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THE

AÍN I AKBARI

BY

ABUL FAZL ALLÁMI,

TRANSLATED FROM THE ORIGINAL PERSIAN.

BY

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SECRETARY AND MEMBER, BOARD OF EXAMINERS, CALCUTTA.

PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

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PREFACE.

Though the reason that has compelled a change of authorship in the continued translation of the Ain i Akbari is doubtless universally known, the regretful duty of its formal announcement is imperative in the introduction of this volume. The early and somewhat sudden death of Professor Blochmann is a loss which Oriental literature may be permitted to share with his personal friends, and its regrets, though differing in kind and measure from theirs, will not be less grateful to his memory from its independence of associations in which friendship bears a part, and as a testimony to his appreciation in a wider sphere where partial judgments have no sway. This is not the place to pass in review his services to letters which have been adequately commemorated elsewhere by the Asiatic Society of Bengal for whom he so largely laboured, but as commissioned by their authority to continue the work which death has snatched from an able hand, it is fitting that these few words from his successor should record the unfortunate necessity of their action. It was at one time supposed that the manuscript of the whole translation had been completed by Professor Blochmann and prepared for the press, but whatever the origin of the rumour, no trace of the work was discovered amongst his papers, and the interval of five years between the conclusion of the first volume and his death, leaves little doubt that the report had no foundation. His preface deplores or excuses the delay that had already occurred in the translation of the volume then issued, and could not have omitted mention of the early completion of the whole were the manuscript of the remainder ready for publication. The enumeration of the difficulties which stood
in his way is expressed in terms which imply that they had not been overcome, else his silence, when silence might be interpreted to his prejudice, is inexplicable. It may be, therefore, safely assumed that want of leisure, or other weighty reason, had hindered his continuance of a work which had become the preoccupation of his most serious study and which he hoped to leave to posterity as a record that he had not toiled in vain. But the event was otherwise ordained.

While sensible of the honour conferred upon me by the Asiatic Society in selecting me for the duty of entering upon the labours and sharing the reward of my predecessor, I cannot but express my diffidence in presenting this second volume to public notice under their auspices, lest a comparison should discredit the wisdom of the choice. But whatever the verdict of those competent from linguistic knowledge and acquaintance with the abrupt, close and enigmatic style of the original to judge of the merits of the translation, no pains at least have been spared to render it a faithful counterpart consistently with a clearness of statement which the text does not everywhere show. The peculiar tone and spirit of Abul Fazl are difficult to catch and to sustain in a foreign tongue. His style, in my opinion, is not deserving of imitation even in his own. His merits as a writer have, in general, been greatly exaggerated. Omitting the contemporary and interesting memoirs of Al Badáoni, whose scathing comments on the deeds and motives of king and minister have an independent value of their own, the accident that Abul Fazl’s works form the most complete and authoritative history of the events of Akbar’s reign, has given them a great and peculiar importance as state records. This they eminently deserve, but as exemplars of style, in comparison with the immutable types of excellence fixed for ever by Greece and Rome, they have no place. His unique position in Akbar’s
court and service enhanced the reputation of all that he wrote, and his great industry in a position which secured wealth and invited indolence, fully merited the admiration of his countrymen. Regarded as a statistician, no details from the revenues of a province to the cost of a pine-apple, from the organisation of an army and the grades and duties of the nobility to the shape of a candlestick and the price of a curry-comb, are beyond his microscopic and patient investigation: as an annalist, the movements and conduct of his sovereign are surrounded with the impeccability that fences and defy Oriental despotism, and chronicled with none of the skill and power, and more than the flattery of Velleius Paterculus: as a finished diplomatist, his letters to recalcitrant generals and rebellious viceroys are Eastern models of astute persuasion, veiling threats with compliments, and insinuating rewards and promises without committing his master to their fulfilment. But these epistles which form one of his monuments to fame, consist of interminable sentences involved in frequent parentheses difficult to unravel, and paralleled in the West only by the decadence of taste, soaring in prose, as Gibbon justly remarks, to the vicious affectation of poetry, and in poetry sinking below the flatness and insipidity of prose, which characterizes Byzantine eloquence in the tenth century. A similar affectation, and probably its prototype, is to be found in the most approved Arab masters of florid composition of the same epoch, held by Ibn Khallikan's crude and undisciplined criticism to be the perfection of art, and which still remains in Hindustan the ideal of every aspiring scribe. His annals have none of the pregnant meaning and point that in a few masterly strokes, exalt or brand a name to all time, and flash the actors of his drama across the living page in scenes that dwell for ever in the memory. The history of nearly forty-six years of his
master's reign contains not a line that lives in household words among his own countrymen, not a beautiful image that the mind delights to recall, not a description that rises to great power or pathos, nor the unconscious simplicity redeeming its wearisome length which lends such a charm to Herodotus, and which in the very exordium of Thucydidès, in Lucian's happy phrase, breathes the fragrance of Attic thyme. His narrative affects a quaint and stiff phraseology which renders it often obscure, and continues in an even monotone, never rising or falling save in reference to the Emperor whose lightest mention compels the adoring prostration of his pen, and round whom the world of his characters and events revolves as its central sun. Whatever its merit as a faithful representation, in a restricted sense, of a reign in which he was a capable and distinguished actor, it lacks the interesting details and portraiture of the life and manners of the nation which are commonly thought to be below the dignity of history but which brighten the pages of Eastern historians less celebrated than himself, and are necessary to the light and shade of a perfect picture. His statistical and geographical survey of the empire which this volume comprises is a laborious though somewhat lifeless compilation, of the first importance indeed as a record of a past and almost forgotten administration to guide and instruct the historian of the future or the statesman of to-day, but uninformed by deductive comment and illustration which might relieve the long array of bald detail. His historical summaries of dynasties and events in the various Sūbahs under their ancient autonomous rule, are incoherent abridgments, often so obscurely phrased as not to be understood without a previous knowledge of the events to which they relate and his meaning is rather to be conjectured than elicited from the grammatical analysis of his sentences. The sources from which he drew his information are never
acknowledged. This of itself would have been of no mo-
ment and their indication might perhaps have disturbed
the unity of his design had he otherwise so incorporated the
labours of others with his own as to stamp the whole with
the impress of originality, but he not seldom extracts passages
word for word from other authors undeterred by the fear, or
heedless of the charge, of plagiarism.
Such, in my opinion, is the reverse of the medal which
represents Abul Fazl unrivalled as a writer and beyond the
reach of imitation. The fashion of exaggerating the impor-
tance and merits of a subject or an author by those who
make them their special study, especially when that study
lies outside the common track of letters, inevitably brings
its own retribution and ends by casting general discredit on
what in its place and of its kind has its due share of honour
or utility. The merit and the only merit of the Aín i
Akbari is in what it tells and not in the manner of its tell-
ing which has little to recommend it. It will deservedly
go down to posterity as a unique compilation of the
systems of administration and control throughout the vari-
ous departments of Government in a great empire, faith-
fully and minutely recorded in their smallest detail, with
such an array of facts illustrative of its extent, resources,
condition, population, industry and wealth as the abundant
material supplied from official sources could furnish. This
in itself is praise and fortune of no common order and it
needs not the fictitious ascription of unparalleled powers of
historiography in its support. The value of the Aín in this
regard has been universally acknowledged by European
scholars and it may not be out of place to quote here the
opinion of the learned Reinaud on this work in his 1st vol.
of the Geographie d 'Abulfeda, as it accurately represents its
nature and worth and the style and quality of its literary
composition.
L'Inde musulmane nous offre, dans les commencements du xviié siècle, un ouvrage de compilation, qui est d'un grand intérêt pour la géographie; c'est le traité persan, composé par Aboul-Fazel, ministre de l'empereur mogol Akbar, et intitulé Ayun-Akbery ou Institutes d' Akbar, par suite de l'intérêt qu'Akbar avait apporté à sa composition. L'empire fondé dans l'Inde par Babour, un des descendants de Tamerlan, avait pris, sous le règne d'Akbar, une grande extension et s'étendait depuis l'Afghanistan jusqu'au fond du golfe du Bengale, depuis l'Himalaya jusqu'au Dekhan. Grâce à l'excellent gouvernement établi par Akbar, les provinces, pendant longtemps ravagées par les guerres intestines, avaient acquis une physionomie nouvelle. D'un autre côté, les vues libérales de l'empereur et de son ministre n'avaient rien de commun avec l'esprit étroit et exclusif qui caractérise l'islamisme, et ils avaient fait traduire en persan les meilleurs livres de la littérature sanscrite. Aboul-Fazel, se mettant à la tête d'une société de savants, entreprit une description géographique, physique et historique de l'empire, accompagnée de tableaux statistiques. Chacun des seize soubah ou gouvernements dont se composait alors l'empire mogol, y est décrit avec une minutieuse exactitude; la situation géographique et relative des villes et des bourgs y est indiquée; l'énumération des produits naturels et industriels y est soigneusement tracée, ainsi que la nomenclature des princes, soit idolâtres, soit musulmans, auxquels les soubah avaient été soumis avant d'être enclavés dans l'empire. On trouve ensuite un exposé de l'état militaire de l'empire, et l'énumération de ce qui composait la maison du souverain, etc. L'ouvrage se termine par un précis, fait en général d'après les sources indigènes, de la religion brahmanique, des divers systèmes de la philosophie hindoue, etc.

L'auteur, par une recherche d'érudition déplacée, a effectué le style des anciens auteurs persans; on a souvent de
la peine à le comprendre. En 1783, Francis Gladwin, encouragé par le gouverneur général Hastings, publia une version anglaise abrégée de l'ouvrage. Placé aussi favorablement qu'il l’était et aidé des conseils des indigènes, il vint à bout de difficultés qui auraient été partout ailleurs insurmontables. La version anglaise, plusieurs fois réimprimée, se répandit à la fois dans l'Inde et en Europe, et cette publication n'a pas été, surtout dans les commencements, sans influence sur les progrès des études indiennes.

Maintenant, si on entreprenait une nouvelle édition de la version de Gladwin, l'on pourrait la rendre d'un usage encore plus utile. L'ouvrage fourmillait de noms indigènes, particulièrement de mots sanscrits, et ces mots, en passant à travers les caractères de l'alphabet arabe, ont souvent subi d'horribles altérations. Au temps de Gladwin, l'on n'était pas assez avancé dans les études indiennes pour rendre à ces mots leur véritable physionomie. Maintenant, un indépendant qui saurait passablement le persan, rétablirait facilement les termes dans leur véritable état. Pour ma part, dans le cours de mes travaux sur l'Inde, j'ai fait subir des corrections à la transcription, au fur et à mesure des besoins.

Je ne dois pas négliger de dire un mot sur la table des noms de lieux, reproduite dans la version anglaise en caractères arabes avec leur transcription, et disposée d'après l'ordre des sept climats. Non-seulement beaucoup de noms sont altérés, mais encore les noms sont placés au hasard. En ce qui concerne la confusion, elle existe dans le texte original. Évidemment, la personne qui dans le principe, fut chargée de dresser cette table, était peu au courant de la géographie.

The criticism of Gladwin’s version is just and this delicate animadversion I desire to imitate. His difficulties with varying and corrupt MSS. from which he had to translate were very considerable, and it is much to his credit that he has on the whole succeeded so well. But it is not to be
denied that omissions are frequent and considerable and that
he has often misconstrued his author and thus led those who
followed and relied on him astray. In the Tables of Longi-
tudes and Latitudes in the fourth book, the geographical
names whether Persian or English are quite untrustworthy
and very few are correctly spelt or transliterated. Much of
the burden of this blame is to be laid on the original text which
has been composed or transcribed without intelligence,
discrimination or geographical knowledge, and for purposes
of reference is so frequently incorrect as to be worthless.
The fourth and fifth books which form the concluding
volume of this work are now in course of translation and if
the little leisure I can command will permit of it, I trust
that their publication will not long be delayed. The constant
elucidation which the text requires, involves no inconsider-
able research which, while it lightens the exertion and en-
courages the patience of the reader, is among the transla-
tor's most anxious and laborious tasks. I have dispensed
with two indices, such as are appended to the first volume,
the advantage of which I have not been able to discover.
There appears to me no more reason for distinguishing
geographical from other proper names than for disjoining
names of men from those of women, or animate from in-
animate objects. I have therefore included all in a single
index. The names of the towns and villages in the list of
Sarkárs, twice recorded by Abul Fazl both under the Ten
Years' Settlement (p. 68. et seq.) and in the histories of the
Súbahs, have not been separately entered, to avoid augment-
ing the index without necessity. A reference to the Súbah
and then to the Sarkár will suffice to trace the location
of any particular town.

H. S. Jarrett.
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ADDENDA.

Page 125, line 9, to Sherganj add the following note:

Cissa Sinonis, Brisson. Cissa Venatoria, Blyth—the green jay. It is found in the South Eastern Himalayas and in the hill ranges of Assam, Sylhet, Arakan and Tenasserim. These birds wander about from tree to tree and pick grasshoppers, mantides and other insects, are frequently tamed and caged and are amusing and imitative. They sing lustily a loud screeching strain and are highly carnivorous. The shrike-like habit, in confinement, of placing a bit of food between the bars of their cage is in no species more exemplified than in this—Jordon, II, 312.

Page 56, line 6, to Kudân add following note:

The text has 'kudán,' with a variant 'kullân.'—I accepted the former without investigation at the time, but the true reading is Faddán (فدوان) which means a certain measure of land, subdivided into 24 kirât—loosely reckoned as the quantity which a yoke of oxen will plough in one day and commonly defined as consisting of 333^{1/3} kabshehs, the latter being 24 kâbîdih, and the kâbîdih being the measure of a man's fist with the thumb erect, or about 6^{1/4} inches. Lane's Arab. Lex.
BOOK THIRD.

IMPERIAL ADMINISTRATION.

Since somewhat of the recent imperial institutions regulating the Army and the Household have been set down, I shall now record the excellent ordinances of that sagacious intellect that energizes the world.

AIN 1.

THE DIVINE ERA.

The connection of monetary transactions without fixity of date would slip from the grasp, and through forgetfulness and falsehood raise a tumult of strife; for this reason every community devises a remedy and fixes an epoch. Since thought fosters well-being and is an aid to facility (of action), to displace obsolete chronology and establish a new usage is a necessity of government. For this reason, the prince regent on the throne of felicity in the 29th year of the Divine Era, for the purpose of refreshing that pleasure-ground of dominion and revenue, directed its irrigation and rendered blooming and lush the palace-garden of the State.

Compassing events within a determinate time, the Persian calls māhros (date); the Arab has converted this into múarrakh (chronicled), and thence “tarikh (date) is a household word. Some derive the Arabic from irākh, a wild bull. This conjugation of the measure of tāfa‘īl means, to polish. As ignorance of the time of an event grew less, it became dis-

---

1 I can find no authority for this statement—no dictionary that I have consulted gives this meaning. Lane says that ‘tarikh’ is an arabicized word according to some, borrowed apparently from the Hebrew צְבִיתָא “a month,” or from the Chaldean. Others say it is pure Arabic. Al Biruni quotes Maqām al-Mihrāb for the etymology of “Māhros” and ‘Tarikh.’ Aṣḥar-al Bākiya,” Sachau’s translation, p. 34.
tistinguished by this name. Some assert that it is transposed from 'tākkīr
which is referring to a late period to an antecedent age. Others understand
it to be a limit of time wherein an event determines. They say "such
a one is the tārīkh of his tribe," that is, from whom dates the nobility of his
line. It is commonly understood to be a definite day to which subsequent
time is referred and which constitutes an epoch. On this account they
choose a day distinguished by some remarkable event, such as the birth of
a sect, a royal accession, a flood or an earthquake. By considerable labour
and the aid of fortune, by constant divine worship and the observance of
times, by illumination of the understanding and felicity of destiny, by the
gathering together of far-seeing intelligences and by varied knowledge
especially in the exact sciences and the Almighty favour, observatories
were built: wonderful upper and lower rooms with diversity of window
and stair arose on elevated sites little affected by dust.

By this means and with the aid of instruments such as the armillary
sphere and others double-limbed and bi-tubular, and the quadrant of
altitude, the astrolabe, the globe and others, the face of astronomy was
illumined and the computation of the heavens, the position of the stars, the
extent of their orbits in length and breadth, their distance from each other
and from the earth, the comparative magnitude of the heavenly bodies and
the like were ascertained. So great a work without the daily increasing aus-
piciousness of a just monarch and his abundant solicitude, is not to be

---

1 The Arabic phrase is, تجمال نار نومه.

2 This passage is so strikingly similar to the opening of the 3rd chapter of Al
Birúní's Athār ul Bākīya that it can scarcely be accidental. There is nothing
to hinder the supposition that Abūl Fazl was acquainted with that writer's
works and not a little indebted to him.

* I cannot determine accurately what these may be. No dictionary renders the
expressions. It is possible that the first may be the skaphium of Aristarchus
which was a gnomon, the shadow of which was received on a concave hemi-
spherical surface, having the extremity of its style at the centre, so that angles
might be measured directly by arcs instead of the tangents. The second may
refer to the invention of Archimedes to

ascertain the apparent diameter of the sun by an apparatus of double cylinders.
There was another, too, of Aristarchus to find the distance of the sun by measur-
ing the angle of elongation of the moon when dichotomized. The kitāb ul Fihrist
mentions only the astrolabe and the armillary sphere, p. 284. Sédillot (Pro-
logoménes des Tables Astron. d'Olong Beg) speaks of a "gnomon à trou" used
by Naṣṣrādīn Tāsī.

* So I venture to interpret the term, Dony (Suppl. Dict. Aráb.) quotes
Berbruger on this word "Rubā'a el-
moudjîb, le quart de cercle herodiotique, instrument d'une grande simplicité dont
on fait usage pour connaître l'heure par
la hauteur du soleil." Moudjîb should be

"mujayyab."
accomplished. The gathering together of learned men of liberal minds is not achievable simply by means of ample wealth, and the philosophic treatises of the past and the institutions of the ancients cannot be secured without the most strenuous endeavours of the sovereign. With all this, thirty years are needed to observe a single revolution of the seven planets. The longer the period and the greater the care bestowed upon a task, the more perfect its completion.

In this time-worn world of affliction Divine Providence has vouchsafed its aid to many who have attained considerable renown in these constructions, such as Archimedes, Aristarchus and Hipparchus in Egypt, from whose time to the present, the 40th year of the divine era, 1769 years have elapsed; such as Plotemy in Alexandria who flourished some 1410 years ago; as the Caliph Māmūn in Baghdad, 790 years past, and Sind bin 'Ali particular the Almagest of Plotemy. The real title of this work is Μεγάλη Ζώνας τῆς Ἀστρονομίας. There was another called μαθηματικός σκοτεινής. The Arabs, to distinguish the two probably called the greater work μεγάλη and afterwards μεγαλευτέρη and Almagest is a compound of the Greek with a prefix of the Arabic article. Māmūn is said to have made the delivery of certain Greek MSS. at Constantinople, one of the conditions of peace with Michael the III. He ordered the obliquity of the Ecliptic to be observed at Baghdad which was found to be 23° 35', and less than some preceding observations had indicated. Another important operation was the measure of a degree of the terrestrial meridian. There is still preserved, a work composed under Māmūn's direction entitled, according to the Latin translation, Astronomia Elaborata a compluribus D. D. jussu regis Māmūn. (Encycl. Metropolitana. Art. Astron.)

* Abu Ṭayyib Sind-b-'Ali was a Jew converted to Islam in the Caliphate of Māmūn and was appointed his astronomer and superintendent of observatories. A list of his books may be found in the Kitāb ul Fihrist, p. 275, and in Hammer-Purgstall's Literaturgesch der Araber, p.
and Khálid bin 'Abdul Malik al Marwazi 764 years since at Damascus. Hákim and Ibn As'lam also laid the foundations of an observatory at Baghdad which remained unfinished, 712 years, and Battání at Racca 654 years previous to this time. Three hundred and sixty-two solar years have passed since Khwájah Nasír of Tús built another at Múrámá

258, Vol. III, but the latter is inexact and has in two places misunderstood his original, the Fihrist: see also, Sedillot- Prolégomènes d'Olong Beg, Introd. ix.

1 Khálid-b'-Abdul Malik, A. H. 217 (832) a native of Merv. He is included among three astronomers who first among the Arabs, instituted observations from the Shammasiá observatory at Bagh-

2 Ibn al'As'lam A. H. 375 (A. D. 985), stood in great credit with Adhád ud daulah, but finding himself in less estimation with his son Shamád Daulah, he left the court but returned to Baghdad a year before his death. His astronomical tables were celebrated not only in his own time but by later astronomers. He died on his return from a pilgrimage to Mecca. Ibid. p. 311. Vol. V. Of Al Hákim, I can learn nothing.

* Muhammad b. Jábir al Battání. (Albatenius) a native of Harrán and inhabitant of Rakka. His observations were begun in A. H. 264 (A. D. 877-8) and he continued them till A. H. 306. He died in 317 A. H. He was the author of the astronomical work entitled the Sabean tables. It is doubtful whether he embraced Islamism. His ancestors were Sabeans and he was probably so himself. In his table he marked the positions of the fixed stars in A. H. 299 (A. D. 911-12). Among other works he wrote a treatise on the mode of calculating the amplitude of the Zodiacal signs for every latitude, which would be of use in the history of spherical trigonometry: also an explanation of Ptolemy's quadrirpartitum. cf. Ibn Khálilkhán, art al Battání and the Fihrist, p. 279. In the Encyclopedie Metropolitana it is stated that he was surnamed the Ptolemy of the Arabs. He corrected the determination of Ptolemy respecting the motion of the stars in longitude, ascertaining it to be one degree in 70 instead of 100 years; modern ob-
servations make it one degree in 72 years. He also determined very exactly the eccentricity of the ecliptic and corrected the length of the year, making it consist of 365 days, 5 hours, 46 minutes, 24 seconds, which is about 2 minutes short of but 4 minutes nearer the truth than had been given by Ptolemy. He also discovered the motion of the apogee. His works have been collected and published in two vols. 4to. under the title of De Scientia Stellarum, of which there are two editions, one in 1537 and the other in 1646.

* Nasíru'ddin is the surname of Muhammad-b-Hassan or Ibn Muhammad at Túsí, often simply called Khwájah Nasíru'ddin (A. H. 597-672, or accord-
ing to some 687). Huláku the Tartar chief placed him at the head of the philosophers and astronomers whom his clemency had spared in the sack of Moslem towns, and gave him the ad-
ministration of all the colleges in his ac-
quired dominions. The town of Múrámá in Azarbayján was assigned to him and he was ordered to prepare the astronomical tables which were termed Imperial (Elkán). He studied and explained the elements of Euclid and wrote on the
near Tabriz and 156 is the age of that of Mirza Ulugh Beg in Samarkand.

Rasad signifies ‘watching’ in the Arabic tongue and the watchers, therefore, are a body who, in a specially-adapted edifice, observe the movements of the stars and study their aspects. The results of their investigations and their discoveries regarding these sublime mysteries are tabulated and reduced to writing. This is called an astronomical table (zij). This word is an Arabicized form of the Persian, zik which means the threads that guide the embroiderers in weaving brocaded stuffs. In the same way, an astronomical table is a guide to the astronomer in recognizing the conditions of the heavens, and the linear extensions and columns, in length and breadth, resemble these threads. It is said to be the Arabic rendering of zik from

spheres of Theodosius and Menelaus in 663 and 670. The Akhlāq i Nāṣiri, a work on morals was translated into Persian by this savant from the Arabic original the Kitāb ut Tahrat, written by Abu Ali b. Maskawī, minister of the house of Buwaih, with additions on domestic and political subjects. Cf. d'Herbelot art. Nassiruddin. Sédillot. Prolog. Introd. p. xxvi. Abul Pharaj-ed. Pococke, 1663, p. 548 in which his death is placed in 675 A. H.

1 Ulugh Beg was the son of Shah Rukh and grandson of Tamerlane born at Sultanieh A. H. 796, (A. D. 1393). In 810 he possessed the government of some provinces of Khurasan and Mazanderan and in 812, that of Turkistan and Transoxania. He however, quickly abandoned politics and devoted himself passionately to his favourite studies. He desired that his tables should be scrupulously exact and procured the best instruments then available. These at this period, were of extraordinary size. The obliquity of the ecliptic was observed in A. D. 996 with a quadrant of 15 cubits' radius (21 feet 8 inches). The sextant of Abu Muhammed al Khojandi used in 922 had a radius of 40 cubits (57 feet 9 inches). The quadrant used by Ulugh Beg to determine the elevation of the pole at Samarqand, was as high as the summit of St. Sophia at Constantinople (about 180 feet). The astronomical tables were first published in A. H. 841 (A. D. 1437). The ancient astronomy had produced only one catalogue of the fixed stars, that of Hipparchus. Ulugh Beg, after an interval of sixteen centuries, produced the second. Like all orientals he fell into the slough of astrology. The stars foretold his assassination. His suspicions pointed to his son, whom unmerited ill-treatment drove into rebellion and this brought about the catastrophe he dreaded. He was slain in 1449, and with his death closes the line of Arabian astronomers. A century and a half separates him from the great Keppler. Purbach, Regiomontanus, Copernicus and Tycho Brahe filled the interval and not a little of the honour accredited to Western astronomers is due to the labour of the Arabs. The subject is exhaustively discussed by Sedillot. Prolegom. d'Olug Beg, Vols. I and II.

the frequent necessity of its use, which the intelligent will understand. Some maintain it to be Persian, signifying a mason's rule, and as he, through its instrumentality determines the evenness of a building, so an astronomer aims at accuracy by means of this astronomical table.

Many men have left such compilations to chronicle their fame. Among these are the Canons of

1. Majur the Turk.

There are two of this family whom Sédillot terms the Benou Amajour, viz., إما جورالتركی و ابراهیم افعی إما حورالتركي و إبراهیم حورالتركي. Hammer-Purgstall makes them the same person but adds another name: إبراهیم ابن إ.OPAC. a حورالتركي. According to him, they were brothers, and the former was the author of the Canon called al Bodi' or "the Wonderful"; the latter of works on other astronomical tables with disputed titles. He appears to quote from the Fihrist and from Casiri who borrows from Ibn Joujis, but the Fihrist distinctly states that Abu'l Hassan was the son not the brother of Ali b. Amajur. Ibn Joujis speaks of Abu'l Kasim also, and as a native of Herat, which evidently refers to his Turkish origin but mis-translated by Casiri and copied by Hammer-Purgstall "descended from the Pharaos." (Sédillot. p. xxxix note). The Benou Amajur were astronomers of repute and made their observations between the years 885-933, leading the way to important discoveries. (Sed p. xxxv et seq).

2. Hipparchus.
3. Ptolemy.
4. Pythagoras.
5. Zoroaster.
6. Theon of Alexandria.
7. Sama't the Greek.

Another reading is Sábát (سابط) but I cannot recognize nor trace the name satisfactorily. The epithet پرنیایی inclines me to believe the name to be that of a Greek astronomer in Islamic times.

8. Thabit-b-Kurrah b Háran was a native of Harran, of the Sabean sect, and rose to eminence in medicine, mathematics and philosophy, born A. H. 221 (A. D. 836) died in A. H. 288 (A. D. 901). He was much favoured by the Caliph Al Mus'tadhid who kept him at Court as an astrologer. He wrote on the Spheres of Theodosius, and retranslated Euclid already turned into Arabic by Hunain-i-Shihak al Ibádi. He was also author of a work in Syriac on the Sabean doctrines and the customs and ceremonies of their adherents. Ibn Khall. D'Herb. Sédillot. p. xxv. et seq. For a list of his works, see the Fihrist, p. 272.


I believe the first name to be an error. The Fihrist mentions a son of Sina'î with the patronymic Abü'l Hasan who is no doubt here meant. He was grandson of Thabit-b-Kurrah, and named also Thabit according to D'Herb. as well as Abü'l Hasan after his grandfather. (Sédillot). Equally proficient in astronomy with his grandfather, he was also a celebrated physician and practiced in Baghdad. He wrote a history of his own time from about A. H. 290 to his death in 360. Abül Faraj speaks of it as an excellent work. See also Ibn Khall. De Slane. Vol. II. p. 289 and note 7. His
father Sinán the son of Thábit-b-Kurrab, died at Baghdad A. H. 331. They were both Harranians, the last representatives of ancient Greek learning through whom Greek sciences were communicated to the illiterate Arabs. Sinán made a collection of meteorological observations called the Kitáb ul anwā, compiled from ancient sources, incorporated by Albiruni in his Chronology, and thereby preserved to us the most complete Paraphega of the ancient Greek world. See Albirúni. Chronol. Sachau's Transl. p. 427. n.

10. Tha'bit-b-Mu'ās.
I can find no such name. The Fihrist gives Thábit-b-Ahása, head of the Sabean sect in Harrán.


12. Ahmad-b-'Abdu'l-láh Jaba'ī.
Jaba'ī is a copier's error for Habah حبشه. He was one of Al Mamún's astronomers, and distinguished by the title of Al Háisib or the Reckoner. He was employed by Mamún at Sinjar to observe the obliquity of the Ecliptic and to test the measurements of geometrical degrees. He compiled a set of tables by the Caliph's order. Ham. Purg. B. III, p. 280. Abu'l Faraj (ed. 1863, p. 247) says that he was the author of three Canons; the first modelled on the Sinhínd, the second termed Mumtahan or Proven (after his return from his observations) and the third the Lesser Canon, known as the 'Sháh'. He lived to the age of a hundred. Though Ham. Purg. writes the name Habah (حبش) and Habah, the Fihrist and Sedillot confirm the latter reading. A list of this astronomer's works will be found in the last named work.


15. Yahyá-b-Mansúr.
More correctly Yahysa-b-Abi Mansúr, was one of Al Mámún's most famous astronomers. Abu'l Faraj (p. 248) says that he was appointed by that Caliph to the Sham'másiyah observatory at Baghdad and to that of Mount Kásiaun at Damascus. The Fihrist gives a list of his works (p. 275) and (143) his genealogy and descendants who appear to have shared and augmented their father's fame. He died about 333, (A. H. 218) in Mámún's expedition to Tarsus and was buried at Aleppo.

16. Ha'mid Marwarú'dí.
This is doubtless, Abu Hámid, Ahmad-b-Muhammad as Saghání. Saghán is a town near Marw. Ibn Khalíkán's derivation of Marwarród will explain the difference in the titular adjectives of place. I transcribe Dë Sláne. V. I, p. 60. "Marwarród means natives of Marwarród, a well-known city in Khorasan, built on a river, in Persian ar-rád, and situated 40 parasangs from Marw as Sháhján; these are the two Marus so frequently mentioned by poets: the word Sháhján is added to the name of the larger one from which also is derived the relative adjective Marwasi; the word rád is joined to that of the other city in order to distinguish between them. Marwarród has for relative adjective Marwarródí and Marwarasí, also, according to as Samání." Sháhján is, of course, Saghán. Abu Hámid, was one of the first geostromicians and astronomers of his time (d. 379. A. H. 989), and a maker of astrolabes at Baghdad and was employed to certify the correctness of the royal astronomical reports. Ham Purg. B. V, 313.

18. *Sharīk.* (Var. Sharīkī) probably Abūl Kāsim as Sarakī (سركي) of whom Casiri writes, 'Abūl cassam Alsarakī Aractensis (of Rakka), Astrologiae judiciariae et astronomiae doctrina, uti etiam Tabularum et Spheres perita haud ignobilis, inter familiares atque intimos Saifdalanlati Ali-ben-Abdalla-ben Hamdan, por ea tempora Regis, habitus est, quibuscumque Sermones Academicos frequens conferebat (Saifdalanlati Syrius Rex, anno Egire 356 obit. (Sedillot, p. xlviii.)

19. *Abūl Wafā‘-Nu‘rha‘nī.* An error for Būzjānī. Būzjān is a small town in the Niṣābūr district in the direction of Herāt. He was born A. H. 328 (939) d. 388 (998). In his 20th year he settled in Irāk. A list of his works will be found in the Fihrist, p. 288. Ham. Purg. B. V. 306. His Canon was termed "as Shāmil." His most important work was the Almagest, which contains the formulas of tangents and secants employed by Arab geometerians in the same manner as in trigonometrical calculations of the present day. In the time of Al Battānī, sines were substituted for chords. By the introduction of tangents he simplified and shortened the expression of circular ratios. His anticipation of the discoveries of Tycho Brahe, may be seen in Sed. p. ix.

20. The *Ja‘mī.* (Plura continens)

21. The *Bālijīgh.* (Summum sittingens) of Kyakūshyār.

22. The *Adhādī.*

*Kūshyār-b-Kennān al Ḥanbālī.* wrote three Canons, according to Háji Khalifa. Two were the Jāmī‘ and the Sāli‘ (سالم) (Bālijīgh is however, confirmed by D’Herbelot art Zig). These works were on stellar computations, on almanacs, the motions of the heavenly bodies and their number, supported by geometrical proofs. His compendium (munjal) summarises their contents (p. 564.) The Jāmī‘ is again mentioned lower down as a work in 86 chapters applied by the author to rectify or elucidate the Persian era. He added to it a supplement in illustration of each chapter of the Jāmī‘ entitled *كتاب المعمد صاحب الجامع.* The third Canon is called simply *ژیج کوچک* translated into Persian by *Md-b‘-Umar-b‘-Abi Ṭālib at Tabrīzī. This was probably dedicated to Adīṣad ‘ud Da‘lah Alp Arslan lord of Khorsan who had condescended to accept this title from his creature the feeble Kāim bi amrī llāh at Baghdad. Hence, I conjecture, the name Adīdī.

23. *Sulaymān-b-Muhammad.* Untraceable. This name does not occur in one of the MSS. of the Afn.

24. *Abū Ḥa‘mid Anṣārī.*

The only descendant of the Aṣāra that I can find among the astronomers is Ibn us Shāṭir. d. 777 A. H. (1375) the name was Alā‘uddin, patronymic not given. See Haj. Khal. pp. 557. 566. It is possible that the celebrated Abū Ḥāmid al Ghazzālī may be meant.

25. *Ṣafā‘īh.* Evidently the name of a Canon and not of its author.


27. *Majmu‘a‘.* Apparently the name of a Canon mentioned by Háji Khalifa. autore Ibn Shāri‘ī (ابن شري) collecta de astrologia judiciaria.

28. *Mukhta‘r* اختراع من كتب الاختيارات الفلكية auct. Shaikh Abu Mansūr
9

Salaman b. al Ḥassan-b-Barqowis. Another work of the same name (Dilectus e libris ectionum die rum, astrologiae) was composed by the physician Abu Naṣr Yahya b. Jarir al Takriti for Sadid ud Dowlah Abu'l Ghanām Abdu'l Karim.

29. Abu'l Hasan Tu'si. This name occurs in the Fihrist (p. 71) as that of a scholar learned in tribal history and poetry. A son of the same name is mentioned as a distinguished doctor, but there is no notice of his astronomical knowledge.

30. Ahmad-b-Ishaq Sarakhsi.

The name of Ishaq does not occur in the genealogy of any Sarakhsi that I can discover. The text probably refers to Ahmad-b-Mḍ. b. at Ṭayyib, the well known proctor of the Caliph al Ma'muṣid by whom he was put to death in A. H. 286 (899) for revealing his pupil's confidences. D'Herb. states that he wrote on the Elements of Ptolemy, and Albiruni (Chronology) mentions him as an astrologer and cites a prophecy of his where he speaks of the conjunction of Saturn and Mars in the sign of Cancer.

31. Ghara'iri. Probably Al Fażari. Abū Ishaq Ibrahim-b-Ḥabīb the earliest maker of astrolabes among the Arabs, who was the author of a canon and several astronomical works. Fihrist, p. 273, date not given.

32. Al Ha'ru'ni.

It is difficult in such bald mention of names, where so many are alike, to be sure of the correctness of allusion. This is, probably, Harun-b-al Muṣaffi, an astrologer, native of Baghdad and an accomplished scholar. His great grandfather was astrologer to the Caliph al-Mansūr and his son Yaḥya served al Fadil-b-Sahl in the same capacity, died A. H. 288 (901). Ibn Khall. IV. p. 605.

33. Adwa'ir Kira'in (Cycles of conjunctions) the name of a Canon whose author I cannot discover.

34. Ya'ku'b-b-Ta'u's.

I may safely hazard the emendation Tārik ( الأرض) for Ṭūs. This astronomer is mentioned by Albirūnī. Ham. Purg. gives his date A. H. 218 (833) and a list of his works apparently copied from the Fihrist, p. 278.

35. Khwārazmī.

Mūsammad-b-Mūsa, by command of al Māmūn, compiled an abridgment of the Sindhī (Siddhanta); better known as a mathematician than as astronomer—see Seidel, I. xvi. He was the author of a Canon according to the Fihrist, p. 274.

36. Yusufi. The secretary of Al Māmūn, Abu Tāyyib-b-'Abdillah is the only name I discover in this relative form. The Fihrist, (p. 123) mentions no astronomical works of his. Perhaps, Yusuf-b-Ali Thatta (1043) or Ibn Yusuf al Mas'udi may be meant: the text is too vague to determine accurately.

37. Wa'il—the work of Ulugh Beg "fi Masūṣa ul sa'māl un Najūmiya, (de transitibus operationum astronomicarum) is the only title approaching that of the text that I discover.

38. Jaunsharayn—Jauzhar the Arabic form of Gauhar, is the head and tail of Draco. The two points in the Ecliptic which mark its intersection by the orbit of a planet in ascent and descent, are called its Nodes or two Jauzhares—(Istilākāt al' Fumun, arts. جبر و ذيب) and جبر. There is a Canon called في 무tilityاب (जब) de motu vero capitis et candae draconis, by Shaikh Ibn ul Kādir al Barallusi—see Haj-Khall p. 661.

39. Sama'a'ni. D'Herbelot mentions under this surname Abu Saa'd Abdu
Kárim Muḥammad, the author of a work on Mathematics entitled Adáb fi iṣt'ímál il-ḥisáb. A.H. 506—62. The Fihrist p. 244, records another Sama'ān as a commentator on the Canon of Ptolemy, and a third Ibn Sama'ān, the slave of Abu Ma'shar, and author of an astronomical work.

40. Ibn Saḥrah.

The variants of this name suggest its doubtful orthography. Ibn Abī Saḥārī (ابن أبي صخر) is mentioned by Haw. Purg. as an astrologer of Baghdad whose predictions were fortunate. He lived in the latter half of the century, 132—232, (749—846) the most brilliant period in the annals of Arab literature.

41. Abu'ī Fadhl Ma'ṣha'llah, incorrectly Māshā'a in the text.—Born in Al Mansūr's reign, he lived to that of Al Māmūn. His name “What God wills” is simply a rendering of the Hebrew Mischah. The Fihrist calls him Ibn Athra bu an Amri and notes his voluminous writings, copied by Ham. Purg. B. III. 257.

42. 'Aṣ'āmī—untraceable.

43. Kābīr of Abu' Ma'shar—a native of Balkh, a contemporary and envious rival of Al Kindī.—At first a traditionalist, he did not begin the study of astronomy till after the age of 47. He died at Wāsit exceeding the age of 100, A.H. 272, (885)—An astronomer and astrologer of great renown. In the latter capacity, he paid the penalty of success in a prediction by receiving a flogging at the command of Al Musta'in; upon which his epigram is recorded لله رحمت “I hit and got hit.” Thirty-three of his works are named in the Fihrist, p. 277. He was known in Europe as Almaser and his works translated into Latin, see Sachau's Albirūnī (Chronol.) p. 375,—also Haj. Khal. art. zīj.

44. Sind-b'-Alī. See note p. 3.


46. Shahrāra’n.

This Canon occurs in Albirūnī (Chronol.) with the addition of the word Shāh.—Sachau confesses his ignorance of it. Haj. Khal. gives a Canon called Shahrār which is well-known—translated into Arabic by At Tamīmi from the Persian. Fihrist, 244 v. also Sachau's preface to Albirūnī's India, p. xxx.

47. Arkand.—In Albirūnī called "the days of Arkand." The more correct form according to Reinaud, Memoire sur l’ Inde., p. 322, would be the Sanskrit Ahargaṇa—See Sachau's note p. 375 of Albirūnī's Chronol. from which I quote.

Albirūnī made a new edition of the Days of Arkand, putting into clearer words and more idiomatic Arabic, the then existing translation which followed too closely the Sanskrit original.


Al Shaikh Md. b. Abī'l Fatḥ as Sūfī al Miṣrī wrote an epitome of the Canon of Ulugh Beg with additional tables and notes. It was with reference to this epitome that the work of Al Barallī, Bihjat ul Fukr fi Hall is Shams Wāl Khamr was written, of which the Janżahr, one of its three parts, is alluded to in 38.

49. Sehila'n Ka‘shī.

Sehelān, Sehīlān or Ibn Sehīlān according to D’Herbelot was the name of the Minister of Sultan ud Daulah of the Buyide family, whose enmity with his brother Mushrafüd Daulah was due to the policy or personal feeling of that statesman. A canon might have been published under his patronage and name.
50. Alwâṣi. D’Herbelot alludes to several authors under this name; one a commentator on Euclid. The Fihrist names Mḍ-b-Isḥāk al Alwâṣi, without date. He appears to have written on agriculture and architecture.

51. The ‘Uru’s of Abu’ Ja’far Bu’shanji.
Bûshanj, according to Yakût (Mu’jam il Buldân) is a small town about 40 miles from Herat, which has given birth to some eminent scholars, but I can find no astronomer among them.

52. Abu’l Fath—Shaikh Abu’l Fath as Sûfî who amended the tables termed Samarcandi. Haji Khal, 566. III.

53. A’kkâb Ra’hibi—untraceable.

54. Masa’udi.—The Canon Masudicus is extant in 4 good copies in European libraries, and waits for the combination of two scholars, an astronomer and an Arabic philologist, for the purpose of an addition and translation, v. Sachau, pref. to Alb. India, p. xvi.

55. Mu’atbar of Sanjari. The surname of Abu’l Fath Abûrabahman, called the treasurer; he was a slave of Greek origin, in the service of A’li al Khâsin al Marwazi and much in his favour. On the completion of his Canon, the Sultan Sanjar sent him a thousand dinars which he returned. Haj. Khal. III. 564.

56. Waj’z-i-Mu’atbar is doubtless, as its name imports, an epitome of the foregoing.

57. Ahmad Abu’l Jâli’l Sanjari, author of two treatises on stellar influences. D’Herbelot mentions him as an astrologer of note, but adds no particulars.

58. Muhammad Ha’sîb Tabari.
Untraceable.

59. ’Adani.

60. Taylasân.

61. Asa’ba’î.

62. Kirma’î.

These are names of tables which I do not find mentioned. By the term Taylasân is meant a paradigm showing astronomical calculations, in the shape of half an oblong quadrangular field divided by a diagonal. It is named after the form of the Scarf (Taylasân) worn by learned men in the East. A model will be found in Albirâni’s Chronology. (Sachau), p. 133.

63. Sulta’n ’Ali Khwârazmi A’li. Shah-b-Md-b-il Kâsim commonly known as A’li-uddin Al Khwârazmi, the author of a Canon called Shâhi—the royal; also of a Persian epitome from the Elkhâni Tables, called the Ûmdat ul Elkhâniya. Haj. Khal. p. 565, III.

