2
187	Asthán of Shevadás,	...	Pandit Debidin of Jounpúr.	...	...	0	0	20	By Ajúdhia pershad,	No fixed means of support.	Gúdar Beshno,	do., ...	2

APPENDIX A.—(Continued.)

No.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	Number of foundation since restored.	Land attached and other means of support.				Sect and special object of veneration.	Number of resident disciples.	Page.	Remarks.
					Area.	How obtained.	Other means.					
178	Asthan of Jalpedevi, ...	Pandit Debidin of Jounpur.	...	...	7	8	9	10	11		
179	Do. of Gurgaun (Bundi debi).	Nikamal mahajan,	100	4		Mzs. Bgs.	Beshno, Debi do., ...	10				
180	Do. Sundri Bhawani	...	...	...		Offering made to the Debi.	Do. do., ...	One man on certain occasions.			
181	Do. Chandri debi.	...	...	...		These are places of antiquity of which the details have not been obtained.	Do. do., ...				
182	Do. Asht Bhuj.	...	...	...			Do. do., ...				
183	Do. Bindya debi,	...	...	...			Do. do., ...				
184	Mari mata,	...	...	...			Do. do., ...				
185	Do. Patesri Bhawani,...	Nikamal,	100	4			Do. do., ...					
186	Megwar Nath Mahadeo.	Raja Bikramajit,...	1900	...		Place of great antiquity	SHEVA.	7				
187	Dharmhar Mahadeo,...	Bahora Bhagat, ...	25	1		Purchased, ...	Some lands and mafi, Sunyasi, Mahadeo,...					
188	Chandriar.	Golab Rae, ...	300	4		Do.	No fixed means of support.	2				
189	Beshon Mandir,	...	Old place	...		Do.	Mafi, ...					
190	Jhar Khandi Mahadeo,	Bheron Puri, ...	100	6		Mafi,	Old place, ...					
191	Kharsar Nath,	Old place, ...	...	...		Government land,	30 Bgs. mafi, ...	5			
192	Kalesar Nath,	Bheron Puri ...	100	6		Mafi,	Cultivation, ...					
193	Bheron Nath,	...	Old place	...		...	No one lives here, ...				
194	Thakardwara of Karandea.	Jussu,	100	3		Place of antiquity. ...	NANAK SHAHI.	2				
195	Do. of Sarjadas,	Baba Baramadras, ...	80	2		Purchased.	Some Mafi in Gonda.					
196	Do. of Gaugaram,	Rampershad of Juchnow.	70	2		Place of antiquity. ...	6 Bgs. in Goruckpur.	12				
197	Asthan of Baba Ayratan.	A Khatri, ...	60	1		Granted in Shankalap by the Begam.	No fixed means of support.	5				
							Do. Odasi, ...	50				

APPENDIX B.

EPITOME OF THE "ÁJÚDHIÁ MAHÁTAM," WHICH AGAIN IS TAKEN FROM THE PÚRÁNS.

The holy city of Ájúdhiá, of saving virtues and ancient renown, was built they say by Brahmá, and given to his eldest son for an earthly dwelling-place. The earth being but transitory, Brahmá laid the foundation in his own discus, the Súdarsan Chakrá, which still gives its shape to the city. On this was reared a stately capital for the son of God, and it was presented to him complete, fitted, declare the chronicles, with shrines, palaces, roads, markets, gardens, and fruit trees, glittering with jewels, and resounding with the melody of birds. Its men and women were holy, as befitted the subjects of a Divine King, and their righteousness was rewarded by incalculable wealth in elephants and oxen, horses and chariots. Its boundaries were fixed by the Sarjú, and the Tons, and from Lachman Kúnd a jojan to the east and to the west.

In this city was supposed to reside a sanctifying virtue of extraordinary efficacy. When a man merely projected a pilgrimage to it, he purchased the salvation of his ancestors. Every step he took on his way had the efficacy of an aswá-medhá júg. To him, who gave a pilgrim the road expenses of the journey, was assigned a passport to heaven with all his sons and grandsons. To him, who provided a weary pilgrim with conveyance, was promised a passage to the divine abodes in the chariots of the Gods. He, who fed a hungry pilgrim, reaped the benefit of many oblations at Gyá and ablutions at Prág, and earned for his forefathers an eternity of happiness. He who anointed a pilgrim's feet with oil, would obtain his desires in both worlds. The mere sight of Ájúdhiá absolved from all trivial sin. To journey to it measuring the way with the outstretched body was a penance, which atoned for the most heinous crime. The water of the Sarjú washed away sin; obeisance to it removed all worldly trouble. He who lived in Ájúdhiá, redeemed his soul from the pains of transmigration; a residence of a night rehabilitated a man, who had been degraded in his caste. Seven holy places in India made up the body of Vishnú, and the boastful priests aver that Ájúdhiá was the head.

Similarly sacred was the origin of the Sarjú. In the beginning of creation a lotus sprang from the navel of Narayaná, which gave birth to Brahmá. Then Brahmá worshipped Narayaná, and when he had worshipped for a thousand years, Vishnú, gratified by such devotion, blessed him, with tears of affection in his eyes. The adoring Brahmá caught the dropping tears in the hollow of his palm, and stored them in a wooden vessel, which he kept next his heart. Ages after, Manú, the first of the solar race, was king in Ájúdhiá. His son Iksáwáká was so studious in his devotions, that the great Brahmá, pleased, told him to ask a boon. Iksáwáká asked for a holy river, and Brahmá gave him the treasured tears of Narayaná, which thenceforward flowed as the Sarjú. The bank of this river, nominally for a distance of 318 yards, bears the name of Swargdwár, the gate of Heaven. The Puráns affirm it to be the holiest spot on earth. He who dies there passes straight to heaven, receiving the pardon of the sins of a thousand births. Even Mahomédans, even animals, birds and insects, obtain there in death salvation in an eternal life with the Gods.

In the gate of heaven are seven "Hars" or representations of Vishnú, Gúpt Har, Chandrá Har, Chakrá Har, Vishnú Har, Dharmá Har, Belmá Har and Pun Har.

Chandrá Har was fixed by Vishnú in honour of the moon, who had at that spot ended her pilgrimage and offered her prayers. Who gets himself shaved there, fasts,

bathes, and then visits Chandrá Har, has his capital sins washed away and is secured of heaven. The season of greatest efficacy is the full moon of Jeth.

The only other important Har is the Dharma Har, but between the two Hars is Nageshwar, the origin of which was this:—Kush, the son of Rámchandr was bathing in the river. Kamudti, the sister of Sakun, a serpent that inhabited the Sarju, became enamoured of the handsome Kush, and stole his bracelet for a love-token. The bracelet was one on which Kush set great value, and when he discovered his loss on reaching the shore, in his rage he fitted to his bow an arrow of fire wherewith to dry up the waters of the offending Sarjú. The Sarjú fell at his feet for mercy, and denounced the real culprit. Then Kush muttered an incantation over the arrow, and discharged it against the serpent. The serpent with his sister immediately appeared and restored the ornament, praying for forgiveness. The serpent was a worshipper of Mahádeo, and the not-forgetful God appeared at this moment to shield his servant. He promised Kush he would grant any boon he asked if the serpent were forgiven, and it was accordingly ordained at the wish of the patriotic Kush, that the presence of Mahádeo should henceforth reside on the spot, and that whoever should bathe at Swargdwár and worship at Nageshwar, should be satisfied in every wish, and enjoy the fruits of an efficacious pilgrimage.

Dharma Har to the South-east of Nageshwar takes its name from the God of Virtue and Justice. Dharmá composed here a hymn of such transcendent grandeur that Mahádeo decreed that the place should stand consecrated in their joint names, and that whoever should after bathing in the Sarjú, read there this hymn, would be blessed with riches and the esteem of his fellows. The holy day at Dharm Har is the 11th of the lunar half of the month Asárh.

Opposite Dharm Har on the river is Jáukí Ghát, where they bathe on the 3rd of the lunar half of Sáwan, and immediately below this is the Rám-Ghát, where the Swargdwár ends; all south of this is called Ájúdhiá Píth.

Behind Rám Ghát is Rám Sabhá, where Rám Chandr is believed to sit enthroned, surrounded by his brothers. South of it is the Dháwan Kund, in which he who bathes on the 9th of the lunar half of Chait, is freed from all pride. On one occasion Kundani, a saint, had bathed in this pool and was engaged in prayer, when the wind suddenly blew his deer-skin mat into the water. To the astonishment of every one the deer-skin at once assumed the form of a glorious deity, seated on a magnificent throne, and to Rám Chandr the deity gave this history. He was at first a Vaisya, obdurate in his pride of riches and perversely disobedient to the Ved. But one day he unintentionally did a good action. He sprinkled water on a Túlshi shrub. For this he was made a deer, and his skin was given to a pilgrim bound for Ájúdhiá, and now the skin on touching the water of the sacred pond had changed into this heavenly body. The glorified shape prayed for admittance to heaven, and straightway passed in a chariot into the regions of Rám Chandr, "whence there is no returning." It is in this pond, that Raghunáthjí, as the pandits say, "performs with the tooth brush."

In the heart of the city lies the great Rám Kot, the fort of Rám, with its gates guarded by the immortal monkeys who accompanied him on his return from Ceylon. On its western side is the Janam Bhúm or Janam Asthán, the birth place of the hero. To visit this on the Rám-Nomí, that sacred ninth which falls in Chait, delivers the pilgrim from all the pains of the transmigration of souls. The virtue of this act is as if the pilgrim had given 1,000 cows, or performed a thousand times the sacrifices of the Ráj Sújijí or Agin-hotra, "but the fool, who eats on that day shall go to hell, where all the vicious are thrown into boiling oil" They say there was once a band of five thieves, who had been banished from their native country for highway robbery, adultery, murder of cows and other heinous crime. These five men spent their days alternately in robbing pilgrims and in riotous living. A party of pilgrims from Delhi passed through the forest in which was the den of these robbers,

and the robbers joined them in the guise of travellers from a far country. But as they neared Ájúdhiá the guardian-angels of the holy city, who are stationed to prevent the entrance of the deliberately wicked, took visible shape and began to beat the robbers with their clubs. A sage who lived near by, Asit Muui, hearing their cries, interfered in their behalf. They were released at his intercession, and in gratitude they obeyed their preserver's command to complete the pilgrimage to Ájúdhiá, and secure salvation by performing the prescribed ritual. As they entered the city Ájúdhiá appeared as a beautiful goddess, clad in white robes, and attended by her maidens. The men trembled with fear. On a sudden their sins arose before them, shrouded in the blue garbs of mourning, of horrible countenances, red-haired, bleary-eyed, mis-shapen, their iron ornaments clanking like chains. Then the goddess beat the sins, and they fled out of the city and took refuge under a pípal tree, and the thieves went on rejoicing and bathed at Swargdwár, and kept the fast of Nomi, and worshipped at the birthplace of Ráma, and they were purified from sin, and Yama called Chitra Gúpta the recorder, and their sins were blotted out from the Book of the Judge of the dead. Meanwhile the messengers of Yama traversing the earth fell in with the sins of the robbers, standing crying under the pípal tree. On these the messengers took compassion, and prayed of Yama that the sins might be re-united to the robbers. But Yama said that the advantages of bathing at Ájúdhiá were irrevocable, and retired to meditate on the banks of the Sarjú. Ájúdhiá was pleased with the wisdom of Yama, and the place of his meditation she named Jama Asthal, and appointed a holy day in his honour on the 2nd of Kátik, and the sins were destroyed under the pípal tree.

Just beside the birth-place of Rámá is the "Kitchen" of Jánkí-jí. It is in shape like the ordinary Indian "Chúlha," and is supposed to be always filled with food. The sight of it satisfies every want; a daily visit keeps the house supplied with food. Close to this is the house of Kaiyayi, where Bharat-jí was born. On the other side is that of Somitra, where Lachhman and Satrohan were born. South-east of this is the Sítá Kúp, the waters of which are said to give intelligence to the drinker.

Below Hanwant Kuud is Sobarna Khar, called Sona-Khar by the people, from a shower of gold which happened in this wise. There was once a very learned sage named Vishwa Mitra, to whose door came one day another sage called Dúrbásá. Dúrbásá said, "I am very hungry, give me some food." Biswa Mitra immediately brought him a hot porringer of rice and milk, on which Dúrbásá asked him courteously to hold it till he came back from bathing. Having said this Dúrbásá went home, and Vishwa Mitra without feeling any passion, stood firm like a pole, with the vessel in his hand, for a thousand years. At the end of this period Dúrbásá returned, found him very happy, ate the rice and milk, was highly satisfied, and went home praising him greatly. ("He who hears this story, shall be freed from all his sins, and get salvation. There is no doubt of this.") One Kanto Muni had been in Vishwa Mitra's service all this time, and Vishwa Mitra taught him fourteen sciences. Kanto wished his master to ask a fee, but this the sage twice refused to do, till at last, though patient with more than the patience of Job, he lost his temper and demanded fourteen crores of rupees. Kanto despaired of obtaining this monstrous sum, but he went to Maháráj Ragho, King of Ájúdhiá, the greatest man in the world. Now Maháráj Ragho, after conquering all his foes and amassing a huge treasure, had at the instance of his wise men, performed the sacrifice of Vishn-jit, as part of which he distributed all his wealth among the poor. So complete was his generosity, that he had reduced himself to the use of dishes of clay. So when Kanto asked him for fourteen crores, the Rája was at a loss. He thought to himself, that the tributary Rájas had already been eased of all their goods, and that further demands from them would be unavailing, but he told Kanto to wait a day. In despair he at last appealed to Kober, the treasurer of the Gods. Kober knew the Rája's righteousness, and answered the prayer by showering gold for the space of nearly four hours. From this the Muni took what he required, and went on his way rejoicing.

South of this are the two pools of Nagriya and Bibhikan. Also the Jaga Vedi, where Rám Chandr performed sacrifices, and the Agna Kúnd or fire-pool. In the last the sacred day for bathing is the 1st of the dark half of Aghan, and an observance of this festival secures riches in this world and immortality in the next. Here the Tiloi and Sarjú meet, and the spot of confluence is sacred and of sanctifying power. Beside it is Asok Batka the garden of Ragnáth Ji, in the middle of which is Síta Kúnd, a pond constructed by Síta with her own hands. A bathing festival takes place there on the 4th of the dark half of Aghan. West of these are Biddiá Kúnd and Bidiá Debi, which may be visited on each ashtami of any month.

South of this is the Khajohá or Khanjur Kúnd, the bathing in which on Sunday cures all diseases, but especially the itch. Beside it is the Maniparbat or Mountain of Jewels, a hillock prepared by Rám Chandr for the amusement of Jáukí.

Beyond these is a string of ponds, which however have no peculiar virtues attached to them, Ganesh Kúnd, Dasrath Kúnd, Kosilya Kúnd, Somitrá Kúnd, Kakayi Kúnd, Dúbar Kúnd and Máhábar Kúnd. The two last are named of the two brothers, whose offerings of flowers had been of a sweet smelling savour to Siva. Then come Jogni Kúnd, so named from the Jogis, who live there, and Úrváshi Kúnd, whose water gives beauty. Úrváshi was a lovely woman, whom Indra sent to disturb the devotions of a peculiarly ascetic sage of the Himalayas. The sage would not be tempted, and on his curse she became ugly. Then he relented, and by his direction she bathed in this tank, became beautiful as ever, gave her name to the place, and ascended to heaven. There is a festival here on the 3rd of the lunar half of Bhádon. Next to it is the Birhaspati Kúnd, in which those who bathe avoid the evils, shadowed forth in their horoscopes. They bathe there on the 5th of the lunar half of Bhádon. Ruk Mani Kúnd gives children to the barren and riches to the poor that bathe in it on the 9th of the dark of Kátik. Another place which has virtue for the childless is the neighbouring pond of Chhiro dak or Chhir Ságar. Here Dasrathjí performed a sacrifice, in answer to which the God appeared with a golden vessel, containing a meal of rice and milk. This Dasrath divided into three parts, and distributed to his wives, Kosilya, Kakayi, and Somitrá. Of these were born Rám, Bharat, and Lachhman and Satrohan. Then the place was called Chhiro dak from the sacred preparation, the colour of which its waters still retain. The bathing there is on the 11th of the lunar half of Kúúr.