64. Fa’khîr ’Ali Nasabi.
The variants indicate a corrupt reading—untraceable.

65. The ’Alai of Shirwa’î. Fariduddin Abu’l Hasan Ahi-b-il Karim as Shirwâsi, known as Al Fahhâd, eminent among the later astronomers, the author of several canons besides the one mentioned—See Haj. Khal. p. 567, in two places.

There are two other Canons called ‘Alâi. H. K. 556-7.


67. Mustawî—mentioned by Haj. Khal. without author’s name.

68. Muntakkhab (Selectus) of Yazdi.

69. Abu’ Rasa’ Yazdi.
Yazd is a town between Naysabûr and Shíráz. I find no record of either the canon or the astronomer.
70. Kayduraham.
71. Ikhili.
Al Ikhili is the 17th Lunar Station—three stars in the head of Scorpio. I infer from the absence of any mention of such astronomers that these canons are named after stars. I can learn nothing of Kayduraham.
73. Mulakhhas. (Summarium).
75. Murakkab. (Compositus).
76. Miṭlamah. (Calamarium).
77. 'Ass'. (Baculus).
79. Ha'īl. (Commodum).
81. Daylami.
This is a bare list of tables of whose authors there is no certain record. Two of them, Khata'i and Daylami point to the countries where they were in vogue. Kublai Khan the brother of Sulaiman after his conquest of China, introduced into the Celestial Empire the astronomical learning of Baghdad, and Cocheon-king in 1280, received the tables of Ibn Yūnus from the hands of the Persian Jamāluddin. For the extent of Chinese science at this time, see Sedillot, ci. I.
82. Mufrad. (Simplex) of Md.-b-Ayyub.
This Canon is in H. K. without the author's name.
83. Ka'mil (Integer) of Abu Bashid.
There is a commentary of the Shāmil of al Bāzjānī by Ḥasan-b-Ali al Kumānī, entitled the Kāmil, mentioned in H. K. p. 565. III.
84. Elkha'ni.
There are the tables of Naṣiruddin Tūrī.
85. Jamshidi. Ghiyāthuddin Jamshid together with the astronomer known as Kāḏbiṣāda, assisted Ulugh Beg in the preparation of his Canon. The former during the beginning of the work, the latter before its completion. H. K. 559. D'Herbelot (Art. sig. Ulug. Beg.) reverses this order and asserts that Jamshid finished it. I suspect that he has copied and mistaken the sense of H. K.
Whatever they set down, year by year from an astronomical table, as to the particular motions and individual positions of the heavenly bodies, they call an Almanac. It embodies, in fact, the diurnal progression of a planet from its first entrance into Aries to a determinate point in the ecliptic, in succession, and is in Hindi called prāh. The Indian sage considers astronomy to be inspired by divine intelligences. A mortal endowed with purity of nature, disposed to meditation, with accord
harmony of conduct, transported in soul beyond the restraints of sense and matter, may attain to such an elevation that earthly and divine forms, whether as universals or particularized, in the sublime or nethermost regions, future or past, are conceived in his mind. From kindliness of disposition and in the interests of science they impart their knowledge to enquirers of auspicious character, who commit their lessons to writing, and this writing they term Siddhánt. Nine such books are still extant; the Brahm-Siddhánt, the Súraj-Siddhánt, the Sóm-Siddhánt, the Brahaspat-Siddhánt, inspired by Brahma, the sun, moon, and Jupiter respectively. Their origin is referred to immemorial time and they are held in great veneration, especially the first two. The Garg-Siddhánt,¹ the Nárád-Siddhánt, the Párasár Siddhánt the Pulast-Siddhánt, the Bhasistah-Siddhánt,—these five they ascribe to an earthly source. The unenlightened may loosen the tongue of reproval and imagine that these mysteries acquired by observation of Stellar movements, have been kept secret and revealed only in such a way as to ensure the gratitude of reverential hearts, but the keen­sighted and just observer will, nevertheless, not refuse his assent, the more especially as men of innate excellence and outward respectability of character have for myriads of years transmitted a uniform tradition.

Among all nations the Nycthemeron² is the measure of time and this in two aspects, firstly., Natural, as in Turán and the West, from noon to noon, or as in China and Chinese Tartary³ from midnight to midnight; but the reckoning from sunset to sunset more universally prevails. According to the Hindu sages, in Jagmot⁴—the eastern extremity of the

¹ These last are named after five celebrated Rishis or Munis. The antiquity of Indian astronomy is a matter of dispute among the learned. The curious inquirer may refer to the 8th Vol. of the Asiatic Researches where Mr. Bentley reduces its age, maintained by Monsieur Bailly to date back to the commencement of the Kali Yug, 3102 B. C.—to within a few hundred years, and fixes the date of the Súraj-Siddhánt—the most ancient astronomical treatise of the Hindus and professed to have been inspired by divine revelation 2154,939 years ago,—to 1038 of our era. Mr. Bentley is in turn learnedly answered by a writer in the Edinburgh Review for July 1807. Sir W. Jones' essay on the Chronology of the Hindus may be read in conjunction with the preceding papers, v. Alb. India, Cap. XIV. where the names of the Siddhántas and their sources are differently given.

² This term for the twenty-four hours of light and darkness was used by the later Greeks and occurs in 2 Cor. xi. 25. νυκτήμερον εν τῷ θεῷ πεποιηκα Its precision of meaning commends its use which Sachau has adopted.

³ йор is the name of a Chaghtai tribe eponymously applied to this country, see D'Herb. Art. Йор and the observations thereon Vol. IV, p. 300.

⁴ Of Albirüni's India, Edit. Sachau. p. 133. Cap. XXVI. This word should
globe, they reckon it from sunrise to sunrise; in Rámak—the extreme west, from sunset to sunset; in Ceylon, the extreme south, from midnight to midnight and the same computation obtains in Dehli; in Saddpúr, the extreme north, from noon to noon. Secondly, the Equated also called Artificial, which consists of a complete revolution of the celestial sphere measured by the sun's course in the ecliptic. For facility of calculation, they take the whole period of the sun's revolution and divide equally the days thereof and consider the fractional remainder as the mean of each day, but as the duration of the revolutions is found to vary, a difference between the natural and artificial day arises. The tables of Al-Bátáni assume it as 59 minutes, 8 seconds, 8 thirds, 46 fourths, 56 fifths and 14 sixths. Those of Elkhání make the minutes and seconds the same, but have 19 thirds, 44 fourths, 10 fifths and 37 sixths. The recent Gurğání tables agree with the Khwájah up to the thirds, but give 37 fourths, and 43 fifths. Ptolemy in the Almagest accords in minutes and seconds, but sets down 17 thirds, 13 fourths, 12 fifths and 31 sixths. In the same way ancient tables record discrepancies, which doubtless arise from varying knowledge and difference of instruments. The cycle of the year and the seasons depend upon the sun. From the time of his quitting one determinate point till his return to it, they reckon as one year. The period that he remains in one sign is a solar month. The interval of the moon's departure from a given position to its return thereto with the sun in conjunction or opposition or the like, is a lunar month. And since twelve lunations are nearly equal to one annual revolution of the sun, they are called a lunar year. Thus both the year and the month

be "Jamkót." Albirání quotes from the Siddhánta. The 4 cardinal points mentioned are given as the names of 4 large towns—the globe is described a spheroid, half land, half water: the mountain Miru occupies the centre, through which the Equator (Nalkash) passes. The Northern half of the mountain is the abode of angelic spirits, the southern that of Daityas and Nágas and is therefore called Daitantar. When the sun is in the meridian of Miru, it is midday at Jamkót, midnight at Rumak and evening at Saddpúr. The latter name is spelt by Albirání with a double d. See a map of this peculiar geographical system prefixed, to Gladwin's translation of the Afn and in Blochmann's text edition, following the preface.

1 Naṣiru'd din Ṭūsi, author of the Elkhání tables.

2 A synodical month, the interval between two conjunctions of the sun and moon, is 29 d. 12 h. 44 m. It was founded on the most obvious determination of the moon's course and furnished the original month of the Greeks, which was taken in round numbers, at 30 days. By combining the course of the sun with that of the moon, the tropical year was assumed at a rough computation to consist of 12 lunations or 360 days. See Astron. of the Ancients, Lewis, p. 16.
are solar and lunar: and each of these two is Natural when the planetary revolutions are regarded and not the computation of days, and Equated when the computation is in days and not in the time of revolution. The Hindu sage divides the year, like the month, into four parts, allotting a particular purpose to each. Having now given a short account of the night, the day, the year and the month which form the basis of chronological notation, we herein set down somewhat of the ancient eras to complete our exposition.

Era of the Hindús.

The creation of Brahma is taken as its commencement and each of his days is an epoch. They assert that when 70 kalps are completed, each consisting of 4 Yugas\(^1\) and the total of these being 4,320,000 years, a Manus appears. He is the offspring of the volition of Brahma and his co-operator in the creation. In each of his days fourteen\(^1\) successive Manus arise. At this time which is the beginning of the 51st year of the age of Brahma, there have been six Manus, and of the seventh, 27 kalps have elapsed, and three Yugs of the 28th, and of the fourth Yug, 4,700 years. In the beginning of the present Yug, Rájá Judhishtíra conquered the universe and being at the completion of an epoch, constituted his own reign an era and since that time to the present which is the fortieth of the Divine era, 4,696 years have elapsed. It continued in observance 3,044 years. After him Bikramájit\(^8\) reckoned from his own accession to the throne and thus in some measure gave relief to mankind. He reigned 135 years. In this year 1652 years have since then gone by. They relate that a youth named Sálbáhan,\(^8\) was victorious through some supernatural agency and

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1 Vá, the Satya or Krita, Treta, Dwápar and Káli; the first comprises 1,728,000 years; the second, 1,296,000, the third, 864,000, the fourth 432,000—being a total of 4,320,000.

2 The first is Svayambhuva (as sprung from Svayam-bhu, the self-existent,) the author of the famous Codo: the next five are Svarocheha, Uttama, Támasa, Raivata, Chakshusha; the seventh is called Vaivrasvata, or the Sun-born and is the Manus of the present period,—conjectured to be Noah, as the first is thought to be Adam.—Prissep’s Useful Tables.

3 This era to which the luni-solar system is exclusively adapted is called Sanvat, Vulg. Sambat. It began when 3044 years of the Káti Yug had elapsed, i.e., 57 years before Christ, so that if any year, say 4925 of the Káti Yug be proposed and the last expired year of Vikramaditya be required, subtract 3044 therefrom and the result, 1881, is the year sought. To convert Samvat into Christian years, subtract, 57; unless they are less than 58 in which case deduct the amount from 58 and the result will be the date B. C. This era is in general use throughout Hindostan properly so called.—Useful Tables, Part II, p 26.

4 Sáliváhan, a mythological prince of Deccan who opposed Vikramaditya.
took the Rájá prisoner on the field of battle. Since the captive was not deserving of death, he treated him with consideration and asked him if he had any request to make. He replied that though all his desire was centred in retirement from the world and in the worship of the one Supreme Creator, he still retained the wish that his era might not be obliterated from the records of the age. It is said that the boon was granted, and although he introduced his own era, he did not interfere with the observance of the other. Since this era, 1517 years have expired, and they believe that it will continue in use for 18,000 years more, after which Rajah Bijiyábhinnandan will institute a new era from his own reign which will last 10,000 years. Then Nágá Arjun will come to the throne and prolongate another era which will continue for 400,000 years, after which Kalki, whom they regard as an avatar, will establish a fresh era to last 821 years. These six are considered the principal eras and are called Sáká, for there were many epochs and each termed "Sanpat." After the invasion of Sálbháhan, the era of Bíkramáiít was changed from "Sáká" to "Sanpat." After the expiration of these six, the Sat³ Yug will re-commence and a new epoch be instituted.

The Hindú astronomers regard the months and years as of four kinds—1st, "Sanrmás," which is the sun’s continuance in one sign of the Zodiac, and such a year consists of 365 days, 15 gharis, 30 pales, and 22½ bipales; 2nd, "Chándramás," which is computed from the first day of the moon’s increase to the night of the new moon. This year is of 354 days, 22 gharis and one ‘pal.’ The beginning of the year is reckoned from the entry of the sun into Aries. This month consists of 30 lunar days.

raja of Ujjain. His capital was Pratishthána on the Godaveri. The Sáká era, dates from his birth and commences on the 1st Bysákha, 3179. K. Y. which fell on Monday, 14th March, 78 A. D. Julian style.—Ibid. p. 22.

1 Vishnu, in his future capacity of destroyer of the wicked and liberator of the world. This is to constitute the tenth and last avatar and is to take place at the end of the four yugas. He is to re-appear as a Brahman, in the town of Sambhal, in the family of Vishnu Sarmá.

2 Propriety ‘Sanwat.’ Sáká signifies an era or epoch and is generally applied to that of Sáliváhan.

The text is here in error. The full stop after يس nullifies the sense. It should be omitted together with the alif of يس. The sentence is then complete and the meaning obvious and consistent.

م is the ordinary Persian transliteration of the Sanskrit दस.

A gharí is 24 minutes, a pal 24 seconds, a bipal, a second. This would give 6 hours, 12 minutes and 22¼ seconds, whereas according to our calculation, it should be 5 hours, 48 minutes 47¼ seconds very nearly. Saur and Chandra signify ‘solar’ and ‘lunar’—Más is a ‘month.’

This minus the ‘pal’ is our calculation exactly.
Each twelve degrees of the moon's course, reckoning from its departure from conjunction with the sun is a *tithi*: and from the slowness or speed of the moon's progress there is a difference in the number of *gharisa* from a maximum of 65 to a minimum of 54. The first, *tithi* is called Pariwá; the second Dúj; the third Tij; the fourth Chauth; the fifth Panchamíś; the sixth Chhaṭh; the seventh Saptamíś; the eighth Ashtamíś; the ninth Naumíś; the tenth Dasamíś; the eleventh Ekádasi; the twelfth Duádasi; the thirteenth Tirúdasi; the fourteenth Chaudás: the fifteenth Púranmáśi; and from the 16th to the 29th, they use the same names up to the 14th. The 30th is called Amáwas. From Pariwá the 1st to the 15th they call Shuklapachch, and the other half Kishupachch. Some begin the month from the 1st of Kishupachch. In their ephemerides generally the year is solar and the month lunar.

And since the lunar year is less than the solar by ten days, 53 *gharisa* 29 pāls and 22½ bipāls, on the calculation of a mean rate of motion of the sun and moon, the difference, after 2 years, 8 months, 15 days and 3 *gharisa*, would amount to one month, and according to the reckoning in the ephemeris would occur in not more than 3 years or in less than 2 years and one month. According to the first calculation, there is this difference in every twelve months and in such a year they reckon one month twice: according to the latter system, in every solar month when there are two conjunctions; and this must necessarily occur between Chait and Kūr (deśa) and does not go beyond these seven months. They term this *intercalary* month *Adhik* (*added*), vulgarly called Laund.5

The third kind of month is Sáwan Mása. They fix its commencement at any day they please: it is completed in thirty days. The year is 360 days.

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1 The year commences at the true instant of conjunction with the sun and moon, that is on the new moon which immediately precedes the beginning of the solar year, falling, somewhere within the 30 or 31 days of the solar month Chaitra. The day of conjunction (*amávasaya*) is the last day of the expired month; the first of the new month being the day after conjunction. The *tithis* are computed according to apparent time, yet registered in civil time. For the comprehension of this perplexing notation I refer the reader to the Useful Tables, Part II, p. 24.

2 When two new moons fall within one solar month, the name of the corresponding lunar month is repeated, the year being then intercalary or containing 13 months. The two months of the same name are distinguished by the terms *adhika* (*added*) and *nija* (proper or ordinary). U. T. p. 23.

3 As the place of the sun's and moon's apogee, the equinoctial precession, and the obliquity of the ecliptic are necessary, among other subordinate bases of calculation, for the true computation of the lunar days, I leave the verification of the text to the possessors of this knowledge.
The fourth, Nachhattar, is reckoned from the time the moon quite any mansion to her return thereto. This month consists of 27 days and the year of 324.

The number of the seasons is, with them, six\(^1\) and each they call \textit{Ritu}. The period that the sun remains in Pisces and Aries, they term \textit{Basant}; this is the temperate season: when in Taurus and Gemini, \textit{Girikham}, the hot season; in Cancer and Leo, \textit{Barkha}, the rainy season; in Virgo and Libra, \textit{Sard}, the close of the rainy season and the beginning of winter; in Scorpio and Sagittarius, \textit{Hemant}, winter; in Capricornus and Aquarius, \textit{Shishra}, the season between winter and spring.

They divide the year likewise into three parts: to each they give the name of \textit{Kāl}, beginning from Phāgun. They call the four hot months \textit{Dhupkāl}; the four rainy months \textit{Barkhakāl} and the four cold months \textit{Sitkāl}. Throughout the cultivable area of Hindustan, there are but three seasons. Pisces, Aries, Taurus and Gemini are the summer; Cancer, Leo, Virgo, Libra, the rains; Scorpio, Sagittarius, Capricornus and Aquarius, the winter. The solar year they divide into two parts. The first beginning with Aries to the extreme of Virgo they term \textit{Uttargōl}, which is the sun's progress to the north of the Equator, and from the beginning of Libra to the extreme of Pisces, \textit{Dakkhangōl}, the sun's course to the south of the Equator. Also from the first of Capricorn to the end of Gemini, they call \textit{Uttarāyan}, the sun's northern declination (the summer solstice): and from the 1st of Cancer to the end of Sagittarius \textit{Dachchhanāyan}, or the sun's southern declination (the winter solstice).

Many events, occurring in the first of these divisions, especially death, are deemed fortunate.

The Nycthemeron they divide into 60 equal parts and to each they give the name of \textit{ghatī}, more commonly \textit{ghari}. Each \textit{ghari} is subdivided into the same number of parts, each of which they call \textit{pal}. In the same way they apportion the \textit{pal}, and each part they term \textit{nāri} and also \textit{bipal}. Each \textit{nāri} is equal to six respirations of a man of an equable temperament, undisturbed by running, the emotions of anger and the like.

A man in good health respires 360 times in the space of one \textit{ghari}, and 21,600 times in a Nycthemeron. Some affirm that the breath which is respired, they term \textit{Swās} and that which is inspired \textit{Parswās}, and both together they called a \textit{parán}. Six \textit{paráns} make a \textit{pal}, and 60 \textit{pals} a \textit{ghari}. An astronomical hour which is the 24th part of a Nycthemeron will depend upon the position of the equinoctial colure.—U. T. II, 18.
is equal to \(2\frac{1}{3}\) ghuris. Each night and each day is again divided into 4 parts, each of which is called a pahr, but these are not all equal.

The Khaf\(\text{\textdialect}{d}\) era.

They reckon from the creation of the world, which in their belief took place 8,884 Wans and 60 years previous to the present date. Each Wan is 10,000 years. They believe that the duration of the world will be 300,000 Wans—according to some 360,000. They employ the natural solar year and the natural lunar month. They begin the year from the sun's mid passage though Aquarius. Mahi\(\text{\textdialect}{u}'\text{ddin}\) Maghrebi places it at the 16th degree, others between the 16th and 18th. They divide the Nycthemeron into 12 Ch\(\text{\textdialect}{g}\)hs. Each of which is subdivided into 8 Kehs, and to every one of these they give a different name.

They divide the Nycthemeron also into Feneks. For this computation of time they have three cyoles, viz., Sh\(\text{\textdialect}{a}\)ng Wan, Jung Wan, and Kh\(\text{\textdialect}{a}\) Wan, each comprising 60 years and each year of the cycle is defined by a double\(\textsuperscript{3}\) notation. The revolution of the cycle is marked by a series

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\(\textsuperscript{1}\) He was a distinguished philosopher and mathematician in the service of the Sultan of Aleppo. Surnamed al Mughrebi from his having been educated in Spain and Africa. On the taking of Aleppo by Hulagu, he was spared in the name, and for the cause of science associated in A. H. 585 with Nasir\(\text{\textdialect}{u}'\text{ddin}\) Tu\(\text{\textdialect}{s}\)i in the superintendence of the observatory at Murghab, and shared in the composition of the Kih\(\text{\textdialect{n}}\) tables. D'Herbolot.

\(\textsuperscript{2}\) See D'Herb. (Vol. IV. p. 42.) on this nomenclature and his tables of the cycles.

\(\textsuperscript{3}\) The word \(\text{\textdialect}{d}\) may also grammatically but in point of fact less accurately apply to the cycle. The following explanation taken from the Useful Tables will elucidate the text. They have two series of words, one of ten and the other of twelve words; a combination of the first words in both orders is the name of the 1st year: the next in each series are taken for the 2nd year, and so to the 10th; in the 11th, the series of 10 being exhausted, they begin again with the first combining it with the eleventh of the second series: in the 12th year, the second word of the first series is combined with the twelfth of the second: for the 13th year, the third word of the first list with the first of the second list is taken, that list also being now exhausted. Thus designating the series of 10 by Roman letters, and that of 12 by italics, the cycle of 60 will stand thus.

\[\begin{align*}
1\ a\ a & 21\ a\ i & 41\ a\ e \\
2\ b\ b & 22\ b\ k & 42\ b\ f \\
3\ a\ c & 23\ d\ & 43\ c\ g \\
4\ c\ d & 24\ b\ m & 44\ d\ h \\
5\ f\ s & 25\ e\ a & 45\ e\ i \\
6\ f\ f & 26\ f\ b & 46\ f\ k \\
7\ g\ g & 27\ g\ c & 47\ g\ l \\
8\ h\ h & 28\ h\ d & 48\ h\ m \\
9\ i\ i & 29\ i\ e & 49\ i\ a \\
10\ k\ k & 30\ k\ f & 50\ k\ b \\
11\ a\ l & 31\ a\ g & 51\ a\ c \\
12\ b\ m & 32\ b\ h & 52\ b\ d \\
13\ c\ a & 33\ c\ i & 53\ c\ e \\
14\ d\ b & 34\ d\ k & 54\ d\ f
\end{align*}\]
of ten and a series of twelve symbols. The first is employed for the notation of the year and the day; the second is similarly applied and is likewise horary. By the combination of these two series, they form the cycle of 60 and work out detailed calculations.

The Turkish Era,

Called also the Aighúṛ. It is similar to the foregoing, except that this cycle is based on the series of 12. They reckon their years and days after the same manner, but it is said that some astronomical tables also employ the series of 10. The commencement of their era is unknown. Abu Raihán (Albirúni) says¹ that the Turks add nine to the incomplete Syromacedonian years and divide it by 12: and in whatever animal the remainder terminates, counting from the Sign of the Mouse, the year is named therefrom. But weighed in the balance of experiment, this is found wanting by one year. The intention, undoubtedly, is to carry the remainder down the animal signs of the series, and, beginning from the Mouse, to adopt the name of the animal in which it terminates. Although the commencement of the era is unknown, yet we gather sufficient information regarding the year of the cycle and its name. And if 7 years be added to the imperfect years of the Maliki era, dividing by 12, whatever

| 15 e o | 35 e l | 55 o g |
| 16 f d | 36 f m | 56 f h |
| 17 g e | 37 g a | 57 g i |
| 18 h f | 38 h b | 58 h k |
| 19 i g | 39 i c | 59 i l |
| 20 k h | 40 k d | 60 k m |

The series of 10 is designated in China by the name of tien kan or celestial signs. Their characters and names are

1. Káa. 2. yiā. 3. ping. 4. ting. 5. woo. 6. ke. 7. kang. 8. kin. 9. jin. 10. kwey.

The series of 12 are the horary characters and are named teche, terrestrial signs, they are as follows:

1. tse. 2. chow. 3. yin. 4. maon. 5. shin. 6. see. 7. woo. 8. we. 9. shin. 10. yew. 11. see. 12. hae.

These characters being substituted for their equivalent letters in the cycle, will show the Chinese name of every year; for example. Keu tece is the first year. Kang yin the 27th. Their months are lunar of 29 and 30 days. Their years ordinarily 12 months, but a 13th added whenever there are two new moons, while the sun is in one sign of the Zodiac, which occurs 7 times in 19 years. The first cycle, according to the Jesuits, began in February 2397 B. C.; we are now, therefore, in the 72nd cycle, the 28th of which will begin in 1890. To find the Chinese time, multiply the elapsed cycle by 60, and add the odd years; then if the time be before Christ, subtract the sum from 2398; but if after Christ, subtract 2397 from it; the remainder will be the year required.

¹ This reference I have not been able to trace in Albirúni’s Athár ul Bākiya, or his India.
remains is the year of the animal reckoning from the Mouse. This will prove correct according\(^1\) to the following series.

**Names of the twelve years of the Cycle.**

1. Sījkān, the Mouse. 2. U'ād, the Ox. 3. Pārs, the Leopard. 4. Tawishkān the Hare. 5. Lōy, the Dragon. 6. Yīlān, the Serpent. 7. Yīnī, the Horse. 8. Kū, the Sheep. 9. Bīj, the Ape. 10. Takhākū, the Cock. 11. Yīt, the Dog. 12. Tankūs the Hog. They add the word el to each of these words, which signifies year.

**The Astrological Era.**

The astrologers reckon from the Creation and assert that all the planets were then in Aries. The year is solar. According to their calculation, from that time to the present 184,696 years have elapsed.

**The Era of Adam.**

Its beginning dates from his birth. The years are solar, the months lunar. According to the Elkhānī tables, 5,353 solar years have elapsed to the present date. But some of those possessing a book of divine revelation make it 6,346 solar years; others 6,938 solar; others again, 6,920, solar, but according to what has been reported from learned Christians, it is 6,793.

**The Jewish Era.**

Begins with the creation of Adam. Their years are natural, solar: their months, artificial, lunar. They reckon their months and days like the Arabians according to an intermediate system. The year is of two kinds, viz., Simple, which is not intercalary, and Composite, in which an

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\(^1\) These 12 signs of the Zodiac exactly correspond with the animals in the series of the Japanese Cycle given in the Useful Tables, but the vernacular names are different. The calculations based on them are vaguely stated: in Albirūnī’s Chronology, some information may be obtained from the Rules for the reduction of Eras. Chapters VI and VII may be read by the curious, but will be understood only by the learned. See also D’Herbelot art. Chagathai and the interesting observations thereon, followed by tables of the denary and duodenary cycles, in Vol. IV, p. 43.

\(^{2}\) From עַבְרָה" to pass or cross. Albirūnī says that the Jewish leap year is called יִבְבָּר (Yīḇīḇār) derived from מְעַבְּרָה (Ma’āḇārāh) meaning a “pregnant woman.” For they compared the insertion of the supernumerary month, to a woman’s bearing in her womb a foreign organism. Chronl. Sach. p. 63.
intercalation is effected. Like the Hindus they intercalate a month every three years.¹

The Era of the Deluge.

This era is computed from this event; the year is natural, solar, the month natural, lunar. The year begins from the entry of the Sun into Aries. Abu Ma'shar² of Balkh based his calculations regarding the mean places of the stars on this era from which to the present year 4,696 years have elapsed.

The Era of Bukht Nāṣṣar (Nebuchadnessar).

This monarch instituted an era from the beginning of his own reign. The year is solar, artificial, of 365 days without a fraction. The month,

¹ Or 7 months in 19 lunar years. Cf. Alibirānī’s Chronology, p. 13 where the Jewish Luni-solar year is discussed. The Jews usually employed the Era of the Seleucides till the 15th century, and though some insist on the antiquity of their present era, it is generally believed to be not more ancient than the century named. They date from the Creation which they number at 3,760 years. Their year is luni-solar, of 13 or 13 months each and each of 29 or 30 days. The civil year commences with or immediately after the new moon following the equinox of autumn. The length of the year of 12 months varies between 353 and 355 days; that of 13, may contain 385. In 19 years, 12 years have 12 months each, and 7 years 13 months. A table of 19 years is given in the Useful Tables. The year must be divided by 19 and the remainder will show the year of the Cycle. If there be no remainder, it is the 19th year. To reduce the Jewish time to ours, subtract 3761 and the remainder will show the year. The ecclesiastical year begins 6 months earlier with the month of Nisān. Consequently when the given year is ecclesiastical, deduct a year in the date from Nisān to Rīdāl inclusive. Useful Tables, P. II, p. 8.

² Alibirānī censures what he calls the follies of this savant on every opportunity. Abu Ma’shar had calculated on the basis mentioned in the text that the deluge had happened once in every 180,000 years and would thus continue to recur. The heavy hand of Alibirānī buries the astronomer under the ruins of his own system. See the Chronology, p. 29.

³ Alibirānī says that this word in its Persian form, Būkht-nāsī, means one “who laments and weeps;” in Hebrew, “Mercury speaking” as he cherished science and favoured scholars. The era is based on Egyptian years. This is not the same king who sacked Jerusalem; there is an interval of 143 years between the two. (Chronol. p. 81). To find the day of any Julian year on which the year of Nabonassar begins, subtract the given year, if B.C., from 748 and if A. C. add to it 747. Divide the result by 4, omitting fractions, and subtract the quotient from 57 (i. e. number of days from January 1, to February 26—the 1st day of the era being 26th February 747, B. C.) If the quotient exceed 57, add 365, as often as necessary, before subtraction. The remainder will be the day of the year given. The first result before the division by 4.
likewise, is of 30 days and five days are added at the end of the year. Ptolemy in his Almagest computed the planetary motions on this era. Since its commencement 2,341 years have elapsed.

The Era of Philipus (Arkhidas).\(^1\)

Called also Filbus or Filkus. It is also known as the Era of Alexander of Macedon. It dates from his death. The years and months are artificial, solar. Theon of Alexandria has based his calculations of the mean places of the stars in his Canon on this Era, and Ptolemy has recorded some of his observations regarding it, in the Almagest. Of this period, 1,917 years have elapsed.

The Coptic Era.\(^2\)

This is of ancient date. Al Battâni states that its years are solar, artificial, consisting of 365 days without a fraction. The Sulțâni tables say

increased by a unit for each 365 added to 57, will be the year of N. then beginning. The day of the week may be known by dividing by 7—if no remainder, the day will be Tuesday; if there be a remainder, the day placed below it on the following table will be the day required.

<table>
<thead>
<tr>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tu</td>
<td>W</td>
<td>Th</td>
<td>F</td>
<td>Sa</td>
<td>Su</td>
<td>M</td>
</tr>
</tbody>
</table>

The year of N. being given, to find when it begins. Rule. Divide by 4; subtract quotient from 57 adding 866, if necessary, as before; the remainder will be number of days from 1st January. The given year diminished, as often as 365 has been added, will shew the number of Julian years from 747 B. C. If less than 748, subtract from that number and the remainder will be the year B. C.; if equal or more, subtract 747 from it and the remainder is A. C. Useful Tables, P. II, p. 9.

\(^1\) He was half-brother of Alexander the Great, the son of Philip and a female dancer, Philina of Larissa. He and his wife Eurydice were put to death by Olympias B. C. 317. Of Theon's life no particulars are known, save that he was the father of the famous and hapless Hypatia. His works may be found in Smith’s Class. Dict.

\(^2\) This is the era of Dioecletian or the Martyrs; was much used by the Christian writers till the introduction of the Christian era in the 6th century, and is still employed by the Abyssinians and Copts. It dates from 29th August, 284, the supposed date of Dioecletian's assumption of sovereignty at Chalcedon. The year consists of 365 days with an additional day every 4th year. Divide the date by 4 and if 3 remain, the year is bisextile. The Coptic months are as follows:

<table>
<thead>
<tr>
<th>Coptic</th>
<th>O. S.</th>
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<tbody>
<tr>
<td>Thoth</td>
<td>August 29.</td>
</tr>
<tr>
<td>Paophl</td>
<td>September 28.</td>
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<tr>
<td>Athyr</td>
<td>October 28.</td>
</tr>
<tr>
<td>Cokiac</td>
<td>November 27.</td>
</tr>
<tr>
<td>Tybi</td>
<td>December 27.</td>
</tr>
<tr>
<td>Mesir</td>
<td>January 28.</td>
</tr>
<tr>
<td>Phamenoth</td>
<td>February 25.</td>
</tr>
<tr>
<td>Pharmouti</td>
<td>March 27.</td>
</tr>
<tr>
<td>Pashons</td>
<td>April 26.</td>
</tr>
<tr>
<td>Pyni</td>
<td>May 26.</td>
</tr>
<tr>
<td>Epiphil</td>
<td>June 25.</td>
</tr>
<tr>
<td>Mesori</td>
<td>July 25.</td>
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</tbody>
</table>
that its years and months resemble the Syro-Macedonian. It has the same intercalations, but the Coptic intercalary days precede those of the Syro-Macedonian by six months.

The Syro-Macedonian Era.

The years and months are artificial, solar, and they reckon the year at \(365 \frac{1}{4}\) days exactly. In some astronomical observations, the fraction in excess is less than \(\frac{1}{4}\). According to Ptolemy, it is 14 m. 48 s. The Elkháni observations make the minutes the same, but 32 seconds and 30 thirds. According to the calculations of the Cathayans\(^1\) the minutes are the same, and 36 seconds, 57 thirds; to the recent Gurgání observations, the minutes agree, with 33 seconds; the Maghrebi has 12 m.; the Battání, 13 m. 36 s. Muḥiyu’ddin Maghrebi says that some of the Syro-Macedonian calculations make the fraction more than a quarter, others less than a quarter, and thus a quarter has been taken as the medium. Others assert that the Syro-Macedonians have by observation determined the fraction to be a full \(\frac{1}{4}\). Consequently it is a natural solar year, although Mulla 'Ali Kūshji\(^2\) makes it a solar year even on the first mentioned basis. This era dates from the death of Alexander the second,\(^3\) Bicornutus, but was not employed till 12 years after his death. Others assert that he established it in the 7th year of his reign when he set out from Macedonia, his kingdom, bent on foreign conquest. Muḥiyu’ddin Mughrebi on the other hand, states that it began with the reign of Seleucus (Nicator) who founded Antioch.\(^4\) This era was in use both with the Jews and Syrians. They relate that when Alexander the son of Philip marched from Greece to the conquest of Persia, he passed through Jerusalem. Summoning the learned Jews of Syria he directed them to discontinue the Mosaical era and to employ his own. They thus answered him. “Our forefathers never observed any era above a thousand years and this year our Era will complete the thousand; from next year, therefore, thy command shall be obeyed.” And they acted accordingly. And this took place in Alexander’s 27th year. Some maintain that this Gre-

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1. V. p. 12.
3. Properly III.
4. Besides the capital of Syria, he is said to have founded 15 other cities of this name, called after his father.

The additional days are called by the modern Copta, Nisi, in common years, and Kebûs, in leap years. To reduce the years of this Era to those of the Christians, add 283 y. 240 d. When the Diocesan year is the year after leap year, it begins one day later than usual, and in consequence, one day must be added to the Christian year, from 29th August to end of February following. Useful Tables.
cian era is of Hebrew origin. Kushyár in his Jámi’ says that there is no difference between the Syro-Macedonian and the Syrian era, except in the names of the months. The Syrian year begins on the 1st day of Tashrín ul Awwal. This happened formerly when the sun was in the 4th degree of Libra, and now falls on the 11th. With the Syro-Macedonians, that date is the 1st of Kánúni i Sáni, when the sun is near the 20th degree of Capricorn. Battání mentions this era as beginning with Philip, father of Alexander Bicornutus, but that he called it after his son to exalt his fame; and he has based on it the calculation of the mean places of the planets in his Canon. Of this era 1905 years have elapsed.

The Augustan Era.

He was the first of the Roman Emperors. The birth of Jesus Christ happened in his reign. The era begins with his accession. The year is the same as the Syro-Macedonian, and the months are Coptic; the last month in the common years has 35 days and in leap years 36. Of this era 1623 years have elapsed.

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1 V. p. 8.
2 Another reading is 15th. Gladwin has 16th.
3 There is a discrepancy among chronologers as to the commencement of this era. Some determine it to the 1st October 312 B.C. (W. Smith, Cl. Dio. art Seleuc): the U. T. places it, 311 y. 4 m. B.C. The Syrian Greeks began their years in September, other Syrians is October: the Jews, about the autumnal equinox. It is used in the book of Maccabees and appears to have begun in Nisán. Supposing it to begin on 1st September 312, B. C.; to reduce it to our era, subtract 311 y. 4 m. The following are the months used by Greeks and Syrians, according to the U. T.:

<table>
<thead>
<tr>
<th>Syrian</th>
<th>Macedonian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisán.</td>
<td>Xanticus.</td>
<td>April.</td>
</tr>
<tr>
<td>Ayár.</td>
<td>Artemisius.</td>
<td>May.</td>
</tr>
<tr>
<td>Ab.</td>
<td>Lous.</td>
<td>August.</td>
</tr>
</tbody>
</table>

4 Albirúní says that the word Caesar in Latin, means, “he has been drawn forth after a cutting has been made’ alluding to the death of his mother in parturition and his birth by means of the “Cesarean operation,” from which he received his name. An ingenious though fictitious etymology from cadó.

5 The Spanish era of the Caesars is reckoned from 1st January, 88 B.C., being the year following the conquest of Spain by Augustus. It was much used in Africa, Spain, and the south of France. By a Synod held in 1180, its use was abolished in all the churches dependent on Barcelona. Pedro IV of Arragon abolished it in 1350. John of Castile in 1382. It continued to be used in Portugal till 1455.—U. T.
The Christian Era.

Begins with the birth of Jesus Christ. The year consists, like the Syro-Macedonian, of 365 d. 5 h. At the end of 4 years, they add a day to the end of the second month. The beginning of their Nycthemeron is reckoned from midnight. Like the Arabians, they name the days of the week, beginning with Sunday. The commencement of their year, some take to be the entry of the sun in Capricorn: others, from the 8th degree of the same.

The Era of Antoninus of Rome.

It begins with his accession. The years are Syro-Macedonian, the months Coptic. Ptolemy determined the position of the fixed stars in his Almagest on this era of which 1457 years have elapsed.

The Era of Diocletian of Rome.

He was a Christian emperor. The era begins with his accession. The years are Syro-Macedonian, the months Coptic; 1010 years have since elapsed.

The Era of the Hijra.

In pre-Islamic times, the Arabs had various eras, such as the building of the Ka'bah, and the sovereignty of Omar b. Rabii'a to whom was due

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1 A. D. 138.

2 The name in the text is with a variant. Diocletian. Abul Fazl evidently meant Constantine, but probably following the text of Albirani, (Chronol) he copied the heading of the Era of Diocletian, without noticing in the body of the passage, the change of name to Constantine, as the 1st Christian Emperor. The number 1010 is an error. Gladwin has 1410. If Abul Fazl counts from the era of Diocletian A. D. 284, the intermediate years would be about 1310; if from A. D. 324, the date of Constantine's sole mastership of the empire 1270, if from his proclamation as Emperor by the legions in 306, the number would be 1290. His father Constantius was proclaimed Caesar by Diocletian in A. D. 292.

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* An error for 'Amr-b-Lohayy-born about 167 A. D., was king of Hijaz; for his genealogy see Can. de Per. Essai Sur l'hist. Arab. Tabl. II, VIII, The great tribe of Khuzay'a trace their descent from him. Whilst at Balka in Syria, he had seen its inhabitants practising idolatry: their idols, they averred, protected and favoured them, granting rain at their prayers. At his request they presented him with the idol, Hobal, which he set up in Mecca and introduced its worship. It was made of red agate or cornelian and represented an old man with a long beard. "Quam pulchre convenit sigmento isti nomen sumn," says Pococke. (Spec. p. 97) "ut sit ینا لا عبري فأس tas." He also brought two other idols, Asaf and Nialah in the figure of a man and a woman and placed them upon
the rise of idolatry in Hijáz, and this continued in use till the year of the Elephant,¹ which they, in turn, observed as a fresh epoch. Every Arab tribe constituted any important event in their history, an era. In the time of the prophet this thread of custom had no coherence, but from the date of the Hijra, they gave each year a special name. Thus that year was called the “year of Permission,” that is, the permission to go from Mecca to Medina. The second year was named the “year of Command,” i.e., to fight the unbelievers.² At the accession of the second Caliph (Omar), Abú Músá Aššā‘rī,³ governor of Yaman made the following representation: “Your despatches have arrived dated the month of Shabán. I cannot discover what date is understood by Shabán.” The Caliph summoned the learned. Some of the Jews advised the use of their era. The sage Húr-muṣān⁴ said; “the Persians have a computation which they call Māhroz” and this he explained. But as there were intercalations in both, and their skill in calculation was slight, he did not accept either but adopted the era of the Hijrah. The month according to their system is reckoned from the sight of one new moon, after the sun has completely set, till the next is visible. It is never more than 30 nor less than 29 days. It sometimes occurs that four successive months are of 30 days, and three of 29. Chronologers putting aside calculations based on the moon’s appearance, reckon lunar months

mounts Sāfā and Mérwa. The following references deal fully with this subject.


¹ 570 A.D. the year in which Mḥumed was born, and the name of which commemorates the defeat of Abrahā, the Ethiopean king of Yaman. The story is well known v. Sale’s Kurān, p. 499. Essai sur l’Histoire des Arabes. Caus. sin, de Peréval, I, 268.

² The 3rd year was called, the year of the trial

4th “ ” year of Congratulation on the occasion of marriage.

5th “ ” year of earthquake.

6th “ ” year of inquiring.

7th “ ” year of victory.

8th “ ” year of equality.

9th “ ” year of exception.

10th “ ” year of farewell.

Chronol. Albirūnī, Sachan, p. 35.

³ Abú Músá Aššā‘rī was one of the Companions, a native of Kūfah. He joined the prophet at Mecca and was a convert before the Flight to Medina. He was also one of the fugitives to Abyssinia and including his journey from Yaman to Mecca, shared in the unusual distinction of three flights. His reading of the Kuran was unequalled. He died at Medina A. H. 50 or 51. Nawawi. Tahsīb a’l Aḥmād.

⁴ Hūrmuṣān was a learned Persian, taken prisoner by Abú Músá and sent to the Caliph Omar by whom his life was spared, though the grace was obtained with some difficulty. He subsequently became a convert. 1bid.
in two ways, viz., Natural, which is the interval of the moon's departure from a determinate position, with the sun in conjunction or opposition or the like to its return thereto; 2ndly, Artificial; since the motions of the moon are inconstant and their methodisation as well as an exact discrimination of its phases difficult, its mean rate of motion is taken and thus the task is facilitated. In the recent (Gurgāni) tables, this is 29 days, 12 hours and 44 minutes. The rule is this, that when the fraction is in excess of half, it is reckoned as one day. Thus when the excess is over a half, they take the month of Muḥarram as 30 days, and the second month 29, and so on alternately to the last. In common years, therefore, Dhi'l Ḥijjah is 29 days. The mean lunar year consists of 354 d. 8 h. 48 m. which is less than a solar artificial year by 10 d. 21 h. 12 m. Mirza Ulugh Beg has based his new Canon on this era of which 1002 years have elapsed to the present time.

The Era of Yazdajird.

He was the son of Shahryār Aparwēz b. Hurmuz b. Noshirwān. It began with the accession of Jamshid. After him every succeeding monarch renewed its designation by his own accession and Yazdajird also re-instituted it from his assumption of sovereignty. The years are like the Syro-Macedonian; but the fraction in excess was reserved till at the end of 120 years, it amounted to a whole month, and that year was reckoned at 13 months. The first intercalation was after Farvārdīn, and it was called by the name of that month. Then Urdibīkhīšt was twice counted and so on. When the era was renewed under the name of Yazdajird, and his authority terminated in disaster, the continuity of intercalation was neglected. The years and months are Artificial, solar. 963 years have since elapsed.

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2 This is a lunation or synodical month, the interval between two conjunctions of the Sun and Moon. The periodical month, as distinguished from this, is the time taken in transit by the moon from any point of the Zodiac back to the same point; it consists of 27 d. 7 h. 43 m. Hence a lunar month is sometimes taken in round numbers at 28 d. and this is the length of a lunar month according to the law of England. Lewis. Astr. of the Anc. p. 20.

3 And 36 seconds. Ibid.

4 For the prohibition of intercalation by Mahomed. See Albirùnī Sachan. Chron. p. 74.

5 In Albirùnī, Shahryār-b-Parwēz. Parwēz or Aparwēz signifies Victorious. All the five tables of the Sassanian kings in the Chronology vary somewhat, but are agreed in naming Shahryar as the father of Parwēz, though he is not placed as a reigning sovereign. The U. T. however mentions him after Ardeshir III. A. D. 629.

6 A. D. 632.

7 "In Persia, since the age of Zoroaster, the revolution of the sun has been
The Maliki Era.

It is also called Jalali. The Persian Era was used at that period. Through the interruption of continuity in intercalation, the commencements of the years fell into confusion. At the instance of Sultan Jalalu’ddin\(^1\) Malik Shah Saljuki, Omar Khayyam and several other learned men instituted this era. The beginning of the year was determined from the sun’s entry into Aries. The years and months were at first Natural, but now the month is the ordinary Artificial. Each month consists of 30 days and at the end of Isfandârmus, they add 5 or 6 days. Of this era, 516 years have elapsed.

The Khâni Era

dates from the reign of Ghazan\(^2\) Khân and is founded on the Elkhâni tables. The years and months are Natural, solar. Before its adoption the State records bore date from the Hijrah and the lunar year was current. By this means the road was opened to grievous oppression, because 31 lunar years are equal to only 30 solar years and great loss occurred to the agriculturists, as the revenue was taken on the lunar years and the harvest depended on the solar. Abolishing this practice Ghazan Khân promoted the cause of justice\(^3\) by the introduction of this era. The names of the month are the Turkish with the addition of the word khâni. Of this, 293 years have elapsed.

\(^1\) A brilliant sketch of his life may be read in Gibbon. I need not multiply references. “The reign of Malek was illustrated by the Gelalean era: and all errors, either past or future, were corrected by a computation of time, which surpasses the Julian and approaches the accuracy of the Gregorian style. The Gelalean era is fixed to the 16th March A. H. 471 (A. D. 1079) Vol. X. p. 367.

\(^2\) Ghazan Khân, Mahmûd, eldest son of Arghún, the 8th from Mangu Khân son of Jenghis, of the Moghul Tartar or Ilkhanian Dynasty of Persia. He ascended the throne in A. H. 694 (A. D. 1294) and was succeeded by Ghiaûn’ddin Au-guptu Khudâ bandah Muhammad, A. H. 708. (A. D. 1309). U. T. P. II, p. 146. A history of Ghazan Khân was written by Shamsu’ddin Muhammed al Kâshi, temp Sultân Abu Said. Hâji Khalîfah gives the date of the author’s death about A. H. 930 which does not agree with the date of Abu Sáîd in the U. T.

\(^3\) A similar act of justice is recorded of the Caliph al Mu’tadhid in his reform of the Calendar. V. Albirûnî, Chronol. p. 36.
The Itáhi Era.

His Majesty had long desired to introduce a new computation of years and months throughout the fair regions of Hindustan in order that perplexity might give place to easiness. He was likewise averse to the era of the Hijra (Flight) which was of ominous signification, but because of the number of short-sighted, ignorant men who believe the currency of the era to be inseparable from religion, His Imperial Majesty in his graciousness, dearly regarding the attachment of the hearts of his subjects did not carry out his design of suppressing it. Although it is evident to right-minded people of the world, what relevancy exists between the market-coin of commercial dealing and the night-gleaming jewel of faith, and what participation between this chain of objective connection and the twofold cord of spiritual truth, yet the world is full of the dust of indiscrimination, and the discerning are heedful of the fable of the fox that took to flight when camels were being impressed. In 992\(^{2}\) of the Novilunar year, the lamp of knowledge received another light from the flame of his sublime intelligence and its full blaze shone upon mankind. The fortunately gifted, lovers of truth raised their heads from the pillow of disappointment and the crooked-charactered, drowsy-willed lay in the corner of disuse. Meanwhile the imperial design was accomplished. Amir Fathu'llah Shirazi,\(^{3}\) the representative of ancient sages, the paragon of the house of wisdom, set himself to the fulfilment of this object, and taking as his base the recent Gurgani Canon, began the era with the accession of his Imperial Majesty. The splendour of visible sublimity which had its manifestation in the lord of the universe commended itself to this chosen one, especially as it also concentrated the leadership of the world of spirituality, and for its cognition by vassals of auspicious mind, the characteristics of the divine essence were ascribed to it, and the glad tidings of its perpetual adoption proclaimed. The years and months are natural solar without intercalation and the Persian names of the months and days have been left unaltered. The days of the month are reckoned from 29 to 32, and the two days of the last are called Roz o Shab (Day and Night). The names of the months of each era are tabulated for facility of reference.

\(^{1}\) Gulistan I, Story XVI. ‘What connection, Madcap’ they said to him ‘has a camel with thee and what resemblance hast thou to it?’ ‘Peace!’ he answered ‘for if the curious should, to serve their own ends, say ‘This is a camel,’ who would care about my release so as to inquire into my condition?’

\(^{2}\) A. D. 1554.

<table>
<thead>
<tr>
<th>Hindu</th>
<th>Khâthi</th>
<th>The Alqâmha Era</th>
<th>The Era of the Aastrologia</th>
<th>The Era of Adam</th>
<th>The Era of the Jews</th>
<th>The Era of the Deluge</th>
<th>The Era of Nabûnásar</th>
<th>The Era of Philipes Arabinus</th>
<th>The Era of the Coptic</th>
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<td>Bâpeh</td>
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<td>Hator</td>
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<td>Bashân</td>
<td>Bashân</td>
<td>Pachon</td>
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<td>Shabweh</td>
<td>Omânj Ay.</td>
<td>&quot;</td>
<td>&quot;</td>
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<td>Bonah</td>
<td>Bonah</td>
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<td>Shâyayweh</td>
<td>Onbaranj Ay.</td>
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<td>Ab</td>
<td>&quot;</td>
<td>Abîb</td>
<td>Abîb</td>
<td>Epîphi</td>
</tr>
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<td>Pâslûn</td>
<td>Sirweh</td>
<td>Hâgsâbît Ay.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Eld</td>
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| 15. | Tâshmûn'î | April | Rabîa' II. | Tir Mâh O. S. | &c. | &c. | like 17. | after "Ay" | &c. |
| 18. | Ayyâr | July | Rajab | Mîhîr Mâh. | O. S. | &c. | &c. | occurs, where in Col. 3, it is Dar-danj." | &c. |

* These months are somewhat different in Albirûnî. Chronol. p. 82.
* The choice of variants in these names might have been decided by a reference to Gesenius: the correct spellings appear to be relegated to the notes of the text.
* In the Coptic months, I have followed the spelling of Sachers Albirûnî (Chrono). p. 83) and the U. T. p. 10. P. 11. They are to be found also in Masûdî's Murûj ud Dahab. Chap. 55, and in Abû Mahâsin (Annals) Vol. I, p. 36.
The events of the world recorded in chronological sequence, are accounted the science of history, and he who is proficient in them, is a historian. Many writings in this branch of knowledge regarding India, Khaṭṭā, the Franks, Jews and other peoples are extant. Of the Muhammadan sect, the first who in Ḥijjaz occupied himself with this subject was Muhammad-b-İṣḥāḳ, then follow Walab-b-Murabbiḥ, Wāḳidi, Asma'i, Ṭabarî, Abu A'bdullāḥ Muslim-b-Ḳutaybah,  

Author of the well known work Al Maghāisi wa's Siyar (expeditiones bellicae et biographiae); he was a native of Medina, and as a traditionist held a high rank, and regarded by Al Bukhāri and as Shāfa'i as the first authority on the Muslim conquests. He died at Baghdad A. H. 151 (A. D. 768) other dates (151-2-3) are also given. It is from his work that Ibn Hisham extracted the materials for his life of the prophet. v. Ibn Khallakan. Others accord the honour of being the first writer on this subject to Urwah-b-Zubayr. Haj. Khal. V. 646.  

Was a native of Yaman and one of the “Abnî” i.e., a descendant of one of the Persian soldiers settled there. He died at Ṣana'a in Yaman A. H. 110. in Muharram (April—May A. D. 728)— (others say in 114 or 118) at the age of 90. He was a great transmitter of narrations and legends. A great part of the information given by Moalem historians regarding the antislamic history of Persia, Greece, Yaman, Egypt &c. comes from him. He was an audacious liar, as Moalem critics of a later period discovered. Ibn Khall. De. Sl. IV. p. 672-3.  

Abu A'bdullāḥ Muḥammad-b-Omar. Wāḳidi, al Wāḳidi, a native of Mecca, author of the well known “conquesta” of the Moalems. He was born A. H. 130 (Sep. A. D. 747) and died on the eve of Monday 11 Zul Hijjah. A. H 207 (27th April A. D. 823), being then Ḥādhi of the quarter of Baghdad, situated on the west bank of the Tigris; Wāḳidi means descended from Wāḳid, an ancestor of this name., I. K. III. p. 61.  

Abu Sa'īd 'Abdul Malik-b-Kursib al Asma'i, the celebrated philologer, a complete master of Arabic. He was native of Baara, but removed to Baghdad in the reign of Harūn ar Rashid. It is said he knew by heart 16,000 pieces of verse. He was born A. H. 122 (A. D. 740) and died at Baara in the month of Ṣafar A. H. 216 (March—April A. D. 831). Others say he died at Marw. The voluminous treatises of this author are detailed by I. K.  

Ibn Jarir at Ṭabarî (native of Tabarestan) author of the great commentary of the Kurān and of the celebrated history. He is regarded as an exact traditionalist, born A. H. 224 (A. D. 838-9) at Amol in Tabarestan and died at Baghdad A. H. 310 (A. D. 923), I. K.  

A native of Dinawar, some say of Marw, author of the Kitāb ul Ma'ārīf and Addā ul Kātib; the first a work of general knowledge, from which Eichhorn extracted his genealogies of the Arabs published in his Monumenta historiae Arabum: it contains a number of short biographical notices of the early Moalems. A list of other works will be found in I. K.'s biography. 11. p. 22. He was born A. H. 213 (A. D. 828-9) and died A. H. 270 (A. D. 884). Other dates given are A. H. 271 and 296 (A. D. 909). The Addā ul Kātib or Writer's Guide is
remarkable for its long preface, though itself a short work on philology, and was called by the learned 'a preface without a book,' in contradistinction to Ibn as Sikkīt's work, the Isḥāb al-Mantik, a book without a preface.

Muḥammad-b-A'li, known as As'sim Kāf; his work, the Futūḥ As'thim (H. K.) is a short account of events from the death of the prophet to the death of Ḥusayn at Karbala. It was translated into Persian by Aḥmad-b-Md. Mustanfī; a copy of it is among the MSS. of the Asian Society. In this latter the name is spelt with a ص instead of ث.

This name occurs in the Hamāsah. A poem beginning يعابني نف(الدين ترمي وآني the 39th of the "Bāb al Adab" is by Al Muḥanna' al Kindi. Fraytag gives his name from the Scholia as Muḥammad-b-Ohmaizah. He is said to have been called Muḥanna' from the veil he wore to protect the beauty of his person. He squandered his wealth in lavish gifts and in the time of the Omayyads was still living, of much account with his people, but in poverty. This single poem scarcely deserves to place him in the roll of Arab writers of note. The variant Muḥafṣa' must refer to Ibn al Muḥafṣa'. He was known as the Kātib or Secretary and was the author of some celebrated epistles. He also translated Kāliba and Damna into Arabic. He was Secretary to Isā-b-A'li, uncle to the first two Abbasid Caliphs, as Saffāh and al Mansūr. His horrible death by order of the governor of Basra, Sofyān-b-Muwaḥīyah al Muḥallabī may be read in Ibn-Khahlī. It occurred in A. H. 142 (A. D. 763-64). The latter states that some of his poetry may be found in the Hamāsah. He is evidently confounding him, with Muḥanna' above mentioned. According to H. K. the Tarikhul Furs, an ancient history of Persia by an unknown author and the principal source of the Shāhnāmah was translated from the Pelevi into Arabic by Ibn al Muḥanna'. I suspect Mukaffī' is the right reading.

Abū A'li Aḥmad-b-Miskawī, a Persian of good birth and distinguished attainments. He was treasurer to Malik Adhī'nd Daulah-b-Buwaish, who placed the utmost trust in him. He was the author of several works. Abūl Faraj relates (Hist. Dynast. p. 328) that Avicenna consulted him on a certain abstruse point; and finding him slow of intelligence and incapable of solving his difficulty, left him. His death is placed about A. H. 420. Haj. Khal. makes it 421 (A. D. 1030.) The latter mentions one of his works. Tawāṣīb u'l Himam (esperientia popularum et studia animorum) of much repute.

Binākit is placed by Yaqūt (Musa'jamal Buldān) in Transoxiana. He is the author of the Bandhat al Albāb (viridarium cordatorum) a compendium of Persian history. He lived tempore Jīnghīz Khan and wrote on the history of the Khāṭāi kings at the request or command of Sultān Abū Sa'id Bahādur. H. K. See Eliot's Bibl. Index to Muḥammadan Historians India p. 70.

The well known author of the Historia Dynastiarum, born A. D. 1236; and died 1286 according to Chaufepić. Pococke and D'Herbelot briefly allude to him; Bayle at some length, whose cynicism enlivens if it does not add to the value of his notes.
Imáduddín-b-Kathir,1 Muḥaddasi,2 Abū Ḥanísah Dinawari,3 Muḥammad-b-'Abdu'llah Masa‘ādī,4 Ibu Khalakán,5 Ya‘fai,6 Abū Naṣr Uthbī,7 amongst the Persians, Firdausi, Tūsī, Abū Ḥusayn Bahāk,8 Abū

1 The Hāfiz Imáduddín, Ismá‘il-b-Abdu’llah ad Dimashki died in A. H. 774 (A. D. 1372). The name of his history in 'Al Biddāyah wa’d Nihdāyah (initium et finis) and is continued to his own time. See H. K.

2 There are several of this name. See D’Herb. art. Mocaddes. Shamsuddin ‘Abdu’llah was the author of a geography entitled—Ahavan’t takāfim fi Ma’rifati’la kāṭim, a description of the seven climates, died A. H. 441, (A. D. 1049): a second, Husmūddin Md.-b-Abul Wāfīd author of a work on judicial decisions; died A. H. 648 (A. D. 1245): a third, probably the one alluded to, Shahabuddin Abū Maḥmūd as Shāfa‘i author of the work Mūṭürwul Ghārām ila Ziardatul Kūds wa’d Shām (liber cupidinum escitans Hierosolyma et Damascun visendi.) He died in 785, (A. D. 1383). H. K.

3 Abū Ḥanifa Aḥmad-b-Dā‘ud ad Dinawari, author of a work Iṣlah ul Montič (emendatio sermonis). He died 290 (A. D. 902). H. K.

4 The author of the Murāj ad Ḍahab. (Prata Auria) which he composed in the reign of the Caliph Mūtia Billāh. It begins with the creation of the world, and is continued through the Caliphs to his own time. He died in Cairo in 346. A. H.(A. D. 957). See D’Herb. and H. K.

5 The famous biographer: his work the Wafaydtu’l A‘yān containing the lives of illustrious men is well known. It was composed in Egypt under Sultán Baybars of the Mameluke dynasty. He has given a few particulars of his life at the close of this work which was finished in A. H. 672 (A. D. 1273-4). He was born in 608 (A. D. 1211) and died in 681 (A. D. 1282). D’Herb. and H. K.

6 A’bd’ullah-b-Asad al Yafray’i al Yamani, died 768 A. H. (A. D. 1366). He wrote the Mirat u’l Janán wa’l Brat u’l Yakhdān (speculum cordis et exemplum vigilantis), a historical work beginning with the Flight and continued to his own time. Another is the Baghdatu’l Risāl (viridarium hyscinthorum) containing lives of Moelam saints. This last is not mentioned by H. K. cf. D’Herb.

7 Author of the Tarikh Yamin which contains the history of the Ghaznavide Sultan Yam’u’daulah Maḥmūd-b-Subuktakī of whom he was a contemporary: it is brought down to the year 428 (A. D. 1036-7): De Sacy has given an analysis of it in the 4th Vol. of Notices et extraits. I. K. III. p. 366. Another of his name is Al Uthbi the poet of Basra; his surname was drawn from Uthba son of Abū Sufyān. It also signiﬁes descended from Uthba-b-Ghazān one of the prophet’s companions. I. K. III. 107.

8 Abū Ḥasan Ali-b-Zayd al Bahākī author of the Wihdāti Dmyatiya Karṣ; a supplement to the Dumayt u’l Karṣ of al Bākhari the poet who died. A. H. 467. (A. D. 1076). He is mentioned in I. K. under the latter name; also by H. K., but his date is omitted; also as the author of a work called Tairikhi Bahāk, v. under Tairikh; Bahāk, derived from the Persian baḥa, good (bikh). According to Yakhūt is a collection of 321 villages between Nisabur and Khumis, there are two others given in H. K. one; the author of the Aroba (quadragenaria de Moribus) Abn Bakr Aḥmad-b-A’li as Shafā’i, died 458, (A. D. 1065) and Abun Maḥsam Masa‘ād-b-A’li-d-546 (A-
Hussain author of the Tárikh Khusrawi,1 Khwájah Abúl Fazl Bakhshi,2 Abúház–b–Máswâbi,3 Abúház–b–Sáyyâr,4 Abúl Isáhir Bazzâz,5 Muḥammad Balkhi,6 Abúl Kaʿsim Kaʿbi,7 Abúl Ḥasan Fášri,8 Şadruddîn Muḥammad author of the Tájûl Mašir,9 (corona monumentorum), AbúʿAbdullâh Jusjâni,10 (author of the Tabakát-i-Náspîrâ), Kabîrûddîn 'Irâkî,11 Abúl Kâsim Kâshi,12 author of the Zabdâh (Lactis flos), Khwájah Abúl Fazl13 author of the Makhzan al Bâlaghât (promtuarium eloquentior, and Fadâhil úl Mulûk (virtutes principum praestantes),14 'Atâ′uddîn Juwainî, brother of the Khwájah Shamsûddîn author of a Diwân, (he


1 Abúl Hussain Muḥammad–b–Saqlâman Al Aḥṣâri. the Tárikh Khusrawi, is a history of the Persian kings. H. K. gives no further particulars or date.

2 Author of a history of the House of Schahukin in several volumes. H. K.

3 Author of the Tarikh Khorásân H. K.


5 Abé Isâhir–Muḥammad–b–al Bazzâz was the author of a history of Herat. H. K.


8 Abúl Ḥasan, A′budul Ghâfir–b–Ismâl Al Fârisi, author of the Siyâq alâl târikh Nisâbûr (curse orationis appendix ad historiam Nisabûrâm). He died A. H. 537 (A. D. 1132.) H. K.

9 This is the Persian History, mentioned by H. K. who gives no further particulars.

10 The Tabakát-i Náspîrâ is on the military, expeditions of Náspûddîn

Maḥmûd Shâh–b–Iltamish of Delhi. The name of the author is Abû Omar, Othman–b–Muḥammad al Minhâj, Sîrâj al Jâšâni. So it occurs in the author′s own preface to his work which has been printed under the superintendence of Captain Nasuwan Lees. The name is sometimes written, but apparently incorrectly as Jurjân: the latter city is placed by Yâkût between Tabaristân and Khorsân, while Jusjân is an extensive distract between Balkh and Marwarûd. See Capt. Lees′ preface for an account of this author.

11 Son of Tâjûddîn Irâkî, who wrote of the conquests of Sultan Alâ′uddîn Khilji. He was a skilled rhetorician, and writer; see a slight sketch of him in the Tarikh Fîroz Shâhi. (p. 361) of Zâkûddîn Barni.


13 Abûl Fâdhîl Ubaídullâh H. K. (In Randhat us Safa, 'Abdullah)–b–Abi Naṣr Abûház–b–Allâb–b–Mîkâl; both the works mentioned are historical. H. K. refers to the Randhat us Safa without further detail.

14 D′Herbelot and the Randhat give the name A′lû′uddîn A′ta Malik al Juwaini; the author of the Jahân Kusht a Persian history; no other particulars are stated.
wrote the Tarikh Jahānkusha, *Historia, orbis terrarum victoria* Ḥamdullāh Mustaufi Ḵazwini,1 Kāḍhi Nidham Bayḍhawī,2 Khwaja-Rashidi Ṭabīb,3 Ḥāfiz Abrū,4 and other trustworthy writers.

For a long time past, likewise, it has been the practice to record current events by a chronogram and to make the computation of years appear from a single word, a hemistich and the like and this too they term a date; as for instance, for the accession of his Majesty, they have devised the words "Naṣrat i Akbar" (*victoria insignis* and "Kām Baksh" (*Kām Bahsh*) (*Optatis respondens*), but the ancients practised it little; thus the following was written on Avicenna.5

The Demonstration of Truth, Abu A'li Sīna.

Entered in *Shaja'* (شجاع) 373 from non-existence into being.

In *Shaḥā (شها)* 391 he acquired complete knowledge.

In *Takaz (تكز)* 427 he bade the world farewell.

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1 Author of the Tarikh Gusida (*præstans-tessima eocihistoria*) which ranks among the best general histories of the East, written for the Wazir Ghisthuddin Muḥammad. It was first composed in 50,000 verses, and then turned into prose about A. H. 730 (A. D. 1329-30). It begins with the creation and gives an account of the prophets, pre-Islamic monarchies, and subsequent Caliphs to his own time with the usual digressions in biography, geography and genealogy. The various chapters of this work are detailed in H. K. See Elliot's Bibl. Index, p. 75.

2 Kāḍhi Nisrūddin Abū'lllāh-b-ʿOmar al Bayḍhawī-d-A. H. 684 (A. D. 1286) author of the Nidhamu't Tawārikh (*Ordo historiarum*), a compendium of Persian history with an account of Moslem dynasties from the house of Umayyah to that of Khwārazm and the Mongols. The text has the word Nidham as a name instead of the titles of his work.

3 Khwaja Rashiduddin Fadlu'llah, the Wazir (put to death in 718 (A. D. 1318), author of the Jamiru't Tawārikh (*historia universalis*). He began it just before the death of Ghāzī Khan A. H. 704 (1304 A. D.) His successor

Khudabandah Muḥammad ordered him to complete it and prefix it with his name and to add to the history of the Ġingīs dynasty, a more general account of the nations of the world. The full details will be found in H. K. under art. جامع التراویح A more extended notice of the author and his work may be read in Elliot's Bibl. Index p. 1. Vol. I.

4 Nuʿru'ddin Lutfullāh, al Harawī-b-ʿAbdu'lllah, known as Ḥāfiz Abrū, author of the *Zubdatu't Twārikh* composed for Bai Shankār Mirza, an account of the principal events and strange or extraordinary occurrences recorded in the history of the world carried down to A. H. 829 (1425 A. D.) He died in 834 (A. D. 1430). Elliot's Bibl. Index p. 81.

The whole of this series of authors is taken bodily and in the same order by Abū'l Fazāl from the Raudhatu's Safā without acknowledgement.

5 Pur i Sīna signifies the same as Ibn Sīna. The full name of this philosopher is Abū 'Ali Husain-b-Abu'lllah-b-Sīna, as Shaikhs, ar Bāis. He was born in Buhkārā A. H. 370 (A. D. 980) and died in 426 (1036) at the age of 58. The length to which these notes have run
The Commander of the Forces.

He is the vicegerent of His Majesty. The troops and people of the province are under his orders and their welfare depends upon his just administration. He must seek the will of God in all that he undertakes and be constant in praise and supplication. He must never lay aside the consideration of the people's prosperity nor suffer his zeal to sleep. He must not be prompt to vain converse or asperity of manner. Vigilance and the due distinction of ranks must be his care, especially towards subordinates near his person and officials at a distance. What is the duty of dependents must not be committed to his sons, and what these can perform he should not execute himself. In all transactions he should confide in one wiser than himself and if he can find none such, he should confer with a few chosen individuals and weigh carefully their deliberations.

It haps at times, the hoary sage
May fail at need in counsel right,
And unskilled hands of tender age
A chance shaft wing within the white. 1

He should not admit many men to his secret councils, for the prudent, zealous, warm, disinterested adviser is rare, lest one of them should provoke dissension, and opportunities for timely action escape. He should regard his office of command as that of a guardian, and exercise caution, and making a knowledge of the disposition of men a rule of government, live as it behoves his office. Levity and anger he should keep under the restraint of reason. He should reclaim the rebellious by a just insight into the conduct of affairs and by good counsel, failing which, he should be swift to punish by reprimands, threats, imprisonment, stripes or amputation of limb, but he must use the utmost deliberation before severing the bond of the principle of life. He should not pollute his tongue with abuse which is the manner of noisy vagabonds of the market place. He should refrain from the use of oaths in speech for this is imputing falsehood to himself by implication and distrust in the person he addresses. In judicial investigations, he should not be satisfied with witnesses and oaths, but pursue them by manifold inquiries, by the study of physiognomy and the

compel me to reject information which the reader may easily gather for himself. The life of Avicenna will be found in L. K. Under art Sina D'Herbelot transcribes his life and under Censn the contents of his famous work on Medicine which has been a mine of knowledge and contention to all subsequent Moslem writers on this subject.

1 Gulistán of Sa'di, Chap. III.
exercise of foresight, nor, laying the burden of it on others, live absolved from solici
tude.

Beware lest justice to that judge belong,  
Whose own ill-deed hath wrought the suppliant's wrong.

Let him not inflict the distress of expectation upon supplicants for justice. He should shut his eyes against faults and accept excuses, and adopt such a course of conduct as will not disparage his good breeding and dignity. He should not interfere with any man's creed. A wise man, in worldly affairs that are transient, seeks not his own loss, why then should he knowingly abandon the spiritual life that is eternal, for if it be true, disturbance is criminal and if otherwise it is the malady of ignorance and is deserving of kind treatment. Each division of the kingdom, he should entrust to zealous upright men and provide for the safety of the roads by the establishment of trusty guards and from time to time receive reports of them. He should select for purposes of secret intelligence honest, provident, truthful and unavaricious men, and if such needful individuals are not to be obtained, in every affair he should associate several who are unknown to each other and inspecting their several reports thus ascertain the truth. His expenditure should be less than his income, and from his treasury he should supply the needy, especially those who loose not their tongues in solicitation. He should never be negligent of the supplies and accoutrements of the troops. He should not refrain from the practice of horsemanship, and should use the bow and the matchlock and command this exercise to his men. In attaching individuals to his own person and in the increase of confidence, he should employ a cautious circumspection. Many are the evil dispositioned and licentious of nature who profess sincerity and sell themselves at a high price. He should turn his attention to the increase of agriculture and the flourishing condition of the land and earn the gratitude of the people by the faithful discharge of his obligations and account the befriending of the agriculturists as an excellent service to the Almighty. He should retain impartial collectors of revenue and from time to time obtain information regarding their actions. Let him store for himself a goodly reward in the making of reservoirs, wells, watercourses, gardens, serais and other pious foundations, and set about the repairing if what has fallen into ruin. He should not be given to retirement nor be unsettled in mind which is the manner of recluses, nor make a practice of associating with the common people nor be ever surrounded by a crowd which is the fashion of blind worshippers of outward appearances.

Court not the world nor to it wholly die;  
Walk wisely: neither phoenix be nor fly.
Let him hold in honour the chosen servants of God, and entreat the assistance of spiritually-minded anchorites and of mendicants of tangled hair and naked of foot. The imploring blessings from the sun and the solar lamp, he should not consider as its deification or a worshipping of fire.¹ Let him accustom himself to night vigils and partake of sleep and food in moderation. He should pass the dawn and the evening in meditation and pray at noon and at midnight. When he is at leisure from worldly affairs and introspection of conscience, he should study works of philosophy and act according to their precepts. If this does not satisfy his mind, he should peruse the spiritual admonitions of the Masnawi² and regardless of the letter imbibe its spirit. He should entertain his mind with the instructive stories of Kalila and Damna, and thus gaining a knowledge of the vicissitudes of life, regard the experience of the ancients as his own. Let him apply himself to the cultivation of true knowledge and put aside childish tales. Let him associate with a discreet and trusty friend and give him permission to look carefully into his daily conduct in order that he may privately represent whatever, in the balance of his discretion, appears blameworthy and if at any time his penetration should be at fault he should not be thereat displeased for men have ever been backward in uttering a displeasing truth especially in a season of anger when reason slumbers and the spirit is aflame. Courtiers, for the most part, seek pretexts of evasion and lend a false colouring to error, and if perchance one of them should be really concerned, he will hold his peace for fear, for he is indeed difficult to find who would prefer another's benefit to his own injury. Let him not be roused to anger by the representations of detractors, but rest in the path of circumspection, for men of evil nature, dissemblers in speech, palm off their tales with the semblance of truth and representing themselves as disinterested, labour to injure others. He should not consider himself as fixed of residence but hold himself ever ready for a summons to the presence. Let him not be malevolent, but prefer courtesy and gentleness. He should not subvert ancient families but let an illustrious ancestry redeem unworthy successors. Let him see that the younger among his followers when they meet, use the greeting “God is great,”³ and the elder reply ‘Glorious is His Majesty.” Let him not take as food a sheep or a goat of under one year and he should abstain from flesh for a month after the anniversary of his birthday. He shall not eat of anything that he has himself killed. He should restrict himself in sensual gratification and approach not a pregnant woman. The

² Of Jalālūddin Rāmi.  
food which is bestowed in memory of the deceased, he should prepare each
year on his birthday and regale the needy.

With heavenly treasures store thy grave—provide
While yet in life—none may when he hath died.

When the sun advances from one sign of the zodiac to another, let
him offer up a thanksgiving and discharge cannon and musketry to arouse
the slumberers in forgetfulness. At the first beams of the world-illumining
sun and at midnight which is the turning point of its re-ascension, let him
sound the kettle-drum and enforce vigilance.

ATN II.
The Fowjdâr.

In the same way that His Majesty, for the prosperity of the empire,
has appointed a Commander of the forces for each province, so by his
rectitude of judgment and wise statesmanship he apportions several par-
gannahs to the care of one of his trusty, just and disinterested servants,
appreciative of what is equitable, and faithful to his engagements; and
him they style by the above name. As a subordinate and assistant he
holds the first place. Should a cultivator or a collector of the crown lands
or an assignee of government estates prove rebellions, he should induce
him to submit by fair words, and if this fail, he shall take the written
evidence of the principal officers and proceed to chastise him. He should
pitch his camp in the neighbourhood of the body of rebels and at every
opportunity inflict loss upon their persons and property but not risk at
once a general engagement. If the affair can be concluded with the
infantry he should not employ cavalry. He should not be rash in attacking a
fort, but encamp beyond bowshot and the reach of its guns and musketry, and
obstruct the roads of communication. He should be vigilant against night
attacks and devise a place of retreat, and be constant in patrolling. When
he has captured the rebel camp, he must observe equity in the division of
the spoil and reserve a fifth for the royal exchequer. If a balance of
revenue be due from the village, this should be first taken into account.
He should constantly inspect the horses and accoutrements of the troops.
If a trooper be without a horse, his comrades should be assessed to pro-
vide for him and if a horse be killed in action, it should be made good at
the expense of the State. He must duly furnish a roll of the troops present

1 Sa'di-Gulistán Preface.
and absent, to the royal court and ever bear in mind the duty of carrying out its sacred ordinances.

AYN III.

The Mir A'dl and the Kázi.

Although the supreme authority and the redress of grievances rests with sovereign monarchs, yet the capacity of a single person is inadequate to the superintendence of the entire administration. It is therefore necessary that he should appoint one of his discreet and unbiased servants as his judiciary delegate. This person must not be content with witnesses and oaths, but hold diligent investigation of the first importance, for the inquirer is uninformed and the two litigants are cognisant of the facts. Without full inquiry, and just insight, it is difficult to acquire requisite certitude. From the excessive depravity of human nature and its covetousness, no dependence can be placed on a witness or his oath. By impartiality and knowledge of character, he should distinguish the oppressed from the oppressor and boldly and equitably take action on his conclusions. He must begin with a thorough interrogation and learn the circumstances of the case; and should keep in view what is fitting in each particular and take the question in detail, and in this manner set down separately the evidence of each witness. When he has accomplished his task with intelligence, deliberation and perspicacity, he should, for a time, turn to other business and keep his counsel from others. He should then take up the case and reinvestigate and inquire into it anew and with discrimination and singleness of view search it to its core. If capacity and vigour are not to be found united, he should appoint two persons, one to investigate whom they call a Kázi; the other the Mir A’dl to carry out his finding.

AYN IV.

The Kotwál.

The appropriate person for this office should be vigorous, experienced, active, deliberate, patient, astute and humane. Through his watchfulness and night patrolling the citizens should enjoy the repose of security, and the evil-disposed lie in the slough of non-existence. He should keep a register of houses, and frequented roads, and engage the citizens in a pledge of reciprocal assistance, and bind them to a common participation of weal and woe. He should form a quarter by the union of a certain number of habitations, and name one of his intelligent subordinates for its superintendence and receive a daily report under his seal of those who enter or
leave it, and of whatever events therein occur. And he should appoint as a spy one among the obscure residents with whom the other should have no acquaintance, and keeping their reports in writing, employ a heedful scrutiny. He should establish a separate serâi and cause unknown arrivals to alight therein, and by the aid of divers detectives take account of them. He should minutely observe the income and expenditure of the various classes of men and by a refined address, make his vigilance reflect honour on his administration. Of every guild of artificers, he should name one as guildmaster, and another as broker, by whose intelligence the business of purchase and sale should be conducted. From these also he should require frequent reports. He should see to the open thoroughfare of the streets and erect barriers at the entrances and secure freedom from desflement. When night is a little advanced, he should prohibit people from entering or leaving the city. He should set the idle to some handicraft. He should remove former grievances and forbid any one from forcibly entering the house of another. He shall discover thieves and the goods they have stolen or be responsible for the loss. He should so direct that no one shall demand a tax or cess save on arms, elephants, horses, cattle, camels, sheep, goats and merchandise. In every Súbah a slight impost shall be levied at an appointed place. Old coins should be given in to be melted down or consigned to the treasury as bullion. He should suffer no alteration of value in the gold and silver coin of the realm, and its diminution by wear in circulation, he shall recover to the amount of the deficiency. He should use his discretion in the reduction of prices and not allow purchases to be made outside the city. The rich shall not take beyond what is necessary for their consumption. He shall examine the weights and make the sér not more or less than thirty dâms.1 In the gas hereinafter to be mentioned, he should permit neither decrease or increase, and restrain the people from the making, the dispensing, the buying or selling of wine, but refrain from invading the privacy of domestic life. Of the property of a deceased or missing person who may have no heir, he shall take an inventory and keep it in his care. He should reserve separate ferries and wells for men and women. He should appoint persons of respectable character to supply the public watercourses, and prohibit women from riding on horseback. He should direct that no ox or buffalo or horse, or camel be slaughtered, and forbid the restriction of persons liberty and the selling of slaves. He should not suffer a woman to be burnt against her inclination, nor a criminal deserving of death, to be impaled.

1 See Vol. I, pp. 16, 32, et seq.  
nor any one to be circumcised under the age of twelve. Above this limit of age, the permission may be accorded. Religious enthusiasts, calendars, and dishonest tradesmen he should expel or deter from their course of conduct, but he should be careful in this matter not to molest a God-fearing recluse, or persecute barefooted wandering anchorites. He should allot separate quarters to butchers, hunters of animals, washers of the dead, and sweepers, and restrain men from associating with such stony-hearted gloomy-dispositioned creatures. He shall amputate the hand of any who is the pot-companion of an executioner, and the finger of such as converse with his family. He should locate the cemetery outside of, and to the west of the city. He should prohibit his adherents from wearing sombre garments in mourning and induce them to wear red. From the first till the nineteenth of the month of Farwardin, during the whole of the month of Aban, the days of the sun's passage from one sign of the zodiac to another, viz., the first of every solar month, the sixteenth of the same, the Ilahi festivals, the days of the eclipse of the sun and moon, and on the first day of the week, he shall prohibit men from slaughtering animals, but hold it lawful as a necessity for feeding animals used in hunting and for the sick. He shall remove the place of execution to without the city and see that the Ilahi festivals are observed. He shall have lamps lit on the night of the Nauroz1 (New Year's day) and on the night of the 19th of Farwardin. On the eve of a festival, as well as on the festival itself he shall cause a kettle-drum to be sounded at each watch. In the Persian and Hindu almanacs, he shall cause the Ilahi era to be adopted and the beginning of the month according to the Hindu nomenclature he shall place in Shuklapachch. 2

AIN V.

The Collector of the Revenue

Should be a friend of the agriculturist. Zeal and truthfulness should be his rule of conduct. He should consider himself the representative of the lord paramount and establish himself where every one may have easy access to him without the intervention of a mediator. He should deal with the contumacious and the dishonest by admonition and if this avail not, proceed to chastisement, nor should he be in apprehension of the land falling waste. He should not cease from punishing highway robbers, murderers and evildoers, nor from heavily mulcting them, and so administer that the cry of complaint shall be stilled. He should assist the needy husbandman with

1 See Aín 22, 2nd Book. 2 See p. 17 of this book.
advances of money and recover them gradually. And when through the exertions of the village headman the full rental is received, he should allow him half a *bimshah* on each *bigha*, or otherwise reward him according to the measure of his services. He should ascertain the extent of the soil in cultivation and weigh each several portion in the scales of personal observation and be acquainted with its quality. The agricultural value of land varies in different districts and certain soils are adapted to certain crops. He should deal differently, therefore, with each agriculturist and take his case into consideration. He should take into account with discrimination the engagements of former collectors and remedy the procedure of ignorance or dishonesty. He should strive to bring waste lands into cultivation and take heed that what is in cultivation fall not waste. He should stimulate the increase of valuable produce and remit somewhat of the assessment with a view to its augmentation. And if the husbandman cultivate less and urge a plausible excuse, let him not accept it. Should there be no waste land in a village and a husbandman be capable of adding to his cultivation, he should allow him land in some other village. He should be just and provident in his measurements. Let him increase the facilities of the husbandman year by year, and under the pledge of his engagements, take nothing beyond the actual area under tillage. Should some prefer to engage by measurement and others by appraisement of crops, let him forward the contracts with all despatch to the royal presence. Let him not make it a practice of taking only in cash payments but also in kind. This latter is effected in several ways. First, *kankut*: *kan* in the Hindi language signifies grain, and *kut*, estimate. The whole land is taken either by actual mensuration or by pacing it, and the standing crops estimated in the balance of inspection. The experienced in these matters say that this comes little short of the mark. If any doubt arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior, and the hesitation removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, *batāi*, also called *bdoli*; the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required, otherwise the evil-minded and false are given to deception. Thirdly, *khel batāi*, when they divide the fields after they are sown. Fourthly, *láng batāi*; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home to clean it and turn it to profit. If it be not prejudicial to the husbandman, he may take the value of the corn-bear-

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1 The 20th part of a *bigha*. 
ing land in cash at the market rate. If on this land they sow the best kinds of produce, in the first year he should remit a fourth of the usual assessment. If at the time of collection, the better produce is found to be larger in quantity than the previous year, but less land cultivated, and the revenue be the same, let him not be provoked or moved to contention. He should always seek to satisfy the owner of the crops. He should not entrust the appraisement to the headman of the village lest it give rise to remissness and incompetence and undue authority be conferred on high-handed oppressors, but he should deal with each husbandman, present his demand, and separately and civilly receive his dues.

He must take security from land surveyors, assessors and other officers of revenue. He should supply the officials engaged in the land measurements, for each day on which they are employed, with 16 dáms and 31 sér, and as a monthly ration, on the following scale:

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<td>Superintendent of survey,</td>
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<tr>
<td>Writer,</td>
<td>4.</td>
<td>⅔</td>
<td>5.</td>
<td>4.</td>
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<tr>
<td>Land surveyor and four thanadars, each,</td>
<td>8</td>
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He shall affix a mark to the land surveyed and shall take a bond from the headman that there shall be no concealment regarding the land, and the various crops shall be duly reported. In the process of measurement if any inferior portion of land be observed, he shall at once estimate its quantity, and from day to day take a note of its quality and this voucher he shall deliver to the husbandman. But if this discovery be made after the collection of the revenue, he shall gather information from the neighbours and from unofficial documents and strike an average. In the same way as the kárkun (registrar of collections) sets down the transactions of the assessments, the mukaddam (chief village revenue officer) and the patwāri (land-steward) shall keep their respective accounts. The Collector shall compare these documents and keep them under his seal and give a copy thereof to the clerk. When the assessment of the village is completed, he shall enter it in the abstract of the village accounts, and after verifying it anew, cause its authentication by the kárkun and patwāri, and this document he shall forward weekly to the royal presence and never delay it beyond fifteen days. After the despatch of the draft estimates to the imperial court, should any disaster to the crops occur, on ascertaining the exact

جنس كماله such as sugar, pān or inferior crops, such as maise.