To the west again near Birhaspati Kúnd is Dhamjaksh or Dhanaicha (place of treasure). The King of Ájúdhiá, Hari Chandr, had placed there a vast treasure under the care of a Yaksh. The only reward for his fidelity that the Yaksh asked was that his body might no longer give forth foul odours under the curse of Kober, whose rosewater he had pilfered. Hence it is the bestower of beauty, wisdom, and above all of perfume. Its holy day is on the 4th of the dark half of every month.

Close to the river is the shrine of Vishn Hari, sacred to the memory of Vishn Sharma, a famous recluse, and the pools of Chakr Tírt, Basisht Kúnd, Ságar Kúnd and Brahim Kúnd. Beyond these are the Rin-Mochan which liberates from all manner of debt or obligation, and Páp-Mochan which cleanses from all sort of sin. Then comes the Lachhman Kúnd, the holy spot opened by Shesh jí for the descent of Lachhman when summoned from earth by death. Those who bathe and worship there go to heaven. To bathe there on the 5th of lunar half of Sáwan frees from the fear of serpents. One who bathes there throughout the month of Baisákh will live for millions of ages in the regions of the Gods.

South of Bidya Kúnd is Vetarni, from bathing in which one escapes the Judgment of Yama. Beside it is Súraj Kúnd or Goshark, the water of which heals wounds and purifies from leprosy. It is especially efficacious on Sundays, appropriately enough, and on certain other fixed occasions. It takes its name from Gosh, a king of the Solar race, who rested there in hunting one day, and whose wounded hand was cured whenever he put it in to draw water. The sun was pleased with his grateful

praise and gave his name to the tank. West of it are Rut Kúnd, the giver of beauty, and Kám Kúnd, the giver of happiness, Mantreshwa Kúnd, Sitala Devi, where prayers are offered on Mondays for delivery from small pox, Bandi Devi, where on Tuesdays those in prison are prayed for; and Chhutki Devi, in which one attains all his desires by snapping his fingers on the 14th day of any month.

To the west of these are Gúpta Hari, where Vishnu in secret did his devotions, and Chakra Hari, where Hari dropped his discus. North of Gupt-Hari is Gopirtár, a spot of peculiar holiness, as that in which Rám Chandr left earth for paradise. The chronicles say that Rám Chandr having found his duties on earth accomplished, prepared to depart to his celestial home. He performed the usual ceremonies, took a farewell of his ministers, and then passed out of the city, like the moon rising from the sea. As he went out, Lachhmí and Saraswati issued from his arms, commissioned to spread wealth and wisdom amongst the mortals of this world. With him went in a body his loving subjects, clothed in clean garments, with pure hearts sorrowing. The Gods saw and were moved. They came gently through the air in their chariots and as they descended, flowers fell in peaceful showers on the vast procession. They said Brahma the supreme Divinity, "Leave the visible body, and join us, four brothers." And Rám Chandr passed into heaven in the company of the Gods, and the people returned to their homes, "and the place is holy to this day," and he who bathes and worships there, becomes sinless and glorious, whatever his previous life. The name of the place is Gopirtár, that which carries across a river, for one is transported there from the shores of earth to those of heaven. Pilgrimages are made there on the 15th of Kátik and of Kúar.

In the neighbourhood of Súraj Kúnd, are several holy ponds of no special note, Dúrgá Kúnd, Narsrám, Narayana-grám, Tripúrarí Máhádeo, Bilwa Hari, a shrine for refuge from poverty, debt, and misfortune; Valmik Tírtth named after a sage, whose pale and motionless body became enveloped in an ant-hill; the house of Singhi Rikh, the husband of Rámchandr's sister; Pánhari, Bhárat Kúnd, Nandi Grám, the residence of Bharat; Kalká Kúnd, Jatá Kund, where Rámchandr and his companions were shaved on their return from their conquests Ajít Vishnu, Satrohan Kund, Gya-Kúp, Pishách Mochan, which has a charm against ghosts; Manus or Puni-Nibas.

And these are the chief of the holy places of Ájúdhiá, of which there is a fresh one to visit, they say, for every day of the solar year.

APPENDIX C.

LIST OF OLD MAHOMEDAN PLACES OF NOTE WITHIN THE MUNICIPALITY OF FYZABAD, IN ASSUMED CHRONOLOGICAL ORDER.

1. *The tomb of Shah Juran Ghorí.*—Nearly seven hundred years old, for details see page 23.

2. *The Shrine of Norehni, Khurd-Macca.*—One of the earliest Mahomedan immigrants, a renowned saint, who is said to have come from Norehni, hence his designation, some 6 or 700 years ago, and to have been buried in Mohullah Khurd-Macca, Ájúdhiá. His tomb is still much revered, and visited, it is said with effect, by the afflicted; but though there are alleged descendants still alive, the traditions of the saint are very vague. His real name is said to have been Mír Ahmed.

3. *The Mosque of the Emperor Babar.*—Age 350 years, for details see page 24.

4. *The Shrine of Khwaja Hulhi.*—Situated on the Kabír-tila. This man was a follower of Babar and a renowned saint whose enshrined tomb on one of the chief bastions of Ramkote is still revered.

5. *The Shrines of Noah, Seth and Job.*—Mentioned in Mahomedan Histories 300 years ago, see page 25.

6. *The Mosque of Alamgir.*—At Surgadwar and at Thakor Tarcta, over 200 years old, now in ruins.

7. *The Shrine of Makhdum Sheikh Bhika*—A western devotee of renown, 200 years ago, some of whose descendants are still extant. This shrine is east of Ájúdhiá, and there is another to the same saint at Billohur; both are still revered.

8. *The shrine of Shah Saman Fariad-rus, and the tomb of Shah Chup.*—Are relics of Mahomedan antiquity in Ajudhia, of which the traditions even are lost.

9. *The Shrine of Bari-Buá.*—A sainted lady of renown, of the days of Rafi-ud-Dirjat Shams-ud-dín, (A. D. 1719), situated east of Fyzabad.

10. *The Samanburj.*—Near the Opium Godown. This bastion was built by Shuja-ud-Dowla, near his palace, from which at a considerable distance the river then flowed. Tradition says that by offering up 125,000 cows and milk in proportion, the Nawáb induced the river to change its course, and to flow under his castle. The bastion has now disappeared, and the river has again receded to a distance.

11. *Gulabbári.*—These buildings including courts, gateways &c, were prepared by Nawáb Shuja-ud-Dowla, during his life-time, as the final resting place of his remains, and here he was in due course buried, being the first of his dynasty whose body was not carried away to his native country for interment.

12. *The Mosque of Mansur Allí Khan's Begam.*—This building was long used as a Jail by the Oudh and British Governments. It has latterly been made over to Hakim Shuffa-ud-dowla, on condition that it is kept in good repair as a place of public worship.

13. *Lal-Bagh.*—A famous garden constructed by Shuja-ud-Dowla, which was formerly enclosed by a high wall, and contained many fine buildings, but of which there is nothing now left except the old mango trees. There were also in those days three other famous gardens of which visible signs still remained at annexation, viz, the Aish, or Asf-bagh, Biland-bagh and the Bagh of Rajá Jhao Lal. On the site of these the Civil Station has since been built.

14. *The Ungurt-bagh*.—This was one of the Bahu Begam's favorite gardens, and was given by her as a residence to her son-in-law Mahomed Takki, on his marriage with her daughter. It is situated near the chok, and is in the possession of Agha-Haidar, the son of Mahomed Takki.

15. *The Moti Mahal and Khurd Mahal*.—Are of the old royal palaces situated near the Dilkusha, and are occupied for life only by female members of Shuja-ud-Dowla's family. These buildings under existing orders, will eventually revert to the Nazul Department.

16. *The Mosque of Gurji Beg*.—Near the Husnu Kutra Police Station. This was built by the man whose name it bears, a Cavalry Officer of Shuja-ud-Dowla's Army.

17. *The Tripalia*.—Or three arched gateway in the chok, is one of the buildings for which the town is indebted to Shuja-ud-Dowla.

18. *Calcutta Khurd*.—This is the name of the fort near Mirunghat, now occupied as a Commissariat Godown. It was built by Shuja-ud-Dowla along with the City fortifications (vulgarly called Safil, properly *Fasil*), after his defeat by the British at Buxar.

19. *Salarjung's Palace*.—(Near the Mint or Lock Hospital.) This gentleman was the father-in-law of Shuja-ud-Dowla, and the buildings are still in the possession of the family, in the person of Jafir Ali Khan.

20. *Motibagh*.—South of the Chok, one of the famous royal gardens assigned in perpetuity by the Ex-King to his favorite physician the popular Hakim, Shuffa-ud-Dowla.

21. *The Mosque and Sarai of Hussan Ruzza Khan*.—Adjoining the Chok. The Shiahs of the City have their Friday prayers here. The upper part of the building which adjoins the single-arch gateway to the Chok, has been made over to the Chief Priest (Pesh-Namaz) of the City. The shops below belong to the Nazul Department, as does the Serai which is the chief resting-place of the town.

22. *Serai Unis*.—Mian Unis was a eunuch and pupil of the well known Almas Ali Khan, of Asf-ud-Dowla's time. This Serai has now been demolished to make way for that now under construction by the Maharája of Bulrampur in Rikkab-gunj. Mian Unis has left a grand monument to his memory in the far-famed Tamarind Avenue.

23. *The Mansions and buildings of Darab Ali Khan*.—Darab Ali Khan, was a Hindú by birth, who was born to all intents a eunuch. He embraced the Mahomedan faith, and rose to be the Bahu Begam's confidential adviser and servant. His Mansion is the large house near the Guptar Park, now occupied by the Commissariat Officer, which has been rendered historical in connexion with the trial of Warren Hastings. His other buildings are now Nazul, and are occupied by the Tahsil, Octroi Godown &c.

24. *The Jawahir Bagh*.—This was one of the famous old royal gardens, and in it was built the Bahu Begam's grand tomb.

25. *The Dilkusha Palace*.—This was the royal residence and court of the Bahu Begam. It is now the Opium Godown. Some idea may be formed of its former extent from the fact that a part of it was known as "the residence with the thousand doors."

26. *The Hyat Bukhs and Farhut Bukhs*.—Gardens in Ajudhia, were formerly fine royal gardens. The former is assigned for life to the distinguished Pandit Umadut, the latter is held in part by the Raja of Dumraon, (who has made it into a fine garden), and in part by the abbots of the Digambari Akhara, to whom it was made over in part compensation for the Guptar Park.

27. *The Bahu Begam's Mosque.*—Situated on the side of the Dilkusha road. For an account of her grand tomb see page 26.

28. *The tomb of Bunní Khannum.*—This lady was the wife of Unjum-ud-Dowla, brother of the Bahu Begam, and the tomb was built by Almas Alí Khan. It is now in the occupation of the Church Mission.

29. *The Buildings of Mahomed Takkí and Mirza Haidar.*—Relatives of the Bahu Begam, whose heirs are still pensioners on her fund. These buildings are east of the Chok ; they are let out to Government Officials, but are now rapidly going to decay.

30. *The Mosque and Emámbárá of Jawahir Alí Khan.*—The Id prayers of the Shíahs are offered in this mosque, and in the Emámbárá Taziás are annually set up, but strange to say they are in the hands of a Hindú, Babu Bachu Singh, the great-nephew of the Darab Alí Khan, mentioned above under No. 23. The Babu is a well-to-do citizen of Fyzabad.

31. *The Mosque and tomb of Yakub Alí Khan.*—In Mohulla Attul Khan. These buildings were constructed in accordance with the will of Yakub Alí a eunuch of Suja-ud-Dowla's Harem, by his brother Usuf Alí. They contain a fine specimen of stone fretwork. They are still in the possession of a member of the family, Mahomed Nasím Khan.

PARGANA PACHHIMRÁTH.

It is said that an influential Bhar chief of the name of "Rathore" founded the village of Ráth now known as Rahet, to which he gave his own name. Here he had his residence and made his revenue collections. He is also traditionally believed to have founded another village to the eastward in the direction of Cherán Chhaprá to which he gave the same name and used in the same way. From that day the one village was known as Páçhim (the western) Ráth, the other Púrab (the eastern) Ráth. This is the Kanungo's account. The more likely tradition as to the name is that mentioned in the account of Pargana Haveli-Oudh and which I obtained from Mahárájá Mán Singh, viz. that at a former period the territory between the rivers Gográ and Gúmti was known as Pachhimráth and Purábráth.

From the village of Pachhimráth or Rahet the Pargana takes its name.

More than 200 years ago, one Bhagan Ráe Bais, whose family history will be detailed further on, came from Baiswára and founded the Bázár still known as Rámpúr-Bhagan. A Government fort was also there built, and the Government revenue was thereafter collected there.

No.	Name.	No. of Mozas.
*1	Rahet, ...	84
2	Ráru, ...	72
3	Mehdona, ...	56
4	Mlethú, ...	70
5	Ankari, ...	62
6	Mawai, ...	64
7	Kútsaraon, ...	100
8	Bhadoli, ...	74
9	Purswi, ...	92
10	Pendai, ...	90
11	Ahrun, ...	82
	Total, ...	856

This Tehsil contained the four zillah sub-divisions of Kútsaráon, Achhorá, Asthana, and Bhadola.

There was also formerly the usual Tuppa distribution, and the names of these sub-divisions are marginally* indicated, but they have long been set aside.

The Pargana during native rule consisted of 856 mozás, or villages, of which 50 were off-shoots (Dakhlis.) Under the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to Parganas Amsin and Mangalsi, to give convenient jurisdictions, while 52 other villages have for the same reason, been added from the jurisdictions marginally* noted, so that Pargana Pachhimráth as now constituted contains 415 Mozás.

*Mangalsi.
Haveli-Oudh.
Manjhorá.
Jagdísipúr.
Súltanpúr.

This Pargana is bounded on the east by Manjhorá, on the west by Rúdoli, on the north by Haveli-Oudh and on the south by Súltanpúr-Barosá, which are all sub-divisions of this district except Rúdoli which belongs to Bárábanki.

The Pargana is intersected by two unnavigable rivulets, the Marhá and the Biswi. The former stream takes its rise in Moza Basúri in the Bárábanki District. The latter has its source in the Anjar jhíl in Pargana Súltanpúr. After passing through Pachhimráth these streams unite in the neighbourhood of the town of Manjhorá and from that point the river is known as the Tons, on which stands the station of Azim-gurh, a stream which is rendered memorable by traditionary associations with Rám Chandar.

There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being those which are marginally* mentioned.

*Intgaun.
Mehdona.
Kheeran.
Rahet.
Tárdi and Gondor.

The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction.

I. *The Mahomedans of Akpúr-Seorah.*—It is traditionally affirmed that in Jehángír's time Khodádád Khán Pathán, a native of Pesháwar, accompanied one of the Súbadárs of the Province to these parts, and having established a residence where his cattle and horses were encamped, he gave to it the name of Gothwára (the cattle-pen). This became the nucleus of an estate which soon contained 60 mozás of which the founder had control during a long life, but after his death the property dwindled away till we now find the descendants of Khodádád who still inhabit 11 villages, in proprietary possession of one and a half villages only paying Rs. 794 revised Government demand; while they have a subproprietary claim not yet disposed of to two others.

II. *Choháns of Ahran.*—The family traditions set forth that one Ráo Bhán Ráo of this clan, the ancestor of Tehdí Singh and Amar Singh the present representatives of the family, came with his followers from Mynpúri to bathe at Ájúdhiá some 400 years ago, and ended in replacing the Bhars and assuming possession of 565 mozás, of which however 125 only were of this pargana, the rest being of Isoli, Súltanpúr and Kharásá. Ráo Bhán Ráo was succeeded by his two sons Jaleh Ráo and Dúnya Ráo who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhalesultán tribe, a century and a half ago. The portion of the estate (62 king's mozás) which pertains to this pargana and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation; they have since lost the Ítgaon estate under Settlement decree.

The offspring of Ráo Bhán Ráo are still found inhabiting 16 mozás, and the revenue they pay under the revised assessment amounts to Rs. 19,724.