جنس ادنی in contradistinction to cotton
particulars on the spot, he shall calculate the extent of the loss and recording it in writing, transmit it without delay in order that it may be approved or a commissioner despatched. He should collect the revenue in an amicable manner and extend not the hand of demand out of season. He should begin the collection of the spring harvest from the Holi, which is a Hindu festival occurring when the sun is about to pass from Aquarius and is entering or has reached midway in Pisces, and the Autumn harvest from the Dasharh, which is a festival falling when the sun is in the middle or last ten days of Virgo, or the first ten of Libra. Let him see that the treasurer does not demand any special kind of coin, but take what is of standard weight and proof and receive the equivalent of the deficiency at the value of current coin and record the difference in the voucher. He should stipulate that the husbandman bring his rents himself at definite periods so that the malpractices of low intermediaries may be avoided. When there is a full harvest, he should collect the appropriate revenue and accept no adjournment of payments on future crops. Whoever does not cultivate land liable to taxation but encloses it for pasturage, the Collector shall take for each buffalo six dáms, and for an ox, three dáms yearly, but for a calf or a buffalo which has not yet calved, he shall make no demand. He shall assign four oxen, two cows and one buffalo to each plough and shall lay no impost on these. Whatever is paid into the treasury, he shall himself examine and count and compare it with the day-ledger of the kárkus. This he shall verify by the signature of the treasurer and placing it in bags under seal, shall deposit it in a strong room and fasten the door thereof with several locks of different construction. He shall keep the key of one himself and leave the others with the treasurer. At the end of the month, he shall take from the writer (bitikchi) the account of the daily receipts and expenditure and forward it to the presence. When two lakhs of dáms are collected, he shall remit them by the hands of trustworthy agents. He shall carefully instruct the patwári of each village to enter in detail in the memorandum which he gives to the husbandman, the amount he receives from the same; any balances he shall enter under each name in a book and forward it attested by the signatures of the headmen; and these, at the next harvest, he shall recover without distress. He shall carefully inspect the súyúrgád tenures, sending

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1 If the word خاتمی خاص be read instead of خاص as occurs in one MS., the rendering will then be "fine gold" instead of special coin.

* An assignment of land revenue for charitable purposes: also a grant without stipulation of any condition. See Vol. I, p. 270.
copies of them to the registry office to be compared. He should ascertain
the correctness of the chaknámah,¹ and resume the share of a deceased
grantee or one who is an absentee or actually in service of the state. He
should take care that land cultivated by the farmer himself and not by the
tenant, as well as resumed lands, should not be suffered to fall waste; the
property of the absentee or of him that dies without an heir he should
duly keep under ward and report the circumstances. He should see that
no capitation-tax be imposed nor interfere with the remission of dues
granted by former governments. He shall not make the occasions of
journeying, feasting or mourning an opportunity for exactions, and refrain
from accepting presents. Whenever a muqaddam or patwári shall bring
money or, advancing to the dais, shall present a dám in obeisance, he shall
not accept it. In the same way he shall renounce bálkapi, which is the
practice of taking a small fee from each village when the harvest is ready
for reaping. He shall also waive all perquisites on handicrafts, market-
booths, police, travelling passports, garden produce, temporary sheds, en-
closure, fishing rights, port-dues, butter, oil of sesame,blanketing,leather,
wool, and the like malpractices of the avaricious who fear not God. He
shall provide for the periodic appointment of one among those best ac-
quainted with the district, to reside at the royal court and furnish it
with the minutest particulars. Every month he shall submit a statement
of the condition of the people, of the jágírdár, the neighbouring residents,
the submission of the rebellious, the market prices, the current rents of
tenements, the state of the destitute poor, of artificers, and all other
contingencies. Should there be no kotwál, the Collector must take the
duties of that office upon himself.

AIN VI.
The Bitikch²

Must be conscientious, a good writer, and a skilful accountant. He is
indispensable to the collector. It is his duty to take from the kanángö³ the

¹ This is a grant of alienated lands specifying the boundary limits thereof.
Chak, according to Elliot, is a patch of rent-free land detached from a village.
² A word of Turkish origin, signifying a writer or scribe.
³ An officer in each district acquainted with its customs and land-tenures and
whose appointment is usually hereditary. He receives report from the patwáris of
new cases of alluvion and diluvion, sales, leases, gifts of land &c. which entail a
change in the register of mutations. He is a revenue officer and subordinate to
average decennial state of the village revenues in money and kind, and having made himself acquainted with the customs and regulations of the district, satisfy the Collector in this regard, and lend his utmost assistance and attention. He shall record all engagements made with the agriculturists, define the village boundaries, and estimate the amount of arable and waste land. He shall note the names of the musafir, the superintendent, the land-surveyor and thanadar, also that of the cultivator and headman, and record below, the kind of produce cultivated. He should also set down the village, the pargannah and the harvest, and subtracting the deficiency take the value of the assets, or after the manner of the people of the country, inscribe the name, the kind of produce, and the deficiency below the date of cultivation. When the survey of the village is complete, he shall determine the assessment of each cultivator and specify the revenue of the whole village. The Collector shall take the revenue on this basis, and forward a copy of the survey, called in Hindi khasra to the royal court. When drawing out the rolls, if the former documents are not available, he should take down in writing from the patwari the cultivation of each husbandman by name and thus effect his purpose, and transmit the roll together with the balances and collections punctually, and he shall enter the name of the tahsildar below each village, in the day-ledger. He shall record the name of each husbandman who brings his rent and grant him a receipt signed by the treasurer. Copies of the rolls of the patwari and mukaddam by means of which they have made the collections, together with the sarkhat, that is the memorandum given to the husbandman, he shall receive from the patwari, and inspecting them, shall carefully scrutinize them. If any falsification appears, he shall fine them and report to the Collector daily the collection and balances of each village and facilitate the performance of his duty. Whenever any cultivator desires a reference to his account, he shall settle it without delay and at the close of each harvest he shall record the collections and balances of each village and compare them with the patwari's, and enter each day in the ledger the receipts and disbursements under each name and heading, and authenticate it by the signature of the Collector and treasurer. At the end of the month, he shall enclose it in a bag under the seal of the Collector and forward it to the presence. He shall also despatch daily the price-current of mohurs and rupees and other articles under the seals of the principal men, and at the end of each harvest, he shall take the receipts and disbursements of the treasurer, and forward it authenticated by his signature. The abstract and settlement of the assessment, at the close of each year, he shall transmit under the signature of the Collector. He shall enter the effects and cattle
plundered in any village, in the day-ledger, and report the circumstances. At the year's end, when the time of the revenue-collections has closed, he shall record the balances due from the village and deliver the record to the Collector and forward a copy to the royal court. When removed from office, he shall make over to the Collector for the time being his account under the heads of balances, advances &c., and after satisfying him in this regard, take the detail thereof and repair to the Court.

AIXN VII.

The Treasurer.1

Called in the language of the day Fostadar2. The treasury should be located near the residence of the governor and the situation should be such where it is not liable to injury. He should receive from the cultivator any kind of mohurs, rupees or copper that he may bring, and not demand any particular coin. He shall require no rebate on the august coinage of the realm but take merely the equivalent of the deficiency in coin-weight. Coinage of former reigns he shall accept as bullion. He shall keep the treasure in a strong room with the knowledge of the shikdar3 and the registrar, and count it every evening and cause a memorandum thereof to be signed by the Collector and compare the day-ledger with the registrar's account and authenticate it by his signature. On the door of the treasury as sealed by the Collector, he should place a lock of his own, and open it only with the cognizance of the Collector and registrar. He shall not receive any monies from the cultivator save with the knowledge of the Collector and registrar, and he shall grant a receipt for the same. He shall cause the patadar's signature to be affixed to the ledger known in Hindustan as bahi, so that discrepancy may be avoided. He shall consent

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1 Khizánádá.  
2 The term fota is applied in Arabic, to cloths used as waist wrappers brought from Sind, and the word itself is supposed to be derived from that country and not to be of Arabic origin. De Sacy in his Chrest. Arabic I, 195 quotes from M. Varzy that these cloths are made in the Levant and Arabia, and are used for the bath, as veils for women and for turbans. He adds, Les pagnes sont tres-connues dans nos ports méridionaux qui font le commerce du levant, sous le nom de fontes. De la vient en portugais, Fota. The office was no doubt originally named from this distinguishing portion of apparel. In Marathi, it is termed भेंडार whence the common name Poddr applied to a banker, a cash-keeper, or an officer in public establishments for weighing money or bullion. See Wilson’s Gloss.  
3 An officer appointed to collect the revenue from a certain division of land under the Moghul government; it was sometimes applied to the chief financial officer of a province or to the viceroy in his financial capacity.—Wilson’s Glossary.
to no disbursements without the voucher of the diwán,¹ and shall enter into no usurious transactions. If any expenditure should be necessary that admits of no delay, he may act under the authority of the registrar and shikdár and represent the case to government. The aforementioned duties, from those of the commander of the troops up to this point, are primarily under the direct cognisance of the sovereign authority and as no one individual can perform them, a deputy is appointed for each function and thus the necessary links in administration are strengthened.

Currency of the means of Subsistence.

Since the benefit and vigour of human action are referrible to bodily sustenance, so in proportion to its purity is the spirit strengthened; the body, were it otherwise, would grow corrupt and the spirit weak: the thoughts too under such a regimen, incline to refinement and actions to virtue. The seekers of felicity, sober in conduct, are before all things particularly careful in the matter of food and do not pollute their hands with every meat. To the simple in heart who fear God, labour is difficult and their means of living straitened. They have not that luminous insight which penetrating to the essence of things, dwells in repose, but through fear of the displeasure of God, are sunk in exhaustion of soul from the pangs of hunger. As for instance in the case of the man who possessed a few cows, his legitimate property, and subsisted on their milk. By the accident of fortune, it chanced that they were carried off, and he passed some days fasting. An active fellow after diligent pursuit brought them back, but he would not accept them and replied, "I know not whence those dumb animals have had food during these past few days." In a short space this simple soul died. Many tales are told of such dull-witted creatures who have thus passed away. There are also avaricious worldlings who do not recognize the difference between other people's property and their own, and gratify themselves at the expense of their spiritual and temporal good. The ignorant and distraught in mind, making their own necessities an occasion of spoilation and seizure, prepare for themselves eternal punishment.

Simple, innocent-minded folk consider that there are no unappropriated waste lands and were they obtainable, it would be difficult to furnish the implements of cultivation, and if these could be had, the means of providing revenue, its remittance to the imperial treasury and invested with extensive judicial powers in all civil and financial causes.—Ibid.

¹ This term was especially applied to the head financial minister whether of the state or of a province, being charged in the latter with the collection of the
food which would enable them to labour, are not manifest. They can discover no mine to excavate, and if one were pointed out to them which had no owner, it would be extremely onerous to obtain a living therefrom. They are averse too, from the profession of arms, lest dear life be the exchange for base lucre. They withdraw themselves also from commerce for this reason that many ask a high price for their goods, conceal their deficiencies and praise them for qualities which are not in them, while they close their eyes to the evident excellencies of what they purchase and disparage it for faults it does not possess, preferring their own benefit to another’s loss. And they disapprove also of those who are content to hold lawful the sequestration of the goods of rival sectaries, and they affirm that if the factor of such pretension be discerning and wise, it will seem an occasion for additional anxiety rather than a sanction to retain the property of another; for how can the illicit seizure of what is another’s be commendable on the score of a difference of faith? On the contrary, it is a suggestion of the evil one, a phantasy of the dreams of the avaricious and unfit for the ears of the good. At the present time His Majesty has placed a lamp upon the highway before all men, that they may distinguish the road from the pitfalls, and sink not into the slough of perdition, nor pass their dear lives in unprofitableness.

Since there is infinite diversity in the natures of men and distractions internal and external daily increase, and heavy-footed greed travels post haste, and light-headed rage breaks its rein, where friendship in this demon-haunted waste of dishonour is rare, and justice lost to view, there is, in sooth, no remedy for such a world of confusion but in autocracy, and this panacea in administration is attainable only in the majesty of just monarchs. If a house or a quarter cannot be administered without the sanctions of hope and fear of a sagacious ruler, how can the tumult of this world-nest of hornets be silenced save by the authority of a vicegerent of Almighty power? How, in such a case can the property, lives, honour, and religion of the people be protected, notwithstanding that some recluses have imagined that this can be supernaturally accomplished, but a well-ordered administration has never been effected without the aid of sovereign monarchs. That fiery wilderness of talismanic power, too, is haunted by spells and sorcerers, and storms of confusion from this sea of undiscernment have arisen and arise, and many souls, through simplicity and shortsightedness, in the turbulent billows of inexperience have been and are still ever engulfed, while those who by the light of wisdom and through the grace of acceptance have bridled their desires and garnered provisions for the long journey to come, have, in the cross-roads of distraction, become
the reproach of high and low, for their folly, irreligion and unbelief. In that assembly of ignorance should a philosopher of experience enter, he must needs take up the fashion of fools and so escape from the contumely of the base.

It is evident that in all cultivated areas, the possessors of property are numerous, and they hold their lands by ancestral descent, but through malevolence and despite, their titles become obscured by the dust of uncertainty and the hand of firmness is no longer stretched above them. If the cultivator hold in awe the power of the Adorner of the universe and the Elixir of the living, and the merchant turn back from evil designing and reflect in his heart on the favour of the lord of the world, the depository of divine grace, his possessions would assuredly be approved of wisdom. Thus the virtue of property lies in the pledge of intention, and a just ruler, like a saltbed, makes clean the unclean, and the evil good. But without honest coadjutors, abundant accessories of state and a full treasury even he could effect nothing and the condition of subserviency and obedience would lack the bloom of discipline. Now the man of robust frame should, in the first place, choose the profession of arms and reflect on the assistance which he is capable of rendering, so as to regard his life as devoted to the task of preserving human society from dissolution. The means of sustenance are likewise as abundant to the labourer as forage for his cattle. But if a man is unequal to this, he should endeavour, in some way, to enter into the number of state servants. Thus the currency of the means of subsistence rests on a twofold basis, viz., the justice of sovereign monarchs and regard to the welfare of well-disposed dependents. The base materialist understands not the language of reason and never transcends the limits of bodily sense. This unfertile soil needs the water of the sword, not the limpid spring of demonstration. In the presence of the majesty of the prince, the proud and perverse of disposition sink into obscurity while the prosperity of the good who seek after justice is ever continuous.

Of a truth, whatever be the recompense of the guardianship over the four\(^1\) priceless elements of the constitution, it is both meet and expedient and according to the Almighty will. To the watchmen over the house, the lord thereof appoints the guerdon, and to the watchmen of the universe, its shepherds.\(^2\) If the whole of a man's possessions were spent for the protection of his honour, it would be but fitting if in gratitude he further pledged his whole credit, how much the more when it is a question of the guardianship of the four great elements of State polity? But just mo-

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1 See Vol. I, p. IV. Abul Fazl's pre-

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2 i.e., in the Homeric sense, Ïµιν κα

λαῶν
narchs exact not more than is necessary to effect their purpose and stain not
their hands with avarice; and hence it is that this principle varies, as has
been stated, according to diversities of age and country. From this suggestive
digression, it will be evident that whatever circumspect rulers exact from
their subjects after due deliberation and to subserv the interests of justice
and grant to their submissive dependents, has a perfect propriety and is
universally in vogue. It is also clear that the maintenance of the soldier
should be ampler and more choice. Next follow the cultivators and then
other artisans. Ancient Greek treatises affirm that professions are cir-
sumscribed to three classes, the Noble, the Base, and the Intermediate.
The former refers to the mind and is, also, of not more than three kinds:
the first concerns the pure intellect, as sagacity and capability of admin-
istration; the second, acquired knowledge, as composition or eloquence; the
third personal courage, as military duty. The Base also is of three kinds;
the first is opposed to the common weal of mankind, such as the hoarding
of grain: the second is the contrary of any one virtue, as buffoonery; the third
is such as the disposition is naturally averse from, as the trade of a bar-
ber, a tanner or a sweeper. The Intermediate comprises various callings
and trades; some that are of necessity, as agriculture; others which
could be dispensed with, as dyeing; others again simple, as carpentry and
ironmongery; and some compound, as the manufacturing of scales or
knives.

From this exposition the distinguished character of the military pro-
fession is evident. In short, the noblest source of maintenance is to be
found in a profession which is associated with just dealing, self-restraint
and bravery and apart from evil doing and sensuality. The good regard

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1 The reference is, no doubt, to Aristotle’s Politics z. (Δ) the true sense of
which has been lost by filtration through some Arabic version or para-
phrase.

2 δεύτερον δὲ τὸ καλοτίμιον βάν-
ανον ἐστὶ δὲ τοῦτο περὶ τὰς τέχνας
ἐν ἀνευ πόλιν ἀδύνατον οἰκεῖσθαι
tούτων δὲ τῶν τεχνῶν τῶς μὲν ἐξ ἀνάγκης
ὑπάρχειν δὲ, τὰς δὲ εἰς τρυφὴν ἢ τὸ κα
λῶς ζῆν” Id. z. (Δ)

3 Perhaps this distinction may lie be-
tween arts and instruments made by the
arts. So Aristotle, Δ (B) ; ἐπείγεται τέχνας,
pολλῶν γὰρ ὄργανων διὰ τὰ ζῆν.
three things as necessary in a profession — avoidance of tyranny, refraining from what is dishonourable, abstinence from all that is mean; by what is dishonourable, is meant buffoonery and the like low pursuits; by what is mean, is understood an inclination to base callings.  

When an appropriate means of maintenance is secured, it is a requisite condition of economy to husband a portion of one's means, provided that the household is not thereby straitened. The mendicant should not be turned away disappointed nor subjected to the reproof of covetousness and greed. The proper control of an estate is conditional on the expenditure being less than the income; it is permitted to indulge a little in commercial speculation and engage in remunerative undertakings, reserving a part in coin and valuables, a part in goods and wares, and somewhat invested in the speculations of others, and yet a portion in lands and immovable estates, and a share may be entrusted to borrowers of credit, and expenditure regulated with circumspection, justice and modesty. Let such a one be frank in his commercial dealings and give no place in his heart to self-reproach. He should keep in view of his purpose, the will of God, not the hope of gratitude, the increase of reputation or the expectation of reward. He should also give freely to the needy whose destitution is unexposed. There is also a twofold manner of munificence which if exercised in just measure, is meritorious. Firstly, what is given in pure generosity or largesse such as a present and the like. This should be done quickly and secretly and without setting store on its amplitude or abundance, nor yet so as to cripple one's resources or exhaust them.

Secondly what is called for by occasional exigencies, either in procuring comforts or removing grievances, such as what is given to oppressors or to the profligate in order that person, property and honour may escape their injury. But in this he should use moderation. In procuring the conveniences of life, however, it is better that the bounty should be liberal.

People of the world in the matter of living are to be resolved into three classes. One class are fallen into such heedlessness that spiritual needs do not enter their comprehension, much less are practically considered. Another through their luminous fortune are so immersed in the consideration of essential truths that they give no thought to their means of sustenance. But those who seek the felicity to come, the circumstance in conduct, neglect not a just appreciation of life but make external

* Aristotle counts among these, the mechanical and commercial professions. οὐτε βάναυσιον βίον οὐτ' αγοραίον δειξε

ζην τοίς πολίταις ἀγεννής γαρ ὁ τοιοῦτος βίος καὶ πρὸς ἀρετὴν ὑπεννυμός Δ (H).
conditions the instrument of interior well being in the hope of admission among those absorbed in divine love, and so attaining to the third degree of felicity, whence after traversing the arid waste of deliverance, they may repose in the second.1

The due of sovereignty have thus been set forth. The circulation of the means of sustenance, thus, is seen to rest on the justice of prudent monarchs and the integrity of conscientious dependents. And because the conditions of the royal state and prerogative vary in different countries, and soils are diverse in character, some producing abundantly with little labour, and others the reverse, and as inequalities exist also, through the remoteness or vicinity of water and cultivated tracts, the administration of each state must take these circumstances into consideration and fix its demands accordingly. Throughout the whole extent of Hindustan where at all times so many enlightened monarchs have reigned, one-sixth of the produce was exacted; in the Turkish empire, Irán and Turán a fifth, a sixth, and a tenth respectively. In ancient times a capitation tax was imposed called, khirāj. Kubád disapproved of this practice, and resolved that the revenue should be fixed upon arable land accurately surveyed. But his death occurred before he could accomplish his design. Noshirwán (his son) carried it to completion and made the jarīb of ten square reeds.2 This was sixty royal yards square. One fourth of this was taken as a kafız3 and valued at three dirhams,4 and the third part was fixed as the contribution due to the state. Kafız is a measure, called also sa'ā weighing eight rāfī,5 and, some say, more. The dirhem is equal in weight to one miskāl. When the Caliphate fell to Omar, at the suggestion of the learned, he adopted the plan of Noshirwán but through the vicissi-

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1 That is, according to the theology of the mystics, the third stage in the progressive spiritual life is the attraction of the soul to God ʿAllāh; the second is immersion in the Divine love ʿAllāh ʿādāb; the supreme stage is the unitive ʿAllāh ʿādāb reserved for his chosen saints.

2 In the original, the word kabsah is written erroneously for kabsbh which is corrected in the subsequent page with the following note. “According to the glossaries, 6 barleycorns make an asbā'a, (finger breadth): 6 asbā'a, a kabsah: 6 kabsah, a sardā' (cubit): 10 cubits, a kapsah: 10 kabsah, an ashl: a jarīb is 1 square ashl, i.e. 10 square kabsah or 100 square cubits. According to the kuddmah, 4 asbā'a is equal to a kabsah, and 10 kabsah a cubit, and 60 cubits an ashl. According to this, a jarīb would be 60 square cubits.”

3 A space of ground containing from about 124 to 144 cubits square. It is also a dry measure.


5 This is variously rated at 12 to 16 oz. At Bombay it is said to be equal to 36 Surat rupees. In the Red Sea littoral the Bottolo, as it is corruptly called, varies from 10 to 24 oz. avoirdupois. Wilson’s Gloss.
tudes of temporal conditions, he introduced some alterations which may be gathered from ancient volumes. In Turán and Irán from ages past, they have exacted a tenth, but the exactions have increased to more than a half which does not appear exorbitant to a despotic government. In Egypt they take for a

Kudán of the best soil, 3 Ibrahimis

" " middling, 2 "

" " worst, 1 "

The kudán is a measure of land of 100 square reeds, each of which is equal to one bá'. An Ibrahimí is current for 40 kabirs and 14 kabirs is equal to a rupee of Akbar Sháh. In some parts of the Turkish empire, they exact from the husbandman 30 Akchehs for every yoke of oxen. The Akcheh is a silver coin equal to 81 Ibrahimis. And from crown lands the demand is 42 Akcheh, and from each soldier 7 Akcheh, while the Governor of the Sábah takes 15 more. In some parts for each plough 20, and from each soldier 7 Akcheh, while the Governor takes six. In others, the Sanjábégí receives 27 and the Sábahí (kotwál) twelve. Other systems are also given which obtain in that empire.

The Muhammadans account conquered lands of 3 kinds; U'shri, Khírðí and Sulhíy. The first two are subdivided into five kinds and the last into two. U'shri, 1st, kind; the district of Tehámah which comprises Mecca, Táif, Yemen, O'mán, Bahrayn. 2nd, kind; land of which the owner has voluntarily embraced that faith. 3rd, Lands which have been conquered and apportioned. 4th, Land on which an adherent of that faith has built a mosque or planted a vine or laid out a garden or fertilized it with rain water; otherwise other conditions apply. 5th, Waste land which has been

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1 A fathom—the arms extended to their full reach.

2 This word in Turkish, (properly Sanják with the long alif) signifies a flag or standard: it also means a minor province of which several in one Eyslat or Government. It is in this latter sense that the word should probably be taken, signifying the provincial governor. An Akcheh is 4 of a pídrá and consequently the 14 of a piastre or the 2 of a penny; it is frequently mentioned under the name of asper, a corruption of the Greek equivalent for the proper Turkish word.

8 The text has a word following “Bah-

rayn” which may possibly be read as a proper name. Either Rabah or Rayah, but Abu'l Fazi quotes evidently from the Fatáwa of Kási Khan (A. H. 592. Háj. Khal.) where the definition of the limits of U'shari are laid down exactly as in the text with the omission of Rabah. The Fatáwa i A'lamgírí follows Kási Khán. From the variants of this doubtful reading given in the notes, it is clear that there is some corruption and perhaps the variant of M. S. (2) is correct.
brought into cultivation by permission of the owner. *Khíráj* 1st kind; Persia proper and Kirmán. 2nd, Land which a tributary subject has laid out as grounds round about his house. 3rd, Land which a Muslim has reclaimed and irrigates from a source constructed from the public revenues. 4th, Land which has been acquired by convention. 5th, Land cultivated by means of water that pays revenue. *Sulhíy*, Lands of the Bani Najrán and Bani Taghib; the details of these may be learnt from ancient documents. Likewise, in some treatises, land is regarded under three heads 1st, Land cultivated by Muslims which they deem *U'shr*. 2nd, Land of which the proprietors have accepted that faith. According to some, this is *U'shri* and others say that it is *U'shri* or *Khíráj*, according to the determination of the Imám. 3rd, Land acquired by conquest, which some make *U'shri* and others *Khíráj*, and others again affirm that its classification rests with the Imám. 4th, Land which those outside the faith retain on convention. This they call *Khíráj*. Tribute paid by *Khíráj* lands is of two kinds. 1. *Múkhísamah* (divided), is the 5th or 6th produce of the soil. 2. *Wasífah* which is settled according to the capability and convenience of the tributaries. Some call the whole produce of the revenue *Khíráj*, and as the share of the producing body is in excess of their expenditure, the *Zákát* is taken from the amount under certain stipulations and this they call a tithe, but on each of these points there is much difference of opinion. The Caliph Omar, during his time, taxed those who were not of his faith at the rate of 48 dirhams for persons of condition, 24 for those of the middle class, and 12 for the lowest class. This was called the *Jáziyah* (capitation tax).

In every kingdom government taxes the property of the subject over and above the land revenue and this they call *Tamqha*. In Irán and

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1 The text has Thalab, a misprint. The details of the submission of these two tribes may be gathered from Caussin De Perce. Essai sur l'histoire des Arabes.
2 This word signifies a tenth and is the tithe assessed on lands under Muslim rule. *U'shri* are therefore those lands subject to the tithe.
3 *Wasífah* signifies a stipend or any thing stipulated or agreed upon; hence, revenue collected at a stipulated or fixed rate for a certain quantity of land. Wilson's Gloss.
4 The poor rate, the portion there-

from given as the due of God by the possessor that he may purify it thereby, the root of the word, denoting purity. The proportion varies, but is generally a fortieth or 2½ p. o., provided that the property is of a certain amount and has been in possession eleven months. See Lane under *Tamqha*. The Turkish word meaning a royal seal or stamp: sometimes written altamgha from the Turkish ál, red. The word also signifies a royal grant under the seal of some of the former native
Turán they collect the land tax from some, from others the Jihádt and from others again the Sáir Jihádt, while other cesses under the name of Wajáhdát and Fursá'át are exacted. In short, what is imposed on cultivated lands by way of quit-rent is termed Mál. Imports on manufactures of respectable kinds are called Jihádt, and the remainder Sáir Jihádt. Extra collections over and above the land tax if taken by revenue officers are Wajáhdt; otherwise they are termed Fursá'át.

In every country such demands are troublesome and vexations to the people. His Majesty in his wise statemanship and benevolence of rule carefully examined the subject and abolished all arbitrary taxation, disapproving that these oppressions should become established by custom. He first defined the gas, the teňáb, and the bighah and laid down their bases of measurement: after which he classed the lands according to their relative values in production and fixed the revenue accordingly.

AYN VIII.

The Iláhi Gas.

Is a measure of length and a standard gauge. High and low refer to it, and it is the desire of the righteous and the unrighteous. Throughout Hindustan there were three such measures current, viz., long, middling and short. Each was divided into 24 equal parts and each part called Tasnýf. ¹

princes and recognised by the British Government as conferring a title to rent-free land in perpetuity, hereditary and transferable. Although, perhaps, originally bearing a red or purple stamp, the colour of the imperial seal or signature became in Indian practice indifferent. Wilson’s Gloss.

¹ In its original purport, the word signifies moving, walking, or the remainder: from the latter it came to denote the remaining or all other sources of revenue in addition to the land tax from a variety of imports, as customs, transit dues, houses, fees, market tax &c., in which sense it is current throughout India: the several imposts under this name were abolished by the British Government, except customs, duties on spirituous liquors and other minor items. The privilege of imposing local taxes under the name of Sáir, was also taken away from private individuals, but it still applies to various items of the income from landed property not comprised in the produce of cultivation, as rent from fisheries, timber, fruit-trees, bees’-wax &c.; it also designates certain admitted manorial rights or prescriptive fees and cesses levied from residents in a village, or from cultivators by the proprietors, which have long been established and are upon the record: the former of these additions are usually taken into account, the latter not, in fixing the assessment. It is also a tax on personal property. In Marathi it also signifies the place where the customs are levied. Wilson’s Gloss.

² This is an arabicised word from the Pers. šták a weight of 4 barley-corns, the 24th part of a weight measure or day.
A ṭassāj of the 1st kind was equal to 8 ordinary barley-corss placed together breadthways, and of the other two respectively, to 7 and 6 barley-corss. The long gas was used for the measurement of cultivated lands, roads, distances, forgeries, reservoirs and mud walls. The middling was employed to measure buildings of stone and wood, bamboo-built houses, places of worship, wells and gardens, and the short gas for cloth, arms, beds, seats of state, sedan chairs, palanquins, chairs, carts and the like.

In some other countries, although they reckon the gas as consisting of 24 ṭassāj, they make

1 ṭassāj equal to 2 Habbah (grain).
1 Ḥabbah || 2 Ḥabbah (grain).
1 Barley-corn || 6 Mustard seeds.
1 Mustard seed || 12 Fala.
1 Fala || 6 Fatīla.
1 Fatīla || 6 Naḳir.
1 Naḳir || 8 Kitmīr.
1 Kitmīr || 12 Zarrah.
1 Zarrah || 8 Habā.
1 Habā || 2 Wahmah.

Some make 4 ṭassāj equal to 1 Dāng.
6 Dāng || 1 Gaz.

Others reckon the gas as 24 fingers, each finger equal to the breadth of 6 barley-corss, and each barley-corn equal in thickness to 6 hairs from the mane of a cob. In some ancient books they make the gas equal to two spans and twice round the joint (girih) of the thumb, and they divided it into 16 girih and each girih was subdivided into 4 parts which they called 4 pahr, so that a pahr was the sixty-fourth part of a gas.

In other ancient records the gas is reckoned of seven kinds. 1st, The gas i Sawda (Gas of traffic) consisting of 24 digits and two-thirds of a digit. Harūn ar Rashid of the House of 'Abbās took this measure from the hand of an Abyssinian slave who was one of his attendants: the Nilometer.

In Arabic, it is a weight of 2 barley-corss, a quarter of a ġirih or the 24th part of a dirham: the plur. is ġirih. It also means a district or province or a township, as Ardabil is of the ġirih of Huwm. This term for an agglomeration of villages or townships is analogous to the مغليف of Yemen, the اجناح of the people of Syria, the كور of El Iraḵ and the رسالين of El Jibāl. See Lane under كور.

1 This scale is given under Afn II, Vol. I, p. 98.
2 The cubit of the Nilometer is supposed to be the same as that of the Jews, which is exactly two feet English: if so.
of Egypt is on this measure, and houses and cloths are also measured by it. 2nd, *Zirda* 'i *kasbah*, (Reed-yard) called also *A'amah*, and *Daur*, of 24 digits: this was introduced by Ibn Abi Laila. 3rd, The *Yusufiyah*, used by the provincial governors of Baghdad for the measurement of houses: it consisted of 25 digits. 4th, The short *Hashimyah*, of 28 digits and a third. Bilal² the son of Abi Bardah introduced it: according to some it was Abu Mūsa Ash'ari his grandfather. 5th, The long *Hashimyah* of 29 digits and two-thirds which Manusur the A'bbaside favoured. It is also called the *Malik* and *Ziyadyah*. Ziyad³ was the so-called son of Abū Sufiyān who used it to measure the lands in Arabian Irāk. 6th, The *Omariyah* of 31 digits. During his Caliphate, Omar carefully considered the long, short and middling *gaz*.⁴ He took the three kinds together and to one-third of the aggregate he added the height of the closed fist and the thumb erect. He closed both ends of the measure with tin and sent it to Ḥudaifah⁵ and Othmān⁶-b-Hunaif which they used for the measurement of the villages in Arabian Irāk. 7th, The *Mamuniyah* of 70 digits less a third. Mamūn brought it into use, and it was employed for measuring rivers, plains and road distances.

Some in former times reckoned the cloth-measure (*gaz*) to be seven times the fist, and the fist was equal to four fingers closed; according to others, one finger less. The survey *gaz*, according to some, was the same seven fists: others made it seven fists together with one finger (thumb?) erect added to the seventh fist. Others again added another finger to that fist; while some made it seven fists with one finger adjoined to each fist.

The 24 digits will be precisely inches. Volney makes it 20½ French or 22 English inches. Some allowance must probably be made for the broad hand of a negro, but the other measures will not be affected by the same error, as they must be referred to the ordinary delicate hand of a native of Asia. A finger's breadth may be safely taken as three quarters of an inch. Useful Tables, pp. 87, 88.

² Muḥammad-b-Abdūr Bahmān, sur-named Ibn Abi Layla, was a distinguished jurisconsult and one of the ṯūbis. He was Kāthi of Kūfa where he was born A. H. 74, and died in A. H. 148. D'Herb.

³ The grandson of Abu Mūsa al Ashbārī, Kāthī of Baṣrah, of which his grand-

father had been Governor. See a brief notice of him in Ibn Khall. Vol. II, p. 2.

⁴ See D'Herb. and Ockley, p. 358 under art. Ziad for a fuller account of him.

⁵ I think it probable that the word "long" has here been inadvertently omitted from the MSS. used for this edition. Gladwin has the word which confirms my suspicion.

⁶ One of the most eminent of the Companions of Muḥammad. Omar appointed him to the government of Madāin, where he died after the assassination of Othmān and 40 days after the accession of 'Ali. Ibn Hajar. Biog. Dict.

⁷ He was governor of Baṣrah under the Caliph 'Ali. Ibn Khall, p. 391, Vol. IV.
61

Sultan Sikander Lodi in Hindustán introduced another gas of the breadth of 41 Iskandaris and a half. This was a copper coin mixed with silver. Humayun added a half and it was thus completed to 42. Its length was 32 digits. But some authors anterior to his time make mention of a similar measure. Sher Khán and Salím Khán,¹ under whom Hindustán was released from the custom of dividing the grain and its apportionment, in measuring land used this gas. Till the thirty first-year of the Divine Era, although the Akbar Shahi gas of 46 fingers was used as a cloth-measure, the Iskandari gas was used for cultivated lands and buildings. His Majesty in his wisdom, seeing that the variety of measures was a source of inconvenience to his subjects, and regarding it as subservient only to the dishonest, abolished them all and brought a medium gas of 41 digits into general use. He named it the Ilahi gas and it is employed by the public for all purposes.

AYN IX.

The Tanáb.²

His Majesty fixed for the jarîb the former reckoning in yards and

¹ Of the family of Sûr who reigned between the expulsion and restoration of Humayun.
² The Tanáb, Jarîb and Bigha seem to have been indiscriminately used as nearly interchangeable terms. The Jarîb in its original use, according to Wilson (Glossary), was a measure of capacity equal to 60 kofis or 384 madd, about 768 pounds. It then became applied to a land measure, or as much land as could be sown with a jarîb of seed-corn, and then appears to have been loosely used for a bigha. In course of time it occurs as a measure of land of various extent, and as the chain or rope for measuring. In the N. W. P. the measurements were made by a chain, and the jarîb is = to 5 chains of 11 yards each, or to 60 gas or 20 gaathas or knots. A square of one jarîb is a bigha. Before the new system of survey, it was usual to measure lands paying revenue with a jarîb of 18 knots only, two being coiled round the measurer, but free lands were measured with the entire rope of 20 knots. In Sindh a jarîb is a measure of a 150 square feet. In Telegu, it is applied to garden land or its produce. The standard bigha of the revenue surveyors of the N. W. P. is = to 3,026 sq. yds. or ⁴₃ of an acre. In Bengal the bigha contained only 1,600 sq. yds. or a little less than ⁴₃ of an acre. In Benares at the time of the settlement, it was determined at 3,136 sq. yds. In other parganas it was equal to 2,025 to 3,600 or 3,925 sq. yds. A kachha bigha is in some places a third, in others only a fourth of a full bigha. Akbar's bigha of 3,600 Ilahi gas was considered = to 3,026 sq. yds. of the bigha of Hindustán. In Cuttack the bigha is now considered to be an English acre. The Maratha bigha is called 20 pâyds or 400 sq. kâthis or rods of (each) 5 cubits and 5 handbreadths. The Gulerât bigha contains only 284½ sq. yds. Mr. Elliot specifies six variations found in the Upper Provinces. See Wilson's Gloss. under Bigha and Jarîb.
chose the measurement of sixty square, but adopted the Iláhi gas. The Tanáb (tent rope) was in Hindustán a measure of hempen rope twisted which became shorter or longer according to the dryness or moisture of the atmosphere. It would be left in the dew and thus fraudfully moistened. Oftentimes it would be employed in the early morning when it had got damp and had shrunk, and by the end of the day it had become dry and had lengthened. In the former case, the husbandmen suffered loss, in the latter the royal revenues were diminished. In the 19th year of the Divine era, the jarb was made of bamboo joined by iron rings. Thus it is subject to no variation, and the relief to the public was felt everywhere while the hand of dishonest greed was shortened.

AÍN X.

The Bigha

Is a name applied to the jarb. It is a quantity of land 60 gas long by 60 broad. Should there be any diminution in length or breadth or excess in either, it is brought into square measure and made to consist of 3600 square gas.¹ They divide the bigha into 20 parts, each of which is called biswah, and this is divided again into 20 parts each of which is termed biswánsah. In measuring they reduce no further. No revenue is required from 9 biswánsah, but ten they account as one biswah. Some, however, subdivide the biswánsah into 20 parts, each of which they called tawánsah, which they again divide into 20 parts, calling each tapwánsah. This again they partition in 20 portions, and name them severally answánsah. A bigha as measured by the tanáb of hemp, was two biswah and 12 biswánsah smaller in extent than the bigha measured by the tanáb of bamboo. This makes a difference of 10 bigha in a hundred. Although the tanáb of hemp was of 60 gas, yet in the twisting it shrunk to 56. The Iláhi gas was longer than the Iskandari by one biswah, 16 biswánsah, 13 tawánsah, 8 tapwánsah, and 4 answánsah. The difference between the two reduced the bigha by 14 biswah, 20 biswánsah, 13 tawánsah, 8 tapwánsah, and 4 answánsah. In one hundred bighas the variation in the two measures amounted to 22 bighas, 3 biswah and 7 biswánsah.

AÍN XI.

Land and its classification, and the proportionate dues of Sovereignty.

When His Majesty had determined the gas, the tanáb, and the bigha,

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¹ The text has an error of 80 for 600. 3600 sq. gas = 3,600 sq. yards = 0.538 or somewhat more than half an acre. U. T. p. 88.
is his profound sagacity he classified the lands and fixed a different revenue to be paid by each.

*Polaj* is land which is annually cultivated for each crop in succession and is never allowed to lie fallow.

*Parasūṭi* is land left out of cultivation for a time that it may recover its strength.

*Chuchar* is land that has lain fallow for three or four years.

*Banjar* is land uncultivated for five years and more.

Of the two first kinds of land, there are three classes, good, middling and bad. They add together the produce of each sort, and a third of this represents the medium produce, one-third part of which is exacted as the royal dues. The revenue levied by Sher Khán, which at the present day is represented in all provinces as the lowest rate of assessment, generally obtained, and for the convenience of the cultivators and the soldiery, the value was taken in ready money.

**Produce of Polaj Land.** Spring Harvest, called in Hindi *Adadhi.*

<table>
<thead>
<tr>
<th>Produce of a bushel of the best sort of each of the three sorts of crops.</th>
<th>Produce of a bushel of the middling sort.</th>
<th>Produce of a bushel of the worst sort.</th>
<th>Aggregate produce of three sorts of different sorts of produce of a bushel of each of the three sorts of crops.</th>
<th>One third of the produce of the medium crop, being the proportion for the medium produce, fixed for the revenue.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18</td>
<td>12</td>
<td>8</td>
<td>25.38</td>
</tr>
<tr>
<td><strong>Kahād</strong>—(Vetches)</td>
<td>13</td>
<td>10</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td><strong>Adas</strong>—Pulse (Cicer lens) in Hindī. <em>Masir</em></td>
<td>8</td>
<td>10</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td><strong>Barley</strong></td>
<td>18</td>
<td>10</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td><strong>Lentil</strong></td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td><strong>Safflower</strong>—(carthamus tinctorius)</td>
<td>8</td>
<td>30</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td><strong>Araš—Millet (Panicum milaceum (in Hindi <em>Chinah</em>)</strong></td>
<td>10</td>
<td>20</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td><strong>Mustard</strong></td>
<td>10</td>
<td>20</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td><strong>Fass</strong></td>
<td>13</td>
<td>0</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td><strong>Punyakrook, (Methi)</strong></td>
<td>14</td>
<td>0</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td><strong>Ker rice</strong></td>
<td>24</td>
<td>0</td>
<td>18</td>
<td>0</td>
</tr>
</tbody>
</table>

1 I have copied the form of the following tables from Gladwin. Abul Fâl makes the calculation for the 4th and 5th columns for wheat only. For vetches and pulse he omits the 4th column and omits the 4th and 5th of all the remainder. The fractions below a quarter of a *sar* are discarded in calculating the proportion fixed for revenue; the thirds are not always mathematically exact, and fractions are sometimes raised to a unit or altogether omitted.
The revenue from musk melons, *ajwain* (*Ligusticum ajowan*), onions and other greens not counted as produce, was ordered to be paid in ready money at the rates hereinafter mentioned.

**Polaj Land.**

*The Autumn Harvest, called in Hindi Sáwani.*

<table>
<thead>
<tr>
<th>Produce of a bigha of the best sort of Polaj</th>
<th>Produce of a bigha of the middling sort</th>
<th>Produce of a bigha of the worst sort</th>
<th>Aggregate produce of three bighas of different sorts</th>
<th>One third of the preceding</th>
<th>One third of the medium</th>
<th>One third of the medium, produce, being the proportion fixed for the revenue.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Molasses&lt;sup&gt;1&lt;/sup&gt;</td>
<td>...</td>
<td>...</td>
<td>13</td>
<td>0</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Cotton</td>
<td>...</td>
<td>...</td>
<td>10</td>
<td>0</td>
<td>7</td>
<td>20</td>
</tr>
<tr>
<td><em>S#d#i Muskhín</em>—Dark coloured, small in grain and white, fragrant, that ripens quickly and pleasant to taste</td>
<td>...</td>
<td>24</td>
<td>0</td>
<td>18</td>
<td>0</td>
<td>14</td>
</tr>
<tr>
<td>Common rice, not of the above quality</td>
<td>...</td>
<td>17</td>
<td>0</td>
<td>13</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td><em>M#d#h</em>—In Hindi Máng (<em>Phaseolus mungo</em>)</td>
<td>...</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Músh Siah</em>—<em>H. Urdh</em> (a kind of vetch)</td>
<td>...</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Moś#h</em> (lentil), coarser than the white máng and better than the dark ...</td>
<td>...</td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td><em>Jowdr</em> (Andropogon Sorghum. Roxb.)</td>
<td>...</td>
<td>13</td>
<td>0</td>
<td>10</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td><em>Shamákh</em>—<em>H. Sànvdá</em> (<em>Panícum frumentaceum</em>. Roxb.)</td>
<td>...</td>
<td>10</td>
<td>20</td>
<td>8</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Krodos</em>&lt;sup&gt;2&lt;/sup&gt; (like Sanván) but its outer husk darkish red</td>
<td>...</td>
<td>17</td>
<td>0</td>
<td>12</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td>Sesame</td>
<td>...</td>
<td>8</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td><em>Kangó</em> (<em>Panicum italiónum</em>)</td>
<td>...</td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td><em>Táriya</em>, like mustard seed, but inclined to red ...</td>
<td>...</td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td><em>Arnám</em> (<em>Panicum miliaceum</em>) generally a spring crop</td>
<td>...</td>
<td>16</td>
<td>0</td>
<td>18</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td><em>Láhár</em> grows in ear, the grain like <em>Kangó</em></td>
<td>...</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Manjósh (<em>Cynosurus coroconus</em>) the ear like Sanván, the seed like mustard seed, some red, some white</td>
<td>...</td>
<td>11</td>
<td>20</td>
<td>9</td>
<td>0</td>
<td>6</td>
</tr>
</tbody>
</table>

---

* The 4th and 5th columns have been omitted by Abul Fazl.
* A variant gives *Kodón* and *Kodérám* probably the same as *Kodo*—a small grain (*Paspalum Kora*).
<table>
<thead>
<tr>
<th>Produce of a bigha of the best sort of paddy</th>
<th>Produce of a bigha of the middling sort</th>
<th>Produce of a bigha of the worst sort</th>
<th>Aggregate produce of three bighas of different sort</th>
<th>One third of the preceding, being the medium produce of one bigha</th>
<th>One third of the medium produce being the produce for the pro tanto revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lobiya (Dolichos sinensis,) resembles a bean, somewhat small</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Kidiri, like Samudran but coarser</td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Kutt, (Dolichos uniflorus) like a lentil somewhat darker, its juice good for camels: it softens stone and renders it easy to cut</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Barfi, like Samudran but whiter (a species of Punicum)</td>
<td>6</td>
<td>20</td>
<td>5</td>
<td>10</td>
<td>3</td>
</tr>
</tbody>
</table>

As a consideration for watching the crops a quarter of a seer (per maund) is allowed in some places and in others more, as will be shown.

The revenue from indigo, poppy, pān, turmeric, pignnut₁ (trapa bispinosa), hemp, kachālu (arum colocasia) pumpkin, hinna (Lawsonia inermis) cucumbers, bādrang (a species of cucumber) the egg-plant (solanum melongena), radishes, carrots, karela (momordica charantia) kakūra,² tendas,³ and musk-melons, not counted as produce, was ordered to be paid in ready money at the rates hereafter mentioned.

₁ This is the Sīngārāh or Singhāraḥ. In the month of November, the nut ripens and such of the fruit as remains ungathered, falls off and sinks to the bottom of the pond. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected and placed in a small hole in the deepest portion of the tank and covered with water. In the rains when the ponds begin to fill, the bulbs are taken up, each shoot is broken off, enveloped in a ball of clay to sink it and thrown into the water at different distances. They at once take root and grow rapidly until in a short time the surface of the water is covered with leaves. The fruit forms in October. The produce of a standard bigha is about 2½ mauns which at the selling price of 10 sers for the rupee, represent a total value of Rs. 10. It is much more extensively consumed by the Hindus than the Mahomedans. Carnegie’s Kachhari Technicalities.

² Momordica Muricata.

³ Also called tendu: resinous fruit of the tree Diospyros glutinosa.
Parauti land when cultivated, pays the same revenue as *polaj*.

His Majesty in his wisdom thus regulated the revenues in the above-mentioned favourable manner. He reduced the duty on manufactures from ten to five per cent. and two per cent. was divided between the *patwari* and the *kánungo*. The former is a writer employed on the part of the cultivator. He keeps an account of receipts and disbursements, and no village is without one. The latter is the refuge of the husbandman. There is one in every district. At the present time the share of the *kánungo* (one per cent.) is remitted and the three classes of them are paid by the State according to their rank. The salary of the first is fifty rupees: of the second, thirty; of the third, twenty; and they have an assignment for personal support equivalent thereto. It was the rule that the commissaries of the *shikhdar*, *karkun*,¹ and *Amin* should receive daily 58 *dáms* as a perquisite, provided that in spring they did not measure less than 200, nor in autumn less than 250 *bighas*. His Majesty whose heart is capacious as the ocean, abolished this custom and allowed only one *dám* for each *bigha*.

Many imposts, equal in amount to the income of Hindustán were remitted by His Majesty as a thank-offering to the Almighty. Among these were the following:

The capitation tax.
The port duties.
Tax² per head on gathering at places of worship.
A tax on each head of oxen.
A tax on each tree.
Presents.
Distrains.
A tax on the various classes of artificers.
*Déroghe*’s fees.
*Tahsildar*’s fees.
Treasurer’s fees.
Complimentary offerings on receiving a lease and the like.
Lodging charges.
Money bags.
Testing and exchanging money.
Market duties.

¹ The registrar of the collections under a *Zamindar*. The *Amin* was an officer employed either in the revenue department to take charge of an estate and collect the revenues on account of government, or to investigate and report their amount: or in the judicial department, as a judge and arbitrator in civil causes. Wilson’s Gloss.

² The word is *kar* in the text, and is probably from the Sanskrit, an impost, fee or cess.
Sale of cattle; also on hemp, blankets, oil, raw hides, weighing, scaling; likewise butcher's dues, tanning, playing at dice, passports, turbans, hearth-money, fees on the purchase and sale of a house, on salt made from nitrous earth, on permission to reap the harvest, felt, manufacture of lime, spirituous liquors, brokerage, catching fish, the product of the tree \( \text{Kr} \) (\textit{Morinda citrifolia})\textsuperscript{5} in fine all those imposts which the natives of Hindustán include under the term \textit{Sair Jihát}\textsuperscript{4} were remitted.

\textbf{AYN XII.}

\textit{Ohachar land.}

When either from excessive rain or through an inundation, the land falls out of cultivation, the husbandmen are, at first, in considerable distress. In the first year, therefore, but two fifths of the produce is taken: in the second three-fifths; in the third,\textsuperscript{6} four-fifths and in the fifth, the ordinary revenue. According to differences of situation, the revenue is paid either in money or in kind. In the third year the charges of 5 per cent. and one \textit{dám} for each \textit{bigha}\textsuperscript{6} are added.

\textbf{AYN XIII.}

\textit{Banjar land.}

When through excessive inundations production has seriously diminished, the revenue is collected in the following proportions:

\textit{Spring Harvest.}

\textit{Proportion of revenue from one Bigha of Banjar land for five years.}

<table>
<thead>
<tr>
<th></th>
<th>1st year</th>
<th>2nd year</th>
<th>3rd year</th>
<th>4th year</th>
<th>5th year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>0</td>
<td>20</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Mustard</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>25</td>
<td>0</td>
</tr>
<tr>
<td>Vetches</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>30</td>
<td>1</td>
</tr>
<tr>
<td>Do.</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>30</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1} Two words follow which are marked in the text as doubtful, they are \textit{ناذِر} and \textit{قَلِّم} : the latter word means simply a tax: there is doubtless an omission: the former I cannot trace.

\textsuperscript{2} The word is \textit{pay}, contraction of \textit{pagri}, a turban. It was a kind of poll tax levied on every turban.

\textsuperscript{3} From which a dye is extracted.

\textsuperscript{4} See p. 58.

\textsuperscript{5} There is probably an error in the text as the fourth year is omitted. Gladwin has "the third and fourth years four-fifths each."

\textsuperscript{6} I take the \textit{dám} between \textit{مُثلا} and \textit{مُسا} to be an error, as by retaining it the percentage would rise to 15 or at least to 10\textdegree. Five per cent. was levied on manufactures; it may therefore have been an extra charge on land though I do not see its reason or its justice. Gladwin translates as I have done.
Proportion of Revenue, &c.—Continued.

<table>
<thead>
<tr>
<th></th>
<th>1st year</th>
<th>2nd year</th>
<th>3rd year</th>
<th>4th year</th>
<th>5th year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barley...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Palæo (Cicer lense) Adas ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Millet (Panicum miliaceum) Arsan ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Linseed...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Note. I stands for inundated land, and R for that which has suffered from rain.

Autumn Harvest.

Proportion of revenue from one Bigha of Banjar land for five years.

<table>
<thead>
<tr>
<th></th>
<th>1st year</th>
<th>2nd year</th>
<th>3rd year</th>
<th>4th year</th>
<th>5th year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mdah...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jowâr...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Moth...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lahjarah...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kôdrôy...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mansjooah...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kûdîri...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kangwâri (Pers. kdl)...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Tûriya...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sambudh (Pers. Shamâth) ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Arsan...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sesame...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

In the 4th year the charges of 5 per cent, and one dâm for each bigha were collected and this is still in force.

In Banjar land for the 1st year, one or two sers are taken from each bigha; in the 2nd year, 5 sers; in the 3rd year, a sixth of the produce; in the 4th year, a fourth share together with one dâm: in other years a third suffices. This varies somewhat during inundations. In all cases the husbandman may pay in money or kind as is most convenient. Banjar land at the foot of the hills and land subject to inundations in the districts of

\* For these names, see p. 64.
Sanball and Bahraich, do not remain as banjar, for so much new soil is brought down with the overflow that it is richer and more productive than polaj. His Majesty, however, in his large munificence places it in the same class. It is in the option of the cultivator to pay in ready money or by kankat or bhalo.

Ayn XIV.

The Nineteen Years Rates.

Intelligent people have from time to time set themselves to record the prices current of the Empire, and after careful inquiry the valuation of grain was accepted on this basis.

The revenue rates for a bigha of polaj land were fixed as has been stated. From the 6th year of the Divine Era which runs with the Novi-lunar year 968 (A. D., 1560-1) and concluding with the 24th year of this reign, the statistics were collected and have been tabulated for reference after the most diligent investigation. The figures are entered under the heading of each year.

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2 See p. 44.
3 Nineteen years correspond with a cycle of the moon during which period the seasons are supposed to undergo a complete revolution. Gladwin, p. 232. Vol. I.

See Table next page.
### Spring Harvest of the Subah of Agra. Nineteen years' rates.

<table>
<thead>
<tr>
<th></th>
<th>6th and 7th years</th>
<th>8th year</th>
<th>9th year</th>
<th>10th year</th>
<th>11th year</th>
<th>12th year</th>
<th>13th year</th>
<th>14th year</th>
<th>15th year</th>
<th>16th year</th>
<th>17th year</th>
<th>18th year</th>
<th>19th year</th>
<th>20th year</th>
<th>21st year</th>
<th>22nd year</th>
<th>23rd year</th>
<th>24th year</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wheat</strong></td>
<td>90</td>
<td>80 to 90</td>
<td>90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
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<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
<td>50 to 90</td>
</tr>
<tr>
<td><strong>Cauliflower</strong></td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
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<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
</tr>
<tr>
<td><strong>Indian do.</strong></td>
<td>80</td>
<td>70-80</td>
<td>80</td>
<td>44-54</td>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
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<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
</tr>
<tr>
<td><strong>Pot-herbs</strong></td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
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<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td><strong>Poppy</strong></td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
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<td>140</td>
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**Spring Harvest of the Subhah of Agra, continued. Nineteen years’ rates.**

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**Autumn Harvest of the Subhah of Agra.**

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Autumn Harvest of the Súbah of Agra, continued. Nineteen years' rates.

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Winter Crops:
- Wheat
- Oats
- Barley
- Potatoes

Spring Crops:
- Rye
- Flax
- Linseed
- Mustard
- Tares
- Persian Mauz

Indian do.
- Cor rice
- Allota
- Cucumber
- Lettuce
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Autumn Harvest of the Subah of Allahabad (continued). Nineteen years' rates.

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### Autumn Harvest of the Sûbah of Oudh (continued). Nineteen years' rates.

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### Spring Harvest of the Sūbah of Delhi (continued). Nineteen years' rate.

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### Autumn Harvest of the Sūbah of Delhi. Nineteen years' rate.

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### Autumn Harvest of the Subah of Delhi—(continued). Nineteen years' rates.

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## Autumn Harvest of the Sùbah of Lahore. Nineteen years' rates.

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<td>Moch</td>
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<td>Jowdr</td>
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<td>Lahdara</td>
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<td>Lobiya</td>
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<td>Kodaram</td>
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</tbody>
</table>

* Gladwin has 46½ but the text has no variant.
| Autumn Harvest of the Sûbah of Multân—(continued). Nineteen years' rates. |
|---------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|                                | 6th & 7th year | 8th year | 9th year | 10th year | 11th year | 12th year | 13th year | 14th year | 15th year | 16th year | 17th year | 18th year | 19th year | 20th year | 21st year | 22nd year | 23rd year | 24th year |
|                                |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Gâl      | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |    16 | 12 | 10 | 10 |    7 |    7 |    7 | 10-12½ | 9-10 | 9-10 | 8-10½ | 12-12½ |
| Aroon    | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 20 | 24 | 24 | 24 | 14 | 20½-48 | 40-40 | 10-20 | 10-20 | 15-20 |
| Mandooah | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 30 | 38 | 38 | 38 | 21 | 25 | 25 | 25 | 25 | 26-30 |
| Indigo   | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 136 | 136 | 136 | 136 | 120 | 120 | 120 | 120 | 134 | 134 |
| Hemp     | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 78  | 78 | 78 | 78 | 70 | 70 | 70 | 48-72 | 48-72 | 48-72 | 60-70 | 70-82 |
| Tûriya   | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 32  | 32 | 32 | 32 | 34 | 34 | 34 | 24-34 | 23-34 | 23-34 |
| Turmeric | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 120 | 120 | 120 | 120 | 104 | 104 | 104 | 104 | 104 | 104 |
| Kuchılı   | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 76  | 70 | 70 | 60 | 60 | 68-70 | 68-70 | 68-70 | 68-70 | 70 | 70 |
| Kult     | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 28  | 26 | 26 | 22 | 22 | 28 | 24 | 24 | 24 | 24 | 24-30 |
| Hínaa    | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 58  | 58 | 58 | 58 | 58 | 48-70 | 40-73 | 70 | 70 | 70 |
| Water melons | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 10  | 10 | 10 | 10 | 10 | 11 | 11 | 11 | 11 | 11 |
| Pân      | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 180 | 61 | Rp. do. | do. | do. | 300 | 200 | 200 | 200 |
| Singhárah| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| Arhar    | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |       | 20  | 20 | 20 | 20 | 20 | 20 | 20 | 20 | 20 |
Spring Harvest of the Sábah of Málwah. Nineteen years' rates.

<table>
<thead>
<tr>
<th>6th &amp; 7th years</th>
<th>8th</th>
<th>9th</th>
<th>10th</th>
<th>11th</th>
<th>12th</th>
<th>13th</th>
<th>14th</th>
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<th>19th</th>
<th>20th</th>
<th>21st</th>
<th>22nd</th>
<th>23rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat ...</td>
<td>50</td>
<td>50</td>
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<td>50</td>
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<td>Cabul Vetches ...</td>
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<td>Indian do.</td>
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<td>Barley ...</td>
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<td>Potherbe</td>
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<td>Poppy ...</td>
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<td>Linseed</td>
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<tr>
<td>Adas and Arson</td>
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<td>Peas</td>
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<tr>
<td>Persian musk-melons</td>
<td>10</td>
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<td>10</td>
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<tr>
<td>Kár rice</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>64</td>
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<td>Ajícsin ...</td>
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<td>Onions, Fenugreek</td>
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<tr>
<td>Carrots, lettuce</td>
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</tbody>
</table>

¹ See Vol. I, p. 28. There were three Sovereigns of Gujarát of the name of Musaffar: the 1st reigned A. H. 799, (A. D. 1398); the 2nd in A. H. 917, (A. D. 1511); the 3rd in 930, (A. D. 1561.) The last named abdicated in favour of Akbar in 980 (A. D. 1572), but in 991, he collected a force, defeated Akbar's general and re-ascended the throne. His second reign was brief and the kingdom became a province of the Empire. Málwah was united to Gujarát under Bahádur a king of the latter dynasty A. H. 937, (A. D. 1530). I take these details from Mr. Oliver's note on the coins of the Muhammadan kings of Gujarát. In the list of coins there are two of copper of Musaffar Sháh II, of 169 and 160 grains respectively, and three of silver of Muhammad Sháh III, of 73 and 175 grains. The latter, No. XXXI of the Catalogue, is remarkable as having been struck during the second brief accession of this monarch to power. See also History of Gujarát, Bayley, Index, Musaffar.
### Autumn Harvest of the Sūbah of Mālwah. Nineteen years' rates.

<table>
<thead>
<tr>
<th>Sugar cane (pounds)</th>
<th>6th &amp; 7th year.</th>
<th>8th year.</th>
<th>9th year.</th>
<th>10th year.</th>
<th>11th year.</th>
<th>12th year.</th>
<th>13th year.</th>
<th>14th year.</th>
<th>15th year.</th>
<th>16th year.</th>
<th>17th year.</th>
<th>18th year.</th>
<th>19th year.</th>
<th>20th year.</th>
<th>21st year.</th>
<th>22nd year.</th>
<th>23rd year.</th>
<th>24th year.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dark coloured rice</td>
<td>...</td>
<td>... 62½ do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>M. do.</td>
<td>4-52½ do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>3 to 75</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>M. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td></td>
</tr>
<tr>
<td>Common rice</td>
<td>50 do. do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>2-50 do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>1 to 43½</td>
<td>do. do.</td>
<td>do. do.</td>
<td>M. do.</td>
<td>4-1-43½</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muniy</td>
<td>...</td>
<td>... 2-50 do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>2-50 do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>2-50 do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
<td>do. do.</td>
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</tbody>
</table>
Ain 15.

The Ten Years' Settlement.

From the beginning of this immortal reign, persons of intelligence and void of capacity, together with zealous men of experience, have been annually engaged in noting the current prices and reporting them to His Majesty, and taking the gross produce and estimating its value, they determined the rates of collection, but this mode was attended with considerable inconvenience. When Khwajah Abdul Majid Asaf Khan\(^1\) was raised to the dignity of Prime Minister, the total revenue was taken at an estimation,\(^2\) and the assignments were increased as the caprice of the moment suggested. And because at that time the extent of the empire was small, and there was a constant increase of dignities among the servants of the State, the variations were contingent on the extent of corruption and self-interest. When this great office devolved on Muzaffar Khan\(^3\) and Rajah Todar Mull, in the 15th year of the reign, a re-distribution of the imperial assessment was made through the kanungos, and estimating the produce of the lands, they made a fresh settlement. Ten kanungos were appointed who collected the accounts from the provincial kanungos and lodged them in the imperial exchequer. Although this settlement was somewhat less than the preceding one, nevertheless there had been formerly a wide discrepancy between the estimate and the receipts.

When through the prudent management of the Sovereign the empire was enlarged in extent, it became difficult to ascertain each year the prices current and much inconvenience was caused by the delay. On the one hand the husbandman complained of extensive exactions, and on the other the holder of assigned lands was aggrieved on account of the revenue balances. His Majesty devised a remedy for these evils and in the discernment of his world-adorning mind fixed a settlement for ten years: the people were thus made contented and their gratitude was abundantly manifested. From the beginning of the 15th year of the Divine era to the 24th, an aggregate of the rates of collection was formed and a tenth of the total was fixed as the annual assessment; but from the 20th to the 24th year the collections were accurately determined and the five former ones accepted on the authority of persons of probity. The best crops were taken into account in each year and the year of the most abundant harvest accepted, as the table shows.

\(^1\) See Vol. I, p. 366, and Index.
\(^3\) See Vol. I, p. 349.
The Súbah of Allahabad comprises nine sarkárs (districts) and possesses fifteen separate revenue codes.¹

1. The Sarkár of Allahabad includes fifteen mahals and has three revenue codes.

The suburban district of Allahabad comprises three mahals, viz., the suburbs of Allahabad, Kantat, and a tract on the extreme limits of the súbah of Agra,² and possesses one revenue code:

Jalálábád has three mahals and a revenue code.

Bhadáí, seven mahals, viz., Bhadáí, Sikandarpúr, Saránáh, Sangrór, Mah, Kovoá, Hádiáábád³—and a revenue code.

2. The Sarkár of Benáres has eight mahals and a revenue code. The detail is as follows—the suburban district of Benáres, the township of Benáres, Pandarhapá, Kasvár, Harhavá, Byálísi.⁴

3. The Sarkár of Jaunpur has 41 mahals and two codes.

The suburban district of Jaunpur, 39 mahals, one code, viz. :—


4. The Sarkár of Chandíah, 14 mahals and one revenue code, viz.

d, Vol. I) the above names with one exception are mentioned with the addition of Kheragarh. A note in the text of Abul Fazl supplies this omission.

* This makes but six, which is the number given by Tiefenthaler whose names, however, vary somewhat from the text.

* This is the name in the note to the text and I have given it, as it accords with Tiefenthaler: the text itself has Talhání.

* I am extremely doubtful as to the orthography of these names—the MSS. confessedly vary and many of these places have doubtless ceased to exist. The importance of their true spelling and pronunciation scarcely justifies the labour of an extensive research.
the suburban district of Chhandah, Akherwrah, Bholi, Baghol, Tanda, Dhos, Baghupur— the villages on the western bank of the river, Majhwrah, Mahadeh, Mahawri, Maholi, Silpur, Naran.

5. The Sarkar of Ghazipur, 18 mahals, one code, viz., the suburban district of Ghazipur, Bali, Pachotar, Bhalod, Bhariabad, Bhalaej, Chausa Dehba, Sayydapur Namati, Zahirabad, Karyat Pakhi, Kopi Othli, Gamshah, Karandah, Lakhner, Madan Benaras, Muhammadabad, Parhurbari.

6. The Sarkar of Karrah, 12 mahals, one code, viz., the township of Karrah, its suburban district, Aichhi, Atkabar, Ajasu, Barri, Karvari, Kotla, Kausara commonly called Kosi, Fatehpur Hansawah, Harghow, Hanswah.

7. The Sarkar of Korahah, 8 mahals, 3 codes, viz., thus detailed. The suburban district of Korahah has one code and 2 mahals, viz., itself and Ghatampur; Kotia, 3 mahals, Kotia, Gonhar, Koranpur Kindr, and one code; Jaimau, 3 mahals, viz. Jaimau, Munsinpur, Majhawan, and one code.

8. The Sarkar of Kalinjar, 10 mahals, one code, viz., Kalinjar with its suburbs, Agusi, Ajigarch, Sentha, Samvri, Shadipur, Basan, Kharanh, Mahoba, Mogha.

9. The Sarkar of Manikpur, 14 mahals, 2 codes. The suburbs of Manikpur have 10 mahals and one code, viz., Manikpur together with its suburban district, Arwa Bhaloli, Salton, Jalalpur Balkhar, Karyat Karerah, Karyat Paegah, Khaft, Nasirabad.

Rae Bareli, etc. 4 mahals, one code, viz. Rae Bareli, Talhanji, Jades, Dalman.

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A note to the text gives Rathiupur as the present name of this mahal—the other names have nearly all variants in the MSS., no doubt due as much to dialectic variations in pronunciation as to errors of copyists. Tiefenthaler adds to the above, the fortress of Techinar-ghar (Chanah) built of stone, on an eminence on the western bank of the Ganges.

* Thus in all MSS. but Elliot has Koranpur Kananda.

* This is the variant in a note and accords with the spelling at p. 438 of text.

* Tief. has “surnommé Halaca.”
## Spring Harvest of the Sûbah of Allahabad—Ten Years' rates.

<table>
<thead>
<tr>
<th>Suburban district of Allahabad</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>60-9</td>
<td>58-4</td>
<td>64-21</td>
<td>64-1</td>
<td>58-4</td>
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1. In these tables, D stands for dâm and J for jeta, the 25th part of a dâm which is the 40th part of a rupees.
### Autumn Harvest of the Súbah of Allahabad

<table>
<thead>
<tr>
<th>Sub-District of Allahabad</th>
<th>Jalalkhás</th>
<th>Bhálāt</th>
<th>Sub-District of Jaunpur</th>
<th>Pargana of Mongála</th>
<th>Sub-District of Chánal</th>
<th>Ghálipdrd.</th>
<th>Pargana of Kárrah</th>
<th>Pargana of Kórahr</th>
<th>Júmmán</th>
<th>Sub-District of Kélil-jár</th>
<th>Sub-District of Múnl-púr</th>
<th>Rá Béral</th>
<th>Sub-District of Murshídabad</th>
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<td><strong>Kári (a kind of wild grain)</strong></td>
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</table>
The Súbah of Oudh comprises five sarkás and possesses twelve codes.

1. The Sarkár of Oudh, 21 mahals, 3 codes. The suburban district has 19 mahals and one code. Two parganahs are comprised in Khairábád. They are as follows:

   Oudh with its suburban district; Anbódha, Anhónah, Pachhamráth, Bilehri, Basodhí, Thánah Bhadáón, Bakthá, Daryáábáb, Rudauli, Selak, Sultánpúr, Sátánpúr, Supakah, Sarvápáli, Satrakah, Gawááchah, Manglasi Naipúr.

   Ibrahimábád and Kishni are each a parganah with one code.

2. The Sarkár of Bharáitkh has 11 mahals, one code. The suburban district of Bharáitkh, &c. 8 mahals, one code. Bharáitkh with its suburbs 6 mahals, Báráh, Husámípúr, Wándán,1 Rajhat, Sanjhauli, Fakhrpúr, Fort Navágarh.

   Pírázábád, &c., two parganahs, one code, viz., Pírázábád, Sultánpúr.

   Kharaomá, one mahal, one code.

3. The Sarkár of Khairábád, 2 mahals, 3 codes. Khairábád, &c., 12 parganahs, one code, viz., suburbs of Khairábád, Básirá, Baswhá, Báráh, Ohítápúr, Khatirágarh, Sádrpúr, Kheri, Kharkhelá, and Lákarpúr, two mahals; Máchharhátta, and Hargaráon, two mahals. Páli, &c. has 8 mahals, one code, viz., Páli, Barúránjmah, Báwan, Sándi, Sirah, Gopamau, Khánkatmau, Nímkáh; Bharuruárah, &c. two mahals, included in Oudh, viz., Bharuruárah and Pála,—and one code.

4. The Sarkár of Gorakhpúr, 24 parganahs, one code. The suburban district of Gorakhpúr with the town, 2 mahals, Atraúl, Anhólah; Bandkár, &c. 4 mahals, Bándhánpárah, Bhanwápár, Telpúr, Chilápára, Daryápára, Dánpárá and Kótílah, 2 mahals, Rohlí; Rámgarh and Góri, 2 mahals, Basúlpúr and Ghósá 2 mahals; Káthlé, Khalápárd, Mahóli, Mandwhá, Mandláh; Manghar and Ratanpúr, 2 mahals; Maharánthoí.2

5. The Sarkár of Lucknow has 55 mahals, 2 codes. The suburban district of Lucknow, &c., 47 parganahs, one code. Abúthi, Isaulí, Asíyáûn, Abóhá, Uncháh Góó, Balkár Bijnour,3 Bári, Bharimau Panguán, Bethóli, Pána, Parsandán, Pátá, Báráshákòr, Jhalóter, Dewí, Deorák, Dadráh, Banhirpúr, Rámkót, Sandílah, Salápúr, Sarósí, Saháli, Sidhór, Sidhúpúr, Sandí, Sarón, Fatehpúr, Fort of Ambáhti, Kuswí, Kúkóri, Khanjrah, Ghátám-

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1 Dungdun. Tiffenth.—A variant in the text has Damakdun; almost every name has an alternative spelling.
2 This name is neither in Bernould nor in Elliot and is not mentioned in the account of Oudh. It has several variants.
3 A note suggests this to be Bijnour.
púr, Karanđa, Kónbhi, Lucknow with its suburbs, Lashkar,¹ Malhábád, Mohán, Mordón, Múdión, Makónah, Manaví, Makríyed,² Hadha, Ínhrá.

Onám &c., 8 pargana, one code, vis., Onám, Bilgráyó, Bangarmau, Hardói, Sítanpúr, Fatehpur Chaurási, Kachhándu, Malówah.

### Spring Harvest of the Síbah of Oudh.

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<td>D. J.</td>
<td>D. J.</td>
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¹ The text has Lashkar only—Tiéffenthal, Lashkarpúr. When there are several variants in the notes, I have ventured to select those that accord with other accounts, though differing from the selected names of the text.

² Tiéff. "Bakrásd autrement Bári."
Autumn Harvest of the Súbah of Oudh.

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| Shándáb                         | 18-16          | 18-0        | 18-0        | 18-0      | 18-0        | 18-0  | 18-0        | 18-0       | 18-0        | 18-0  |

* So the text, but it is probably a misprint of उन्नत for तनुन्त.
1. The Sarkár of Agra—the royal residence. 44 parganahs, 4 codes. The suburban district of Agra, &c., 6 mahals, one code, viz., Agra and its suburbs, Chaṣwár, Jalesar, the city of Agra, Dhólpúr, Maháwan. Bédnah &c. 33 mahals, one code; the suburbs of Beánah, 2 mahals, Oudéhi, Ód, Ól, Bhasáwar Tódahbhim, Bináwar, Chausáth, Khánwá, Rajhóhar, Fátehpúr known as Sikri, Seóntar Seóntkr, Mathura, Mahól, Mangólákh, Bhákár, Wazírpúr, Hélok, Hindón, Réparí, Búri, Bajúráh. Etíwáh &c. 3 mahals, one code, viz., Etíwáh, Dápí,¹ Hatkánt. Mandówar &c. 2 mahals, one code, viz., Mandówar, Kakhóprimir.


7, 8, 9. Sarkár of Gwalíor, &c. one code. Sarkár of Gwalíor, 13 mahals, one code. Sarkár of Narópaní, 5 mahals, one code. Sarkár of Bosánwán, 28 mahals, one code.

¹ A note to the text suggests this name to be an error, as not in Elliot nor in the account of the province of Agra. Neither is it in Tieffenthaler.
10. Sarkar of Kálpí, 16 parganahs, one code. Ulai, Biláspúr, Badhnešth, Déráspúr, Deokali, Bách, Ráipúr, Suguápúr, Sháhpúr, suburbs of Kálpí, Kánár, Khandót, Khandéla, city of Kálpí, Muḥammadábad, Hamírpúr.


See Table next page.
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<th>Suburban district of Bawna</th>
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<th>Alwar</th>
<th>Bharatpur</th>
<th>Bundi</th>
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<th>Tanah of Kothari</th>
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101
Súbah of Ajmere, 7 Sarkárs, 9 codes.

24 Parganahs, 1 code. City and suburbs of Ajmere, 2 mahals, Áríñe, Parbat, Bahnáí,¹ Bharánah, Bawál, Báhal, Bándhan Sandheri, Bharónada, Tusína,² Jobnáir,³ Deogáov, Róshanpur, Sándhar, Sarndár, Sáthéla, Sulamánábád, Kékí, Khérvá, Máhróst, Masánádbád, Naránah, Harrí, Anbér, &c., 4 Parganahs, 1 code, viz., Anbér, Bhákóí, Jhág, Mázábád.


6 & 7. Sarkárs of Saróí and Bikánór. The codes of these two Sarkárs are not laid down.

¹ Bahárcóí, Tíeff. ² Bhósína, Ibid. ³ Deogáov, Ibid. ⁴ Aparní, Ibid. ⁵ In the text Bákáu, but the above is the name in the account of this Súbah which occurs later on.
### Spring Harvest of the Sûbah of Ajmer.

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### Autumn Harvest of the Sûbah of Ajmer.

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The rates of the Sarkárs of Bikánér and Saróhi are not given.

1. The Súbah of Delhi, 8 Sarkárs, 28 codes.

   1. The Sarkárs of Delhi, 48 Parganahs, 7 codes. The old suburban district, the new ditto Pálam, Jhársah, Masávábdád, Tilpat, Lúni, Shákarápúr, Bághpat, Kásinah, Dásinah, Sulaimánábád, Khárkhúdah, Sónipat, Talbégámpúr, Talápúr.


   Bárán, &c., 8 Parganahs, 1 code. Bárán, Siyánah, Jévar, Dankor, Ádh, Potth, Sentháh, Sikándarábád.

   Móráth, &c., 7 Parganahs, 1 code. Móráth, Hápúr, Barnávah, Jalálábád, Sárváráh, Garh Mukitéar, Hatnáwar.1


   Rohtak, 1 Parganah, 1 code.

   Palil. ditto. ditto.

2. Sarkárs of Badáön, 16 Parganahs, 1 code. Ajudáñ, Anóláñ, Badáön and suburbs, Bárélí, Bárésar, Pónd, Télhi, Sahsón, Sónsí Mándóhah, Sanýá, Kánt, Kót Sábábáhán, Gólah.

---

1 Hastínápur, Elliot & Tieff.


Sardahānah, &c., 7 parganahs, 1 code. Sardahānah, Bhōnah, Sūrāpālī, Badhānah, Jōlī, Khatōli and Baghra, 2 mahals. Indī. 1 mahal, 1 code.


---

1 Sanbalhara. Elliot.
2 So the text and Tieff. but Elliot.
3 Nawāsah.
4 Elliot, Islāmābād—the difference in pronunciation is accounted for by the Imādāh or pronouncing Fathā like Kasra—as kīṭāb for kīṭāb; en nes for an Nās.
5 Elliot and Tieff. Bīroī and Barōhī.
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## Supplement to the Spring Harvest of the Subah of Delhi

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## Supplement to the Autumn Harvest of the Subah of Delhi

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110

The Sūbah of Lahore contains 8 populated areas¹ (Tieff. pagi et oppida).

1. The area of Lāhore, &c. has 20 mahals, 1 code. Area of Lāhore, &c. 4 mahals; metropolitan area, Bāri Dōb; Barhiāsat;² lands of Panj Bari Shāhpūr: lands of Kālapand, Rachnā Dōb.


7. Sarkār of Sidlkōṭ, &c., 11 mahals, 1 code. Sidlkōṭ, Mānkōṭ, Wan, Sōdrāk, Narōt, Rēnhā, Jīmāh Chatah, Marāt, Mankōknoʳ Sialkot ?

¹ The term saūdā is usually applied to the towns and villages of Arabian Irāk, as those in Khurāsān, are called rustāk, and in Arabia Felix makhālīf.

² This name does not occur in the account of Lahore later on. The variants are Barhiāt, Barhiā, Barshāhāt, Bar-shahāt. It is scarcely necessary to note that the words Bāri and Rachnā in connection with Dōb are formed by the crisis of Bēs and Rāvī, in the former case, and Rāvī and Chenāsī in the latter.

³ Tappah denotes a small tract or division of country smaller than a parish but comprising one or more villages. In some parts of the North-West, it denotes a tract in which there is only one principal town or a large village with lands and villages dependent on them: or a cluster of villages acknowledging the supremacy of one amongst them and forming a sort of corporate body, although not otherwise identical. Wilson's Gloss.

⁴ In the account of Lahore. Sandhuems.

⁵ In Tieffenhaller this is placed in the Rachna Dōb.

⁶ This and the following name in the account of Lahore Maukri and Māhōr.

⁷ Uncertain for want of diacritical points.

### Spring Harvest of the Súbah of Lahore.

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### Autumn Harvest of the Súbah of Lahore.

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¹ In the account of Labor, Bhalak.
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**Sūbah of Mālwāh.**

1. Sarkār of Ujjain, 10 mahals. City of Ujjain with suburban district, Diḍālpūr, Raštām, Nōlā, Badhnāwār, Kanōl, Anhal, Khāchrōd, Sānwar, Pānbihār.

2. Sarkār of Hindis, 22 mahals.


5. " Bījagār̓, 32 do.


¹ In the account of Mālwāh, 16 mahals is allotted to this Sarkār.

² Var. Bōmān or Pemān, probably. Bētmān.
Súbah of Multán.


### Spring Harvest of the Súbah of Multán.

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<tr>
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1. Lokánsí in the account of Multán.
2. Khârsí ibid.
4. In this and the table of the Spring harvest of Lahore I consider مàng a misprint for مàng which occurs in this order in all the previous tables.
5. مرکا, the Phaseolus mango, is recorded only in the Autumn harvest.
### Autumn Harvest of the Sébah of Multán.

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**Note.**—I cannot understand nor explain the notation in Musaffaris and am not sure if I have interpreted it correctly.

The term *Dastur ul Amal* has been translated by me, at p. 89, *et seq.*, "revenue code" according to the definition in Wilson's Glossary, but *dastür* alone, without the sequent words in construction, he defines to be a subdivision of a *sarkdr* or aggregate of several adjacent *parganahs*, a sense in which it is now obsolete. I have since noticed in Sir H. Elliot's Glossary that he considers *dastür* as "perhaps" an abbreviation of *Dastür ul Amal* (the code of instructions for Revenue Officers) and under 'Sirkdr,' he explains it as a "district" into which *parganahs* are aggregated, and his maps of the N. W. P. attempt to restore the *sarkdr* and *dastürs* established in Akbar's time. This meaning seems here the most appropriate and must supersede the definition I had given before the opportunity of consulting his valuable work was afforded me. The fiscal areas are thus designated. Each *sébah* is divided into a certain number of *sarkdr*, and each *sarkdr* into *parganahs* or mahals (used as equivalent expressions). The term *pargana* is employed in the Imperial Gazetteer as a fiscal division and the territorial unit and centre of local history, coinciding generally with the dominions of a native.
ACCOUNT OF THE TWELVE SUBAHS.

In the fortieth* year of the Divine Era His Majesty's dominions consisted of one hundred and five Sarkárs (division of a Súbah) subdivided into two thousand seven hundred and thirty-seven townships. When the ten years' settlement of the revenue was made (which amounted to an annual rental of three Arbs, sixty-two króra, ninety-seven lakhs, fifty-five thousand two hundred and forty-six dáms and twelve lakhs of betel leaves), His Majesty apportioned the Empire into twelve divisions, to each of which he gave the name of Súbah and distinguished them by the appellation of the tract of country or its capital city. These were Allahabad, Aga, Oudh, Ajmér, Ahmadábád, Behár, Bengal, Dehlí, Kábul, Láhor, Malín, Máiwah: and when Berár, Khándesh and Ahmadnagar were conquered, their number was fixed at fifteen. A brief description of each is here set down, and an account of their rulers together with the periods in which they flourished, duly recorded.

THE SUBAH OF BENGAL.

Since the conceptions of sovereign rule embrace the universe, I propose to begin with Bengal which is at one extremity of Hindustán and to proceed to Zabulistán* and I hope that Turán and Irán and other countries may be added to the count. The country lying to the east will be first described, followed by the north, the south, and the west.

This Súbah is situated in the second climate.* Its length from

---

1 A. D. 1594-5.
* One hundred thousand make 1 Lakh.
" 1 " 1 Krór.
One hundred Krór 1 Arab.
The total revenue is therefore Rupees 90,743,881-2-5.
* Kábul and the adjacent territory as far as Ghazna and even beyond come under this appellation which is derived by Yákut, (Manjamu'il Ģulbán) from Zábal grandfather of Rustam.

* This term, literally a slope or inclination, was used in the mathematical geography of the Greeks with reference to the inclination of various parts of the earth’s surface to the plane of the equator. Before the globular figure of the earth was known, it was supposed that there was a general slope of its surface from S. to N. and this was called Aλία. But as the science of mathematical geography advanced, the word was applied to belts.
Chittagong to Garhi is four hundred kôs. Its breadth from the northern range of mountains to the southern frontier of the Sarkâr of Madâran, is two hundred kos, and when the country of Orissa was added to this Súbah, the additional length was forty-three kos and the breadth twenty-three. It is bounded on the east by the sea, on the north and south by mountains and on the west by the Súbah of Behár. The tract of country on the east called Bhàit, is of the earth's surface, divided by lines parallel to the equator, those lines being determined by the different lengths, at different places, of the shadow cast by a gnomon of the same altitude, at noon of the same day. This division into climates was applied only to the N. hemisphere as the geographers had no practical knowledge of the earth S. of the equator. There were 19 climates as given by Ptolemy (Geogr. i, 23). The term was afterwards applied to the average temperature of each of these regions and hence our modern use of the word, (Dict. of Antig. 2nd ed. art Climates.) The Arabs adopted this system but restricted the number to seven. They considered three-fourths of the globe to be submerged and one-fourth above water. Of this latter ¼ was habitable and the remainder waste or desert. The habitable portion was 33,150,000 square miles in extent, each mile being 4000 cubits, each cubit 24 digits. It was situated between the Equator and the N. pole and was divided into 7 climates. Their position and the limits of the divisions will be found in Yakût. M. B. Vol. I, p. 25 sq. and in DeSlane's translation of Ibn Khaldûn, pp. 93—168 et sq. Vol. I. An account of the corresponding geographical system of the Hindus may be seen in Wilford's Essay on the Sacred Isles of the West. Asiatic Research, Vol. VIII and in Albirúnî's India, Caps. 21—24.

1 This is Telisgarhi, a pass in the Santhál Parganas, Bengal, lying between the Râjmahâl hills on the S. and the Ganges on the N. Formerly of strategic importance as commanding the military approaches to Bengal Proper. The ruins of a large fort still exist, through which the E. I. Railway passes. It seems never to have been completed and was constructed in the last century by the Telisamindar who was forcibly converted by the Muhammadans. Hence the name of the fort and the purgassah in which it is situated. Imp. Gazetteer. I retain the ordinary spelling of Chittagong. Chatgâ or Chatugrama, i. e., four villages, denotes its origin. Wilford has another derivation and identifies it with the Pentapolis of Ptolemy. (Asiatic Research, XIV, p. 444.)

2 The linear measures are variable all over India but the kôs is for convenience generally taken at two English miles. The basis of all linear systems is the same, viz., the cubit or human forearm. Proceeding upwards four kôts or cubits = a danda or staff; and 2000 dandas = a kos which by this calculation should be 4000 yards English or nearly 2½ miles. I refer the reader to the Useful Tables, p. 87, for a fuller account of these measures. Also to Elliot. Races, N. W. P. II, 194.

3 The name given by the Muhammadan historians to the coast-strip of the Sundarbans from Hijaill to the Meghna Lat. 20° 30' to 22° 30' N., long. 89° to 91° 14' E. The name means "low lands overflowed by the tide" and is still applied to the Sundarban tracts of Khulna and Bâkarganj Districts. I. G.
reckoned a part of this province. It is ruled by Isa Afghán and the Khubah is read and the coin struck in the name of his present Majesty. In this country the mango trees grow to the height of a man or not so high and produce abundant fruit. Adjoining it, is an extensive tract of country inhabited by the Tipperah tribes. The name of the ruler is Bijay Málik. Whosoever obtains the chieftainship, bears the title of Málik after his name, and the nobles that of Nardin. He has a force of two hundred thousand footmen and a thousand elephants. Horses are scarce. To the north is a country called Kúch. Its chief commands a thousand horse and a hundred thousand foot. Kámrip commonly called also Kásgar and Kámta, is subject to him. The inhabitants are as a race good looking and addicted to the practice of magic. Strange stories are told regarding them. It is said that they build houses, of which the pillars, walls and roofs are made of men. Some of these they compel by the power of sorcery, and criminals deserving of death are also thus made use of. Whoever voluntarily surrenders himself for this purpose, escapes retribution for a year. Various conveniences are reserved for him. In due time, men armed with swords cut them down, and from their movements or immobility or other aspects, they have cognizance of scarcity or plenty or duration of years or the longevity of the ruler or defeat of enemies. They also cut open a pregnant woman who has gone her full term of months and taking out the child, divine somewhat as to the future. There grows a wonderful tree whose branches when cut, exude a sweet liquid which quenches the drought of those a-thirst. They have also a mango tree that has no trunk; it trails like a climbing vine, over a tree and produces fruit. There is likewise

1 See Vol. I, p. 342. The name also occurs in the Bideu's Skaittha, p. 5, M.S. where this general is said to have conquered some of the Eastern provinces and united them to Bengal, reading the Khubah and minting the coin under the authority of Akbar.