III. *The Bais of Malethá.*—The family traditions have it that some 200 years ago, one Zaminibhán Singh of this clan, the ancestor of Kúnjal and Bhabút the present representatives of the family, came from Mungi Patan in the province of Malwa, (the locality whence the Bais of Baiswára also trace their advent,) and overthrew and dispossessed the Bhars, and increased his estate till it contained 84 villages including the Kúrawan and Pára-Malethú properties of 42 villages in this Pargana, and the Johanrámpúr property of 42 villages in Pargana Súltanpúr.

The 42 Pachhimráth Mozás are now included in 10 demarcated villages, and to these the descendants of Zaminibhán have subproprietary claims; they are residents of five of them.

IV. *The Bais of Sohwal and Rúru.*—Jagat Ráo of this clan the ancestor of Súbdhán Singh, Otar Singh and others now living, came from Baiswára some 400 years ago and aided in the suppression of the Bhars. He had two sons Rúdar Sáh and Mehndi Sáh. The former established the Rúru estate of 27 villages, the latter the Mehdoná estate of a similar number of villages. These properties are now included in the estate of Mahárájá Sir Mán Singh, and in six of these villages only have the Bais anything resembling a subproprietary position—in some of the others they still cultivate the soil.

V. *The Bais of Uchhápali.*—About 3 or 400 years ago Newád Sáh of this tribe, the ancestor of Isri Singh and others still living, came from Baiswára and succeeded the Bhars in the management of this estate, which he then increased to 20 Mozás. Newád Sáh in his lifetime made over 8 of these Mozás to his priest, a Tewari Brahmin. The offspring of Newád Sáh are still in subordinate possession of the remaining 12 villages, but their precise status has still to be determined by the Settlement Courts.

VI. *The Bais of Rámpúr Bhagun, Tikri &c.*—Moti Ráo and Chhote Ráo, two brothers of this tribe, the ancestors of Jaskaran Singh, Binda Singh, Sanomán Singh,

&c., who are still living, came from Baiswára with a Farmán for 104 villages and the office of Chodhri, from Jehangír Sháh, and fought the Bhars, replacing them in the possession of Mozá Nitwári-Chhatarpúr and 51 other villages of Tuppa Parsúmi, and 52 villages of Tuppa Pindu, including Rámpúr-Bhagan. The office of Chodhri of Tuppa Raheṭ was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation.

This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had however, passed into Talúkás before annexation, and the precise status of the Bais family in regard to these has not yet been finally defined.

VII. *The Bais of Gondor*—One Chhetai Singh of this tribe the ancestor of Dúnyá Singh and Daljít Singh, now living, came from Baiswára 300 years ago, and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death and took possession of his estate. Chhetai Singh had three sons, Chandi Ráe who succeeded to Gondor, and whose descendants in the present generation still hold the parent village in their proprietary possession. They have been named above; Kulián Ráe, who founded Kulián-Bhadarsá, Pargana Haveli-Oudh; and Besingh Ráe who founded Mozá Besingh in the same Pargana.

From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this Pargana. There are four similar families in the neighbouring pargana of Mangalsi, and one in Haveli Oudh. I request attention to my note on the Bais of Mangalsi; for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilokchandí Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only, to a place amongst the Rájpút tribes.

Two Talúkás have their centres in this Pargana, Khajrahat and Mehdona. Of these I now proceed to give some details.

VIII. *The Bachgotís of Khajrahat*.—Bábú Abhedut Sing the present owner of this Talúká, is the younger brother of Bábú Jeydut Sing of Bhití; both being off-shoots of the Kúrwar Ráj. An account of the elder of these brothers is given at page 5 of the Majhora history, but some further particulars of the family have since been obtained and these may as well be given here.

After the overthrow of Shújá-úd-doláh at the battle of Buxar more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohelkhund. Advantage was taken of his absence by amongst others Dúniapat, the then Talúkdár of Kurwar, to increase his possessions by annexing thereto Khajrahat and numerous other estates of Parganas Pachhimráth and Haveli-Oudh, but on the return of the Nawáb, the Bábú was again deprived of all these new acquisitions. After the death of Shújá-úd-doláh, and in the days when his widow the Báhu Begam held this part of the country as jagir, Bábú Baryar Singh a younger brother of Duniapat, again succeeded in acquiring a property in these Parganas, which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 Faslí. In the following year owing to the Bábú's default, the then Názim Veláyet Alí deprived him of his entire property. In 1234 Faslí the Názim returned to the Bábú the Khajráhat portion of the property, consisting of 26 villages, held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the Talúkdár's námkár. The rest of the estate was settled village by village with the zemindárs, with whom the Názim entered into direct engagement. This state of things ran on till 1243 Faslí, when the

then Názim Mirza Abdullá Beg made the Bhati and Khajrahat properties, consisting of the entire estate that Bábú Baryár Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bábú Harpál Singh Garagbans, the ancestor of the Talúkdár of Khapradh. Bábú Baryár Singh then fled to the British territories where he soon afterwards died.

In 1245 Faslí Rájá Darshan Singh became Názim, and during his rule the sons of Baryár Singh, Bábús Jeydut Singh and Abhedat Singh were restored to the Bhati and Khajrahat estates, which moreover were considerably added to.

The two brothers divided the family property in 1259 Faslí, the elder receiving the Bhati estate estimated at one and a half share, and the younger Khajrahat, of one share.

The former of these now consists of 81 villages paying Rs. 37,850-10-0 per annum to the State, the latter of 54½ villages paying Rs. 21,472.

These brothers are highly respected, and I look upon them as amongst the best of our smaller Talúkdárs. The history of their family will be given in greater detail in a subsequent report, when the history of the head of their tribe, the Rájá of Kúrwár comes to be written.

IX. *The Sankaldíp of Mehdoná.*—According to the family records, Sadásukh Pátak was a Sankaldíp brahmin of note in Bhojpúr, who held the office of Chaudhrí. In the general confusion that followed the overthrow of Shújá-úd-doláh by the English in that quarter, Gopálram the son of Sadásukh Pátak left his home and finally settled in the village of Nandnagar-chorí, parganah Amoráh, zillah Bustí, about the end of the last century. Púrandur Rám Pátak, son of Gopál Rám, subsequently crossed the river, and married into the family of Sadhai Rám Misir, zemindár of Paliá, in the Fyzabad district, which latter village he thenceforth made his home. Púrandur Rám had five sons whose names are marginally* detailed. The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry.

* Bakhtáwur Singh.
Sheodín Singh.
Inchha Singh.
Darshan Singh.
Dabí Parshad Singh.

Whilst Bakhtáwur Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawáb Sádut Alí Khan, who having obtained his discharge, appointed him a Jemadár of cavalry, and shortly afterwards made him a Risáldár.

After the death of Sádut Alí, Bakhtáwur Singh secured the favour of Ghazí-úd-dín Hyder, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of Rájá. This title was subsequently granted in perpetuity by Mahomed Ali Sháh, when he also turned the Mehdoná property into a Ráj, under the following farmán, under date the 13th Rabí-ús-sání 1253 Hijrí.

“Whereas the services, intelligence, and devotion of Rájá Bakhtáwur Singh are well known to, and appreciated by me. I therefore confer upon him the proprietary title of the Mehdoná estate, to be known hereafter as a Ráj, of which I constitute and appoint him the Rájá in perpetuity. All rights and interests pertaining thereto such as sir, sayar, jagír, nánkár, abkárí, transit dues, &c., as well as a revenue assignment of 42 mozás and some smaller holdings, are also gifted to him for ever. He is, moreover, considered the Premier Rájá of Oudh, and all the other Rájás are to recognize him as such. All Government dues and revenue from the villages alluded to, are released for ever, and no other is to consider himself entitled to share these bounties with the Rájá.

The detail of the grant is as follows:—

1. Cash nánkár Rs. 74,616-8-9.
2. Maff and jagír lands 41 mozás, and some smaller holdings.
3. Sír, 10 per cent (? of the estate) to be revenue-free.
4. Sayar, including the bazár dues of Shahganj, Darshan-Nagar, and Ráeganj, and all transit duties on the estate.
5. Abwáb Fojdári, including all fines levied.
6. Abwáb Dewáni, including periodical tribute, occasional offerings, and fees on marriages and births.

Bakhtáwur Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-3 by the appointment of Darshan Singh to the chaklá of Salone and Baiswára, and in 1827 to the Nizámat of Súltánpúr including Fyzabad, &c.

Shortly after this Darshan Singh obtained the titles of Rájá Bahádúr for his services to the State, in apprehending and sending in to Lucknow Sheodin Singh Behreláh, Tálúkdár of Súrajpúr, zillah Dariábád, a notorious disturber of the public peace, and revenue defaulter of those days.

In 1842 A. D. Rájá Darshan Singh obtained the Nizámat of Gonda-Baraich which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Nepál authorities in the following year, by pursuing the present Maharájá of Balrampúr, Sir Dirgebe Singh, whom he accused of being a Revenue defaulter, into that territory.

The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59 Vol. I of his Journal.

The pressure at that time put upon the King of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Rájá Darshan Singh, and to the resumption in direct management of the Mehdona estate which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rájá Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother Rájá Bakhtáwar Singh was allowed to resume the management of the Mehdona estate; and this was almost immediately followed by Rájá Darshan Singh being again summoned to Court, when without having performed any new service to the State, he had the further title of Sultanat-Bahádúr conferred upon him. But the Rájá did not long survive to enjoy these

* Rájá Rámadhin Singh, Rájá Rugbárdyal Singh, Maharájá Mán Singh (originally named Hanumán Singh.)

new honors, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ajúdhíá, where he speedily breathed his last, leaving three sons whose names are marginally* indicated.

In 1845 A. D. Mán Singh the youngest of these sons was appointed Nazim of Dariábád Rodoli at the early age of 24, and to this charge the Súltánpúr Nizámat was also afterwards added. Mán Singh soon gained his spurs by an expedition against the then owner of the Súrajpúr estate (for over-throwing whose predecessor, Sheodin Singh, his father had also obtained honors, in October 1830,) in the course of which that Talúkdár's fort was surrounded and assaulted, and its owner Singhjú Singh, captured and sent to Lucknow (see Sleeman's Journal page 256. Vol. II.) For this service Mán Singh obtained the title of Rájá-Bahádúr.

In 1847 A. D. Mán Singh was ordered to proceed against the strong-hold of the Gargbans chief, Harpál Singh. The details of that affair are also to be found in Sleeman's Journal Vol. I, p. 144.

There are two sides to the story. The one is that Harpál finding his fort surrounded and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference, and was beheaded in cold blood. One thing is certain that the transaction was looked on in different lights at Fyzabad and at Lucknow. The local traditions of what occurred are not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital, that Káimjang (steadfast in fight) was added to the existing distinctions of the young Rájá. As an impartial historian I am bound to add that I have yet to learn that any fight at all took place, when Harpál Singh, who was at the time in wretched health, met his death.

In 1855 Rájá Mán Singh obtained the further honorary titles of Sultanat-Bahádúr for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagar-Náth Chaprásí, whose proceedings occupy no inconsiderable space in Sleeman's Journal.

Almost simultaneously with the last recorded event, Rájá Bakhtáwar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing, (and who wrote in February 1850 while Bakhtáwar Singh still lived,) he had previously nominated as his sole heir, Rája Mán Singh, the youngest of the three sons of Darshan Singh. The following is a free translation of Rájá Bakhtáwar Singh's last Will and Testament, now in the possession of the family of the Mahárájá. "It is known to one and all that by my own unaided exertions I obtained the favor of my sovereign who conferred on me the title of Rájá, the proprietary functions of which rank I have to this time exercised in the Mehdoná estate, which was also created by the Royal order into a Ráj; and moreover other properties were also purchased or acquired by mortgage by me, which are held in the name and under the management of my brothers Rájá Darshan Singh, Inchha Singh and Dabipershad, and also in the names of my nephews. It had recently happened that in my old age, I had been imprisoned for arrears of revenue, and although my brother Inchha Singh and others of my family still lived, it fell to the lot of Mán Singh alone to assist me as a son, and by the payment of lacs of rupees to release me from my difficulties. Whereas the recollection of a man is only kept alive by the presence of offspring, and whereas I have not been blessed with a son, therefore be it known that while still in the full exercise of my senses, I have voluntarily adopted Rájá Mán Singh as my own son and representative, and have made over to him with the sanction of the Government my entire property howsoever acquired, and wheresoever situated, and whether till lately held in my own name and management or in the name and management of other members of the family. All my possessions have now been transferred by me to Rájá Mán Singh, and his name has been substituted for my own in the Government records. No brother or nephew has any right or claim against the said Rájá Mán Singh, who will be my sole representative in perpetuity. But whereas it is a duty incumbent on me and on Rájá Mán Singh to make provision for the other members of the family, both now and hereafter, therefore the following details are to be followed, so that they may never suffer from want. At the same time it is incumbent on the said relatives to treat Mán Singh as their own son, taking care that they never fail to conform to his wishes in all things. Should they fail in doing so, he has full power to resume their allowances.

In view to these wishes being carried out this deed of gift (*Hibánámá*) has been penned."

DETAIL.

1.	To my widow,	Rs. 200 per mensem in Cash.
2.	„ Rámádhín Singh,	600 „ „ „
3.	„ Ragbar Singh and his sons,	500 „ „ „
4.	„ Inchha Singh and his sons,	500 „ „ „
	Thus, Rs. 300 to Inchha Singh and	200 to his sons.
5.	„ Hurdat Singh and his brothers and his sons,	300 „ „ „
6.	„ Harnaraip Singh,	100 „ „ „
7.	„ Darshan Singh's temple,	300 „ „ „
	The Sargaddwár Thákúrdwára,	30 „ „ „
	The Rájghát, „	20 „ „ „
	The Súraj Kúnd, „	10” „ „ „

8. Certain lands were also assigned to different persons and objects which need not be detailed.

When Oudh was annexed Rájá Mán Singh was found in possession of Mehdoná the family property, with a then paying jama, after deduction of Rs. 66,053 Nánkár, of Rs. 1,91,174.

He was at that time returned as a defaulter to the extent of Rs. 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them and starting them safely on their voyage down the river.

It has been stated in a former part of this volume that the mutiny found the Rájá a prisoner in our hands, and that he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid at the time thus wrote.

“ Without Rájá Mán Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him, he was the only man who could have saved Fyzabad, aided by our Treasury, and I believe he would have done it.”

At a subsequent period the Rájá was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration.

On these services Sir John Lawrence made the following remarks on the occasion of his gréat Lucknow Darbár :—

“ You have in my estimation a special claim to honour and gratitude, inasmuch as at the commencement of the mutiny in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives.”

In the earlier days of the mutiny, Mahárájá Mán Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield who was then at Gorakhpúr, and he was an earnest advocate for an advance against Lucknow, by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned, than he proceeded to join the rebel cause at Lucknow.

During the siege of the Residency, although the Mahárájá had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause he could have made our position even more disagreeable than it was, and colour is given to this belief from the fact, that when Lucknow fell, Mán Singh returned to his fort of Shahganj, where he in turn was besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

On the return of peace the title of Mahárájá was conferred on Mán Singh, the estate he possessed at annexation was restored to him, and the confiscated property of the Rájá of Gondá was made over to him in proprietary title for his services.

In the great Oudh controversies that have for several years engaged so large a share of the public attention, Mahárájá Mán Singh was the mouth-piece, as he undoubtedly also represented the intellect, of the Talúkdárs; and it was for the assistance rendered in bringing these controversies to a satisfactory close, that he had so recently been decorated by command of Her Majesty, with the Star of India. The words of the Viceroy on presenting this decoration were these. "Mahárájá Mán Singh, Her Majesty the Queen of England and India having heard of your good services in various important matters connected with the Administration of the Province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India."

It will thus be seen that the Sháhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was ennobled by another, who to courage of an admittedly high order, added an intellect than which there were few more able or more subtle.

Since this biography was sketched the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the Talúkdári system of Oudh.

During an intimate official and friendly intercourse of 8 years with the late Mahárájá, the writer has had the best possible opportunity of judging of his worth, and he hesitates not to say that throughout a prolonged experience of more than a quarter of a century, he has never met a native who was his equal in general information and ability. A reserved manner and an independent spirit prevented the Mahárájá from acquiring popularity amongst the European community. This was added to in respect of the local authorities, by the attention which the Mahárájá's representations always commanded at Lucknow.