2 The author of the Siyar-ul Muta-akkhkhirin in the introduction to his work, in his account of Bengal quotes this narrative of the magical practices in Kámrip, and gravely adds that he has learnt from the authorities of the place itself, their absolute falsehood.

3 I am indebted to Dr. King of the Royal Botanical Gardens, Calcutta, for a view of the specimen of this plant, the Willughbeia adulis. It is known to natives of Bengal, Assam and the Chittagong Hill tracts, he says, as the Loti A'm (Lotí, perhaps a corruption of lata, a creeper) but botanically is far removed from the true mango. The fruit is said to be pleasant to taste. The leaf of the dried specimen is very similar to the ordinary mango leaf: the fruit is about 2½ inches long and 2½ broad as it appears in its desiccated state. I am assured by a native friend that he has seen the plant growing in the neighbourhood of Calcutta.
a flower\textsuperscript{1} which after it has been gathered for two months, does not wither nor lose its colour or smell. Of this they make necklaces.

Bordering on this country are the dominions of the Rájah of Ashám (Assam) whose great pomp and state are subjects of general report. When he dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave. Neighbouring this is Lower Tibet and to its left is Khata.\textsuperscript{2} This is also called Maháchín which the vulgar pronounce Máchín. From Khán Bálígh\textsuperscript{3} its capital, to the ocean, a forty days' journey, they have cut a canal both sides of which are embanked with stone

\textsuperscript{1} Mr. Mann, Conservator of forests, Shillong, informs me that many kinds of flowers are worn, but the only one that he has seen worn dry, and which to some extent retains its smell and colour, is the Tulei, (Ocymum Sanctum).

\textsuperscript{2} China for nearly 1000 years, writes Yule (Marco Polo, 2nd ed. Introd. p. 11) has been known to Asia under the name of Khitai, Khata or Cathay and is still called Khitai by the Russians. "The pair of names Khitai and Machin is analogous to the other pair, Seres and Sinai. Seres was the name of the great nation in the far East as known by land, Sinai as known by sea; and they were often supposed to be diverse just as Cathay and China were afterwards." D'Herbelot gives the name of Khathai or Khatha to northern China whose ruler the Khákán, according to Eastern romance or tradition, joined his forces to those of Afrásiáb, king of Tartary against Kai Khuara king of Persia. The monarchs of this country in the time of Chingiz Khán, bore the title of Al-tů́n Khán, and in the time of Tamar-lane and his successors, that of Daiman Khán. The latter is a western corruption of Tai-mim—great brilliancy, Mím being the dynastic title taken by the Chinese conqueror who expelled the Mongols and was proclaimed Emperor in 1368. In the time of Chengiz, China was divided into Northern which comprised one-third, and Southern which included the remaining two-thirds. The former was under a Tartar chief, the latter ruled by a Chinese Emperor, paying tribute to the Tartar, who might be thus said to be monarch of the whole of China or Khathaí which embodies that meaning. See D'Herbelot Vol. II, art. Khathai and IV, p. 17 et seq.—Japhet is credited by Orientalists with the paternity of Chin who received the celestial empire as his inheritance and begot Machin, his first-born. For Sinai and Sciráke see Ptolemy's India by McCrindle. The Chatas Scythæ are placed by Ptolemy to the north of his A-khassa regio, identified by Cunningham with Ladák, and therefore west of Tibet. The name has perhaps survived with oriental geography.

\textsuperscript{3} De Guignes (Hist. des Huns. gives this name to Pekin called also Ta-ton the grand court or Khán Bálígh, the court of the Khán. The extent and opulence of this city and the splendour in which Kublai Khan lived will be found in the reference, but several towns have received this name which as it signifies the royal residence is transferable to any that the monarch may honour with his presence. It is the Cambalu of Western geographers and historians and placed by them in Northern China or Grand Tartary, while the Orientals locate it in China Proper. These conflicting locations are due to ignorance of the meaning of the name.
and mortar. Alexander of Greece advanced to that country by this route. Another road is also mentioned which can be traversed in four days and four nights.

To the south-east of Bengal is a considerable tract called Arakan which possesses the port of Chittagong. Elephants abound, but horses are scarce and of small size. Camels are high priced: cows and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebald and particoloured, whose milk the people drink. Their religion is said to be different to that of the Hindus and Muhammadans. Sisters may marry their own twin brothers, and they refrain only from marriages between a son and his mother. The ascetics, who are their repositories of learning, they style Wali whose teaching they implicitly follow. It is the custom when the chief holds a court, for the wires of the military to be present, the men themselves not attending to make their obeisance. The complexion of the people is dark and the men have little or no beard.

Near to this tribe is Pegu which is also called Chin. In some ancient accounts it is set down as the capital city of Chin. There is a large military force of elephants and infantry, and white elephants are to be

Karokurum was the first Khan Bâligh of the Mongols. Besides Pekin, a city called Kai-pim-fou, built by Kublai Khan in 1256 seventy leagues north of Pekin, bore this title. The bawdiness of a student of Chinese history in the multitude of almost similar names, applied to different places, by successive dynastic races, eager to abolish the traces of its predecessor, is amusingly illustrated in P'Herbelot, Vol. IV, p. 24 et seq. and Yule's Marco Polo, Vol. I, pp. 309-324 seq.

In B. C. 329 Alexander crossed the Oxus in pursuit of Bessus and after putting him to death, he passed the Jazartes (Sir Daria) and defeated several Scythian tribes north of that river. This was the northernmost point that he reached. After founding Alexandria Eschatia, the modern Khojend on the Jazartes, he re-crossed the Oxus. In the following year he completed the conquest of Sogdiana, and marched south to Bactria and in the spring of B. C. 327, passed the Indus at Attok.

* In one MS. خرد occurs for which connected with the following word would read "asses and camels" as Gladwin has taken it. The reading of the text appears to me more probable. In the names of places I have followed as far as possible the spelling of the Imperial Gazetteer.

* The domestic animals of the Arakan Hill Tracts according to the Imp. Gaz. are the gayal, buffalo, ox, goat, pig, dog. "The Gayal (Bos Frontalis) has interbred with the common Indian cattle; these hybrids are brought down by the Bútiahs to the annual fair in the Darrung District: though they thrive in Shillong they soon die if kept in the plains. The Gayal is plentiful along the spurs of the Bhatín hills, amongst the Duffias, Lushais, and along the hilly tract well into Chittagong." Sport in British Burmah by Lieut.-Col. Pollock.
found. On one side of it is Arakan. There are mines of rubies, diamonds, gold, silver, copper, naptha and sulphur, and over these mines there is continual contention between this country and the Maghs as well as the tribes of Tipperah.

The original name of Bengal was Bang. Its former rulers raised mounds measuring ten yards in height and twenty in breadth throughout the province which were called Āl. From this suffix, the name Bengal took its rise and currency. The summer heats are temperate and the cold season very short. The rains begin when the sun is midway in Taurus, (May) and continue for somewhat more than six months, the plains being under water and the mounds alone visible. For a long time past, at the end of the rains, the air had been felt to be pestilential and seriously affected animal life, but under the auspices of his present Majesty, this calamity has ceased.

Its rivers are countless and the first of them in this province is the Ganges: its source cannot be traced. The Hindu sages say that it flows down from the hair of Mahadeva's head. Rising in the mountains towards the north, it passes through the province of Delhi, and imperial Agra, and Allahabad and Behār into the province of Bengal, and near Kāshīhatta in the Sarkar of Bārbakâbd, it divides into two streams. One of these, flowing eastwards, falls into the sea at the port of Chittagong. At the parting of the waters, it takes the name of Padmāvatī and pursues a southern course. It is divided into three streams; one, the Sarsuti; the second the Jamna (Jamuna) and the third the Ganges, called collectively in the Hindi language Triveni, and held in high veneration. The third stream after spreading into a thousand channels, joins the sea at Sātgaon. The Sarsuti and

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1 All the MS. and the Khuídat-út-Towārkh read خشنک. The author of the Siyar has a shrewder conjecture (ارخنگ) which I have adopted. Arakan is the silver country (Argyra) of Ptolemy, though according to McCrindle no silver is known to exist in that region.

2 Sansk. चिंत ि a mound of earth or ridge for crossing ditches, dividing fields and the like.

3 Anglice, Cossimbazar.

4 Usually Sarasvati, though the spelling in the text has ancient authority. Imp. Gaz. This name according to McCrindle has been frequently given to rivers (being a compound of saras, 'flowing water,' and the affix vati) and applied among others to the river of Arakhosia, probably the Helmand.

5 Sansk. विषेत्री three braids of hair. Wilford says (Asiatic Research. Vol. XIV, p. 396) that the waters of these three rivers do not mix. The waters of the Jamna are blue, those of the Sarasvati white and the Ganges is of a muddy yellowish colour.

the Jamna unite with it. In praise of this stream the Hindu sages have written volumes. From its source to its mouth it is considered sacred but some spots have a peculiar sanctity. Its water is carried as an offering of price to far distant places. Believing it to be a wave of the primeval river, they hold its worship to be an adoration of the supreme being, but this is no part of the ancient tradition. Its sweetness, lightness and wholesomeness attest its essential virtues. Added to this, it may be kept in a vessel for years without undergoing change.

Another river is the Brahmaputra. It flows from Khatâ to Kûch and thence through the Sâkdr of Bâzhâ and fertilising the country, falls into the sea.

And again there is the sea which is here a gulf of the great ocean, extending on one side as far as Baqrâh and on the other to the Egyptian Kûlzum and thence it washes both Persia and Ethiopia where are Dahlak and Sâkkin, and is called (the Gulf of) Omân and the Persian Sea.

The principal cultivation is rice of which there are numerous kinds. If a single grain of each kind were collected, they would fill a large vase. It is sown and reaped three times a year on the same piece of land with little injury to the crop. As fast as the water rises, the stalks grow, so that the ear is never immersed, inasmuch as those experienced in such matters have taken the measure of a single night's growth at sixty cubits. The people are submissive and pay their rents duly. The demands of each

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1 "This superstition is not to be found in the earliest books of Sanskrit literature, composed at a time when the primitive Aryan race had not yet penetrated into the great plain of Eastern Hindustan. The legend first appears in the two epic poems of the Mahâbhârata and Bâmáyana." I. G.

2 Its rise is supposed to be from the S. E. base of the sacred Kailâs hill, on the opposite side of the water-parting in which the Sutlej and the Indus also take their rise. Its course, confines and history may be read in the I. G. and Bernoulli, Vol. III. p. 111.

3 This is the ancient Clyama, the site of the modern Suez, in the neighbourhood of which the Tal Kûlzum still retains the name which has been given to the Red Sea. It is derived from the quadrilateral root of the Arabic verb 'to swallow,' which that sea is said to deserve from its numerous victims.—Yâkût, Mu'jam, Úl Buldân.

4 This is the well-known island Dahlak el Kabir, opposite Massouah. Yâkût says that it was used by the Bani Umayya as a place to which subjects under their displeasure were deported. This passage recalls a similar one in Albiruni’s India, I, p. 270. Sachau’s transl.

5 The long stemmed rice, according to the I. G. is extensively cultivated in the swamps. The seed is sown when the marshes are dry or nearly so, and when the rains set in the plant shoots up with the rise of the water and can be grown in water to a depth of from 18 to 20 feet, but even this is not in one night. Gladwin has six for sixty.
year are paid by instalments in eight months, they themselves bringing
mahors and rupees to the appointed place for the receipt of revenue, as the
division of grain between the government and the husbandman is not here
customary. The harvests are always abundant, measurement is not insisted
upon, and the revenue demands are determined by estimate of the crop.
His Majesty in his goodness has confirmed this custom. Their staple food
is rice and fish; wheat, barley and the like not being esteemed wholesome.
Men and women for the most part go naked wearing only a cloth about
the loins. The chief public transactions fall to the lot of the women.
Their houses are made of bamboos, some of which are so constructed that
the cost of a single one will be five thousand rupees or more and they last
a long time. Travelling is by boat, especially in the rains, and they make
them of different kinds for purposes of war, carriage or swift sailing. For a
siege they are so adapted that when run ashore, they overtop the fort and
facilitate its capture. For land travel they employ the Sukhásan. This is
a crescent-shaped litter covered with camel or scarlet cloth and the like,
the two sides of which have fastenings of various metals and a pole
supporting it is attached by means of iron hooks. It is conveniently
adapted for sitting in, lying at full length or sleeping during travel. As
a protection against sun and rain they provide a commodious covering
which is removable at pleasure. Some enjoy the luxury of riding on
elephants but they rarely take to horseback. The mats made here often
resemble woven silk. Tria and genera eunuchorum veniant, quos San-
dalos, Bándamos et Káfuros nuncupant. Priorès, partibus genitalibus
radicaliter exsectis, Atlíses etiam nominant. Bádámis pars solum penis
relinquitur. Káfuros adhuc teneros estatis, testes vel compressi conficiuntur
vel exsecantur: tamen notatum est, castrationem, quae pervicaciam cæteris
omnibus animalibus tollit, hominibus solis excitare. Salt is in great
demand and is brought from long distances. Diamonds, emeralds, pearls,
cornelians and agates are imported. Flowers and fruit are in plenty.
The betel-nut is of a kind that stains a red colour the lips of those
who chew it.

Jammatábad is an ancient city: for a time, it was the capital of Bengal
and was widely known as Lakhnauti and for a while as Gaur. His Majesty

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1 The author of the Arásh-i-Mahfíl who copies his account from the Khuís-
át-ul-Táwárikh disputes this statement. (p. 111.)
2 The text is here doubtful as to the true reading.
3 I have imitated the example of Gladwin in veiling the following passage
under the mask of a learned language and with a slight alteration have bor-
rrowed his words.
the late Emperor Humáyún distinguished it by this title of Jannatábád. It has a fine fort and to the eastward of it is a lake called Ohhatápati, in which are many islands. Were the dam that confines it to break, the city would be under water. About a kós to the north of the fort, is a large building and a reservoir, monuments of great antiquity. From time immemorial, its water has been considered to be of a poisonous character. The place was called Piýásbári, and criminals condemned to death, were there confined who in a short time perished from the effects of this brackish water. At present in the blessed reign of His Majesty, this practice has been discontinued.

Maḥmúddábád.—The marshes around the fort have added to its impregnable. The ruler of this district, at the time of its conquest by Sher Khán, let some of his elephants loose in its forests from which time they have abounded. Long pepper* grows in this tract.

The Sarkár of Khátífatábád is well wooded and holds wild elephants. The Sarkár of Baglás extends along the sea shore. The fort is surrounded by woods. On the first day of the new moon the sea steadily rises until the fourteenth, and from the fifteenth till the end of the month gradually falls. In the 29th year of the Divine Era, a terrible inundation occurred at three o'clock in the afternoon, which swept over the whole Sarkár. The Rájah held an entertainment at the time. He at once embarked on board a boat, while his son Parmánand Ráe with some others climbed to the top of a temple and a merchant took refuge in a high loft. For four hours and a half the sea raged amid thunder and a hurricane of wind. Houses and boats were engulfed but no damage occurred to the temple or the loft. Nearly two hundred thousand living creatures perished in this flood.

In the Sarkár of Ghorağhát, silk is produced and a kind of sackcloth. Numbers of enuchs are here and hill ponies in plenty are procurable.

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1 This is confirmed by the Tabakát Akbari. Elliot's Hist. of India, Vol. V, p. 201. In Bernoulli's 3rd Vol. the name is said erroneously to be given by Akbar. The history of Gaur will be found in the Imp. Gaz.

2 Called Chhatalbhata by the author of the Aráish-i-Mahfil.

3 The abode of thirst. So the I. G.; the text has Biúrdbári a variant Piýásbári.

4 This is the Piper longum, a native of Jáva, Malabar and Bengal. The fruit is gathered while green and dried in the sun.

* In the Siyar ul Mutakhirín, Hágla and said to be called so from the well-known grass of that name (Typha elephantina) which here abounds.

* In the Rákán’s Salámín, this name is coupled with Rangpáír, and ponies are said to be brought hither from Bhután. Jute is one of the staple crops.
There are many kinds of indigenous fruits, especially one called Lakhani. It is the size of a walnut with the taste of a pomegranate and contains three seeds.

The Sarkar of Barbakabad produces a fine cloth called Gangajal (Ganges water), and a great abundance of oranges.

In the Sarkar of Bashab are extensive forests which furnish long and thick timbers of which masts are made. There are also iron mines.

The Sarkar of Sonargoon produces a species of muslin very fine and in great quantity. In the township of Kiyara Sundar is a large reservoir which gives a peculiar whiteness to the cloths that are washed in it.

In the Sarkar of Sylhet there are nine ranges of hills. It furnishes many eunuchs.

There is a fruit called Suntarah in colour like an orange but large and very sweet. The China root is produced in plenty. In ancient times

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1 A variant has Lakhani. Dr. King of the Royal Botanical Gardens, Calcutta, considers this to be a species of Elaeocarpus. They are now-a-days, he says, indiscriminately called Jalpai by the natives. The fruits of all the species are a good deal alike, varying in size from an olive to a walnut, having an external fleshy pulp more or less palatable (in some species of fair flavour) and containing a stone. The latter is usually found to be divided into 3 cells, one of which contains a mature seed, the seeds in the other two being abortive.

2 The taste of the pulp of the E. serratus and E. lanceolatus (both natives of Kangpaur) is a good deal like that of the pomegranate.

3 This was the ancient Muhammadan capital of Eastern Bengal but is now an insignificant village called Painam in the Dacca District. I. G.

4 A variant is Katara which Gladwin adopts.

5 In the south of the district, says the Gazetter, eight low ranges of hills run out into the plain, being spurs of the Tipperah mountains. The highest is about 1000 feet above sea level. There is also a small detached group, the Ita hills in the centre of the district.

6 Commonly Santarah. The name is supposed to be a corruption of Cintar, but its mention by Baber in his Memoirs seems subversive of this derivation, for though the fruit is said to have been an eastern importation into Portugal, it is improbable that the foreign name could have been current in India at so early a date. Humayun praises it highly saying that no one cares for any other fruit who has this. He states that it is found only at Senargam (so Erakino spells the name, doubtless Sonargoon) in Bengal and in the greatest perfection only at one place. A note to the Memoirs (p. 329) says that the description of the fruit by Baber suits more the Citrus decumana than any other, but Roxburgh states that this shaddock is found (or was in his day) only in the Botanic Gardens in Calcutta and its Bengali name Batavi nimbu, the Batavis lime, denotes its being an exotic.

7 The root of a species of Smilax of a pale reddish colour with no smell and
it had not been discovered until some scientific travellers from European Turkey introduced it to universal notice. Aloes-wood is abundant in these mountains. At the end of the rains they fell the trees to the ground, and after a certain time they give them various names according to their greenness or maturity.

The Bhangráj is a bird of a black colour, with red eyes and a long tail. Two of the feathers extend to a length of a gaz. They are snared and tamed. It catches the note of any animal that it hears, and eats flesh. The Shérganj is of the same kind but its beak and legs are red; in imitating sounds, it matches the other and pursues sparrows and the like and eats them.

Châtgáon (Chittagong) is a large city situated by the sea and belted by woods. It is considered an excellent port and is the resort of Christian and other merchants.

In the Sarkár of Sharsídád is a beautiful species of cattle, white in colour, and of a fine build: like camels they are laden kneeling down and carry fifteen man weight. It is noted for the Barbary goat and for fighting cocks.

In the Sarkár of Sátgdón, there are two ports at a distance of half a kos from each other; the one is Sátgdón, the other Hugli: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here.

In the Sarkár of Madárân is a place called Harpah in which there is a diamond mine producing chiefly very small stones.

very little taste. The Smitas glabra or lanceolata, not distinguishable, according to Boerhagh, by the eye from the drug known as China root. It is a native of Syria and the adjacent Garrow country.

1 The Edolius paradiseus or large racket-tailed Drongo. Plumage uniformly black with a steel-blue gloss. Length to end of ordinary tail 14 inches; wing 6½; tail to middle 6½; outer tail feather 12 to 13 inches more; the shaft having the terminal end for about 3½ inches barbed externally, but towards the tip only on the inner side, and turning inwards so that the under-side becomes uppermost. It will eat raw meat, lizards, and almost any kind of food offered to it. It imitates all sorts of sounds, as of dogs, cats, poultry, Bhimsraj or Bhring-ráj, king of the bees, is its common name. It is found in the dense forests of India from the Himalayas to the Eastern Ghats as far S. as N. L. 15°. Jerdon.

2 The traditional mercantile capital of Bengal from the Paranic age to the time of the foundation of the town of Hugli by the Portuguese. Its decay commenced in the latter part of the 16th century owing to the sitting up of the channel of the Saraswati. In 1632, Hugli being made a royal port, all the public offices were withdrawn from Sátgdón which soon sunk into ruin. Stat. Acct. of Bengal, III, 307—310.
Orissa.

This was formerly a separate State. The climate is extremely healthy. His Majesty apportioned it into five Sarkárs, viz., Jalesar, Bhadrak, Katík (Cuttack,) Kalang Dandpát and Raja Mahandrah. These five are now included in the province of Bengal. It contains one hundred and twenty-nine masonry forts. Its ruler is entitled Gajpati. The rainy season extends over eight months; there are three cold months and one month only that is hot. The staple cultivation is rice and the food of the inhabitants consists of rice, fish, the egg-plant and vegetables. When the rice is cooked, they steep it in cold water and eat it on the second day. The men are effeminate, anointing their bodies with sandal oil and wearing golden ornaments. The women cover only the lower part of the body and many make themselves coverings of the leaves of trees. The walls of their huts are of reeds and their temples are of stone and of great height. Elephants abound. The inhabitants of Bengal do not understand the language of this country. A woman may have more than one husband. They write on palm leaves with an iron pen, holding it with the clenched fist, and pen and ink are rarely employed. The litters called Sukhásan are much in use: cloths are manufactured and the province furnishes euuchs: fruits and flowers are in great plenty, especially the gul i nasrín which is very delicate and sweet-scented: its outer petals are white, the inner yellow. The ksooráh grows in great abundance and there are various kinds of betel-leaf. Money transactions are in kauris which is a small white shell generally divided down the middle; it is found on the sea shore. Four kauris make a ganda, five gandas, a budi, four buds, a pan, sixteen or according to some twenty pan, a khíwan, and ten khíwan, a rupee.

Katók (Cuttack.) The city has a stone fort situated at the bifurcation of the two rivers, the Mahánádi, held in high veneration by the Hindus, and

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1 In the I. G. Jaleswar, popularly Jallasaore. an old border town between Bengal and Orissa on the Calcutta high road. The name was also applied to an ancient Muhammedan cirole or Sarkár which comprised the present Midnapur District, including Hijli.

2 Lord or rider of the elephant. The suit of cards used by Akbar (Vol. I. p. 316) under the name of Gajpati; symbolised the power and reputation of Orissa in the possession of these animals

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*Solánnum melongéna.*

*For the leaf-wearing tribes of Orissa, the Juangs or Patuos, see Hunter's Orissa, II. 116.*

*The Brahmanical archives of the temple of Jagannáth consist of bundles of palm leaves, neatly cut and written over with a sharp iron pen without ink. I. G.*

*In Hindi, Seoti the Rosa glandulifera. Roxb.*

*Pandánus odoráttissimus, Roxb.*
the Gunjuri. It is the residence of the governor and contains some fine buildings. For five or six kōs round the fort during the rains, the country is under water. Rajah Makand Deo built a palace here nine stories in height; the first story was taken up for the elephants and the stables: the second was occupied by the artillery and the guards and quarters for attendants; the third by the patrol and gatekeepers; the fourth by the workshops; the fifth, by the kitchen; the sixth contained the public reception rooms; the seventh, the private apartments; the eighth, the women's apartments, and the ninth, the sleeping chamber of the governor. To the south is a very ancient temple. Overlooking this, in the city of Prasbottama (Puri) on the sea shore stands the shrine of Jagannath. Near to it are the images of Krishna and of his brother and sister, made of sandal-wood. It is said that over four thousand years ago Rajah Isiradaman (Indradyumna) ruler of the Nīkar (Nilgiri) hill sent a learned Brāhman to select a suitable spot for the building of a city. He wandered much in search of his object and found a fitting site which he preferred to all other places. On a sudden he beheld a crow plunge into the water and after bathing itself, pay its devotions to the sea. He was astonished at this action and as he understood the language of animals, he inquired of the crow the reason of its proceeding. He received this answer. "I was once of the number of the deotas and through the curse of an ascetic was transformed into this shape. A spiritual guide of high illumination affirms that the Supreme Creator has a special regard for this spot and whosoever dwells here and applies his soul to the worship of God, quickly attains his desire. For some years past I have supplicated for my deliverance in this manner and the time is now at hand when my prayer will be answered. Since thou art essentially meritorious, watch in expectation and comprehend the wonders of this land." The Brāhman in a short time witnessed with his own eyes the things he had heard. He apprised the Rajah of these occurrences, who

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1 The I. G. has Katjuri. This latter is one of the deltaic tributaries of the Mahānadi dividing into two branches, one of which retains its own name while the other takes that of Koyākhai and supplies the Pūri district.

2 Telinga Makand Deo (Harichandan) A.D. 1550: in this reign the sovereignty of Orissa was overthrown by the King of Bengal. The titular Rajā under Akbar, Ramchandra Deo, took possession in 1580. U. T., p. 114 and Orissa, II. 189.

* 'The best of men' an epithet of Vishnu.

* Balabhadra and Subadhra. The images are rude logs coarsely fashioned in the shape of a human bust, and are actually in the sanctuary itself. For a description of the temple and other local shrines, I refer the reader to the I. G. "Orissa."
built a large city and appointed a special place of worship. The Rájah, one night, after having administered justice, was reposing on the couch of divine praise when it was thus revealed to him. "On a certain day, watch in expectation upon the sea shore. A piece of wood of fifty-two fingers in length and a cubit and a half in breadth will approach: this is the special image of the deity: take it and placing it in thy house, guard it for seven days and whatever shape it then assumes, place it in the temple and enshrine it." After wakening, the thing happened in the same wise, and by a divine inspiration, he named it Jagannáth and decked it with gold and jewels. It became a place of devotion to high and low and many miracles are reported regarding it. 1 Kálá Pahár the General of Sulaymán Karání, 2 on his conquest of the country, flung the image into the fire and burnt it and afterwards cast it into the sea. But it is now restored and these popular fables are related of it.

The three images are washed six times every day and freshly clothed. Fifty or sixty priests wearing the Brahmanical thread, stand to do them service and each time large dishes of food are brought out and offered to the images, so that twenty thousand people partake of the leavings. 3 They construct a car of sixteen wheels which in Hindi, they call Rath, upon which the images are mounted, and they believe that whosoever draws it, is absolved from sin and is visited by no temporal distress. Near Jagannáth is a temple dedicated to the Sun. 4 Its cost was defrayed by twelve years revenue of the province. Even those whose judgment is critical and who are difficult to please stand astonished at its sight. The height of the wall is 150 cubits 5 high and 19 thick. It has three portals. The eastern has carved upon it the figures of two finely designed elephants, each of them

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1 The legend will be found related at length in "Orissa," Vol. I, p. 89.
2 The Rázá's Sulátín confirms this variant which the text has relegated to a note. In "Orissa" Vol. I, p. 85, the burning and miraculous recovery of the image are described.
3 لَوْش
4 The temple of Kanárak which formed a landmark along the coast, and still sighted by ships in their passage up the Bay: said to be the most exquisite memorial of sun worship in existence. Orissa, I, 188.
5 Sir W. Hunter in his Orissa, I, p. 288, quotes these measurements from Gladwin, but changing "cubits" into "hands" and adding in a note: "Gladwin says cubits but the word in the original is dast." It would have been more satisfactory had this distinguished writer told us what he understood by 'hand.' The Persian dast is equivalent to the Hindustani háth, namely, the length from the point of the elbow to the tip of the middle finger, and this is a cubit. Whether Abú Fázi's measurements are right or not is another matter but Gladwin has rightly interpreted his meaning.
carrying a man upon his trunk. The western bears sculptures of two horsemen with trappings and ornaments and an attendant. The northern has two tigers, each of which is rampant upon an elephant that it has overpowered. In front is an octagonal column of black stone, 50 yards high. When nine flights of steps are passed, a spacious court appears with a large arch of stone upon which are carved the sun and other planets. Around them are a variety of worshippers of every class, each after its manner, with bowed heads, standing, sitting, prostrate, laughing, weeping, lost in amaze or in wrapt attention and following these are divers musicians and strange animals which never existed but in imagination. It is said that somewhat over 730 years ago, Rāja Narsing Deo completed this stupendous fabric and left this mighty memorial to posterity. Twenty-eight temples stand in its vicinity; six before the entrance and twenty-two without the enclosure, each of which has its separate legend. Some affirm that Kabīr Mu'ā'hhid reposes here and many authentic traditions are related regarding his sayings and doings to this day. He was revered by both Hindu and Muhammadan for his catholicity of doctrine and the illumination of his mind, and when he died, the Brāhmans wished to burn his body and the Muhammadans to bury it.

The Sūbah of Bengal consists of 24 Sarkārs and 787 Mahals. The revenue is 59 crores, 84 lakhs, 59,319 dāms (Rs. 14,961,482-15-7) in money. The zamindars are mostly Kayaths. The troops number 23,330 cavalry, 80,150 infantry, 1,170 elephante, 4,260 guns, and 4,400 boats.

The Parganaahs will now be entered in alphabetical order in long double columns to each page accompanied by a few descriptive notices.

Sarkār of Udnīr commonly known as Tāndaā.

Containing 52 Mahals. Rev. 24,079,399¼ Dāms.

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1 This now stands in front of the Lion-gate of Jagannāth. Orissa, I, 290.
2 The Kanārak temple was built according to the most trustworthy records between 1237 and 1282 A. D. Orissa, I, 283.
3 "A believer in one God," for his teaching, see Orissa, I, 103.
4 Gladwin adds that when they lifted the sheet from the bier, the corpse could not be found. Neither the text nor the Siyār have this addition.
5 The writer caste of Hindū.
6 The ancient capital of Bengal after the decadence of Gaur: now a petty village in Maldah District. Its history is obscure and the very site of the city has not been accurately determined. What shall be said for the obscurer roll of names which the above list preserves? The I. G. says that this much is known that it was to the S. W. of Gaur beyond the Bhāgirathī. Old Tānda has been utterly swept away by the changes in
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1 G. thál.  T. bhál.
2 T. Adjépál.
3 Var. agreeing with G.
4 T. and var. Salimábád.
5 Var. and G. Durgáchí.
6 T. and var. Saníla.

The text has an error which has been repeated in the following page. The term was applied in old revenue accounts to small and scattered estates not included in the accounts of the district in which they are situated, and of which the assessments were paid direct to the Government-officers: subsequently it denoted a revenue payer, paying through the intervention of another, except in Cuttack where it implied the reverse, or the heads of villages paying the revenue immediately to the Collector. Wilson's Gloss.
Sarkar of Jannatábád or Lakhnauti.

66 Mahals. Rev. 18,846,967 Dáms.

Casest Kányaths and Bráhmans. Cavalry 500. Infantry 17,000.

<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jannatábád, commonly known as Gaur. It has been a brick fort</td>
<td>Sháhábázpur within the city,</td>
</tr>
<tr>
<td></td>
<td>400</td>
</tr>
<tr>
<td>Adjacent villages of Akra forming 14 Parganahs as follows:</td>
<td>Ghiyáspur</td>
</tr>
<tr>
<td></td>
<td>41,920</td>
</tr>
<tr>
<td>Ajor,</td>
<td>Kamálá,</td>
</tr>
<tr>
<td>138,925</td>
<td>16,377</td>
</tr>
<tr>
<td>Básthokrá,</td>
<td>Káthásahábá,</td>
</tr>
<tr>
<td>192,508</td>
<td>12,000</td>
</tr>
<tr>
<td>Belér,</td>
<td>Módi Mabál,</td>
</tr>
<tr>
<td>127,060</td>
<td>13,000</td>
</tr>
<tr>
<td>Átra suburban district,</td>
<td>Mewa Mabál,</td>
</tr>
<tr>
<td>211,260</td>
<td>860</td>
</tr>
<tr>
<td>Dhanpúr,</td>
<td>Duties from the New Market,</td>
</tr>
<tr>
<td>140,340</td>
<td>11,760</td>
</tr>
<tr>
<td>Deiya,</td>
<td>Adjacent villages of Dihikótt 7 mahals,</td>
</tr>
<tr>
<td>112,208</td>
<td>869,000</td>
</tr>
<tr>
<td>Sarkar,</td>
<td>Baráripinjár</td>
</tr>
<tr>
<td>71,000</td>
<td>698,900</td>
</tr>
<tr>
<td>Sháhblá,</td>
<td>Pákór,</td>
</tr>
<tr>
<td>98,400</td>
<td>37,720</td>
</tr>
<tr>
<td>Sháhblalsíri,</td>
<td>Dihikótt</td>
</tr>
<tr>
<td>8000</td>
<td>31,624</td>
</tr>
<tr>
<td>Khétar,</td>
<td>Dahlgón</td>
</tr>
<tr>
<td>50,200</td>
<td>130,920</td>
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<tr>
<td>Macháswáti,</td>
<td>Sháhábádpúr,</td>
</tr>
<tr>
<td>151,890</td>
<td>84,360</td>
</tr>
<tr>
<td>Modhát,</td>
<td>Málíghón,</td>
</tr>
<tr>
<td>6,980</td>
<td>141,460</td>
</tr>
<tr>
<td>Nákát,</td>
<td>Módipúr,</td>
</tr>
<tr>
<td>242,710</td>
<td>61,880</td>
</tr>
<tr>
<td>Hashtganjpur,</td>
<td>Adjacent villages of Ramrauti 7 mahals,</td>
</tr>
<tr>
<td>28,615</td>
<td>749,795</td>
</tr>
<tr>
<td>Adjacent villages of Darsarak 16 mahals as follows:</td>
<td>Badhtahi,</td>
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<tr>
<td>2,009,844</td>
<td>207,500</td>
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<tr>
<td>Achárikhámáh where they sell undried ginger</td>
<td>Rámauti,</td>
</tr>
<tr>
<td>7,800</td>
<td>194,767</td>
</tr>
<tr>
<td>Bhátiya,</td>
<td>Selkharíya,</td>
</tr>
<tr>
<td>826,132</td>
<td>103,000</td>
</tr>
<tr>
<td>Bélári,</td>
<td>Sangkalkará,</td>
</tr>
<tr>
<td>91,560</td>
<td>98,320</td>
</tr>
<tr>
<td>Básári Kadím (Old Básár),</td>
<td>Súltánpur,</td>
</tr>
<tr>
<td>3,720</td>
<td>29,210</td>
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<tr>
<td>Darsarak,</td>
<td>Sangdwar,</td>
</tr>
<tr>
<td>62,835</td>
<td>14,447</td>
</tr>
<tr>
<td>Básákmáti,</td>
<td>Málínagar,</td>
</tr>
<tr>
<td>3,200</td>
<td>107,550</td>
</tr>
<tr>
<td>Sáír duties* from Gangapat and neighbourhood of Hindú (sic.),</td>
<td>Adjacent villages of Sarasábád,</td>
</tr>
<tr>
<td>170,800</td>
<td>rev. of 10 mahals</td>
</tr>
<tr>
<td>Sherpáur and Gangalpúr 2 mahals</td>
<td>13,192,377</td>
</tr>
<tr>
<td>2000</td>
<td>Akbárpúr,</td>
</tr>
<tr>
<td></td>
<td>9736</td>
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<td></td>
<td>Párdivár,</td>
</tr>
<tr>
<td></td>
<td>85,280</td>
</tr>
<tr>
<td></td>
<td>Khízfrúr,</td>
</tr>
<tr>
<td></td>
<td>396,100</td>
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<tr>
<td></td>
<td>Sarasábád,</td>
</tr>
<tr>
<td></td>
<td>553,080</td>
</tr>
<tr>
<td></td>
<td>Kótwáli,</td>
</tr>
<tr>
<td></td>
<td>788,427</td>
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<td></td>
<td>Garhaní,</td>
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<td></td>
<td>334,880</td>
</tr>
<tr>
<td></td>
<td>Garhi,</td>
</tr>
<tr>
<td></td>
<td>200,000</td>
</tr>
</tbody>
</table>

---

* T. Sirapour, G. Scoenoor.
* T. Rangamati, G. Baggamatty.
* v. p. 58, n. 1.
* T. Nagor, G. Tagore.
* T. Sabligiria, G. Sebelgehrya.
* G. Goiamend.
Makrín, ... 106,480
Manikpúr and Hatanda, 3 mahals, ... 630,770
Adjacent villages of Máldah, 11 mahals.

Bárbakpúr, Bázár i Yusuf, Suburban district of Máldah, Dhéripúr, Sújánpúr, Sarbádahlpúr, Sankodíyá, 1 Shálesari, Sháhmandawí, 2 Fatálpúr, Mui’z-sú’dín-púr.

### Sarkár of Fathábád.

31 mahals. Rev. 7,969,568 dáms.

Zamíndáres of three classes.

<table>
<thead>
<tr>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td>900</td>
<td>50,700</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Náma</th>
<th>Dáms.</th>
<th>Náma</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isrácháraj</td>
<td>34,024</td>
<td>Sardiya</td>
<td>53,882</td>
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<tr>
<td>Bhóliyábél</td>
<td>384,452</td>
<td>Sadhwá</td>
<td>37,127</td>
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<tr>
<td>Bolór</td>
<td>124,872</td>
<td>Sawái, commonly called</td>
<td></td>
</tr>
<tr>
<td>Bhágálpúr,</td>
<td>2,115</td>
<td>Jalálpúr</td>
<td>1,857,230</td>
</tr>
<tr>
<td>Bándhádiyá</td>
<td>1,442</td>
<td>Shahbázpúr</td>
<td>732,173</td>
</tr>
<tr>
<td>Téháthi,</td>
<td>377,290</td>
<td>Khárákpúr</td>
<td>118,135</td>
</tr>
<tr>
<td>Charmlákhi,</td>
<td>35,645</td>
<td>Kasodiya</td>
<td>102,405</td>
</tr>
<tr>
<td>Charháí,</td>
<td>30,200</td>
<td>Kósá,</td>
<td>65,350</td>
</tr>
<tr>
<td>Suburban district and town of Fathábád</td>
<td>902,662</td>
<td>Makórgázóq,</td>
<td>3,157</td>
</tr>
<tr>
<td>Salt duties,</td>
<td>277,758</td>
<td>Mañadápúr,</td>
<td>55,313</td>
</tr>
<tr>
<td>Hazratpúr,</td>
<td>11,640</td>
<td>Miránpúr,</td>
<td>22,173</td>
</tr>
<tr>
<td>Market dues,</td>
<td>11,467</td>
<td>Receipts from scattered estates,</td>
<td>133,365</td>
</tr>
<tr>
<td>Rasúlpúr,</td>
<td>103,767</td>
<td>Náklesar,</td>
<td>49,423</td>
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<tr>
<td>Soódíp,</td>
<td>1,182,460</td>
<td>Ní’ma’tpúr,</td>
<td>20,960</td>
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<tr>
<td>Sarbárkál,</td>
<td>787,430</td>
<td>Hazáráhti,</td>
<td>21,597</td>
</tr>
<tr>
<td>Sarisáni,</td>
<td>173,227</td>
<td>Yusufpúr,</td>
<td>258,025</td>
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</table>

### Sarkár of Maḥmúdábád.

88 maháls. Rev. 11,602,256.

Caste Káyah. Cavalry, 200. Infantry, 10,100.