His long intimate connexion with the native Government of the Province, had raised up many personal enemies amongst his fellow-subjects, yet the news of his death was received with unmixed regret and concern by the Europeans and Natives of the Province; and often has it since been asked by those who knew him best, "shall we ever see his like again."

It was not the lot of the writer always to agree in the demands set up by the late Mahárájá on the part of the Oudh Talúkdárs, and he has not infrequently considered and represented these demands to be pretentious and unreasonable; but he is bound to say that when this was the case, it was generally in support of the claims of a friend or an acquaintance, and rarely to serve himself that the Mahárájá had raised his voice. He has been described as harsh, grasping and unyielding, and yet the concessions he made in favor of the subordinate proprietors on his own estate, obtained the acknowledgments of the highest authorities, and so reasonable did the writer find him in this respect, that he obtained from him a *carte blanche* to confer a certain percentage of profit on every old proprietor in his estate, whether he was legally entitled to it or not.

It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Rájá Darshan Singh. Rájá Rugbaryál the second son, died on the 2nd May 1870; Mahárájá Sir Mán Singh, K. C. S. I., the youngest, on the 11th October 1870; and Rájá Rámádhin the eldest, on the 13th November 1870.

Of these the first mentioned will ever be remembered with a shudder by the readers of Sleeman's Journal, as the cruel official devastator of the trans-Gográ districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty zenáná dispute he relinquished the charge and betook himself for several years to a life of devotion at Benares. He however returned to Oudh shortly before the province was annexed, and since then the brothers have made Sháhganj, a fortified town founded by their uncle and father, and which is situated 14 miles South of Fyzabad, their general residence.

Mahárájá Mán Singh has left a daughter who has a son, Koer Pertab Narain Singh, to whom it was his intention that his fine estate, which at present yields a Revenue of Rs. 4,32,128 per annum to Government (the Gondah property not having been as yet re-assessed) should eventually descend, but the will leaves the property to the widow who is not the lad's grand-mother, and to her is assigned the duty of finally naming the heir.

The will is in the following terms:—

"Whereas my intentions as to the nomination of any of the youths (of the family) as my representative, have not as yet been finally matured, it is necessary in the meantime to appoint the Mahárání as representative and proprietrix that she, until such time as she may appoint a representative, may remain as my representative and proprietrix, but without the power of transfer. No co-sharer has any concern whatever with my property real or personal. I have therefore written and filed this will and testament, that at the proper time it may take effect. Dated, 22nd April 1862."

The other brothers who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

It is popularly averred, with what truth it is hard to say, that on one occasion Rájá Bakhtáwar Singh intimated his intention of leaving his estates to Rámádhin, his riches to Ragbar Dyal, and his army to his favorite, Mán Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied *naively*, "I am no judge of men if he who gets the army, does not very soon possess himself of the estates and the treasure as well."

Be the truth of this story what it may, the Mahárájá rested his right and title to the estates, on Rájá Bakhtáwar Singh's last Will and Testament, a free translation of which has already been given.

Amongst the Mahárájá's papers the following documents have been found, and I give them a place here, as bearing upon his public conduct during the most trying period of his career. They show that he had not much to be grateful for in his early connexion with the British Government, yet he did not abandon the British officers and their wives in the hour of their greatest need.

"To

MAHÁRAJÁ MÁN SINGH, BAHADÚR,

Káim Jang.

MY DEAR RÁJÁ,

I have told your servants, what I am ready to do for you. I regret I was not here last year, as I should have prevented your estates being ransomed. H

there is a good time to come. If you now do good service to Government, you will find it to your own advantage, and you will become better off than you ever were.

You are too wise and clever to suppose that the present disturbance will not soon be settled, when the bad will be punished and the good rewarded.

LUCKNOW ; }
The 17th June 1857. }

Your friend,
(SD.) HENRY M. LAWRENCE,"

" DEAR RÁJÁ MÁN SINGH,

You have deserved well of the British Government so far. Do yet more, and earn for yourself the high reward which is held out.

LUCKNOW : }
The 22nd June 1857. }

(SD.) MARTIN GUBBINS,
Financial Commissioner."

"The undersigned being about to leave the escort of Rájá Mán Singh, desire to place on record the high sense they entertain of the services he has rendered them.

When the danger of the mutiny of the troops at Fyzabad became imminent, he came forward of his own accord and offered an asylum to all the ladies and children at his Fort of Sháhganj, and his offer was gladly accepted, and eight women and fourteen children of this party (besides three others) were sent there.

Shortly after the *emeute* took place they were joined by their husbands, and Rájá Mán Singh made arrangements to forward the whole by water to Dinápúr.

Though the party lost their money and valuables *enroute*, this was owing to an untoward accident which the Rájá could not possibly have foreseen. The voyage on the whole has been as satisfactory as could be expected, and free from the extreme misery and discomfort which other refugees have experienced.

Without the personal aid of the Rájá, it would have been quite impracticable to get off such a large number of persons (29). There can be no doubt that under Providence we are indebted to him for our safe passage to this place.

GOPÁLPÚR ; }
The 24th June 1857. }

(SD.) J. REID, CAPTAIN.
" A. P. ORR, CAPTAIN.
" F. A. V. THURBURN, CAPT.,
" JOHN DAWSON, CAPT.,
" E. O. BRADFORD, *Ex. Asst. Commr.*

" This is to certify that by the kind assistance of Rájá Mán Singh, I and my three children, and also three sergeant's wives with their families have been protected and our lives indeed saved.

When the disturbance took place at Fyzabad my husband Major Mill, Artillery, had made, as he imagined, every careful arrangement for the safety of myself and our children, but by some mismanagement and untoward circumstances of which I know not the cause, it appears he was obliged to fly without me, though he gave orders for me to be sent for. As I and the children were hidden and placed under (on the night of the 7th June,) the care of a person who had promised to do everything that was needed, but who proved false to his trust, I did not get a boat till Wednesday the 9th and that was through other people's influence. I proceeded scarcely above a mile from Gupár Ghát when my boat was stopped by the order of the sepoys of the

6th Regiment Oudh Irregular Infantry, and several came on board and threatened to kill me and my children unless I immediately left the boat, which I therefore was obliged to do. I was told that we should be killed if we remained in the station, and the same fate would also await me if I took another boat; however I determined to try if safety could be obtained by water, and engaged a small boat for which I had to pay 80 rupees. I was taken over to the opposite side and there again threatened with death from every one I met, as the Delhi Badshah had given orders to that effect. We were then put on shore, hurriedly left there, and *all* my property left behind. I wandered from village to village with my children for about a fortnight, existing on the charity of the villagers, when Rájá Mán Singh discovered the fact and most generously took us under his care, and has been exceedingly kind and attentive, providing us with all we needed, food and clothing; and he is now about to send me on towards Gorakhpúr, to the charge of Mr. Osborne, by the request of Mr. Paterson. I most sincerely hope and trust Government will amply reward the Rájá for his uniform kindness to all Europeans; had Rájá Mán Singh not protected us we must all have perished, and we are deeply indebted to him for his great assistance.

OUDH : } (SD.) MARIA MILL, WIFE OF MAJOR JOHN MILL, ARTILLERY."
 The 7th July 1857. }

"Rájá Mán Singh has been with me during the latter operations in Oudh, and was present at the attack of the enemy at the Júná pass when two guns were taken. The Rájá has behaved with his usual coolness."

He gave me most excellent information throughout the whole period.

GONDAH : } (SD.) J. HOPE GRANT, MAJOR-GENERAL,
 The 30th May 1859. } *Commanding Oudh Force,"*

"I have pleasure in giving a certificate to Rájá Mán Singh who is the most influential Landlord in Oudh, and whose history and services are well known."

LUCKNOW : } (SD.) R. MONTGOMERY,
 The 15th February 1859. } *Chief Commissioner."*

Rájápts,	24 per cent.
Brahmins,	20 "
Koris, Kurmis and Ahírs,	16 "
Músalmánés,	7 "
Other castes,	24 "

Population.—The distribution of races in this Pargana is as per margin, The residents are mostly agricultural, one-half of which are well-to-do, the other half being poor. Sixty per cent of the houses are tiled.

NAME.	Souls.
1. Rámpúr Bhagan, ...	550
2. Agháganj, ...	225
3. Sháhganj, ...	725
4. Dárárganj, ...	415
5. Dharampúr, ...	250
6. Janah, ...	350

Trade.—The principal Bazárs are marginally indicated, and trade is in the hands of petty dealers who appear to have few, if any, transactions beyond the limits of the Pargana.

Fairs and shrines.—There are three paltry annual fairs in this Pargana.

(1). *Astik.*—In Mozá Púrai Bírbal a fair is held for two or three days in the month of Sáwan, in connexion with the feast of snakes (Nág-Panchmi), which is attended by some hundreds of people of the neighbourhood who go to make offerings at this shrine.

(2). *Sitákúnd*.—In Mozá Toron Darábganj a fair is held in Kátik and Chet, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajúdhíá for the purpose of commemorating important events in the life of Rám Chander. The tradition is that Sítá offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.

(3). *Suraj-kúnd*.—In Mozá Rámpúr-Bhagan 1000 or 1200 people assemble here the first Sunday after the 6th day of Bhádon, to commemorate the birth of the Sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sun-rise the next morning.

P. CARNEGy,

Deputy Commissioner, and Settlement Officer.

Fyzabad

PARGANA MANGALSI.

The Pargana of Mangalsi occupies the north-west corner of the district. Its northern boundary is the river Gogra; its southern is for the most part the Marha. On the west its boundary is the district boundary, in part there a chain of marshes, in part a ravine, at the bottom of which in the rains runs a considerable stream. On the east the boundary line runs down from the cantonments of Fyzabad in a south-westerly direction to the Marha.

It is perhaps the most fertile and the best cultivated pargana of the district. It is further well-wooded, and the scenery, though as a rule monotonous and tame, is often pretty. In shape it is long and narrow. Near its western end a broad belt of sandy soil runs nearly across the pargana. This is as might be expected broadest towards the river, and the country there breaks into great swelling downs, which are an agreeable change in the prospect. Near the eastern end, a ravine, which debouches on the Gogra, cuts far back into the pargana, and its sides are for a considerable distance sandy and bleak. With these exceptions the soil is generally admirable. Marshes are common, tanks abundant, and in the wells water is nowhere far from the surface.

The pargana, as it stands, has received considerable accessions from the Parganas of Pachhamráth and Radauli (Zillah Nawábganj). It now consists of 126 Mauzahs with an area of 125 square miles and a population of 84,743.

Its remoter history is difficult to trace. But the advance into its present state of fine cultivation seems to have been comparatively recent. Even a century ago, so it appears, the middle of it, the most fertile portion, was a "lakh peri" a forest.

It is said that Mangalsi takes its name from Mangal Sen, a Gautam chieftain, whose clan had extensive possessions on this side of the Gogra. The Gautams have long been driven across the river, but they have recently put in a suit for a plot of alluvial land below the town of Mangalsi, as the site of a former village of theirs. The Gautams of trans-Gogra, whom I have seen, have the very dimmest traditions about Mangal Sen, though they claim him as their ancestor, and they have disappointed me by unfulfilled promises of an enquiry from the Pandits regarding the ancient history of their property. It is not a little remarkable, however, that the great Bais families, who hold or held all the lands round Mangalsi, and whose tradition concerning themselves is of an immigration from the West two or three centuries ago, do not represent that they conquered Gautams. It was Bhars, whom according to the village stories, they found owners of the country. The subjugation of Gautam Rajputs would have been a more honourable feat than the expulsion of Bhars, and the name would surely have been retained in the family chronicles. It is true the Chauháns of Mahauli, who are said to have arrived in the pargana about the same time as the Bais, allege they obtained their village in dowry on the marriage of their chief to a Gautam maiden of Mangalsi. But on the other hand the Shaikhs, who now hold Mangalsi, have a story that Mangal Sen was only a Bhar, who had a fort close by. These Shaikhs are the men of the oldest family in the pargana, and they can verify traditions of a greater age than 300 years. They shewed me a remarkable deed and in the Naskh character, dated 760 Hijri (1359 A. D.) bearing the seal of Firoz Toghlak, and appointing Muhamad Ahmad Khutib in Mangalsi. They shewed me another with the same seal of 761 H. conferring the office of Kazi on Imám Fakrud-din. I was shewn another of 989 H. (1581 A. D.) granting Shaikh Yusuf "100 beegahs of land in Pargana Mangalsi, Sarkár Oudh" bearing the seal of the great Akbar, and they have three firmans of Shah

jahán of the years 1043-1050 H. giving revenue free grants to members of the Shaikh family. These are followed up by deeds under the seal of the Nawáb of Oudh, and as they were not produced for the purpose of any litigation, I have every faith in their authenticity.

I am inclined therefore to believe, that if Mangal Sen was a Gautam chief and not a Bhar, that his possessions were confined to a few riparian villages, and that the town, to which he gave his name, gave its name to the pargana, formed by the Mahomedan Emperors, from the importance rather of its Mahomedan proprietors than of its Hindú founder.

These traditions are not without interest in connection with Mr. Carnegy's views as to the relation between the Rajputs of eastern Oudh and the Bhars.

These Shaiks of Maungalsi are the only people I have met with in the pargana, who have documentary evidence of any great antiquity of family. The Mahomedan colonies are very few, and the Hindús, always more illiterate have preserved no record of the remote past.

Two hundred years ago, however, it seems the pargana was held almost exclusively by the great tribes of the Bais and Bisen Rajpúts.

The Bais divide themselves into two grand families, the Eastern and the Western, who though they eat together, recognize no relationship and retain the memory of bitter border warfare with each other.

The western Bais say that thirteen generations ago Bikai Sah immigrated into the pargana from some place in Baiswára on the banks of the Ganges, and founded a village, which he named after his son, Dalan Sah, Dilwa Bhári. Dalan Sah acquired a great tract of the surrounding country, and on his death his sons, Panne, Bhart and Maichan, divided equally amongst themselves the thirty-six villages of his estate. Hence the Western Bais are familiarly known as the Bais of the "Chattís," Bhart's descendants are the Bais of Pilkháwan, Maichan's those of Sarangapur, Pauné's those of Chakwára. But when the families had been separate for a generation or two, they began to quarrel, and the Sarangapur men, the inhabitants of a vast jungle, and notorious robbers, gradually usurped the whole of Pauné's share, except the one miserable little village of Chakwára, all that now remains to Pauné's sons. Bhart's family held their own, and are now in thriving circumstances. None of these Bais ever attained to distinction. Mán Sah, the fifth in descent from Maichan, took service at Delhi, and became a favourite of the Emperor, but it does not appear that he was ever advanced to particular rank, and he made no attempt to use his influence to the advantage of his kinsmen. Sadi Sah, another of Maichan's branch, constructed a fort of considerable size, at Deora kot, but I heard no special tradition of his valour in the clan feuds, (*vide* Appendix A.)

The Eastern Bais are of several families. The most important is that of Raepur Jalálpur. The head of this line was Singh Rae, the son of Rám Rae of Raepur in Baiswára. He and Banbír Rae, who was probably a relation, are said to have settled in the east of the pargana, nearly at the same time that Bikai Sáh settled himself in the west. The two chiefs took possession of twenty-six villages each, the one making his head quarters at Singhpur, the other at Banbírpur, and these Bais are consequently known as those of the "Báwan". Singh and Banbír were on the most friendly terms, and Singh engaged alone with the Government for the entire estate. For five generations, the fifty-two villages were held as one tenure, and Singh Rae's house grew to such greatness, that its head was called a Rája. The last of the chiefs was Mán Singh, (a name which in this part of Oudh seems to have carried with it infallible success). He was the eldest of four brothers. On his death, one of these made himself independent, but for five generations more, the three remain-

ing shares on Singh Rae's side continued united. In the time of Bandu Rae, these too split up, and the estate was then held in five separate blocks, till Rájá Darshan Singh became Chakladár. In 1828-29, the Rájá absorbed the whole of the villages one after the other into his taluka, and there they remain to this day.

At Mán Singh's death, the Banbírpur mahál was first separately engaged for. Banbír Rae had two sons, Rae Basáik and Udit Rae, (*vide* Appendix B.) The former became Mahomedan, and took the name of Bhíkan Khán. These Bais say quite frankly, that it was the custom at that time for each Talukdár to have a son made Mahomedan in the hope that in the most disastrous case a bigoted Emperor might not wholly deprive the family of their lands, and that in more ordinary times, they might have a near and certain friend privileged with the entrée of the Musalman Courts. Many Talukdárs, it is said, shewed similar caution at a more modern date by sending one relative to the British force, and another to the rebels, to "mak siccar" of safety, much as the Highlanders did in *the forty-five*, whichever side might win.