<table>
<thead>
<tr>
<th>Náma</th>
<th>Dáms.</th>
<th>Náma</th>
<th>Dáms.</th>
</tr>
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<tbody>
<tr>
<td>Adniya,</td>
<td>76,118</td>
<td>Barájí, *</td>
<td>604,123</td>
</tr>
<tr>
<td>Anotámpúr,</td>
<td>43,366</td>
<td>Bíší,</td>
<td>25,247</td>
</tr>
<tr>
<td>Ajíjálpúr,</td>
<td>37,307</td>
<td>Barín Jumláh,</td>
<td>102,210</td>
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<tr>
<td>Indárkallí,</td>
<td>11,250</td>
<td>Bótbáriya,</td>
<td>96,117</td>
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<tr>
<td>Amdáb,</td>
<td>192</td>
<td>Báshárán,</td>
<td>85,447</td>
</tr>
<tr>
<td>Bázúrást,</td>
<td>658,507</td>
<td>Bátkán, *</td>
<td>41,317</td>
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<tr>
<td>Bázúchálp,</td>
<td>271,240</td>
<td>Belwári,</td>
<td>80,195</td>
</tr>
</tbody>
</table>

1 Var. and T. Sankotíyá.
2 Var. and G. Sháh Hindú.
3 G. and var. Parárí.
4 T. and G. Bánká.
<table>
<thead>
<tr>
<th>Dámas.</th>
<th>Dámas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bandwál,</td>
<td>20,155</td>
</tr>
<tr>
<td>Pāštī ka mára,</td>
<td>22,710</td>
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<tr>
<td>Bābānkarlā,</td>
<td>14,895</td>
</tr>
<tr>
<td>Pālaṇkūr,</td>
<td>12,572</td>
</tr>
<tr>
<td>Bārnāhpūr,</td>
<td>6,717</td>
</tr>
<tr>
<td>Patīsāmāri,</td>
<td>3,567</td>
</tr>
<tr>
<td>Pipālbari,</td>
<td>2,045</td>
</tr>
<tr>
<td>Bākhotiyā,</td>
<td>217</td>
</tr>
<tr>
<td>Rākānā,</td>
<td>123,387</td>
</tr>
<tr>
<td>Tārākānā,</td>
<td>675,790</td>
</tr>
<tr>
<td>Tīyghāṭi,</td>
<td>96</td>
</tr>
<tr>
<td>Tīrājjīyāl,</td>
<td>391,365</td>
</tr>
<tr>
<td>Chhāddiyā or Chhāddiya,</td>
<td>9,125</td>
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<tr>
<td>Jīyākīhi,</td>
<td>11,505</td>
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<tr>
<td>Jassānāhpūr,</td>
<td>762</td>
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<tr>
<td>Jēbāriyā,</td>
<td>44,007</td>
</tr>
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<td>Jēyā,</td>
<td>44,700</td>
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<tr>
<td>Jassanā,</td>
<td>952,950</td>
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<tr>
<td>Bāsā Ajīyāl,</td>
<td>345,135</td>
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<tr>
<td>Bāsī,</td>
<td>91,575</td>
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<tr>
<td>Khālpūr,</td>
<td>56,805</td>
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<td>Kārākāhnā,</td>
<td>1,029</td>
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<td>Khurrampūr,</td>
<td>265</td>
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<td>Dākī,</td>
<td>51,740</td>
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<tr>
<td>Darlabahpūr,</td>
<td>13,775</td>
</tr>
<tr>
<td>Dālī,</td>
<td>13,685</td>
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<td>Dora,</td>
<td>107</td>
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<td>Dālāī Jalālpūr,</td>
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<td>Dostnāhā,</td>
<td>1,063</td>
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<td>Dōmārāsthā,</td>
<td>42,506</td>
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<td>Sādikhāl Kotīyā or Kota,</td>
<td>8,305</td>
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<tr>
<td>Sārojīyā,</td>
<td>6,580</td>
</tr>
<tr>
<td>Sārākiyā,</td>
<td>72,147</td>
</tr>
<tr>
<td>Sākārādīya,</td>
<td>10,512</td>
</tr>
<tr>
<td>Salīmpūr,</td>
<td>28,837</td>
</tr>
<tr>
<td>Sōtārā Ajīyāl, commonly Koma, 789,320</td>
<td></td>
</tr>
<tr>
<td>Surāppūr,</td>
<td>7,482</td>
</tr>
<tr>
<td>Sālibariyā,</td>
<td>6,760</td>
</tr>
<tr>
<td>Sātor,</td>
<td>290,727</td>
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<tr>
<td>Shāhajīyāl,</td>
<td>644,787</td>
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<tr>
<td>Shērpūrbaru,</td>
<td>9,403</td>
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<tr>
<td>Shērpūr and Thaholī,</td>
<td>2,797</td>
</tr>
<tr>
<td>Aṣmatpūr,</td>
<td>14,423</td>
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<td>Ghazni pūr,</td>
<td>12,367</td>
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<td>Farāhpūr,</td>
<td>301,790</td>
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<td>Fathpur Nāseka,</td>
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<tr>
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<td>23,352</td>
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<tr>
<td>Kāṣpūr,</td>
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<tr>
<td>Kandāliyā,</td>
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<td>Khelphāṭi,</td>
<td>19,940</td>
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<td>Kandi Nāwi,</td>
<td>8,477</td>
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<td>Kolsāriyā,</td>
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</tr>
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<td>Kandāsā,</td>
<td>6,435</td>
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<td>Kālīyān pūr,</td>
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<td>26,717</td>
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<tr>
<td>Lāniyān,</td>
<td>313,286</td>
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<tr>
<td>Lānnkhāl,</td>
<td>15,426</td>
</tr>
<tr>
<td>Mīhmān Shāhi,</td>
<td>575,727</td>
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<tr>
<td>Makhtiyā,</td>
<td>14,506</td>
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<tr>
<td>Māhmūd Shāhi,</td>
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<td>Mīr pūr,</td>
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<td>Mahēsarpūr,</td>
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<td>Madhōdiyā,</td>
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<td>Naldāī,</td>
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<td>Nakarchāl Kotīyā,</td>
<td>61,235</td>
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<tr>
<td>Nakar Bānlā,</td>
<td>3,883</td>
</tr>
<tr>
<td>Nāshīpūr called also Ujain,</td>
<td>91,080</td>
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<tr>
<td>Hāmpāpūr,</td>
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<td>Haldā,</td>
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<td>Hawāl Ghāṭī,</td>
<td>66,217</td>
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<td>Hatapān,</td>
<td>3,665</td>
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<tr>
<td>Hosi pūr,</td>
<td>17,425</td>
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</tbody>
</table>

1 Foot Pāni.
2 G. Bernapoor.
3 G. Patkabārī, T. Bangabārī.
4 T. and G. Bāgōtīa.
5 T. and var. Chandī b.
6 G. Chytun. var. Chetan and Chain.

Doubtful whether proper name or Suburban district of above.

7 T. and var. Dakārī.
8 G. and var. Dakhāt.
9 G. and var. Doshiniya.
10 G. and var. Doshiniya.
11 G. T. and var. Ghulād.
Sarkár of Khalisatábíd.

35 maḥals. Rev. 5,402,140 dáms.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 100.</th>
<th>Infantry, 15,150.</th>
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</thead>
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<tr>
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<td>Dáms.</td>
<td></td>
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<td>Bhál, with township, ...</td>
<td>475,102</td>
<td>Suburban dist. of Khalisatábíd, ...</td>
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<td>Bhálká, ...</td>
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<td>Khālispués, ...</td>
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<td>135,332</td>
<td>Dániyá, ...</td>
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<td>Pótká,* ...</td>
<td>104,205</td>
<td>Rángdiya, ...</td>
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<td>Bāgh Máré,* ...</td>
<td>81,507</td>
<td>Sahaspúr, ...</td>
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<td>Bándá, ...</td>
<td>25,300</td>
<td>Sulaimánábád, ...</td>
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<td>Bhdá, ...</td>
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<td>Sáhás, ...</td>
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<td>Sobhnáth, ...</td>
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<td>Bhúlnagar,* ...</td>
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<td>Sálíesrbáhí,* ...</td>
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<td>Imádpúr, ...</td>
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<td>Tálá, ...</td>
<td>174,676</td>
<td>Khokrá, ...</td>
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<td>Kangés, Taśāluk Parmanand, ...</td>
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<td>&quot; Mahés Mándal, ...</td>
<td>23,727</td>
<td>Múndákáchh, ...</td>
</tr>
<tr>
<td>&quot; Parmodar* Bhattacháráj, ...</td>
<td>13,860</td>
<td>Málkípúr, ...</td>
</tr>
<tr>
<td>&quot; Sripat Kiráj,* ...</td>
<td>8,675</td>
<td>Madháriyá, ...</td>
</tr>
<tr>
<td>Jesar, commonly, Rasúlpúr, ...</td>
<td>1,723,850</td>
<td>Mangorgháát, ...</td>
</tr>
<tr>
<td>Charsálná, ...</td>
<td>99,550</td>
<td>Mahrás, ...</td>
</tr>
<tr>
<td>Chhalérs,* ...</td>
<td>60,920</td>
<td></td>
</tr>
</tbody>
</table>

Sarkár of Boylá.

Containing, 4 maḥals. Rev. 7,150,605.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Elephants, 320.</th>
<th>Infantry, 15,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dáms.</td>
<td>Dáms.</td>
<td></td>
</tr>
<tr>
<td>Imsálpúr, commonly Boylá, ...</td>
<td>4,348,960</td>
<td>Sháhážádahpúr, ...</td>
</tr>
<tr>
<td>Sírámábúr, ...</td>
<td>263,000</td>
<td>Ádátipúr, ...</td>
</tr>
</tbody>
</table>

Sarkár of Púrsíyah.

9 maḥals. Rev. 6,408,775 dáms.

<table>
<thead>
<tr>
<th>Infantry, 5,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dáms.</td>
</tr>
<tr>
<td>Asónja, ...</td>
</tr>
<tr>
<td>Jairámábúr, ...</td>
</tr>
<tr>
<td>Suburban dist. of Púrsíyah, ...</td>
</tr>
<tr>
<td>Dálmábúr, ...</td>
</tr>
<tr>
<td>Súlánábúr, ...</td>
</tr>
</tbody>
</table>

1 T. G. and var. Púnga.
2 T. and var. B. bárá.
3 T. and G. Phúl.
4 G. Narmodar.
6 G. and var. Chabrah.
7 T. and G. and var. Sálózari.
Sarkár of Tájpur.

29 mahals. Rev. 6,483,857 dáms.

Castes, various. Cavalry, 100. Infantry, 50,000.

<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bankāt, 1</td>
<td>Diláwarpūr,</td>
</tr>
<tr>
<td>Badokhar,</td>
<td>Dabhat, 2</td>
</tr>
<tr>
<td>Phālī</td>
<td>Sesahrā,</td>
</tr>
<tr>
<td>Bandāl,</td>
<td>Sújāpūr,</td>
</tr>
<tr>
<td>Bōbarā,</td>
<td>Shāhāpūr,</td>
</tr>
<tr>
<td>Bhejharā,</td>
<td>Kuwār pūr,</td>
</tr>
<tr>
<td>Bağdāvī,</td>
<td>Kasārgāvī,</td>
</tr>
<tr>
<td>Bāseghōn,</td>
<td>Gopālnagar,</td>
</tr>
<tr>
<td>Pangkoṣ,</td>
<td>Goghāra,</td>
</tr>
<tr>
<td>Bahādarpūr,</td>
<td>Mahōn, 3</td>
</tr>
<tr>
<td>Bahānagār,</td>
<td>Nilnagar,</td>
</tr>
<tr>
<td>Bahālī,</td>
<td>Nilān,</td>
</tr>
<tr>
<td>Tārvār,</td>
<td>Yusuf,</td>
</tr>
<tr>
<td>Chīampled,</td>
<td>Zakāt, 4</td>
</tr>
<tr>
<td>Sātara dist. and town of Tājpur, 3</td>
<td>886,254</td>
</tr>
</tbody>
</table>

Sarkár of Ghorāghāt.

84 mahals. Rev. 8,083,072 ½ dáms.


<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhwar,</td>
<td>Báru Faulād Shāhi,</td>
</tr>
<tr>
<td>Andhar,</td>
<td>Pāgōdgār, 6</td>
</tr>
<tr>
<td>Andalgōn,</td>
<td>Phulwārī,</td>
</tr>
<tr>
<td>Anwarbān,</td>
<td>Bārbapūr,</td>
</tr>
<tr>
<td>Aftīn,</td>
<td>Bāmanınpūr,</td>
</tr>
<tr>
<td>Abhūrā,</td>
<td>Town of Naṣrātábād,</td>
</tr>
<tr>
<td>Aṃmadābād,</td>
<td>Barselā,</td>
</tr>
<tr>
<td>Anbālākāhēhi,</td>
<td>Bari Sāhākbālā,</td>
</tr>
<tr>
<td>Anwar Malik,</td>
<td>,, Ghorāghāt,</td>
</tr>
<tr>
<td>Al Hāt,</td>
<td>Bāyazidpūr,</td>
</tr>
<tr>
<td>Ilāhādālpūr,</td>
<td>Pātāledh,</td>
</tr>
<tr>
<td>Bārū Zafar Ḡāhī, 2 mahals,</td>
<td>735,835</td>
</tr>
</tbody>
</table>

1 G. and var. Pangat.  
2 G. and var. Daibat.  
3 G. and var. Mahsōn.  
4 See n. 4, p. 57.  

* G. and var. Ambathūrā.  
* G. and var. Tāk.  
* G. and var. Tāmuk, T. and var. Sank.
Sarkar of Pinjarah.

21 mahals.  Rev. 5,803,275 dáms.

Castes, various. Cavalry, 50. Infantry, 7,000.

<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhóli,</td>
<td>12,040</td>
</tr>
<tr>
<td>Bájpátári,</td>
<td>7,900</td>
</tr>
<tr>
<td>Banwárkájar,</td>
<td>4,452</td>
</tr>
<tr>
<td>Belghátí,</td>
<td>3,245</td>
</tr>
<tr>
<td>Bázar Chhatághát,</td>
<td>387</td>
</tr>
<tr>
<td>Bulábhárí,</td>
<td>5,340</td>
</tr>
<tr>
<td>Bání Mánká,</td>
<td>164,340</td>
</tr>
<tr>
<td>Tulsíghát,</td>
<td>35,410</td>
</tr>
<tr>
<td>Taśluık Husain,</td>
<td>27,967</td>
</tr>
<tr>
<td>Šélánthí,</td>
<td>15,490</td>
</tr>
<tr>
<td>Siwán,</td>
<td>15,267</td>
</tr>
<tr>
<td>Kásí,</td>
<td>8,290</td>
</tr>
<tr>
<td>Táchahal,</td>
<td>238,475</td>
</tr>
<tr>
<td>Taśluık Ahmad Khán,</td>
<td>6,560</td>
</tr>
<tr>
<td>Hámiátí,</td>
<td>5,002</td>
</tr>
<tr>
<td>Khairábádi</td>
<td>2,735</td>
</tr>
<tr>
<td>Khásbári,</td>
<td>10,950</td>
</tr>
<tr>
<td>Ruknápur,</td>
<td>108,377</td>
</tr>
<tr>
<td>Sultánpur,</td>
<td>93,071</td>
</tr>
<tr>
<td>Sínághahr,</td>
<td>49,570</td>
</tr>
<tr>
<td>Sínáhara,</td>
<td>344,097</td>
</tr>
<tr>
<td>Sabdí,</td>
<td>206,324</td>
</tr>
<tr>
<td>Sítpúr,</td>
<td>128,775</td>
</tr>
<tr>
<td>Síryá Kándí,</td>
<td>24,622</td>
</tr>
<tr>
<td>Ságühá,</td>
<td>16,412</td>
</tr>
<tr>
<td>Sóhpúr Koibári,</td>
<td>15,675</td>
</tr>
<tr>
<td>Fátíhpúr,</td>
<td>353,355</td>
</tr>
<tr>
<td>Khetári,</td>
<td>1,844,280</td>
</tr>
<tr>
<td>Gayapúr,</td>
<td>107,205</td>
</tr>
<tr>
<td>Kábulpúr,</td>
<td>88,465</td>
</tr>
<tr>
<td>Ganj Sákhmálá,</td>
<td>98,865</td>
</tr>
<tr>
<td>Khádkhádhi,</td>
<td>81,565</td>
</tr>
<tr>
<td>Gokál,</td>
<td>56,865</td>
</tr>
<tr>
<td>Kóthí Bárí 2 maháls,</td>
<td>48,807</td>
</tr>
<tr>
<td>Khálí,</td>
<td>264,322</td>
</tr>
<tr>
<td>Kándíbári,</td>
<td>1,279,707</td>
</tr>
<tr>
<td>Kuli Bázar, commonly Jórpúrí,</td>
<td>116,960</td>
</tr>
<tr>
<td>Gobindpúr Akhand,</td>
<td>40,876</td>
</tr>
<tr>
<td>Káshál,</td>
<td>40,387</td>
</tr>
<tr>
<td>Kanak Sakhar,</td>
<td>28,065</td>
</tr>
<tr>
<td>Gáhmágar,</td>
<td>27,923</td>
</tr>
<tr>
<td>Káwá Káchhi,</td>
<td>25,600</td>
</tr>
<tr>
<td>Khástibári,</td>
<td>24,847</td>
</tr>
<tr>
<td>Kóra, receipts from Zakát,</td>
<td>18,000</td>
</tr>
<tr>
<td>Kókan,</td>
<td>18,180</td>
</tr>
<tr>
<td>Kábúl,</td>
<td>11,580</td>
</tr>
<tr>
<td>Gáriyá,</td>
<td>10,980</td>
</tr>
<tr>
<td>Gókanpúrá,</td>
<td>9,850</td>
</tr>
<tr>
<td>Mágátábápur,</td>
<td>124,005</td>
</tr>
<tr>
<td>Múbábábápur,</td>
<td>46,512</td>
</tr>
<tr>
<td>Musádzí Husain Sháhí,</td>
<td>28,965</td>
</tr>
<tr>
<td>Andarkhání,</td>
<td>3,447</td>
</tr>
<tr>
<td>Malik,</td>
<td>24,900</td>
</tr>
<tr>
<td>Nándahra,</td>
<td>61,000</td>
</tr>
<tr>
<td>Nádpára,</td>
<td>19,503</td>
</tr>
<tr>
<td>Náhasánaa Batór,</td>
<td>49,010</td>
</tr>
<tr>
<td>Wakár Hasír,</td>
<td>30,646</td>
</tr>
<tr>
<td>Wáshhi</td>
<td>16,832</td>
</tr>
<tr>
<td>Wárabhí</td>
<td>4,220</td>
</tr>
</tbody>
</table>

Aubel, 10 1,068,725
Aubári, 36,595
Angócháhí, 101,822
Bárangpúr, 11 635,390

1 In text figures wanting, G. has 7,000. Var. 5,340.
4 Var. and T. Sídí.
5 G. and var. Khátiyári, T. Kheári.
6 T. G. and var. Tákí.
7 Var. Gátrál, G. Gautáñál.
8 Var. and G. Mákshápár.
9 Var. Wáshábí.
10 G. and var. Ampól.
11 T. and var. Báríkápúr.
137

Déms.

Bijaigarh, ... 719,107
Bijayalpur, ... 256,445
Baharmagar, ... 119,720
Bharatpur, ... 84,077
Badghar, ... 55,230
Takhat, ... 974,460
Hilson, ... 83,143
Saharanpur District of Pinjarah, ... 92,987
Delhi, ... 148,887

Déms.

Deora, ... 307,727
Sadharbāri, ... 273,046
Sankatā, ... 361,410
Sultānpur, ... 203,203
Sābār, ... 165,180
Subhāmābād, ... 42,583
Khāttā, ... 777,355
Kodābari, ... 218,382

Sarkār of Bārbakābād.

38 mahāls. Rev. 17,451,532 déms.

Castes, various. Cavalry, 50. Infantry, 7,000.

Amrit, ... 560,838
City of above-mentioned, (Bārbakābād) ... 815,843
Bādāi, ... 190,858
Bāhār, ... 186,712
Bālā, ... 653,867
Bāhārīyā, ... 64,332
Bāghārnā, ... 319,000
Bāhārīpūr, ... 178,640
Gāndhīyā sabāzā, ... 755,823
Chaurā, ... 169,833
Jhānānd and Joka, 2 mahāls, 407,007
Jasāni, ... 289,640
Jassāni, ... 85,787
Suburb district of Sikh Shāhān, ... 1,682,176
Dhāranān, ... 350,806
Dādāpūr, ... 8,302
Sarkārī, commonly, Nigāmpūr, ... 389,975

Shikāpūr, ... 327,343
Skerāpūr and Bahrāmpūr 2 mahāls, ... 391,625
Tāhirpūr, ... 505,825
Kānhaṭṭī, ... 620,477
Kardāhā, ... 1,890,573
Gurgāt, ... 1,296,240
Khā, ... 861,966
Ganj known as Jakdāl, ... 694,855
Gobindpūr, ... 410,683
Kāligū Khōṭhīyā, ... 341,067
Kharā, ... 210,139
Koṭāpūr, ... 129,550
Kalīgū, ... 196,928
Laṅkarpūr, ... 255,090
Mālijpūr, ... 926,880
Māṣābhā, ... 689,713
Man Samālī, ... 594,792
Māhūmūdpūr, ... 124,583
Wasūrīpūr, ... 169,190

Sarkār of Būsāhū.

32 mahāls. Rev. 39,516,871.

Castes, various. Cavalry, 1,700. Elephants, 10. Infantry, 5,300.¹

Bhūryā sabāzā, ... 2,820,740
Bhāhūl sabāzā, ... 1,935,160
Partāb sabāzā, ... 1,881,265
Bhūryā sabāzā, ... 1,715,170

¹ Var. and G. Jīrīyā.
² Var. and G. Jānsān and Changān.
³ Var. and G. Hāmaṇāsā.
⁴ G. has 45,000.
⁵ G. and var. Barbāzā. There are also slight variants of the other names.
⁶ G. and var. Bhasorīyā.
| Husain Sháhi,       | 183,750 |
| Daikhádiya Bázú,   | 1,945,608 |
| Dhák Bázú,         | 1,901,208 |
| Salim Partáth Bázú, Chánd | 4,935,475 |
| Partáth Bázú,      | 1,910,440 |
| Sultán Bázú,       | 1,705,380 |
| Sonágháti Bázú,    | 1,484,320 |
| Soná Bázú,         | 381,280 |
| Sháh Ajiyál Bázú,  | 405,120 |
| Zafar Ajiyal,       | 250,047 |
| Katármal,          | 2,804,290 |
| Khátá,             | 137,720 |
| Mihrán Sháhi, known as Sherpár, | 2,207,715 |
| Manmani Singh, Naqrat Sháhi, Husain Singh, Naqrat Ajiyal 4 maajals, | 1,987,640 |
| Mubarak Ajiyál,    | 468,790 |
| Haríyal Bázú,      | 344,440 |
| Yásuf Sháhi,       | 1,870,900 |

**Sarkár of Sonargón.**

52 maajals. Rev. 10,331,333.

**Castes, various.** Cavalry, 1,500. Elephants, 200. Cavalry, 46,000.

| Utar Sháhpúr,       | 388,442 |
| Ji Jihá,           | 58,000 |
| Utar Úsmánpur,      | 24,880 |
| Birkampúr,          | 3,336,063 |
| Bhalwájowár,        | 1,331,480 |
| Balákháni,          | 694,090 |
| Bawáliyá,           | 237,320 |
| Barchandí,          | 120,100 |
| Béth Karé,          | 4,080 |
| Balá Káthi, &c.,    | 48,265 |
| Bardiyá,            | 88,312 |
| Phulari,            | 19,000 |
| Pánhatta,           | 7,367 |
| Tórâ,               | 104,910 |
| Tájpúr,             | 60,000 |
| Tárkí,              | 18,270 |
| Jogiáliyá,          | 512,080 |
| Environ of Port,    | 82,632 |
| Chhokhandi, from shop dues, | 17,327 |
| Chand Yábar,        | 30,822 |
| Chándpúr,           | 120,000 |

| Suburban district of Sonargón with city, | 459,532 |
| Khíspúr,             | 40,308 |
| Dohár,               | 458,529 |
| Dánderá,             | 421,380 |
| Dakhán Sháhpúr,      | 289,910 |
| Diláwaráp: receipts from sakte,           | 127,207 |
| Dakhán Úsmánpur,     | 8,840 |
| Réupur,              | 4,535 |
| Sakhargáoq,          | 340,835 |
| Sakari,              | 184,780 |
| Salímpur,            | 91,090 |

Súlisari with produce and piscary of rivers, tanks, &c., to raiyat and the like | 40,725 |
Sakhwá, from raiyati, | 280,000 |
" adir dues, | 28,000 |
Sahkádeh, | 28,000 |
Sajál, | 13,000 |
Shamshpúr, | 22,000 |

---

2. G. and var. Serpár Morchah.
5. Var. Chandar Yábar: the last word is evidently corrupt.
6. Applied in Bengal to lands of which the revenue is paid in money in opposition to khamár lands of which revenue was paid in kind: also to a settlement direct with the cultivators.—Wilson's Gloss.
7. G. and var. Sabarchál.
Sarkār of Sylhet.

8 maḥals. Rev. 6,681,308.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 1,100.</th>
<th>Elephants, 190.</th>
<th>Infantry, 42,920.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parāgbār, called also, Suburban district of Sylhet...</td>
<td>2,290,717</td>
<td>390,473</td>
<td>242,208</td>
</tr>
<tr>
<td>Panjkhanda, ...</td>
<td>370,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāziān* Chang, ...</td>
<td>1,622,089</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bajwa Bijāju,*</td>
<td>804,080</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jām (Jaintiya *)'</td>
<td>272,200</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sarkār of Chittagong.

7 maḥals. Rev. 11,424,310 dāms.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 100.</th>
<th>Infantry, 1,500.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thālgāon,*</td>
<td>506,000</td>
<td>787,520</td>
</tr>
<tr>
<td>Chālgāon (Chittagong)</td>
<td>6,649,410</td>
<td>5,079,940</td>
</tr>
<tr>
<td>Deogāon,</td>
<td>775,540</td>
<td>708,300</td>
</tr>
<tr>
<td>Salimāmāpur, commonly, Shaikh-pār,</td>
<td>1,672,400</td>
<td></td>
</tr>
</tbody>
</table>

Sarkār of Sharifābād.

26 maḥals. Rev. 2,488,750.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 200.</th>
<th>Infantry, 5,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwān, ...</td>
<td>1,876,142</td>
<td>509,340</td>
</tr>
<tr>
<td>Bahroy, ...</td>
<td>1,736,795</td>
<td>307,340</td>
</tr>
<tr>
<td>Barbaksail,*</td>
<td>540,895</td>
<td></td>
</tr>
<tr>
<td>Bharkondah, 10 and Akbar-shāhī, commonly Sāndal, 2 maḥals, ...</td>
<td>1,276,196</td>
<td>1,508,850</td>
</tr>
</tbody>
</table>

1 G. and var. Kharapār.
2 G. and var. Kolhari.
* T. G. and var. Danāi.
* G. Byān var. Miyān, Shān.
* G. and var. Chaintār, T. Tschena.

* G. and var. Lawed.
* G. and var. Mālgāon.
* G. T. and var. Barikseel, sel; or sail.
10 G. and var. Bhargodah.
| Suburban district of Salimánábád, | 721,385 | Khand, ¹ | 199,200 |
| Sóniá, | 90,870 | Khande, ¹ | 174,800 |
| Suburban district of Sherpúr, 318,088 | 1,060,046 | Kodá, | 63,125 |
| Üsamápü, | 328,845 | Maháland, | 1,851,680 |
| Fate Singh, | 2,066,660 | Manobhar Sháhi, | 1,708,920 |
| Hussain Ajiyá, | 348,260 | Musafír Sháhi, | 1,552,175 |
| Kangó, | 225,775 | Násak, ² | 782,517 |
| Kirátpur, | 599,120 | Nátri, ³ | 206,660 |

**Sarkár of Salimánábád.**

31 maḫáls. Rev. 17,629,964 dámas.

Castes, various. Cavalry, 100. Infantry, 5,000.

| Indarán, | 592,120 | Síták, ³ | 75,111 |
| Ismáīlpur, | 184,540 | Sahapur, | 314,842 |
| Anliá, | 134,577 | Sanghauli, | 73,747 |
| Uli, | 89,277 | Sultánpur, | 44,575 |
| Basandhír, | 2,906,800 | Úmarpur, | 233,350 |
| Bhosát, ⁴ | 1,968,990 | Aílampúr, | 83,250 |
| Panáwar, | 1,823,292 | Kábánpur, | 747,300 |
| Páchnér, ⁴ | 601,495 | Gobinda (Kosá, ?) | 557,943 |
| Bálí Bhangá ² 2 maḫáls, | 417,185 | Receipts from independent taluqdárs, | 213,067 |
| Chhótípúr, | 554,958 | Muḥammadpur, | 48,515 |
| Chámhá, | 425,501 | Molghá, | 723,107 |
| Jápúr, | 44,250 | Nágrí, ⁶ | 810,990 |
| Husainpur, | 385,090 | Náriá, | 873,945 |
| Dáyrá, | 98,250 | Nasang, | 500,765 |
| Rásá, ⁷ (Ráená,?) | 68,257 | Nábiya, ⁸ | 77,017 |
| Suburban district of Salimánábád, | 2,061,090 | |

**Sarkár of Sítgáón.**

53 maḫáls. Rev. 16,724,724 dámas.

Castes, various. Cavalry, 50. Infantry, 6,000.

| Banwa, Kotwálí, Farlásghar, (?) | 1,540,770 | Ukrlá, | 796,000 |
| 3 maḫáls, | | Anwaípúr, | 286,950 |

¹ Text-note, now Khandghosh.
² G. and var. Nasang.
³ G. and var. Nabán.
⁴ T. and var. Bhosát.
⁵ var. and G. Bájmor. T. and var. Bájpúr. Text-note adds that there is a Páchnír in Nadiya.
⁶ G. and var. Changá. Note.—There is a Bálí Danga in Nadiya.
⁷ G. and var. Ráená. Note—Ráená probable correct reading, as this name occurs in the suburban district of Salimánábád.
⁸ G. and var. Satsangs. Note.—Now in the district of Bárídávní.
⁹ G. and var. Makín.
¹⁰ G. and var. Nípá.
Sirkār of Madāran.

16 maḥals. Rev. 9,403,400 dāms.

Castes, various. Cavalry, 150. Infantry, 7,000.

<table>
<thead>
<tr>
<th>Maḥal</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhātī</td>
<td>122,955</td>
</tr>
<tr>
<td>Bīgārī</td>
<td>397,077</td>
</tr>
<tr>
<td>Bīrūm</td>
<td>541,285</td>
</tr>
<tr>
<td>Bhawālbūm,</td>
<td>485,220</td>
</tr>
<tr>
<td>Chetwā</td>
<td>806,642</td>
</tr>
<tr>
<td>Chāmpānāgarī</td>
<td>412,250</td>
</tr>
<tr>
<td>Suberban district of Madāran</td>
<td>1,707,077</td>
</tr>
<tr>
<td>Sainībūm</td>
<td>615,805</td>
</tr>
<tr>
<td>Samar Sāmas</td>
<td>274,461</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Maḥal</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shergār, commonly Sakhbar-bhūm.</td>
<td>915,227</td>
</tr>
<tr>
<td>Shāhpūr,</td>
<td>684,160</td>
</tr>
<tr>
<td>Kēt,</td>
<td>46,447</td>
</tr>
<tr>
<td>Mandalghāt,</td>
<td>906,775</td>
</tr>
<tr>
<td>Nāgōr,</td>
<td>4,025,620</td>
</tr>
<tr>
<td>Mīnabāk,</td>
<td>279,323</td>
</tr>
<tr>
<td>Hēdūli, (Mūzdāli?)</td>
<td>263,307</td>
</tr>
</tbody>
</table>

(Note):* Is in the 24-Pargamahs.  
* G. and var. Makūma. 
* G. and var. Makūma. 
* In ancient histories, Nodiya, or Nodi, (note).  
* G. Mīnā bāgā.  

1 G. and var. Arsād Tawālī.  
* G. and var. Barmah Hirāh.  
* G. Barmadastāti. T. Barmaṇīmati.  
* T. Baripour.
### Orissa.

#### Sarkâr of Jâlèsâr.

28 maḥâs. Rev. 5,052,738 dâms.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bân sands, commonly Haft-chor, has five strong forts. Castes, Khandaít, Brâhman, and Bhej. Cavalry, 100. Infantry, 6,800, ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bibi (Pipli?) Cavalry, 10. Infantry, 40, ...</td>
<td>2,011,430</td>
<td>963,430</td>
<td></td>
</tr>
<tr>
<td>Bâkhoi, has three forts: 1, Sokrah; 2, Bâhna Tálî; 3, Daddhpur. Cav. 20, Inf. 800, ...</td>
<td>756,230</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farbadâ, Cav. 400, Inf. 1,600; has a strong fort, partly on a hill, partly fenced by forest,</td>
<td>640,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhogrâi, has a fortress of great strength; Casta Khandaít, Cav. 100, Inf. 2,200, archers and matchlockmen, ...</td>
<td>497,140</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bugdî, Rajput, Cav. 100, Inf. 200, ...</td>
<td>39,428</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bâsár, ...</td>
<td>126,720</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bábanbhûm, Brâhman, Cav. 20, Inf. 400, ...</td>
<td>114,308</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taliya with town of Jâlèsâr, has a brick fort. Casta, Khandaít, Cav. 300, Inf. 6,250, ...</td>
<td>12,007,110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tambaûlak, Cav. 50, Inf. 1,000, has a strong fort, Khandaít, 2,571,430</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Tarkôl:** a fort in the jungle, Cav. 30, Inf. 170, ... 720,570

**Déwar Shôrbhûm, commonly Bârah, Cav. 100, Inf. 100, ... 1,343,850**

**Râmna, has five forts, 1 adjacent to city; 2, Ramchandpur; 3, Kîj; 4, Dêt; 5, Saldah, Cav. 700, Inf. 3,550, hold the five, ... 5,062,306**

**Râyn, on the border of Orissa, has three forts, Cav. 150, Inf. 1,600, ... 218,805**

**Bâepûr, a large city, with a strong fortress, Cav. 200, Inf. 1,000, ... 986,970**

**Sabang, strong fort in the jungle, Cav. 100, Inf. 2,000, ... 1,257,140**

**Siyâri, ... 108,570**

**Kânijorê, Cav. 200, Inf. 2,500, matchlock and bowmen, ... 833,180**

**Kharaksû, a strong fort in the wooded hills, 600 footmen and matchlockmen, ... 538,570**

**Kídârkhand, three strong forts, Cav. 50, Inf. 600, ... 468,570**

**Karî.** Infantery 100 ... 285,720

---

1 G. 50,052,737.
2 G. and var. Bânsad.
3 G. and var. Hûr.
4 G. and var. Beli.
5 G. and var. Kobi, Kösi.
6 Brahmnapur in Midnapér.
7 Tamlûk.
8 G. Tarah.
9 G. and var. Khamnâ.
10 G. and var. Kori.
Gangpur, Rajsht, Cav. 50, Inf. 400, 85,720
Karuli, 66,570
Machhata, Cav. 500, Inf. 5,000, 9,812,610
Madaripur, a large city with two forts, one ancient and the other modern. Casta Khondait, Cav. 60, Inf. 500, 1,019,980

Mahakanghat commonly
Kutibpur, a fortress of great strength, Cav. 80, Inf. 1,000, 240,000
Narainpur, commonly Kan-dhar, with a strong fort on a hill, Cav. 100, Inf. 4,000, 2,280,880

Sarkar of Bhadrak.

7 maňals. Rev. 18,687,170.

Castes, various. Infantry, 750. Cavalry, 3,730.

Barua, two strong fortresses,
Bakak and Baskoli, castes
Khandait, and Khyath, Cav. 50, Inf. 400, 3,240,000
Jasni, 57,140
Sarban district of Bhad-
Drak, has a fort called
Dhamnagar, with a resi-
dent governor, Khandait,
Cav. 200, Inf. 3,500, 9,542,760
Shasati, 2 strong forts,
Khondait, Cav. 300, Inf. 1,700, 3,614,280

Kaiman, a stone fort of the greatest strength, Khandait, Cav. 100, Inf. 400, 1,515,840
Kadasu, Independent Talukdars;
three forts, Pachohham
Donk, Khondait, and Major, Cav. 100, Inf. 85,720
the three forts, held by
Khondait.

Sarkar of Katak (Outtack.)

21 maňals. Rev. 91,482,730 damns.


Al, Inf. 2,100, 6,429,180
Kakab, Inf. 15,000, 8,160,380
Athgarh, with a strong
fort, Brehan, Cav. 200, 1,184,980
Inf. 7,000, 6,129,930
Purab Dikh, four forts, Cav.
300 Inf. 6,000, 22,881,580

Pachohham Dikh, Cav. 100, Inf. 50,000, 682,490
Bahar, 6,129,930
Basii Diwar, Inf. 1,000, 2,746,850
Barang, 9 forts, among the hills and jungles, Casta, 2,182,940
ahar, Cav. 20, Inf. 300, 682,490

1 G. and var. Kersani.
2 G. and var. Malsita.
3 Here follows an unintelligible sentence, differing in two MSS., in two others it is omitted.
4 G. and var. Garsii.
5 G. and var. B. D. pur.
Bhijnagar, with strong fort,
Talangha, Cav. 50, Inf. 22,000, ... ... ... 360,520
Banjá, Rajput, Cav. 100, Inf. 20,000, ... ... ... 866,500
Parsótam, ... ... ... 691,500
Chaubuckád, 4 forts of great strength, Cav. 500, Inf. 20,000, ... ... ... 2,988,870
Jash, commonly, Téjpur, a strong fort Bédman, Cav. 200, Inf. 1,800, ... ... ... 2,073,780
Dakhán Dikh, 4 forts, Cav. 180, Inf. 1,806, ... ... ... 22,065,770
Sirán, ... ... ... 207,630
Shérghar, Bédman, Cav. 20, Inf. 200, ... ... ... 1,408,580
Kótápí, with three forts,
the original fort, Kasibah, Caste, Khandaí, Cav. 5,000, Inf. 800, ... ... ... 4,720,280
Kátaek Banára, suburban district with city, has a stone fort of great strength, and a masonry palace within, Bédman and Khandaí, Cav. 200, Inf. 1,000, ... ... ... 606,500
Khattrah, with strong fortress, Khandaí, Cav. 100, Inf. 400, ... ... ... 1,120,230
Manakpatan, a large port, where salt dues are collected, ... ... ... ... ... ... ... 600,000

Sarkar of Kulang Pándpáth,
27 mañáls. Rev. 5,560,000 dáms.
Cavalry, 500. Infantry, 30,000.

Sarkar of Ráj Mahendrárah.
16 mañáls. Rev. 5,000,000 dáms.
Cavalry, 1,000. Infantry, 5,000.

A general view of the country having now been cursorily given, I proceed to record the succession of its rulers and the duration of their reigns. Twenty-four princes of the Khatri caste, kept afame the torch of sovereignty from father to son in succession during 2418 years.

<table>
<thead>
<tr>
<th>Years</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rájá Bhagrat, Khatri reigned ... 218</td>
<td>Benó Singh, &quot; ... 97</td>
</tr>
<tr>
<td>Anangbhím, &quot; &quot; 175</td>
<td>Silar Síd, &quot; &quot; 96</td>
</tr>
<tr>
<td>Bánbhím, &quot; ... 108</td>
<td>Sattarjít, &quot; ... 101</td>
</tr>
<tr>
<td>Gájbhím, &quot; &quot; 83</td>
<td>Bhópíti, &quot; &quot; 90</td>
</tr>
<tr>
<td>Doodost, &quot; ... 96</td>
<td>Sádrak, &quot; ... 91</td>
</tr>
<tr>
<td>Jág Singh, &quot; &quot; 106</td>
<td>Jaydhrak, &quot; &quot; 102</td>
</tr>
<tr>
<td>Bárámh Singh, &quot; ... 97</td>
<td>Udal Singh, &quot; ... 85</td>
</tr>
<tr>
<td>Mohandáth, &quot; &quot; 102</td>
<td>Bisá Singh, &quot; ... 88</td>
</tr>
</tbody>
</table>

1 G. and var. Banbhú.
2 Here the following words occur, found only in one MS. "detailed in each Sarkar."
3 G. and var. Hábah.
Nine princes of the Kāyeth caste ruled in succession 520 years after which the sovereignty passed to another Kāyeth house.

<table>
<thead>
<tr>
<th>Years</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājā Bhōjgauriya</td>
<td>Kālūdand</td>
</tr>
<tr>
<td>Lālsēn</td>
<td>Kāmdeva</td>
</tr>
<tr>
<td>Rājā Madhū</td>
<td>Bija Karm</td>
</tr>
<tr>
<td>Samantbhōj</td>
<td>Sat Singh</td>
</tr>
<tr>
<td>Rājā Jaint</td>
<td></td>
</tr>
</tbody>
</table>

Eleven princes reigned in succession 714 years, after which another Kāyeth family bore rule.

<table>
<thead>
<tr>
<th>Years</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājā Īdāsār, (Adisār,) reigned</td>
<td>Rājā Gridhar, reigned</td>
</tr>
<tr>
<td>Jāmanibhān</td>
<td>Pirthidhar</td>
</tr>
<tr>
<td>Unrūd</td>
<td>Shihtidhar</td>
</tr>
<tr>
<td>Partāb Rudr</td>
<td>Prabhākhar</td>
</tr>
<tr>
<td>Bhawādat</td>
<td>Jaidhar</td>
</tr>
<tr>
<td>Bokdeva</td>
<td></td>
</tr>
</tbody>
</table>

Ten princes reigned 6931 years, after which the sway of another Kāyeth family was established.

<table>
<thead>
<tr>
<th>Years</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājā Bhopāl</td>
<td>Rājā Bigan (Bijjan) pāl, reigned</td>
</tr>
<tr>
<td>Dhripāl</td>
<td>Jaipāl</td>
</tr>
<tr>
<td>Devapāl</td>
<td>Rajpāl</td>
</tr>
<tr>
<td>Bhupatipāl</td>
<td>Bhogpāl, his brother,</td>
</tr>
<tr>
<td>Dhanpatipāl</td>
<td>Jagpāl, his son,</td>
</tr>
</tbody>
</table>

1 According to the Useful Tables (Pt II, p. 117), this is too much: the succession of names differs also somewhat from those of the inscriptions.

Monghūr Plate.
Gopāla.
Dhermapāla.
Devapāla.
Budal Plate.
Rājāpāla.
Sūrapāla.

Nārāyanpāla.
Sarndik inscription.
Māhipāla.
Sthripāla.
Vasantpāla.
1017. Kumarpāla. (Fer.)
Dīnapur Copper-plate.
Locapāla.
Dhermapāla.
Jayapāla.

19
Seven princes governed in succession during 106 years.

<table>
<thead>
<tr>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sákh Sén, ruled 3</td>
</tr>
<tr>
<td>Baláí Sen, who built the fort of Gaur, ... 50</td>
</tr>
<tr>
<td>Lakhan (Lachman) Sén, ... 7</td>
</tr>
<tr>
<td>Máchó Sén, reigned 10</td>
</tr>
<tr>
<td>Késá Sén, ... 15</td>
</tr>
<tr>
<td>Sada (Sura) Sén, ... 18</td>
</tr>
<tr>
<td>Rájá Náujah, (Náráyan), ... 3</td>
</tr>
</tbody>
</table>

Sixty-one princes thus reigned for the space of 4,544 years when Bengal became subject to the Kings of Delhi.

From the time of Sultán Kuṭb u'ddín Aibak to Sultán Muḥammad Tughlaq Sháh 171 governors ruled during a period of 156 years.

These were followed by—

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>741</td>
<td>1340</td>
</tr>
<tr>
<td>743</td>
<td>1342</td>
</tr>
</tbody>
</table>

Nārāyanapála? (Two names illegible).
Rájápála.
Vigraphapála.
Mahipála, at Benares.
Nayapála.

1027. Vigraphapála.
The Monghir plate, dated 23 or 123 Samvat refers to the Bhupála dynasty and not to the Vikramaditya era as was supposed by Wilkins. The Vaidya Rajas of Bengal are thus given.
1063. Sukh Sen.
1066. Baláí Sen who built the town of Gaur.
1166. Lakshman Sen.
1123. Máhava Sen.
1151. Sura Sen.