These Khánzádas, the Bais Mahomedans were apportioned a number of villages and these they still retain. The fears of Banbír Rae were perhaps not unjustified, but the services of the Khánzádas were never required to enable their Hindú brethren to hold their own. On the contrary, the only use the Khánzádas ever made of any influence they possessed, was to usurp their kinsmen's lands. On this occasion there came to the rescue of the Hindú Bais, a Kayath of Delhi, who had received an appointment as Diwán to the Chakladár. In gratitude for this service, the Bais presented him with the village of Gopálpur, and Gopálpur is still the property of the Diwán's descendants.

The villages of the Banbírpur mahál followed those of Singhpúr into the taluka of Rájá Darshan Singh. Those of the Khánzádas alone escaped. Several of them had been given in 1193H (1779 A. D.) by Asf-ud-dowla, the Nawáb of Oudh, to Alam Ali, for the support of the Imambára at Fyzabad.

Between the estates of these two great clans of Bais lie those of two smaller ones.

ARTHAR.	
A.— <i>Pattí Uchabal.</i>	B.— <i>Pattí Síla Rám.</i>
1. Arthar.	1. Sohwal.
2. Banauli.	2. Khánpur.
3. Khimaria.	3. Dharpur.
4. Abampur.	4. Madampur.
5. Jogapur.	5. Samirpur.
6. Gaurli.	6. Katrouli.
7. Gujarpur.	7. Namaicha.
8. Kanta.	8. Salauni.
9. Galipur.	9. Mahomedpur.
N. B.—Nos. 2, 3, 4, are in Arthar.	N. B.—Nos. 2, 5, are in Raunáhi.
Nos. 5, 6, 8, 9 in Mirpur.	Nos. 3, 4, in Mangalsi.
No. 7 in Majnáwan.	
Y. <i>Pattí Jait Singh.</i>	Sirhir.
1. Khirauni.	1. Sirhir.
2. Sukháwan.	2. Narsingpur.
3. Gaura.	3. Mokalpur.
4. Kunauli.	4. Daultpur.
5. Rasulpur.	5. Bhaipur.
6. Uchitpur.	6. Mohindpur.
7. Sára Bishampur.	7. Mowaiya.
8. Barwa.	8. Hunsapur.
9. Tandoli.	9. Jagirpur.
N. B.—No. 4 is in Majnáwan.	10. Gauhania.
No. 8 in Arthar.	11. Salauni.
No. 9 in Mirpur.	12. ———
	No. 2 is included in No. 1.
	No. 9 is included in No. 8.
	No. 11 is included in No. 10.

These are the Bais of Sirhir and those of Arthar. The former had twelve villages, the latter had twenty-seven. The names are noted on the margin. I have said they *had* villages. They are families of a more recent date than those of their great Eastern and Western fellow-clansmen. They never produced a man of any distinction, and their possessions rapidly waned. On every side they lost ground. Of the nine villages of Arthar, only four, the first on the list remain to their original owners. First the Patháns of Khajra, and then the Bisens seized all the rest, nearly a century ago. The Sohwal men retain only Sohwal. Khánpur and Samirpur were absorbed by the Zamindars of Raunahi. Dharpur and Madampur by the Shaikhs of Mangalsi. Namaicha and Salauni, the Kanungo's family took possession of. Mahomedpur was taken from them by their kinsmen of Khirauni, and Katrouli Maharajah Sir Man Singh

gave to a Brahmin friend. Similarly the Khirani men lost their villages to the Kayaths and Shaikhs in the North, and to the Bisens in the South.

To the West of these lay the Estate of the Bisens. The greater part of this was in Pargana Pachhamráth and the history of the clan will be given in the Pachhamráth annals, but they must be noticed here for Kundarka of Mangalsi was the birthplace of a Bisen, who attained the greatest distinction of any native of this pargana. Hindú Singh entered the service of Nawáb Shuja-ud-dowla as a private soldier. He rose rapidly to the rank of Subahdar. His regiment was one of several sent to reduce Birjaulia, a strong fortress near Bangarmau. The siege lasted many days, and the Nawáb wrote impatient letters, angry at the delay. But still Ajab Singh, Commandant of the Expedition, would not permit an assault. Then Hindú Singh with an insubordination justified by the result himself led his regiment to the attack. He carried the fort at the point of the sword, and, as the Bisens say, "a great many Zamindars were killed". Hindú Singh himself was wounded. The Nawab on hearing of this brilliant feat cashiered Ajab Singh, made Hindú Singh "Captain" in his room, and gave him the command of seven regiments and the rank of a "Jarnel". His brother Barjai Singh was promoted to the command of his own old regiment, and from that time forth he was present with the Nawáb's forces in almost every action in which they were engaged. He fought alongside English troops in the Rohilla war of 1774. His descendants proudly declare that the English General admitted the entire credit of the victory (at Babul Nullah ?) to rest with him, although the fact is the native troops were not advanced till the close of the battle, and Colonel Champion complained, "We have the honour of the day, and these banditti the profit." The services of Hindú Singh, however, were handsomely rewarded, and the Nawáb gave him the revenue-free tenure of Kapasi and Lakhauri, two of the richest villages in the pargana.

Asf-ud-daulah held him in as high esteem as his father. There is a story that Asf-ud-dowla was shooting near Butwal in Nepal. A tiger came out of the forest straight in front of the Nawáb's elephant. Hindú Singh, who was near by, drew off the tiger by making his elephant lie down, and as the tiger attacked him, sliced it in two with one sweep of his scimitar. The astonished and delighted Nawáb presented the valorous General with his own elephant. Hindú Singh in the excitement did not lose his self-possession, and promptly suggested that a grant of land would be useful for the support of so huge a beast. And the Nawáb directed that he should hold thenceforth free of revenue his village of Uchitpúr.

Under Wazír Alí Khan, and Saádat Alí Khan, Hindú Singh remained in the possession of his honours and dignities, but he seems to have withdrawn from active life. His brother Baryár Singh, commanded at the siege of Mundrásan and took the fort. Soon after, Hindú Singh died and was succeeded by his son, Rája Mádhó Singh, who seems to have led a simple country life, and is familiarly remembered as the "Siwáe Sáhíb." He and his family held two Subahdárís. Their estate was in Hazur Tahsíl. In 1843 it was finally absorbed in the great Talúká of Rája Bakhtáwar Síng. * Kapási and Uchitpúr, are held by Sir Mán Singh revenue-free till the revised settlement, and Lakhauri revenue-free for life.

On the North-West of the pargana, are the possessions of two Chauhán families, Mahaulí, Dhaurahra, Barai Kalán and Rámnagar. Both families assert that they come from a place called Bhuinganj or Bhuinnagar in Mainpúri, and they consider themselves of much purer and higher family than the Chauháns of the great southern

* Rája Bakhtáwar Singh, Brahmin, and Rája Darshan Singh, Kúrmí, were also instances in this district, of successful soldiers of fortune. The former began life as a trooper in the old 8th Light Cavalry, the latter as a common day labourer. Both attracted the notice of Nawáb Saádat Alí Khan, an admirer of fine physique and after his enthronement by us Ghazi-ud-dín Haider put his newly acquired royal powers into force, by creating them, and two others, Rájás of the realm. E. C.

family of this district of 565 villages. They marry their sons in the east among the Bais of Kotsarawan, the Bais of the Chaurási of Salehpúr Saraiya near Sháhganj, and also the Gautams of trans-Gográ. Their daughters they marry, in the west to Ponwárs, the Chamargauras of Amethia, Súrjbars, and Raikhwárs. The family-tree of these Chauháns is given in an Appendix.* The men of Dhaurahra give themselves

* Appendix C. much the most ancient lineage. Their ancestor, Nágmál or Nághchand, is said to have got the villages, which his family now hold, on his marriage with a Kalhans maiden, but I can find no other tradition of Kalhans possessions in the pargana. Nágmál settled at Dhaurahra, and on his death the villages were divided among his grand-sons, Dhaurahra falling to Mahma Sáh, Barai to Rám Dáss, and Rámnagar to Narain Dáss. The ancestor of the Mahaulí men again is said to have acquired his property here by marriage into the Gautam family of Mangalsi. His descendants have, besides Mahaulí, two neighbouring villages in the Nawábganj district, Firozpúr and Misri.

These Rájpút tribes formed the chief proprietary of the pargana. Several isolated settlements were made by Mahomedans and others, but the Rájpúts were so predominant that it will be sufficient to mention them in the notes I have to give on the villages of the pargana. The tribes retained their possessions, one as against the other, with singularly little change. On the west they are still independent proprietors. On the east 68 villages have been absorbed into the vast estate of Sir Mán Singh, and the clansmen have been reduced for the most part to the position of cultivators holding at a privileged rate.

Notes on the villages of the pargana.

On the extreme west of the pargana is *Sihbar*, a Mahomedan town, founded some 300 years ago by one Síh Alam, an immigrant from the western colonies of Nawábganj. He had two sons, Syad Alam and Syad Mahrum, whose houses still stand, but in the decay which has befallen the fortunes of a family now too numerous to be comfortably supported by their slender property. The town is mean and dirty, standing on the miry slope that trends into the Gográ alluvium. To the south-west, however, is the interesting little village of Begamganj. It was founded by the Bahu Begam at the entrance to her fief-domains. A bridge in excellent repair, built by Tikait Rác, (the famous Diwán, whose Tikaitnagar with its broad avenues and lofty walls is still the most striking town in the Nawábganj district,) spans a picturesque stream, the boundary of the two districts. The Queen mother built in the hamlet a mosque and well, which are now overshadowed by a noble banyan tree: near it she laid out a garden, with light gate-ways at its main-entrances. Withering sisam trees still mark the ancient walls, but coarse arhar and rank weeds have usurped the place of marigolds and roses, and the summer house in the middle has lost its roof, and the fruit-cellars are blackened by the fires of the field watchmen.

It is here, that the old Lucknow road enters the Fyzabad district. Flanked by ruins at almost every turn, it is interesting throughout its whole course, and the shade of its many avenues brings it to this day to be more frequented by native travellers, than the adjoining British highway. There are bazárs at every second or third mile, and the traffic along it in former days must have been more considerable, than one is at first disposed to believe. The number of wells that dot its side is astonishing. They seem to have been all constructed by private liberality. The natives, reverencers of "dastúr," say they do not care to spend their means on the improvement of a route which has not received the sanction of ancient use. Comparing however this rough bullock-track, (for to our notions it is hardly more), with what I have seen of the Grand Trunk Road, there seems to be some deeper reason for the falling off in the public spirit and liberality of the well-to-do rustics. Perhaps the British roads run too straight to suit the little country-markets, and shop-keepers will not improve

a road, which brings no travellers past their doors. Perhaps too in the keener race for wealth under a strongly pacific Government, the primitive generosity rapidly fades.

After leaving Begamganj, the old road enters the mauzah of Dhaurahra, in which there is a large bazár called Mahomedpúr. On the outside of the town, embowered in woods, is a gateway of handsome proportions, said to have been built by Asf-úd-dowla, who was struck by the beauty of the place when on his way to shoot at the Bakra jhil. On the other side is a very ancient Hindú shrine, shaded by a magnificent grove of tamarind trees. The tradition is that there was a well there from time immemorial. There was a jungle round the well. It was twelve koss from Ájúdhiá—a mystic-stage—and Mahádeo lived there. Certain fakírs on their journey to Ájúdhiá conceived the design of removing Mahádeo, and exhibiting him for gain, like the relic-sellers of the middle ages. So by night they began to dig him out, (his body was in the earth), but as they dug, his head retreated into the ground, and in horror they fled. In the morning the neighbours came to worship, and beheld the wonder. Chitai Sáh, a devout merchant of Múbáraganj, built a dome over the sacred spot, and not to be outdone Girdhári Sháh, another merchant, but of Rámnaggar, surrounded the dome with a masonry platform and lofty walls. It is sadly in ruins and the neighbours are not now sufficiently pious to put it in repair.

Beyond this is the mauzah of Hájpúr. In the middle of it the road reaches a hamlet, known both as Begamganj and as Umarpúr. The Begam Sahíb hoped to establish a bazár there, and she furnished it with a gateway at each entrance. But the gateways seem to have never been completed. The domes that crowned it were plastered, and the work stopped. The arches have fallen in, and the structures have hastened to a premature decay. The hamlet is all ruinous. The most pretentious of the houses belonged to one Dál Singh, who made a great fortune in the Meerut Distillery, and removed his family there, leaving the paternal mansion to the care of an old woman. A number of eunuchs live in this place, and they built a mosque seventy years ago, which they keep in excellent repair. On the west of the village is a very old mosque in complete ruin. It is known as that of Pír Khwája Hasan, whose grave adjoins it. The fakír in charge declares the Pír belonged to Syad Salár's army, but the well beside the mosque, which is still in good order, is said to be of the same date. A fanjdár, whose name has passed from the memory of the living, lies buried near by.

Between this and Raunáhi there are two small bazárs, Múbáraganj and Aliganj, but in these there is nothing of note. Near Sunáhá are numerous tombs, declared by the Mahomedans to be the graves of soldiers of Syad Salár, the invader of Oudh in 1030 A. D. The Músalmáns of Oudh, are, however, apt to associate with Syad Salár every object or tradition of antiquity, to which they can ascribe no certain origin. This road abounds with alleged mementoes of the Prince's march. As it passes out of the sandy knolls which mark the country in the environs of Raunáhi, it comes upon an old mosque shrouded in thorns, and the tombs of two "martyrs," Aulia Shahíd and Makan Shahíd, reposing under the shade of a far-spreading banyan. The men of Raunáhi will not pass this way after night fall. They say that by night the road is thronged with troops of headless horsemen, the dead of the army of Prince Syad Salár. The vast array moves on with a noiseless tread. The ghostly horses make no sound, and no words of command are shouted to the headless host. But when the last of the dread spirits has passed by, the Jinns, who frequent the gloomy mosque, rush to the close of the procession with unearthly shrieks, and the townsmen, awe-struck as they listen, cower in terror at their hearths.

Raunáhi is, and has for some time been, the principal town of the pargana. It is twelve miles from Fyzabad, and there is an encamping ground to the south. It seems to have been originally colonized by settlers from Sibbár, but it is now owned

by a strange mixture of families. The principal owners are relations of the Shaikhs of Mangalsi whom I have already mentioned, but it is not very clear how they acquired their rights. The Kayaths, the family of the Pargana Kanungoes, who own a third, are in the 14th generation from Khwájá Mán Sáh, who purchased his share from the Syad colonists. A family of Khattris, the only one I have met in the pargana, has had a small share for eleven generations; the Patháns of Salehpur usurped (it is said) another; and Mír Ahmad Alí, a complete stranger to the town, has recently acquired another. There are four maáfi tenures in Raunáhi, all of old standing, but small extent, granted to fakirs or servants of the Nawábs, while Fyzabad was the capital. Under the kings an amil was stationed at Raunáhi, and part of his official residence is now made use of as a police post. Far out on the west of the town an Idgáh still stands, which was built by one of the amils of Asf-úd-dowla's time, and in Sukháwan, there is a "purwa," which bears the name of another, but these officers were so frequently changed, that even the names of few of them are recollected, and still less their personal characters.

A couple of miles east is Mangalsi. On the ancient traditions regarding this place I have already commented. Its Shaikh proprietors are not in very flourishing circumstances, and the town has now for many years lost its position as the chief place in the pargana. It has an Idgáh of the last century, and an Imámbará, to the support of which a considerable tract of land has been released by the Government in rent-free tenure. The town overlooks the river from a lofty cliff, and the vicinity is scamed with ravines. The old road keeps well to the south. It crosses one of the nálás by a bridge built by Turáb Alí, Diwán of the Bahú Begam, one end of which however lately fell partially in.

Passing through the Mauzahs of Ibrahimpur and Firozpur, which belong to cadets of the Mangalsi family of Shaikhs, the road comes up close to the new metalled highway near Jalálabad. Between the two roads stand the ruins of a mosque, known as Pírnagar. It is said, that twelve generations ago, Alí Khan, a Risaldár at the Court of Delhi, taking some umbrage made off with his troops to this part of the country, which was then in the kingdom of Jaunpur. A detachment of the imperial army was sent in pursuit of him, and he took refuge with his men in a jungle at the foot of the hills near Atraula in the Gonda District. He was there surrounded and killed. A thousand of his men, they say, shared his fate, but his son got the Zamindári of the Pargana of Atraula by sycophancy to the Pádsháh; his descendants are still powerful proprietors there. His Dafadár, Jalál Khan, founded Jalálabad. A Pírzadá Officer of his Corps built the mosque of Pírnagar, and another mosque was built at Kot Saráwan close by in honour of five brothers, Rissaldárs in his force, who were killed there in a battle. In the village of Jalálabad, there is a crumbling tomb of unusual size, said to have been erected to the memory of the wife of Syad Nauroz Alí, but no descendants of the Syad, or of any of a band of settlers, which must have been numerous, now survives in the neighbourhood.

A short distance beyond Pírnagar, and on the very border of the high road, is the mosque of the "Panj-bhaiyá", which has just been mentioned. It is in excellent preservation. Inside the enclosure are the graves of the five brothers, and an upright decagonal monolith of coarse stone, said to be in honour of their mother, a most uncommon form of tomb stone in this part of the country. On the western side are the remains of a large masonry platform, flanked by heavy pillars, which is called a "Ganj-Shahíd", the burial-place of Músalmán warriors, killed in action. The villagers state curiously enough, that the battle in which these men fell, was a battle with the *Bhars*. As the village took its name of "Kot-Sarawan" from its being the head-quarters of the Bais estate or Tappa of 52 villages, it would seem to follow that the immigration of the Mahomedan soldiers who fought the battle and built the mosque, was prior to that of the Bais. And yet the Bais detail sixteen generations

from their arrival, while the Mahomedans reckon only twelve. It is difficult to avoid the suspicion that the defeated "Bhars" were Bais. Still it is unaccountable that the victors who entombed their dead and maintained their mosque, permitted the territorial supremacy of the vanquished Bais.

At the next milestone is the village of Mumtáznagar. There is an old mosque there also, built by Mumtáz Khán, a Pathán of the west country. None of his descendants are alive, and no one knows anything about him, but even the Hindús of the place regard the building with reverence. They put their foreheads to the stones on entering it, and a Bhát who has recently come to the village, religiously lights it on feast-nights. An inscription in stone over the portal bears the date "1025," [1616 A. D., time of Jahángír.] The mosque is dilapidated, but like most of these ancient buildings had been very strongly constructed of kankar blocks.

Over the trees one sees from this, on the south, the dome of Tájjpur Makbará. The Patháns of Tájjpur are a very small and poor family, but they trace their descent to one Jamál Khan, who, they say, came to Oudh some 450 years ago, and was given a subáh of a great many villages. These have been absorbed in other estates, one by one, and the only village now left to the family is that of Tájjpur. The Makbará contains the tombs of the father and immediate relatives of Jamál Khan, and is in very good preservation under the care of a fakír, but the graves of Jamál Khan himself and his wife stand apart, open and ruinous. The Patháns have a maáfi sanad for 200 bigahs in favour of "Mussamat Azíz Khatum, descendant of Jamál Khan," of the date 1084 Fuslí, (1687 A. D.) It is of the time of Aurangzíb, but the seals are illegible. Kapur Singh of Raepur built a fort in Tájjpur, and the Patháns, though so long independent proprietors, still pay the feudal tribute of "bhent" to the Bais headmen.

At Mumtáznagar, near the remains of a gateway, the old road and the new join. Tombs and bazárs still mark the line of the old thoroughfare. At Abu Sarai it passes into the cantonments of Fyzabad.

These notes have almost insensibly taken the form of one of the itineraries, so commonly prepared for tourists in Europe, but indeed except on the borders of the old highway, there is not much in the pargana to attract attention or require notice. My further notes are almost wholly on the exceptions to the Rájput domination in the ownership of the villages.

The zamíndárs of Abu Sarai are partly Gautams, kinsmen of those trans-Gogra, and partly Syads of an old family, declared to be descended from a Mír Abu, who got a grant in the time of "Alá-úd-dín Ghori" (1156 A. D.) They have no old deeds, and it is not a little remarkable, that these men too pay "bhent" to the Bais, notwithstanding the decline of that clan. *

Ghátampur, a poor and sandy mauzah, was given entirely in revenue free-tenure by the Nawáb Asf-úd-dowla to Manauwar Alí Khan, Pathán of Chirra, a scholar of repute, and the grant has been continued by the British Government to his descendants in perpetuity.

The neighbouring villages of Rasúlpur and Bhitaura were also given by Asf-úd-dowla in revenue free-tenure. These are fine villages, and the fortunate recipient of his favour was Alam Alí, a Mogal, who had settled in Fyzabad, and who was expected with the proceeds to maintain the Imámbaráh in that city, and to give a

* I had from later enquiries that the bhent paid here and in Tájjpur is also paid in Gorálpur, (page 9) and that the Bais of these generations are a pure black-man.

weekly feast to the poor. It is doubtful if the rents were ever very rigidly devoted to the purposes for which they were intended, and the grant has been resumed.

Bhaipur, though long in the hand of the Bais, is said to have belonged originally to the ancestors of Syad Bástam Ali, who is still resident there. They are said to have founded the village 300 years ago, and the remains of their fort are still shown.

Mohiuddínpur and Sukháwan are Bais villages, but held by Sankaldíps, to whom they were given forty years ago by their great kinsman the Rája of Sháhganj. Panditpur is another Brahmin village, a remarkably fine one, but the Pandé owners have had it for two centuries in gift from their Bais disciples.

Kaulá is the property of a Mahomedan family. The present headman, Shamshuddín, states himself to be in the 13th generation from Makhdum Shamshuddín, a native of Samnun, who was given a grant in the "Zamindári of Khirauní" in the time of Jahangír. A festival is held yearly at the tomb of Shamshuddín.

Nasírpur Garha is also a small village belonging formerly to the Khirauní Bais. It was sold to the ancestor of the present Kayath Maafidár a hundred years ago, and was shortly after granted to him revenue free by Shah Alam, Emperor of Delhi, for services as Chaudhri of the Pargana. This grant was *confirmed* by the Nawab Vazír, and was continued by the British Government for the life of the incumbents.

Lalepur Namaicha was another Bais village, but was long held as a Maafi by a Pande family, and then seems to have been taken forcible possession of on the death of the Bahu Begam by Hasn Ali Khan, *alias* Shahín Khan, a Risáldár in her service. This man was a Pathan of Delhi, and his family, though resident in this sequestered village, still keep up communication with the ancestral house, marrying there and giving in marriage.

Shaikhpur is held partly by Shaikhs, partly by Pathans. The former are descended from one Habíbullah, who came to Oudh from Agra in the train of a Subahdar. The Subahdar dying Habíbullah lost his post. (He had married in Síhbár and bought a plot of land.) Then entering the service of the Rája of Hasnpur, he went as his Agent to Delhi. There he made money, and adding several additional plots from Gopináthpur, Lakhori and Raunáhi, made of them this mauzah. The Pathans trace their origin to Káli Pahár, who is said to have been a Subahdar, and to have died in Lucknow. His tomb is believed to exist there still and to be marked by a tree, the eastern side of which gives sweet fruit, the western bitter, but his descendants admit they have not had the curiosity to search it, out. On his death his son, Abu Saíd settled in "Pura," which is under British arrangements now part of the Mauzah of Shaikhpur. These Pathans have two Maafi sanads, both of the fourth year of the reign of Aurangzib (1662 A. D.) and under that Emperor's Seal.

Gopináthpur with Silauní and Shaffipur belongs to the family of Girdhar Dás. They cannot or will not explain how they came by this property, but it is an old story, for I have seen a sub-deed in his favour of a village in Pargana Pachhamráth, 211 years old. These Kayaths got one of the Kauungoships of the Pargana, which brought them a Nánkár allowance of Rs. 800 to Rs. 1800 according to the temper of the authorities of the day. To their position it was probably due that their villages did not follow those of their neighbours into the Sháhganj Ráj.

There are several Kayath families, proprietors of lands in this neighbourhood, holding distinct but small estates. One of these is Níváda. This village was given by Jahangír to Khandí Rám, a writer in the King's private office, a relation of

the Kanungo of Bánsí in Gorakhpur, and a connection by marriage of the Kayaths of Harbandanpur in this Pargana. Since then the family has acquired by purchase a share in Sanáha, and one or two other villages. In Níwáda there is a burial-place of a religious sect, originated a century and a half ago by Jagíman Dás, a Chattrí Fakír of Kotwa in Nawábganj. The sect is called "Sathnámí," as worshippers of the "True Word," (sach nám.) and its chief peculiarity is the precept which enjoins burial of the dead. In this part of the country its adherents are very few, and these, I believe, are wholly Kayaths.

Uchitpur once Bais became Bisen, and was then given to the present Brahmin holders some 40 years ago. It still boasts of its Bisen fort.

Similarly the Upadhia owners of Gaura, and the Misrs of Misraulí were given their respective villages by the Bais.

Baidrapur the Kayaths acquired from the Bisens, who had succeeded the Bais.

Lahrapur belongs to Chaubé Brahmins, and the adjoining villages of Tahsín-pur and Budhauí to Pandés. These tenures probably originated like that of Pránapur, which was a gift to Prána Dubé from the Pilkháwan Bais, in the religious generosity of Rájput owners. The river villages of Sanáha, Kalárapur, and Thareru are all held by these Pandés, whose priestly functions naturally gathered them on the bank of the Sarjú. In Kalárapur there is a Bhar fort, which they strengthened to resist the Bais. Misfortune, however, so steadily attended them there that in despair they dismantled the place, and erected a new fort on the present village-site.

Bhar forts as they are called, are common in the pargana. A list is annexed of the villages in which they occur. They are in general simply rounded mounds, more or less lofty, strewn with broken brick. The mounds appear to be in the main artificial, and their area is never large. If the dwellings of the Bhars were confined to the mound, the population of that day must have been very scanty. This is hardly consistent with the revenue returns of Akbar's reign for the neighbourhood, and yet according to the corroborative accounts of the Rájput tribes, the Bhars were dominant till Akbar's time. Impressed however with that idea, and finding it hard to believe that a small population living on an exuberant soil could have lived in a state of constant strife, I conceived that the mounds were possibly constructed as a sanitary precaution against the malaria of a region of marshes and forests. The theory is scarcely justified by the position of some of the mounds with which I became acquainted, but however this may be, there can be no doubt a great change has taken place in the habits of the people since the days of the mound makers. Brick strongholds have been succeeded by clay huts, and, as in the case of Kalárapur, the people have formed the notion that evil and misfortune haunt the dwelling places of their forerunners. It is strange how the name of the Bhars should have adhered to places that now know them no more. It is the universal assertion of the people, that the Bhars have entirely disappeared out of the land. The story of the Bhars is singular because it is so inexplicable and interesting, because so singular. Where are they? Who were they? Their works remain but these give little light. Their mounds are not like those of Assyria which wrap entire cities in their sheltering sand, nor even like the barrows of the Celts, where the dead were entombed, equipped with the implements of the living for the happy hunting ground of the second earth.

Thareru, though a Pande village, has been held maaf for ninety years by the family of a former Kázi of Jaunpur, now resident in Lucknow.

Sirhir.
Raepúr.
Sukháwan.
Sarwári.
Ibrahimpúr, Kandai.
Pilkháwan.
Deora Kot.
Kalárapúr.
Tharerú.
Kotáih.
Mahauit.

Sarjapur is a tiny village, which was given rent-free by Snjah-ud-dowla to Múnd Rám, Gossin, Kayath of Raunáhi. It is supposed to be a holy spot, as the junction of the Sarjú and Gogra rivers, and a fair is held there at the full moon of Pús. This is the only fair in the pargana, and is not very largely attended.

Sarai Námú is partly Kayath partly Bais by a recent purchase. Gondwá too was Kayath, but the proprietary family died out. The last of the Kayaths had a Tiwári agent, Rúpi Joráwan, of Sarwár in Gorakhpúr, to whom the village eventually fell. His descendants living there call themselves the zamindárs, but the village has been for ninety years under the wing of the Mustafabád Saiyads, and the settlement has been made with the latter.

Dakhanpára is now a Bais village, but a family of Tiwáris claim it as their ancestral and original property. They allow that Rholipára, the southern portion of the mauzah belonged originally to the Bais, but there seems to have been a considerable settlement of Tiwáris in this neighbourhood. Diwai is still held by Tiwáris, and the adjoining tract, known as the Rampúr grant, contains the remains of village remembered as Benípúr, and said to have belonged 200 years ago to Tiwáris Brahmans. The only trace of it now is a mound of bricks in a dense jungle.

Mau is a Sukal village. It was given to Ghansám Sukal by the Bisens, five generations ago.

Kotdih is in the estate of Chaudhri Ghulam Fríd, who is alleged to hold by purchase from Patháns. These consequently he calls the first owners, but the Bisens are everywhere said to have preceded them.

In Dholi Askarn there are interesting ruins of an enormous fort. Bastions of commanding height, crowned by banyan trees of great size and age, overlook a deep moat. The people point out the old parade-ground, and the stables, and the women's apartments, but further than that it was built 200 years ago by a chakladár, Mátha (kayath) Gúr Baksh, they cannot tell. How long the fort was held, what became of his family, whether his successors lived there, no one seems to know.

In Bháwannagar too there is said to have been a fort. The line of the ditch is shewn, and the people say that there were a "dih" and a well there within the memory of man, but not a brick remains. This fort belonged to a family of Patháns, who appear to have acquired a small estate of five villages* from the Bisens in the last century. Allahpúr is the only village still in their hands. They have papers shewing they held these lands in fief a hundred years ago.

* Allahpúr.
Bháwannagar.
Bráhmimpúr.
Umarpúr.
Mau.

Mústafabád is a thriving town with a large population of weavers. On the south, separated from the town by a marsh, and standing in lonely bleakness, is an ancient masjid said to have been built by Syad Baré the founder of the town. (The town is sometimes called Baragaon.) Twice a year, on the two Íds the Syads go to their ancient mosque to pray, but their customary resort is a masjid of new fashion, which with an Imámbaráh and handsome house Syad Dídar Jahán built here towards the close of native rule. Another mosque of a century's standing is being put in repair by the weavers. The most noted native of the place was Bákar Ali, who was Darogah of the Princes' Palace in Lucknow in 1830-40. He retired with a fortune, and became the head of the Mahomedans of the pargana. He obtained the engagement of several of their villages, and was revenue surety for others in the Hazúr Tahsil.

The weavers of Mústafabád are almost the only manufacturers in the pargana. They find a sale for their cloth at Raasulí, and in this pargana in the ba-

zaar of Mahomedpur in which there is a Mohalla of dyers. The markets are numerous but chiefly of agricultural produce, with a list of them I close my notes on the pargana.

Raunáhi,
Beganganj in Mowaiya,
Suchitaganj in Khiraunee,
Deora in Kundarka,
Pilkháwan (built this year),
Deora Kot (recent),
Mahomedpúr in Dhauráhra,

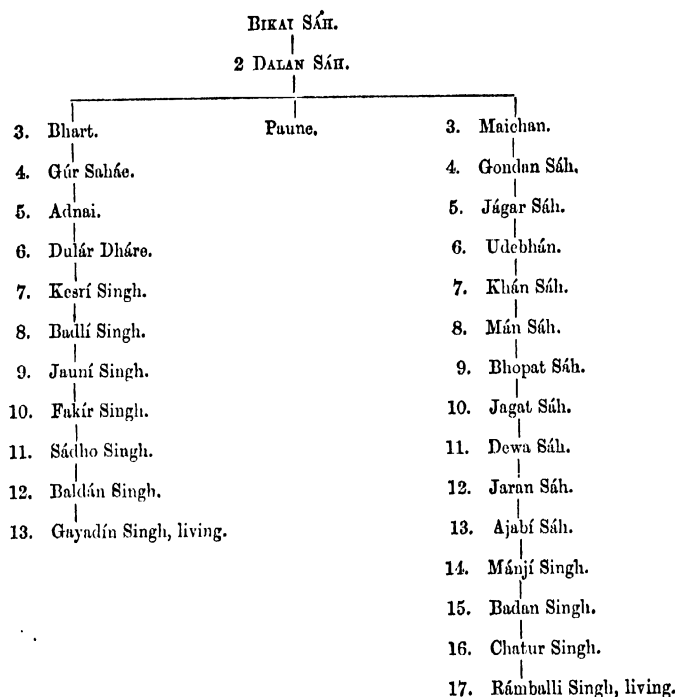
Saturday and Tuesday.
Saturday and Wednesday.
Monday and Thursday.
Tuesday and Friday.
Sunday and Wednesday.
Saturday and Tuesday.
Sunday and Wednesday.

10th September 1868.

J. WOODBURN,
Assistant Settlement Officer.

APPENDIX A.

The Bais of the Chattis dictated their family tree, from which I take two lines, to show the generations :—



The villages apportioned to the three sons of Dalan Sáh were the following :—

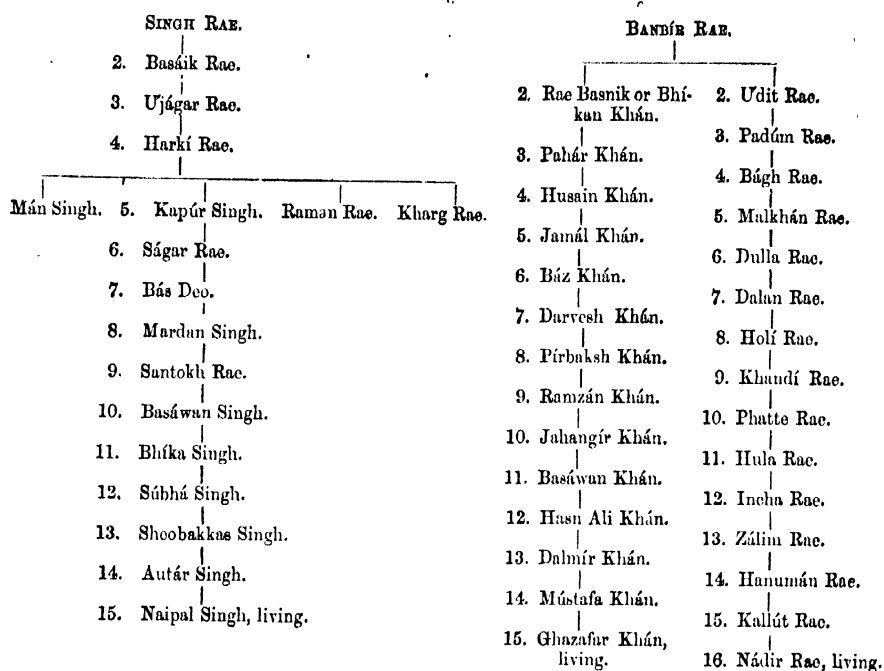
A. *Bhart*.—1. Pilkháwan. 2. Sahrejpur. 3. Sagúnpur or Aliganj. 4. Inayatpur or Gokla. 5. Barwa. 6. Theongá. 7. Bhawánípur. 8. Gaura. 9. Bhartúpúr. 10. Baidrapúr. 11. Manjhaura Kalan. 12. Harbanspur or Misraulí. Nos. 2, 3 and 4 are now included in Pilkháwan.

B. *Maichan*.—Maichan had two sons, Mián Sáh and Gondan Sáh. The former got 1. Hájípúr. 2. Bharseri. 3. Asogípur. 4. Háthípúr. 5. Derá Músi. 6. Dilwa Bhári. The latter got 7. Pirkaulí. 8. Kotdih. 9. Rúkúpúr. 10. Deorá. 11. Kotwáh. 12. Bhadáwá. Nos. 2, 3 and 4 are now included in Hájípúr. No. 8 in Sarangapur itself, a village of comparatively recent formation, and No. 12 in Deora Kot.

C. *Paune*.—1. Sourí. 2. Chakwára. 3. Tandua. 4. Rohí. 5. Dakhanpará. 6. Bahram. 8. Bhawániapur. 9. Manjhaura Barka, and three others, whose names are lost. No. 4 is now in mauzah Sarangapur. No. 7, in Dakhanpará. No. 9, in Karerú.

APPENDIX B.

The genealogical tree of the Bais of the "Báwan" is thus:—



The 26 villages of Singh Rae's family were the following:—

1. Raepúr. 2. Jalálpúr. 3. Kotsaráwan. 4. Wallípúr. 5. Máná-púr. 6. Khargpúr. 7. Singhpúr. 8. Hájpúr. 9. Múmtáznagar. 10. Bhíkanpúr. 11. Súrjbhánpúr. 12. Gaura. 13. Mahmúdpúr. 14. Kondra. 15. Búbú Sarai. 16. Narainpúr. 17. Toghpúr. 18. Khaipúr. 19. Sairon. 20. Misrauli. 21. Sariáwan. 22. Gopálpúr. 23. Harhípúr. 24. Khánpúr. 25. Halle. 26. Hádí.

The 26 villages of Banbír Rae's family were:—

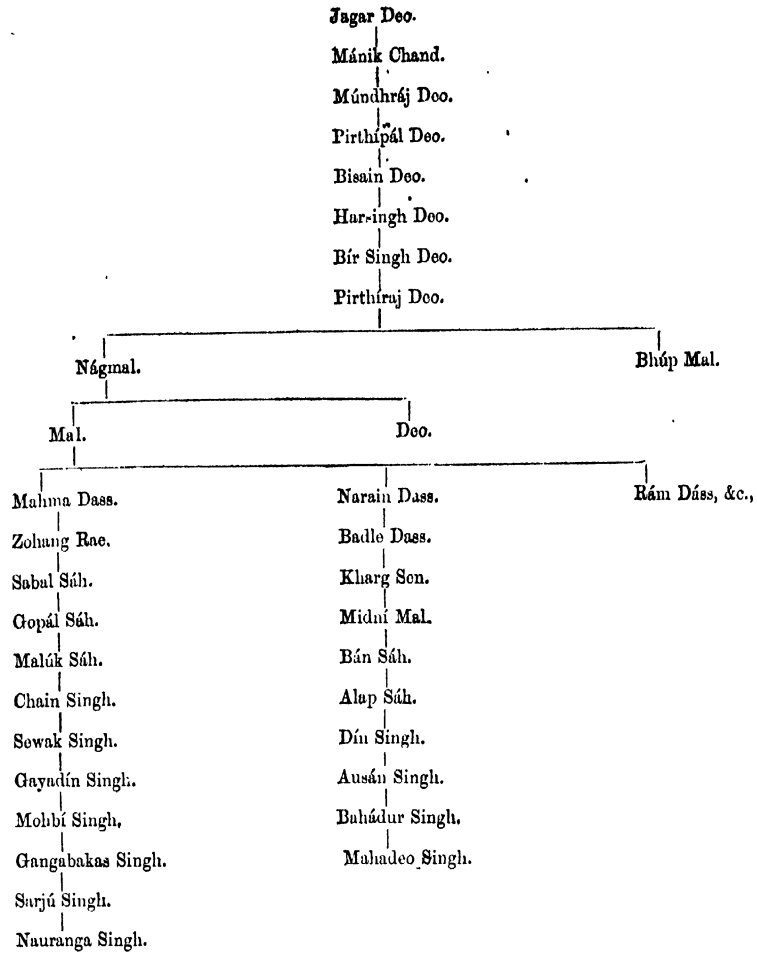
1. Banbírúpúr. 2. Mirzapúr. 3. Mumtáznagar. 4. Rasúlpúr. 5. Udanpúr. 6. Harípúr. 7. Saraiyan. 8. Jalálabad. 9. Fathpúr. 10. Mubárákpúr. 11. Salárpúr. 12. Chirra Mahomedpúr. 13. Jaganpúr. 14. Salempúr. 15. Anna. 16. Bhitaura. 17. Ghátampúr. 18. Rasúlpúr Sakráwal. 19. Parsaulí. 20. Taksarra. 21. Niaií. 22. Bhikáripúr. 23. Hernapúr. 24. Phúlri. 25. Kásípúr. 26. Pírnagar.

To these each family adds three Mánjha villages, all of which are now comprised in "Mánjha Kalan," viz., of the Raepúr Mahál. Tájpúr. Chandanpúr and Bazít-púr, of the Banbírúpúr Mahál. Saadatpúr. Bhaironpúr and Mánjha Kalan.

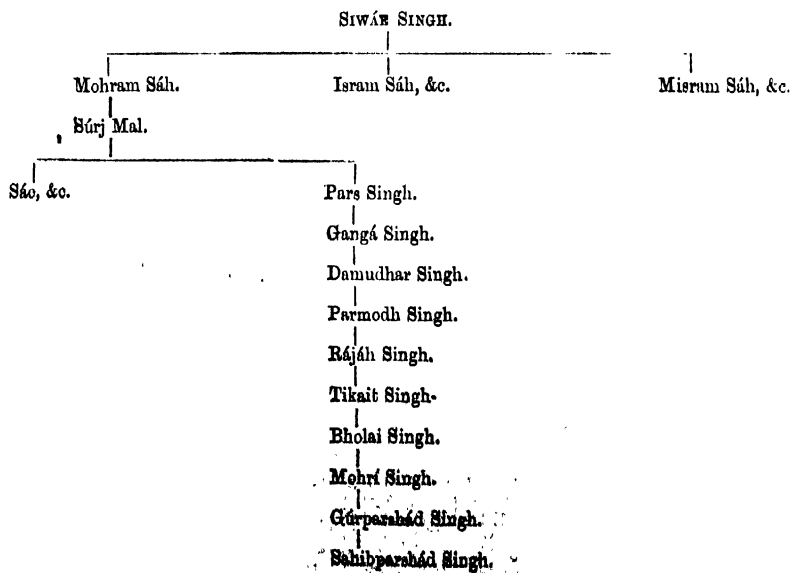
Many of the Bais villages in the above list, now in pargana Mangalsi, belonged originally to pargana Pachhamrásh, and many others are still in the latter pargana.

APPENDIX C.

Lineage of Chauháns of Dhauzra.



Lineage of Chauháns of Mahaulí.



NOTE ON MR. WOODBURN'S HISTORICAL ACCOUNT OF PARGANA
MANGALSI BY THE OFFICIATING COMMISSIONER.

In other printed reports I have already shown that many of the Rajpút colonies of Eastern Oudh of modern times are descended from the so-called Bhars, who held universal sway in these parts at the Mahomedan advent. I have also shown that the Bais tribe of Rajpúts, excluding perhaps the Tilokchundi family, is that through which entry into orthodox Hinduism was most easily effected.

This report by an independent officer is very strongly confirmatory of my ideas on this subject.

The pargana is over-run by different independent Bais colonies, the members of which say that they came from the west, no one knows from where, and expelled the Bhars, two or three centuries, or according to their pedigree tables, about sixteen generations ago.

There are traditions of a Gautam (Sombuns) colony founded by Mangal Sen, from whom the pargana takes its name, who is said to have been a cadet of the great Fathpur house of Argal. But the Gautams were long ago pushed over the river Gogra.

It is noteworthy that the Mahomedans who produce sanads more than 300 years' old, declare that Mangal Sen was not a Gautam, but a Bhar. Another noteworthy thing is that both the Mahomedans, and the few Gautams that are left, are shown by Mr. Woodburn in this report, "to pay the feudal tribute of *bhent* to the Bais headmen." How long they may have done so, is not very clear.

The conclusions to be drawn from these notes are as follows :—

(1). The local Bais are the indigenous Bhars. (2). The Bhars became Bais about or after the Mahomedan conquest. (3). The Gautam footing was by marriage with the Bais. (4). The Mahomedans succeeded the Bais-Bhars.

P. CARNEGIE,
Officiating Commissioner.

PARGANA AMSIN.

Introductory remarks.—The pargana Amsin has an area of 68,311 acres, of which 42,543 acres are cultivated, 10,203 are fit for cultivation, and 15,505 acres comprise the unculturable waste, and the sites of villages and towns.

Boundaries.—The pargana is bounded on the north by the river Sarju or Ghagra, on the south by the river "Marha," on the east by parganas Tanda and Itifátganj, and on the west by parganas Haveli-Oudh, and Pachhamráth.

In the nawábi there were 294 villages 14 chaks 1 jote in the pargana, of which 282 villages 5 chaks and 1 jote were parent villages, and the remainder were "dákhlis."

At annexation 301 villages were included in the pargana under summary settlement. These 301 villages are now demarcated as 135 villages only, the remainder being recorded as dákhlis villages. In the recent re-arrangement the pargana received 49 mozás from pargana Pachhamráth, and six mozás from pargana Itifátganj, so that it now consists of 190 villages separately demarcated.

In this pargana $2\frac{1}{2}$ nawabi bighas equal the standard bigha of the present Government.

Origin of name.—When the Bhars held the country they are said to have managed this portion of district from their fort at mozá Pali *alias* Serai Dula, and the pargana was then called "Pali" after the fort. Afterwards when Anúp Shah, an officer of the Government, came to settle the boundaries of the parganas, he found that there were two parganas known by the name of Páli, of which one was near Sultanpúr. He therefore re-named this pargana "Sirwa Pali"; (Sirwa being a village adjacent to Pali) both of which villages possess a certain local interest as sacred bathing places.

About 1170 Fasli Róshun Ali Khan, the Chief of Hasaupúr in the Sultanpúr pargana, acquired a large portion of this pargana, and made his local head quarters at "Amsin", where he built a fort, and whence he managed his talúká. This fort, being the strongest and best fortified place in the neighbourhood, was afterwards used by the revenue officers of the native Government, and from it the pargana derived its present name.

Natural features.—1 Soil. The three kinds of soil commonly denominated in this pargana are Dorus, Matyar, and Baloah.

2. *Rivers.*—To the north of the pargana runs the fine river Sarju *alias* Ghagra, which separates the district from Bastí zillah. To the south there is a small river "Marha", which flows into the "Biswi Nadi" at mozás Karampúr and Cheontipáta, pargana Akbarpúr. The latter disgorges itself into the Ghagra at mozá Shahrozpúr, pargana Mhownath Bhanjan in zillah Azimghur. The river "Marha" at the driest seasons is often devoid of water. It takes its rise in the Dariabad district from a jhíl at mozá Basaúrhi. Further east, at Akbarpúr, this small stream assumes the name of "Tons."

Jhils and tanks.—There is a considerable jhíl at Atraura, which reservoir is known by the name of Achhna, and it discharges its superfluous water into the Ghagra at Tanda. Besides this there are jhils of considerable size at mozás Makhá, Bhades, Dumaha, Gandhata, Durgapur, Bhadali, Madnipur, etc. Jhils of small size are also found at...

There are some 1216 jhils and tanks of sorts in the pargana. The pargana is well covered with timber as a rule, the mangoe, bamboos, and the fig tribe being amongst the trees most commonly seen.

Jangals.—In former times there were five great jangals called Hardi (after the village of that name) Kázipúr-Gurur, Tikri, Khechalwa, and Chardardíp. Of Hardi $\frac{2}{3}$ is still uncleared, Kázipúr has been given in grant to Omanda Singh Barwar, and of this more than $\frac{1}{2}$ has been brought under cultivation. "Tikri." This jangal has been made over in "grant" to Dalthaman Singh Barwár. The name of the grant is Gangapúr, and $\frac{1}{2}$ of it has already been cultivated. Khechalwa was "granted" to Ragbur Singh and Rámdin Singh Barwárs, and one half has been put under the plough. Chandardip has been included with Rústam Sah's talúká, and some $\frac{1}{2}$ is under cultivation.

Communications.—Under the native Government there were two main roads, one from Fyzabad to Tándá, along the banks of the Ghágra, has an almost unbroken avenue of very fine mangoe trees, planted it is said by Sitla Bibi of Tándá, in memory of her departed husband, a banker at Benares. The avenue was made to shelter numerous pilgrims passing along the road to Ajudhia, and the planting is said to have been done in 1223 Fasli. The second road was from Akbarpúr through Amsin Khás to Fyzabad, and is sparsely planted.

The present roads kept up by Government are all "kacha." They are,

I.—From Fyzabad to Maharájganj, from which place it branches into two, the one on the right leading to Akbarpúr and Jounpúr, and that on the left to Tándá and Azimgurh.

There are seven ferries on the Ghágra in the pargana viz :

- I.—Sirwa.
- II.—Oniár.
- III.—Bará.
- IV.—Begamganj.
- V.—Dalpatpúr.
- VI.—Jarhi.
- VII.—Marna.

Nos. 1, 3 and 5 are those at which there is most traffic.

Towns, bazars.—There are no large towns, but there are nine villages in which bazars are held viz :

1	Gushainganj	Saturday and Wednesday.
2	Begamganj	Friday and Sunday.
3	Tandoli	Monday and Friday.
4	Oniár	Saturday and Wednesday.
5	Máharajganj	Tuesday and Saturday.
6	Katara	Saturday and Wednesday.
7	Aghaganj	} Small bazars with no fixed days for open market.
8	Mahbubganj	
9	Amsin	

"Chungi" used under the nawábi rule to be levied at all these markets, the Zamindars taking 4 annas, the Kanungos $1\frac{1}{2}$ annas, and the Chakladar $10\frac{1}{2}$ annas in every rupee of chungi received.

Holy places and shrines.—There is a méla called “Seringshi Rhik” held in “Kartik-sudi-púran-máshí,” and again in Chait-sudi 9th at mozá Sirwa on the banks of the Ghágra, and about 2 kos east of Begamganj *alias* Dilásiganj. The local history of sacred character of this place is as follows.

In the days of Rája Dasrath, king of Ajudhia, Seringshi Rhik, a Fakir of Seringshi Rámpúr (three kos east of Farakhabad on the banks of the Ganges, and where too a méla of Seringshi is held) came to Ajúdhia. Dasrath had no children, and in consequence requested the intercession of the fakír, who offered up prayers in his behalf. The result was the birth of four children, of whom the eldest was Ram Chander, the second Lachhman, the third Bharat, the fourth Satargún. In those times the city of Ajúdhia is said to have extended from its present site to mozá Sirwa, where the eastern gate was. At this gate the Rája sat in devotion until his prayer for children was complied with, and hence the reverence attached to the spot.

There is another fair at Ráni Ghát at Begamganj held in Chait súdi 9th, and again in Kartik-súdi-púran-mashi. This spot was fixed upon about 100 years ago by the Barwár chieftain Dilasi Singh as a bathing place for his clan, in consequence of their being excluded from Ajudhia by the enmity of the Súrajbansi Thákúrs. This Dilási Singh was the founder of Dilásiganj, by which name the village is much better known in the locality than under its more modern name of Begamganj. It was here that the unhappy European fugitives from Fyzabad, some 12 in number, were nearly all slaughtered by the 17th Native Infantry in 1857.

At Mozá “Kasba” there is a shrine of “Kálka Debí,” but no fair is held there. Kálka is said to have appeared there some 300 years ago in the form of a woman. A few people make offerings of ghi &c. at intervals at the shrine.

Population.—The Brahmins are by far the most numerous class, and next after them the Rájputés. Besides these two there is no very marked preponderance of any one class. There are but few bankers or mahajans, and the few that do exist are men of small means whose floating capital is supposed to be about Rs. 3000 each.

Ancient history.—Traces of the “Bhars” are as numerous in this pargana as elsewhere, and they have as totally disappeared. Ruins of their buildings are still visible in mozás Khíwár, Alapúr, Tikri, Marná, Madhopúr, Jíjwat, Badághpúr, Bandhanpúr, Basaura, Pakrela &c.

CHIEF FAMILIES.

I.—The Barwar and Cháhu Thákurs.—The Barwár and the Raikwár Chhatris are the aristocracy of the pargana. The former at one time were all powerful in the neighbourhood, and owned 159 villages. All these have within the last 30 years passed into the hands of the absorptive chiefs of Mchdona, and the present Barwár chiefs Dalthaman Singh and Nádir Shah (the latter of whom is a hopeless lunatic) are comparatively speaking poverty stricken gentlemen.

One history of the Barwárs is as follows.

They are an off-shoot of the great Bais clan, and came from Dúudia Khera in the Baiswára district some 300 years ago. The two founders of the family, and sons of Chatar Sen *alias* Chúri Kál, were

(1).—Bariár Singh (hence the name Barwár Rájputés).

2.—Cháhu Singh (whence the Chahu Rájputés.) These two brothers, for some reasons that is not known, were imprisoned by Akbar Sháh at Delhi. The elder of the two brothers, during his incarceration, had a dream by night, in which he saw

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a deity, who announced himself as Karia Deota, and promised them deliverance and future greatness, and at the same time pointed out the spot where his effigy was buried in the earth.

Soon afterwards, on their release, they sought for and found the effigy, and carried it off to mozá Chitáwan in the Pachhamrath pargana, where they set it up as the object of their domestic adoration, and where it is still worshipped by both branches. Hereabouts the Barwárs rapidly became very powerful, and in 1227 Fasli they were found in possession of 123 villages 8½ biswas 6½ chaks, giving a government revenue of Rs. 28,301, whilst the other branch, the Cháhus, held 86 villages 5½ biswas, paying a revenue of Rs. 5,900. This vast estate, acquired chiefly *vi et armis* and partly by purchase, afterwards within the short space of ten years *i. e.* between 1230 Fasli and 1239 Fasli, with the sole exception of about 2 villages, passed away from the Barwárs, and became incorporate with talúkás Pírpúr, Déra, Kúrwár, and Meh-dona. The Barwárs as a rule are now very badly off, though the chiefs Dalthaman Singh and Nádir Shah have retained one or two villages in the Bustí district. Another account of the Barwárs, and given by Dalthaman Singh himself, is as follows.

The family is an off-shoot of the great Bais clan, and some hundreds of years ago came from mozá Mungi-patan, *alias* Pathánpúr south west of Jaipúr, where their Rája, Sál Báhan, had a fort.

They settled at mozá Chitawan Karia, six miles south of Beganganj. The Bhars held the country in those days, and had a stronghold at "Tikri." This the Barwárs besieged, took, and razed to the ground, and upon the ruins thereof they founded a village, and called it "Diroa." By degrees the Barwárs acquired a considerable estate, which they called talúka "Tandauli," and which the king of Delhi granted to them rent free on account of military services rendered by the family.

The story of this military service is somewhat similar to the old legend of the battle of the Horatii and Curiatii, when the armies of Rome and Alba met. It is as follows.

The king of Kanouj had a beautiful queen named "Padúmani," the fame of whose charms reached the ears of the Emperor of Delhi, and inflamed his desires. Ten of the Barwárs, who were amongst the bravest and most heroic of the monarch's soldiers, volunteered to go and carry off the fair lady. Furnished with a boat, provisions, arms, and money, they arrived at Kanouj, surprised the queen as she was bathing, and conveyed her to their boat. Great was the consternation, and a large army set off in pursuit. By keeping the middle of the stream the Barwárs managed to escape attack, but so soon as they had to leave the river, and journey by land, the whole army was upon them. The Barwárs were said to have been almost invulnerable heroes, and of surpassing strength. As the army came up, one of the brothers turned, and single handed engaged, and checked the whole host, whilst the other nine sped on with their prize. The contest ended after a time with the death of the heroic Barwar. The army again hurried after the fugitives, when another hero (Sawant) turned round, and devoted himself after the manner of the first one, slaughtering numbers of the enemy before he himself fell. In this way eight out of the ten "sáwants" fought and died, and, by their so doing, enabled the two surviving heroes to enter Delhi with their lovely prize. The king, astounded at this display of valour, loaded the two survivors with honours, and ordered them to select a rent free jágír of 14 kos circumference. They replied, that, being Hindús, they preferred a jágír in the vicinity of Ajúdhá, whereupon at once a firman was made out, giving them a jágír extending from Tánda on the east to Marnapúra, *alias* Jaisáldínganj, on the west, and from Chitawan on the Marha river to the south, to the banks of the "Ghógri" on the north. This jágír of course they had to go and conquer for themselves, which they did, and their estate was made distinct pargana, and called "Páli." After the

lapse of many years a Subadar of Oudh ordered the Barwárs to pay a revenue equal to $\frac{1}{2}$ the rental. Some of them refused to do so, and in consequence a portion of their estates, equal to the revenue demanded, was confiscated and made into a distinct pargana, called "Aurangabad-Naipúr."

About 186 years ago an ancestor of Dalthaman Singh increased his possessions by purchasing the two meháls Tikri and Bharsari, consisting of $17\frac{1}{2}$ mozás of the Aurangabad-Naipúr pargana, from their impoverished proprietors. Dalthaman Singh is the representative of this branch, Nádir Sháh of the branch that owned Talúka Tandoli.

These Barwárs were notorious for the practice of infanticide. Two daughters of the chief family, who were suffered to live, have married, the one the Janwár ex-Rája of Ekona in the Gondah district, the other the Raikwár Rája of "Rámnagar-Dhimari" in the Bárabanki district. The Barwárs generally selected wives from the Palwár, Kachwáha, Kowáik and Bais * Thákúrs. In 1220 Fuzli there was a severe fight at Rájapúr between the Barwárs under Futtch Singh (ancestor of Nádir Sháh) and Mádhó Singh Talúkdár of Déra.

* Note—This is strange when they urge a Bais origin.

The dispute was about the possession of Talúká Hankáripúr, which Déra claimed by purchase from the Barwárs. Some 200 persons were killed, but Mádhó Singh gained the day, and has held the Talúká ever since.

There is found a goodly sprinkling of Barwárs in mozás Tandoli, Kanakpúr Salone, Dewapúr, Kumbhya, Badóli, Baróli, Maharájpur and Chachakpúr.

NOTE ON THE BARWÁRS BY THE OFFICIATING COMMISSIONER.

We have here two stories of the origin of the Barwárs, both of which allege a Bais origin. The one that they are an offshoot from Baiswára, the other that like the Bais of that ilk, they also came from Mungi Pátan. They date their advent 300 years back, during which time they have passed through 20 generations.

There is no doubt that the Baiswára family would deny the connection, and it is to be observed that the latter are not worshippers of Karia Deota. It is far more probable that like numerous colonies who are known as Bais in this district, they are of equivocal indigenous descent, and both the Barwárs and their brethren the Chalus are unknown, except in the centres where we here find them located.

The heroic tradition which Dalthaman Singh relates, has I have not the smallest doubt, been appropriated from some other clan.

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Ramnagar-Dhimari, in the Barabanki district, to mozá Sanda in this pargana, to arrange a marriage with the Bais Thákúrs, who have since disappeared. The mission was successful, and the lady Bais received as her dower mozá Bilwári in this pargana. Here the Raikwárs settled. After some years Gajpat Rai took service with Dari Sháh, a Malikzáda and zemindar of mozá Sirwa. This Malikzáda, being childless, on his deathbed adopted Gajpat, who performed his funeral obsequies and succeeded to his zemindári. In 1193 Fasli the Raikwárs added ten villages to their estate, and until 1229 Fasli they remained kabúliatdárs of 14 villages. In 1230 Fasli Mir Ghúlám Husen Chakladar had these 14 villages included in the Barwárs' Talúká, but the Raikwárs still retain under-proprietary rights in them.

The descendants of Ghina Rai in like manner became powerful, and in 1219 Fasli they were in possession of 84 villages $13\frac{1}{2}$ biswas, called Talúká Reorí. Between 1222 Fasli and 1233 Fasli however the whole of these villages came into Talúká Samanpúr, the property of Malik Ramzán Beknah. In one of the parts of the old Barwárs' talúka, the original Baiswár proprietors are still found as under-proprietors.

(6)
The Gajpat Rai branch are well-to-do, and the Ghina Rai family are fairly off at the present time. The Gajpat Rai branch are found in mozá Sirwa and Gauhanía.

The Ghina Rai branch are found living in mozás Reori, Oniár, Bithúra and Madhopùr.

There were in former times several Talúkás of 8 or 10 villages each belonging to Chandels, Brahmins, Bais and Kayeth families. All have long since been broken up, and their history offers nothing of interest.

III. *The Surajbans Thákúls.*—The Surajbans Thák úrs had formerly a considerable Talúká of 40 villages in this pargana. The Talúká was called Narma Powári. They lost 21 villages between 1185 Fask and 1254 Faslí, and the remaining villages all passed away from them in 1255 Faslí. Full details of this clan will be found under pargana Haveli Oudh.

Mozá Tema.—There was a severe fight in 1259 Faslí over the possession of this village, between Bábu Jaidat Singh Talúkdár of Bhití, and Rájá Rustam Sah Talúkdár of Dera. The fight took place at mozá Tejapúr, and some 150 persons are said to have been killed. Bábu Jaidat Singh gained the day.

IV. *The Kaeths.*—There is a curious legend of the Kanungos of this pargana. It is that 400 years ago the Rájá of Gour, by

NOTE BY OFFICIATING COMMISSIONER.

Under the head of Gour Kaeths in Elliot's Supplemental Glossary there is curious confirmation of this legend. It is there set forth that Nasiruddin the nephew of Bulbun introduced several Gour Kaeths from Bengal into the western Districts, about 600 years ago, when he appointed them Canungos of Nizamabad, Bhadoi, Kolo, Ghosi and Chiryakote, in Subah Allahabad.

In this notice Sir Henry confines his remarks to his own territory the N. W. P. But our local tradition carries the legend further.

P. C.

is that 400 years ago the Rájá of Gour, by name Narpat Das, a Gour Kayeth, was treacherously brought by the Brahmins in to the power of Bakhtawar Khilji, a General of Sháhábudín Ghori, King of Delhi, by whom he was incarcerated near Delhi. Narpat Das had 12 sons, who were given 12 Parganas as Kánungos, and 12 Meháls in Zemindári. In Azimgarh there are 3 Parganas—Gházipúr one—Benares one—Mirzapúr one—Darbanga one—Gwalior one—and in Oudh four, of which one is Amsin.

General remarks.—The population is generally poverty ridden, and when one comes to consider that the far greater portion of the pargana belongs to Talúkdárs, this is not a happy result of the Talúkdári tenure. It would rather lead one to believe that the Talúkdárs are a hard rack-renting class.

The general and indeed almost sole occupation of the population is that of tilling the soil. The people in this part of the district use tiled roofs in preference to thatch. It is quite the exception to see a thatched dwelling.

• Cultivation is very good throughout the pargana. All crops are cultivated except "bájra" and "mung" which are rarely seen. The area in cultivation in "kharif" and "rubbi" is about equal, sugar cane is very largely cultivated, cotton and indigo but rarely, and the poppy (opium) is not a favorite crop.

Wheeled-traffic.—Wheeled-traffic is almost unknown. One very rarely sees a 2 bullock cart and never a 4 bullock one. The few carts there are belong to the Talúkdárs and rich Zemindárs. The stores in demand at the local bazars, and the exports and imports by river Ghagra are carried on men's heads, or on ponies.

Alluvion and Diluvion.—For the last 100 years there has been no diluvion to any

with the deep stream at the foot of the bank, and consequently is not so subject to change by fluvial action as the opposite low lands of the Bustí district.

Irrigation.—There are 1379 wells in the pargana, from which and jhils (which as before stated are numerous) the lands are artificially watered. In the north of the pargana, along the Gáhgra, the wells have to be sunk a great depth before water is reached, viz. 34 feet. In the south however, water is found at 20 feet; nearly all the wells are paka, as kacha ones do not stand.

Education.—There are several Village Schools established in the pargana viz at Dilásiganj, Goshalgánj, Tandóli, Júrai, and other places.

Forts.—There were no forts in the pargana, but there were several fortified houses (kóts), notably one at Tandóli belonging to Mâhárâja Sir Mán Singh, one at Tejapúr belonging to Râja Rústam Sâh, at Samda kót of Jehângir Bakhsh, at Oniár the kót of Malik Tafazúl Hosein, at Lachigur the kot of Bâbú Jaidat Singh, and at Dhámpúr the kót of Thákurain Raghunáth koer.

Exports and imports.—“Úrd” and “mâsh” are the chief exports by river Ghagra, and “cháwal” “dhán” and “mukai” are imported by the same route.

Cattle.—The horned cattle to the north of the pargana, where the grazing on the river manjhás is abundant, are above the average, but as a general rule the cattle are a very inferior and starvation-dwarfed set of animals.

CHAS. S. NOBLE,
Assistant Settlement Officer.