1200 Laxmaniya.

1 These were:

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>600</td>
<td>1203</td>
</tr>
<tr>
<td>602</td>
<td>1205</td>
</tr>
<tr>
<td>605</td>
<td>1208</td>
</tr>
</tbody>
</table>

609 1213 Husámu'uddín, Ghiyásuddín.
624 1226-27 Nasru'uddín-b-Shamsuddín.
627 1229 'Abdulláh-b-Shamsuddín became Emperor of Hindustan.
684 1237 Toghan Khan, governor under Sultán Rizá.
641 1243 Tíjí or Tájí.
642 1244 Timár Khán Kerán.
644 1246 Saifu'uddín.
651 1253 Ikhtiyáru'uddín Malik Uzbeg.
656 1257 Jelánu'uddín Khání.
657 1258 Tájú'uddín Arslán.
659 1260 Mūsá Khán.
676 1277 Muizzuddín Taghráil.
681 1282 Naṣru'uddín Baghira considered by some 1st Soverign of Bengal.
725 1325 Kádúr Khán, viceroy of Md. Sháh. Fakhr'uddín Síkandar followed and assumed independance in 1340, but this does not tally with the period of years given by Abul Fazl. I add the dates to Abul Fazl's list from the U. T. II, p. 148.
<table>
<thead>
<tr>
<th>A. H. A. D.</th>
<th>Years</th>
<th>Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>744 1843</td>
<td>Shamsu'ddin Bangarab</td>
<td>16</td>
</tr>
<tr>
<td>760 1358</td>
<td>Sikandar (Shah) his son</td>
<td>9</td>
</tr>
<tr>
<td>769 1367</td>
<td>Sultan Ghiyasuddin his son</td>
<td>7</td>
</tr>
<tr>
<td>775 1373</td>
<td>Sultan 'us Salatin his son</td>
<td>10</td>
</tr>
<tr>
<td>785 1383</td>
<td>Shamsu'ddin, his son</td>
<td>3 some</td>
</tr>
<tr>
<td>787 1386</td>
<td>Kausi native of Bengal</td>
<td>7</td>
</tr>
<tr>
<td>794 1393</td>
<td>Sultan Jalaluddin,</td>
<td>17 0</td>
</tr>
<tr>
<td>812 1409</td>
<td>Ahmad, his son</td>
<td>16 0</td>
</tr>
</tbody>
</table>

Nasir his slave, a week or according to others, half a day.

830 1426-7 Nasir Shah, descendant of Shamsu'ddin Bangarah, 32 0
863 1457 Barbak Shah, 17 0
879 1474 Yusuf Shah, 7 6
887 1482 Sikandar Shah, half a day
887 1482 Fatih Shah, 7 9
896 1490 Barbak Shah, two and a half days.
907 1491 Firuz Shah, 3 0
899 1494 Mahmud Shah, his son, 1 0
900 1495 Muzaffar Habshi, 3 5
939 1498 Alau'ddin, 27 (?) some
827 1521 Nusrat Shah, his son, 11 (?)
940 1534 Mahmud Shah, son of Alau'd defeated by
944 1537 Shér Khan.
946 1538 Jumayun (held his court at Gaur).
946 1539 Shér Khan, a second time.
953 1545 Muhammad Khan.
963 1555 Bahadur Shah, his son.
988 1560 Jalaluddin, his brother.

Not in U. T. \{ Ghiyasuddin.\}
971 1563-4 Sulaiman (Kasim), his brother.
981 1573 Bayazid, his son.
981 1573 Daud, his brother, (defeated by Akbar's forces)

Fifty princes ruled during about 357 years and one hundred and eleven kept alive the torch of sovereignty throughout the period, approximately, of 4,813 years and passed into the sleep of dissolution.6

The first Raja, (Bhagrat) came to Delhi by reason of his friendship for Raja Jaijodhan, and fell manfully fighting in the wars of the Mahā-
bharat, 4,096 years previous to the present time. When the cup of life of Raja Naujah overflowed, the sovereignty fell to Lakhmaniya son of Bae Lakhman. Nadiya was at that time the capital of Bengal and the seat of various learning. Nowadays its prosperity has somewhat abated but the traces of its erudition are still evident. The astrologers predicted the overthrow of his kingdom and the establishment of another faith and they discovered in Muhammad Baktiyar Khilji the individual by whom these two events would be accomplished. Although the Raja regarding these as idle tales refused to credit them, many of his subjects sought refuge in distant provinces. At the time when Kutbu'ddin Aibak held India for Shahabu'ddin, the Khilji took possession of Behar by force of arms, and when he marched upon Bengal, the Raja, escaped in a boat. Muhammad Bahktiyar, entered Bengal and having amassed enormous plunder, he destroyed the city of Nadiya and transferred the capital to Lakhnasti. From that time Bengal has been subject to the kings of Delhi.

During the reign of Sultan Tughlaq, Kadar Khân was viceroy in Bengal. Malik Fakhru'ddin his sword-bearer through greed of power, disloyally determined upon the death of his master and plotting in secret, slew him and with pretentious allegations fraudfully possessed himself of the government and refused allegiance to the sovereigns of Delhi. Malik Ali Mubarak, who had been one of the principal adherents of Kadar Khân, assumed the title of Ala'u'ddin and rose against Fakhru'ddin, and taking him alive in action, put him to death. Haji Ilyas Alai, one of the nobles of Bengal, entering into a confederacy with some others, slew him and took the title of Shamsu'ddin. He is also called Bhangarah. Sultan Firoz set out from Delhi to chastise him and a severe struggle ensued, but as the rainy season was approaching, he concluded a hasty treaty and returned. When Shamsu'ddin died, the chiefs of the army raised his eldest son to the throne under the title of Sikandar Shāh. Sultan Firoz again marched into Bengal but, retreated after arranging terms of peace. On Sikandar's death his son was elected to succeed him and was proclaimed under the title of Ghiyasu'ddin. Khwajah Hafiz of Shiraz sent him an ode in which occurs the following verse: 1

And now shall India's parroquets on sugar revel all,
In this sweet Persian lyric that is borne to far Bengal.

A native of Bengal by name Kansi fraudfully dispossessed Shamsu'ddin who was his grandson. When he died, his son embraced Islam and

---

1 Rosenzweig-Schwanman in his translation of Hafiz identifies the Ghiyasu'ddin of this poem, as prince of Herat—whom Timur later deprived of his kingdom. The verse is certainly against the supposition.
took the name of Sultán Jaláluddín. It was the custom in that country for seven thousand footmen called Páyık[1] to patrol round the palace. One evening a eunuch conspiring with these guards slew Fath Sháh and assumed the title of Bárbak Sháh.

Fíroz Sháh was also slain by these guards and his son Maḥmúd was raised to the sovereignty. An Abyssinian slave named Muzaffar with the assistance of the same guards put him to death and mounted the throne. Aláuddín, an attendant of Muzaffar, in turn, in conspiracy with these guards despatched his master and established himself in power. Thus through the caprice of fortune, these low footsoldiers for a considerable time played an important part in the state. Aláuddín placed the administration of justice on a better footing and disbanded the Páyíks. Naṣrat Shah is said to have followed the example of his father in his justice in and liberality and treated his brothers with consideration. When Sultán Ibrahim (Lodi) met his death in the engagement with Sultán Bábár,[2] his brother and the chiefs of the army took refuge with this monarch and lived in security. Humayún appointed Jahángir Kuli Beg to the governorship of the province. When Shér Khán a second time rose to power, he beguiled Jahángir under pretext of an amicable settlement and put him to death. During the reign of Salím Khán (at Delhi) Muḥammad Khán his kinsman, united loyalty to his lord with justice to his subjects. When he fell in action against Mamréz Khán, his son Khizr Khán succeeded him and assumed the title of Bahádur Shah. Mamréz Khán entered the field against him but perished in battle. Táj Khán, one of the nobles of Salím Khán, slew Jaláluddín and assumed the government. His younger brother Sulaimán, although of a tyrannous disposition, reigned for some time, after which his sons Báyázíd and Dáúd through misconduct dishonoured the royal privileges of the mint and the pulpit. Thus concludes my abstract.

Praise be to God, that this prosperous country receives an additional splendour through the justice of imperial majesty.

The Súbah of Behár.

It is situated in the second climate. Its length from Gádhi to Rhétás is 120 Kos; its breadth from Tírhtut to the northern mountains, 110 kos. On its eastern boundary is Bengal; to the west lie Allahabad and Oudh. On the north and south it is bounded by hills of considerable elevation.

Its chief rivers are the Ganges and the Son. Whatever of wood or leather and the like falls into the Son, becomes petrified. The head springs of these three rivers, the Son, the Narbada and the Johila, bubble up from a single reed-bed in the neighbourhood of Gadha. The Son is pleasant to the taste, wholesome and cool; flowing in a northerly direction, it joins the Ganges near Maner. The Ghandak flows from the north and unites with the Ganges near Hajipur. Such as drink of it suffer from a swelling in the throat, which gradually increases, especially in young children, to the size of a coconu.

The Sāligirām is a small black stone which the Hindús account among divine objects and pay it great veneration. If round and small and unctuous, they hold it in the highest regard and according to the variety of its

1 This passage has baffled the editor, who unable to make sense of any of the variants, regards it as corrupt. A reference to the Siyarul Mutaakhirīn and the Khudabat ut Tajvārikh clears the difficulty. In both of these works the passage is identical and is as follows: 

2 Le Soane n'est visible qu'a la distance d'un demi mille de l'étang. Ensuite après un cours de 5 milles, il se perd dans le sable, mais acquérant de nouveaux un plus grand volume, il devient une flèvre considérable, et poursuit son course vers Botās.

Le Djuhala commence seulement a se montrer lorsqu'il est déjà eloigné de 3 milles de l'étang. Lé il descend de la colline en un mince filet d'eau, qui par l'espace de 12 milles échappe aux yeux; après quoi il devient une petite rivière et continue de rouler ses eaux en mediocre quantité.

3 The junction is thus indicated in the Bengal Atlas of 1772. It is now about 10 miles higher up.

4 No doubt from the same causes which affect Alpine streams. It is snow-fed, but soon acquires the character of a deltaic river.

5 A species of black quartzose found in the Gandhak containing the impression of one or more ammonites conceived by the Hindus to represent Vishnu. This river is also known as the Sāligirām.
form, different names and properties are ascribed to it. The generality have a single perforation, others more and some are without any. They contain gold ore. Some say that a worm is bred within which eats its way through; others maintain that it works its way in from the outside. The Hindus have written a considerable work on the qualities of this stone. According to the Brahmunical creed, every idol that is broken loses its claim to veneration, but with these, it is not so. They are found in the Son for a distance of 40 kos between its northermost extremity and the south of the hills.

The Karamnásá flowing from the south unites with the Ganges near Chausá. Its waters are regarded with aversion. The Punpun flows also from the south and joins the Ganges near Patna. The smaller rivers of this Súbáh cannot be recorded. The summer months are intensely hot, while the winter is temperate. Warm garments are not worn for more than two months. The rains continue during six months and throughout the year the country is green and fertile. No severe winds blow nor clouds of dust prevail. Agriculture flourishes in a high degree, especially the cultivation of rice which, for its quality and quantity is rarely to be equalled. Kísári is the name of a pulse, resembling peas, eaten by the poor, but is unwholesome. Sugarcane is abundant and of excellent quality. Betel-leaf, especially the kind called Makhr, is delicate and beautiful in colour, thin in texture, fragrant and pleasant to the taste. Fruits and flowers are in great plenty. At Maner, a flower grows named Majkand, somewhat like the flower of the Dhatúra, very fragrant and found nowhere else. Milk is rich in quality and cheap. The custom of dividing the crops is not here prevalent. The husbandman pays his rents

---

1 No person of any caste will drink its waters. The reason of its impurity is said to be that a Brahman having been murdered by a Raja of the Solar line, a saint purified him of his sins by collecting water from all the streams of the world and washing him in their waters which were collected in the spring from which the Karamnásá now issues. I. G. See Baber's account of this river in his Memoirs, p. 406. When he crossed it, the Hindus accompanying him embarked in a boat and passed by the Ganges to avoid it. Its name signifies 'the ruin of religious merit.'

2 Lathyrus sativus.

3 Gladwin "Mughee." Though a in the text, the Aín constantly prefers this Turanian form, both initial and terminal to the Irání. Not mentioned in his description of the Betel at p. 72, Vol. I.

4 Dr. King of the Royal Botanical Gardens, Calcutta, suggests that this may be the Jasminum pubescens. The flower resembles a miniature Dhatura flower and is very fragrant.
in person and on the first occasion presents himself in his best attire. The houses for the most part are roofed with tiles. Good elephants are procurable in plenty and boats likewise. Horses and camels are scarce. Parrots abound and a fine species of goat of the Barbary breed which they castrate: from their extreme fatness they are unable to walk and are carried on litters. The fighting cocks are famous. Game is abundant. Gilded glass is manufactured here.

In the Sarkär of Behär, near the village of Rájgar is a quarry of stone resembling marble, of which ornaments are made. Good paper is here manufactured.¹ Gayá the place of Hindu pilgrimage, is in this province: it is also called Brahma Gayá being dedicated to Brahman. Precious stones from foreign ports are brought here and a constant traffic carried on.

In the Sarkär of Monghyr (Mungír) a strong stone wall has been built extending from the Ganges to the hills,² which they consider as demarcating the boundary of Bengal.

In the Sarkär of Hujípär the fruits Kathál³ and Barhal grow in abundance. The former attain such a size that a man can with difficulty carry one.

In the Sarkär of Champáran the seed of the vetch Máksh⁴ is cast on unploughed soil where it grows without labour or tilling. Long pepper grows wild in its forests.

Tirhut has from immemorial time, been a seat of Hindu learning. Its climate is excellent. Milk curds keep for a year without alteration. If those who sell milk adulterate it with water, some mysterious accident befalls them. The buffaloes are so savage that they will attack a tiger. There are many lakes and in one of them the water never decreases, and its depth is unfathomable. Groves of orange trees extend to a distance of thirty kós, delighting the eye. In the rainy season gazelle and deer and tiger frequent together the cultivated spots and are hunted by the inhabitants. Many of these with broken limbs are loosed in an enclosure, and they take them at their leisure.

Rohíts is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 kós and the land is cultivated. It contains many springs, and wherever the soil is excavated to the depth of

---

¹ This industry together with that of cloth, formerly its principal manufactures have now nearly died out. I. G.
² Known as the Jack fruit (Artocarpus integrifolia, Roxb.). The Barhal according to the dictionary is a small round fruit, also an Artocarpus, doubtfully distinguished as "lacucha."
³ To the south-west, according to Tieffenthaler, to close the entrance into Bengal.
⁴ Phaseolus radiatus.
three or four yards, water is visible. In the rainy season many lakes are formed, and more than two hundred waterfalls gladden the eye and ear. The climate is remarkably healthy.

This Súbah contains seven Sarkárs subdivided into 199 Pargannahs. The gross revenue is 22 krores, 19 lakhs, 19,404½ dâms. (Rs. 55,47,985-1-3.) Of these Pargannahs, 138, pay revenue in cash from crops charged at special rates. The extent of measured land is 24 lakhs, 44,120 bighas, yielding a revenue of 17½ krores, 26 lakhs, 81,774 dâms (Rs. 43,17044) in cash. The remaining 61 Pargannahs are rated at 4 krores, 22 lakhs, 37,630½ dâms. (Rs. 12,3094-9-12-5), out of which 22 lakhs, 72,147 dâms are Suýrghâl, (Rs. 56,803-8-10). The province furnishes 11,415 Cavalry, 449,350 Infantry and 100 boats.

Sarkár of Behár.


<table>
<thead>
<tr>
<th>Bighas and Biwass</th>
<th>Revenue D.</th>
<th>Cav.</th>
<th>Inf.</th>
<th>Suyûrghâl D.</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arwal</td>
<td>57,089-5</td>
<td>428,780</td>
<td>1000</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Ankhiri</td>
<td>49,401-10</td>
<td>3,747,940</td>
<td>...</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Íkbal</td>
<td>40,404-4</td>
<td>335,260</td>
<td>200</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Amritâ</td>
<td>24,887-19</td>
<td>18,21,333</td>
<td>...</td>
<td>.....</td>
<td>16935</td>
</tr>
<tr>
<td>Ambarâ</td>
<td>...</td>
<td>847,920</td>
<td>250</td>
<td>.....</td>
<td>Brâhman</td>
</tr>
<tr>
<td>Anchara</td>
<td>10,290-57</td>
<td>6,70,000</td>
<td>30</td>
<td>300</td>
<td>Afghan</td>
</tr>
<tr>
<td>Atrî</td>
<td>1998-9</td>
<td>147,980</td>
<td>20</td>
<td>200</td>
<td>Kayath</td>
</tr>
<tr>
<td>Behûr with suburban district, has a fort of stone and brick</td>
<td>70,083-9</td>
<td>5,534,151</td>
<td>10</td>
<td>400</td>
<td>653,200</td>
</tr>
<tr>
<td>Baihâwar</td>
<td>48,310-3</td>
<td>3,661,649</td>
<td>...</td>
<td>500</td>
<td>9009</td>
</tr>
</tbody>
</table>
| Basik             | 35,315-18 | 2,706,839 | 300 | 1,708,130 | Shaikhsa- 
| Palach            | 30,030-18 | 2,270,438 | 500 | 59,185 | dâh, Brâh- |
| Balî              | 26,000-18 | 2,056,602 | 20 | 400 | 85,747 | man, 
|                   |           |         |      |        | Râjput  |

1. The terms though originally applied to lands sequestered by the state, was used of rent-free lands subject to assessment in Bengal, to lands which had been resumed from Jagir grants by Jafar Khan: in the north-west, to money rents on the more valuable crops, such as sugar, tobacco, and cotton where rent in kind was the rule. Abul Fazl employs it loosely elsewhere for the revenue collection or assessment of a village. According to Carnegy the word is not in general use in Oudh.

* Gladwin has 18, but 17 is confirmed by the reading of the S. nl. M., the writer of which has, however, misunderstood the reference by Abul Fazl to pargannahs in the figures 138 and 61, and confused the sense of the passage.

* See p. 46, note.

* var. Khokri T. Ghogri.
<table>
<thead>
<tr>
<th>Patna, has two forts, one of brick and the other of mud</th>
<th>Bighas and Biswas</th>
<th>Revenue, Lo.</th>
<th>Cav.</th>
<th>Inf.</th>
<th>Suyúrghal D.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phulwári</td>
<td>21,846-8</td>
<td>1,922,480</td>
<td>700</td>
<td>131,807</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fáhra</td>
<td>20,225-19</td>
<td>1,656,420</td>
<td>400</td>
<td>118,120</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhámpur</td>
<td>12,263-6</td>
<td>2,141,130</td>
<td></td>
<td>18,560</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pandág</td>
<td>10,861-15</td>
<td>824,584</td>
<td></td>
<td>24,424</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tílídah</td>
<td>39,033-12</td>
<td>2,920,366</td>
<td>300</td>
<td>2,328,080</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jarah</td>
<td>12,930-10</td>
<td>904,440</td>
<td></td>
<td>880</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chargón</td>
<td>920,000</td>
<td>620,000</td>
<td></td>
<td>600</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jai Chanpa</td>
<td>2,865,560</td>
<td>2,150,100</td>
<td></td>
<td>1,500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dádár</td>
<td>376,820</td>
<td>288,238</td>
<td></td>
<td>17,225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhakner</td>
<td>32,514-3</td>
<td>2,834,180</td>
<td></td>
<td>62,380</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bán</td>
<td>28,205-7</td>
<td>1,198,856</td>
<td></td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sóor, has a strong fort on a hill</td>
<td>14,145-8</td>
<td>1,250,591</td>
<td>5000</td>
<td>227,454</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghámpur</td>
<td>84,205-7</td>
<td>5,357,290</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghidhaur, has a strong fort on a hill in the jungle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kátábahra</td>
<td>7400-9</td>
<td>580,875</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gán</td>
<td>274,886</td>
<td>374,886</td>
<td>1000</td>
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<td></td>
</tr>
<tr>
<td>Ghátisár</td>
<td>360,840</td>
<td>360,840</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Káranpúr</td>
<td>951,4</td>
<td>74,270</td>
<td></td>
<td>14,335</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Múner</td>
<td>89,039-15</td>
<td>7,040,179</td>
<td></td>
<td>325,380</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masodhí</td>
<td>67,161-10</td>
<td>4,631,080</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Málidah</td>
<td>28,129-9</td>
<td>2,151,575</td>
<td>1000</td>
<td>49,805</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manóra</td>
<td>7706-6</td>
<td>856,500</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Mahér</td>
<td>23,937-19</td>
<td>1,779,540</td>
<td></td>
<td>47,700</td>
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<td></td>
</tr>
<tr>
<td>Narhat</td>
<td>30,555-7</td>
<td>2,880,309</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sarkár of Monghyr.**

Containing 31 Mahals. Revenue 109,625,981½ dám. Castes various, 2,150 Cavalry, 50,000 Infantry.

<table>
<thead>
<tr>
<th>Revenue.</th>
<th>Revenue.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhipur</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Osla</td>
<td>89,760</td>
</tr>
<tr>
<td></td>
<td>Angá</td>
</tr>
<tr>
<td></td>
<td>Anbalú</td>
</tr>
</tbody>
</table>

¹ var. and G. Pandarak T. Pandok.  
² The word جردار with variant جردار follows the revenue figures, but the text offers no explanation and I can afford but unsatisfactory conjecture. It also occurs under "Jai Chanpa."  
³ var. and G. Jadar.  
⁴ var. and G. Gandhor. T. Konédhu-pour.  
⁵ var. G. and T. Modha.
<table>
<thead>
<tr>
<th>Estate</th>
<th>Revenue</th>
<th>Estate</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhagalpur</td>
<td>4,696,110</td>
<td>Sarajgarh</td>
<td>299,445</td>
</tr>
<tr>
<td>Baliá</td>
<td>3,287,329</td>
<td>Sakhrasani</td>
<td>160,000</td>
</tr>
<tr>
<td>Pakharkia</td>
<td>3,000,000</td>
<td>Satyari</td>
<td>56,780</td>
</tr>
<tr>
<td>Pathrakha</td>
<td>140,920</td>
<td>Khelgoon</td>
<td>2,900,000</td>
</tr>
<tr>
<td>Passi¹</td>
<td>132,000</td>
<td>Kharchii</td>
<td>688,044</td>
</tr>
<tr>
<td>Tanur</td>
<td>88,420</td>
<td>Kuralah</td>
<td>260,602</td>
</tr>
<tr>
<td>Chaí</td>
<td>9,280,000</td>
<td>Khatki</td>
<td>180,000</td>
</tr>
<tr>
<td>Chandöi</td>
<td>360,000</td>
<td>Lakhanpur</td>
<td>638,280</td>
</tr>
<tr>
<td>Dharmpur</td>
<td>4,000,000</td>
<td>Manjdpur</td>
<td>1,269,750</td>
</tr>
<tr>
<td>Deed Sakhwarah</td>
<td>136,000</td>
<td>Monghyr and suburban district</td>
<td>808,907½</td>
</tr>
<tr>
<td>Rohni</td>
<td>95,380</td>
<td>Maedi</td>
<td>29,725</td>
</tr>
<tr>
<td>Sarobi</td>
<td>1,773,000</td>
<td>Hindodi</td>
<td>108,000</td>
</tr>
<tr>
<td>Sakdehra</td>
<td>690,840</td>
<td>Hazar taki</td>
<td>9,182</td>
</tr>
<tr>
<td>Serauli</td>
<td>360,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sarkar of Champaran.**

Containing 3 Mahals, 85,711 Bighas, 5 Biswas. Revenue 5,513,420 Dáms, Horsemen, 700. Infantry 30,000.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarrun</td>
<td>7200 &quot; 2</td>
<td>500,095</td>
<td></td>
</tr>
<tr>
<td>Makei</td>
<td>56,095 &quot; 7</td>
<td>3,518,435</td>
<td></td>
</tr>
<tr>
<td>Majhora</td>
<td>22,415 &quot; 16</td>
<td>1,404,890</td>
<td></td>
</tr>
</tbody>
</table>

**Sarkar of Haripur.**

Containing 11 Mahals, 10 Villages 436,952 Bighas, 15 Biswas.

Revenue 27,331,030 dáms.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Akbarpur,</td>
<td>3866 &quot; 17</td>
</tr>
<tr>
<td>Beswai,</td>
<td>10,851 &quot; 14</td>
</tr>
<tr>
<td>Basra,</td>
<td>106,370 &quot; 7</td>
</tr>
<tr>
<td>Baligachah,²</td>
<td>14,638 &quot; 2</td>
</tr>
<tr>
<td>Fatehara,²</td>
<td>58,306 &quot; 13</td>
</tr>
<tr>
<td>Haripur with suburban district 62,653 &quot; 17</td>
<td>3,833,460</td>
</tr>
</tbody>
</table>

**Sarkar of Saran.**


Revenue 60,172,004½ dáms. Castes various. Cavalry 1,000.

Infantry 50,000.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Indar</td>
<td>7219 &quot; 4</td>
<td>534,980</td>
<td></td>
</tr>
<tr>
<td>Bárí</td>
<td>7117 &quot; 10</td>
<td>533,820</td>
<td></td>
</tr>
<tr>
<td>Fál</td>
<td>66,320 &quot; 5</td>
<td>4,893,378</td>
<td></td>
</tr>
<tr>
<td>Bárá</td>
<td>15,059 &quot; 3</td>
<td>383,797½</td>
<td></td>
</tr>
</tbody>
</table>

¹ T. and G. Bassi.
² terr. Tekhra. T. Tigari. G. Taya kehira.
³ terr. and T. Garsind. A note states that the Fargannah of Gadhsar, (قبول) is probably meant, which lies to the N. of Rati and W. of Basra.
**Sarkar of Tirhut.**


<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Barhan,¹</td>
<td>8,611,, 8</td>
</tr>
<tr>
<td>Pachkhākh,</td>
<td>9,266,, 15</td>
</tr>
<tr>
<td>Chanenā,²</td>
<td>8,413,, 13</td>
</tr>
<tr>
<td>Chhumbāra,</td>
<td></td>
</tr>
<tr>
<td>Juwaināh,</td>
<td>6968,, 8</td>
</tr>
<tr>
<td>Dégā,</td>
<td>5825</td>
</tr>
<tr>
<td>Sipāh,</td>
<td>3662</td>
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<td></td>
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</tr>
<tr>
<td>Kođah (Gawā?)</td>
<td>29,049,, 3</td>
</tr>
<tr>
<td>Kaliyānpur,</td>
<td>17,437</td>
</tr>
<tr>
<td>Kashmir,</td>
<td>16,915</td>
</tr>
<tr>
<td>Māngjihi,</td>
<td>8,752,, 19</td>
</tr>
<tr>
<td>Mandhāla,</td>
<td>9,405,, 7</td>
</tr>
<tr>
<td>Maker,</td>
<td>10,936,, 14</td>
</tr>
</tbody>
</table>

¹ A note suggests that Narban, still existing in Champāran is meant, but G. and T. both have Barhan.

² T. Charband. G. Cheraṇend.

³ var. and T. Athāpā.

⁴ var. and G. Bachtë. T. Batschi.

⁵ var. Jhandi, Jahdi.

⁶ In the maps Jakhalpār.

⁷ Note suggests, Râmchāwānd.
Sarkár of Rohtáš.


The Sábáb of Iláhábád. (Allahabad.)

It is situated in the second climate. Its length from Sinjhauli in the Jauspúr district to the southern hills is 160 kos; its breadth from Chausa ferry to Ghátampúr 122 kos. On the East is Behár. To the North, Oudh. Bándhú³ lies to the South and Agra to the West.

Its principal rivers are the Ganges and the Jumna, and there are other smaller streams such as the Arand,¹ Ken, Sarú (Sarjú), Barna, &c.

1 In the maps Ládvári.
² Note Naranga.
³ var. Malháni, T. Malhí.
⁴ T. Háti, G. Halee, var. Hápí and Háwi.
⁵ In the maps, Báráhágón.
⁶ In the maps, Dinárah.

¹ In the maps, Saras.
* No doubt the Káímnr range, underlying the Vindhyan plateau.
* Banda.

³ The Arand is in the S. ul. M. Ój, and in Tnaff. Rend. "une petite rivière qui coule a pen de distance de Corra,"

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Salimábád, 44 ,, 15 4,184</td>
<td>Mórwah, 8,289 ,, 516,485</td>
</tr>
<tr>
<td>Sanjóli Tadrá, 2,450 ,, 150,843</td>
<td>Mandah, (Ma-</td>
</tr>
<tr>
<td>Alépúr, 8,796 ,, 442,466</td>
<td>héd 7) 107,7 ,, 12 66,698</td>
</tr>
<tr>
<td>Fukrábád, 1,170 ,, 6 72,355</td>
<td>Margá,³ 632 ,, 18 39,022</td>
</tr>
<tr>
<td>Khánauli, 4,644 ,, 408,804</td>
<td>Malháni,° 151 ,, 1 9,728</td>
</tr>
<tr>
<td>Ghár Cháwand, 5,510 ,, 349,480</td>
<td>Nauram, 288,140</td>
</tr>
<tr>
<td>Kódákhánd, 3,888 ,, 243,677</td>
<td>Naután, 3,381 ,, 7 209,153</td>
</tr>
<tr>
<td>Kóráí, ,, 90,000</td>
<td>Háthi, 2,563 ,, 18 159,790</td>
</tr>
<tr>
<td>Khándá, 330 ,, 6 21,443</td>
<td>Harán, 796 ,, 17 50,342</td>
</tr>
<tr>
<td>Kádiwári,¹ 2,609 ,, 142,495</td>
<td>Hábi,° 3,665 ,, 8 230,700</td>
</tr>
<tr>
<td>Maháí, 15,295 ,, 946,048</td>
<td></td>
</tr>
</tbody>
</table>
Its climate is healthy. It produces a variety of fruits, flowers and garden herbs, and it has always an abundant supply of melons and grapes. Agriculture is in a flourishing state. Jowâr and Lakhâra, however, do not grow and Môth is scarce. Cloths, such as Jhóli, and Mîhrkal and the like are beautifully woven, especially at Benâres, Jalâlâbâd and Mânsâ. At Jâunpûr, Zafarsâdî and other places woollen carpets are manufactured. A variety of game is also to be found.

Ilahâbâd, anciently called Priyâg was distinguished by His Imperial Majesty by the former name. A stone fort was completed and many handsome edifices erected. The Hindús regard it as the King of shrines. Near it, the Ganges, the Jumna and the Sarasvatî meet, though the latter is not visible. Near the village of Kantat considerable captures of elephants are made. What is most strange is that when Jupiter enters the constellation Leo, a small hill appears from out of the Ganges and remains there during the space of one month upon which the people offer divine worship.

Bárnânasî, universally known as Benares, is a large city situated between the two rivers, the Barna and the Ási. In ancient books, it is styled Kâśî. It is built in the shape of a bow of which the Ganges forms the string. In former days there was here an idol temple, round which procession was made after the manner of the kâjbah and similar ceremonials of the pilgrims conducted. From time immemorial, it has been the chief seat of learning in Hindustán. Crowds of people flock to it from the most distant parts for the purpose of instruction to which they apply themselves with the most devoted assiduity. Some particulars of its history shall be related in what follows.

In A. H. 410 Sulţân Mahmûd of Ghasnî marched hither, and some disruption of the old faith was effected. In A. H. 416, he again invaded the country. He first invested Gwalior but raised the siege under a treaty of peace. He then resolved to take the fort of Kâlînjâr. The governor sent him 300 elephants with his respectful submission and proffered some eulogistic verses. Mahmûd was so much pleased that he

---

1 This is now one of the principal crops.
2 See 1st Vol. pp. 94, 95.
3 The Asî is a mere brook and the city is situated on the left bank of the Ganges, between the Barnâ Nâdi on the N. E. and the Asî Nâla on the S. W. The former rises to the N. of Allahabad and has a course of 100 miles. The Asî Nâla will be found in James Prinsep's map of the city of Benares. From the joint names of the two which bound the city, N. and S. the Brâhmans derive Varanasi, the Sanskrit form of Benares. Cunningham, Ancient Geog. of India, p. 437.
bestowed on him the governorship of the fort together with the charge of fourteen other places.

Jaúnpúr is a large city. Sultán Fíroz (Tughláq) king of Delhi laid its foundations and named it after his cousin Fakhrúddin Jaunah. Its longitude is 190° 6’; its latitude 26° 15’.

Chanádah (Chanár) is a stone fort on the summit of a hill, scarce equalled for its loftiness and strength. The river Ganges flows at its foot.

In its vicinity, there is a tribe of men who go naked, living in the wilds, and subsist by their bows and arrows and the game they kill. Elephants are also found in the forests.

Kálínjar is a stone fortress situated upon a heaven-reaching hill. No one can trace its origin. It contains many idol temples and an idol is there called Káli Bhaírón, 18 cubits high, of which marvellous tales are related. Springs rise within the fort and there are many tanks. Adjoining it is a dense forest in which wild elephants, and kestrels and hawks and other animals are trapped. Ebony is here found and many kinds of fruits grow spontaneously. There is also an iron mine. In the neighbourhood, within eight kos, the peasants find small diamonds.

It is said that Rája Kírat Singh the governor of the fort possessed six precious treasures, a learned Bráhman of saintly life, a youth of great beauty and amiable disposition, a parrot that answered any questions put to it and some say, remembered everything that it heard, a musician named Bakhshú unequalled in the knowledge and practice of his art, and two handmaidsen lovely to behold and skilled in song. Sultán Bábádur Gujráti having formed a friendship with the Rája asked him for one of these. The Rájah generously and with a provident wisdom sent him Bakhshú. Next Sher Khán of the House of Súr requested the gift of the two wonderful songstresses, and when his messenger returned without them, he invested the fort. Works were erected and the besieged were reduced to great straits. In despair, the Rája, after the manner of the

---

1 According to Tiefenthaler, it was named after a woman, called Djona whose husband was a herdsman, and who founded the city 700 years ago and became its eponymous heroine.

2 Its elevation is 1230 feet above sea level. I preserve the epithet. Feriha-ta ascribes the fort to Kedár Rájá, a contemporary of Muhammad, but local legend connects it with Chandra Brin, ancestor of the great Chandel family of Rajputs, who removed bither after their defeat by Prithi Ráj the Chauhán ruler of Delhi. I. G.

8 Probably Śiva, a name of Siva, but one of his inferior manifestations.

4 This classification of game does not betray either the sportsman or the naturalist.
Hindus who hold their honour dear, burnt his women, for in the slumbering of his reason, he had set his affections upon the things of this fleeting life, and so giving his body to ashes, according to the desire of his enemies, he became soiled with the dust of dissolution. As to Sher Khán, who had conceived this wicked design, he fell at the powder magazine when the fire opened on the fort and the harvest of his life was consumed.¹

In the village of Modha high and low are distinguished for their comeliness.

This Sábah contains ten Sarkárs, and 177 Parganahs. Revenue 21 krors, 24 lakhs and 27,819 dáms (Rs. 53,10,695-7-9,) and 12 lakhs of betel leaves. Of these Parganahs 131 pay revenue from crops charged at special rates. Measured land 39,68,018 bighas, 3 biswas, yielding a revenue of 20 krors, 29 lakhs 71,224 dáms (Rs. 50,74,280-9.) The remaining 46 Parganahs pay the general bigah rate. They are rated at 94 lakhs, 56,595 dáms (Rs. 2,36,424-14). Of this, 1 kror, 11 lakhs, 65,417 dáms (Rs. 279,135-6-6,) are Suyárghád. The province furnishes 11,375 Cavalry, 237,870 Infantry and 323 elephants.

Note.—In the names of the parganahs under the following Sarkárs, I have altered the spelling where the variants allow, in accordance with Elliot’s lists, as his personal acquaintance with their true pronunciation is probably more correct than those of my previous lists which were adapted as far as possible to reconcile the readings of Gladwin and Tiefenthaler. The discrepancies are slight and will not interfere with their recognition.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Korarah (Kora).</td>
<td>Kálpi.</td>
<td></td>
<td>Saháranpúr.</td>
</tr>
<tr>
<td>Benáres.</td>
<td>Sahár.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanárá.</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

¹ This took place in 1554. During the siege a live shell rebounded from the walls into the battery where Sher Sháh stood and set fire to the gunpow-der. He was brought out severely burnt and died next day, having previously ordered an assault which was at once made with success. I. G.
<table>
<thead>
<tr>
<th>Caste</th>
<th>Bighas and Bisswas.</th>
<th>Revenue D.</th>
<th>Suyárghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bráhman.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>284,057</td>
<td>9,267,359</td>
<td>253,261</td>
<td></td>
<td>1,000</td>
<td>Bráhman.</td>
<td></td>
</tr>
<tr>
<td>Bhadói, with a brick fort on the bank of the Ganges</td>
<td>73,252-2</td>
<td>3,660,918</td>
<td>37,534</td>
<td>200</td>
<td>6,000</td>
<td>Rájpút, a few Bhar.</td>
</tr>
<tr>
<td>Jalyábád, 5 Mahals</td>
<td>737,220</td>
<td></td>
<td></td>
<td>10</td>
<td>400</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Sorion</td>
<td>63,932-4</td>
<td>3,247,127</td>
<td>161,527</td>
<td>40</td>
<td>1,000</td>
<td>Rájpút, Chandél, Bráhman.</td>
</tr>
<tr>
<td>Bráhman, Káyath, Rámatalláhi.</td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>38,536-6</td>
<td>1,885,066</td>
<td>74,883</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kandarpúr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34,756-8</td>
<td>1,867,704</td>
<td>92,138</td>
<td>25</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Káli, (Elliott Kéwál)</td>
<td>856,555</td>
<td>721,116</td>
<td>19,005</td>
<td>15</td>
<td>400</td>
<td>Kandél, Rájpút, Bráhman.</td>
</tr>
<tr>
<td>Kairagáth, has a stone fort on a hill...</td>
<td>400,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bráhman.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21,982</td>
<td>1,139,980</td>
<td>22,465½</td>
<td></td>
<td>20</td>
<td>400</td>
<td>Rájpút, Gaharwál</td>
</tr>
<tr>
<td>Rájpút, Bráhman.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

1 Changed by Sháh Jahán to Iláhábád as the termination bád savoured too much of Hindúism. Elliot’s Glossary II. 104. but Mr. Beames considers that bád was the original Muhammadan termination, changed by the lower orders to bá, as they continue to call it to this day.

The Bhars were a powerful tribe during the period of Buddhist ascendency. In Southern and Eastern Oudh there are many relics of their wealth and power in the shape of tanks, wells, embankments and deserted sites of brick built forts and towns. I. G.

21

* Three names follow without diacritical points, illegible in the MSS. Téff. gives “Sobehe, Anélá, Bando, Barbar.”

* A note to the text suggests, Gaharwál, one of the 36 royal tribes of Rájpút.

* This is doubtful and the variants are لوسرت - هرامت - نهرامات.

* A note states that in the maps there is no hill. Alwánd is the name of a well-known mountain in Hamadán, 80 leagues from Isphahan, often employed in Persian imagery as a synonym for loftiness.


Castes various. Cavalry 580. Infantry 7,100.
## Sarkār of Ghūśpūr, (East.)


Cavalry 310. Infantry 16,650.

<table>
<thead>
<tr>
<th></th>
<th>Bīghas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyūrghāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balīā</td>
<td>28,344-15</td>
<td>1,250,000</td>
<td>200</td>
<td>2000</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Pachār</td>
<td>13,679-9</td>
<td>6,982,040</td>
<td>50</td>
<td>2000</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Bihābās 8</td>
<td>12,306</td>
<td>652,380</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Bāhirābād</td>
<td>6,985-10</td>
<td>355,340</td>
<td>200</td>
<td>200</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Bhalīch, (E. Bārīch)</td>
<td>2,255-19</td>
<td>115,461</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaurā, (E. Chaunā)</td>
<td>15,602-11</td>
<td>791,653</td>
<td>10</td>
<td>500</td>
<td>Brāhman.</td>
<td></td>
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<tr>
<td>Dīhba, (E. Dīhmah)</td>
<td>2,308-15</td>
<td>124,815</td>
<td>20</td>
<td>1000</td>
<td>Brāhman.</td>
<td></td>
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<tr>
<td>Sayyīdpūr Namdī</td>
<td>25,721-3</td>
<td>1,250,280</td>
<td>20</td>
<td>500</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Zahurābād</td>
<td>13,902-12</td>
<td>637,806</td>
<td>200</td>
<td>200</td>
<td>Kayath, Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Ghūśpūr with suburban district</td>
<td>12,325-9</td>
<td>670,850</td>
<td>200</td>
<td>200</td>
<td>Do.</td>
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<tr>
<td>Kariyāl Pāl</td>
<td>1,394-5</td>
<td>75,467</td>
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<td></td>
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<tr>
<td>Kōpāchāt</td>
<td>19,266-11</td>
<td>942,190</td>
<td>20</td>
<td>2000</td>
<td>Rājpūt.</td>
<td></td>
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<tr>
<td>Gaṇdā, (E. Garū)</td>
<td>10,049-10</td>
<td>500,000</td>
<td>20</td>
<td>200</td>
<td>Do.</td>
<td></td>
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<tr>
<td>Karendā</td>
<td>6,266-15</td>
<td>235,515</td>
<td>20</td>
<td>300</td>
<td>Do.</td>
<td></td>
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<tr>
<td>Lakhnār, (E. Lakhnāser)</td>
<td>2,883-3</td>
<td>126,836</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madan Bānērē</td>
<td>66,548-7</td>
<td>2,760,000</td>
<td>50</td>
<td>5000</td>
<td>Brāhman.</td>
<td></td>
</tr>
<tr>
<td>Mūḥammadābād, and Par- hārbāri,</td>
<td>48,774-16</td>
<td>2,260,707</td>
<td>2000</td>
<td>100</td>
<td>Do.</td>
<td></td>
</tr>
</tbody>
</table>

## Sarkār of Benārēs (East.)


Cavalry 830. Infantry 8,400.

<table>
<thead>
<tr>
<th></th>
<th>Bīghas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyūrghāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afrād,</td>
<td>10,655-6</td>
<td>853,226</td>
<td>20,000</td>
<td>400</td>
<td>Brāhman,</td>
<td></td>
</tr>
<tr>
<td>Benārēs, with suburban district</td>
<td>31,657-1</td>
<td>1,734,721</td>
<td>22,190</td>
<td>1000</td>
<td>Brāhman.</td>
<td></td>
</tr>
<tr>
<td>Byālisi,</td>
<td>60,961-3</td>
<td>547,684</td>
<td>20</td>
<td>300</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Pandarāh, (var. and E. Pandrah)</td>
<td>4,610-15</td>
<td>844,221</td>
<td>15,836</td>
<td>400</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Kaavār,</td>
<td>41,184-14</td>
<td>2,290,160</td>
<td>80,120</td>
<td>2000</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Katchār, has a brick fort</td>
<td>30,405-14</td>
<td>1,874,230</td>
<td>48,070</td>
<td>4000</td>
<td>Raghuvānsi.</td>
<td></td>
</tr>
<tr>
<td>Harhūs,</td>
<td>18,098-3</td>
<td>713,426</td>
<td>8,145</td>
<td>300</td>
<td>Brāhman.</td>
<td></td>
</tr>
</tbody>
</table>

1. Here follows an unintelligible sentence varying in four MSS.
2. G. and T. Bāliabās.  
3. “Lakhnāser” in text with var. Lakhner (see p. 90) in which the other authorities concur.
Sarkàr of Jaunpùr (North).

Cavalry 915. Infantry 36,000.

<table>
<thead>
<tr>
<th>District</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyûrgâhî D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aldîman</td>
<td>46,888-12</td>
<td>3,099,990</td>
<td>88,976</td>
<td>50</td>
<td>3,000</td>
<td>Rajpût Bachgoti.</td>
</tr>
<tr>
<td>Angli</td>
<td>42,992-14</td>
<td>2,713,551</td>
<td>464,616</td>
<td>50</td>
<td>2,000</td>
<td>Sayyid, Râjpût, and Rahmatul-lahi.</td>
</tr>
<tr>
<td>Bhitari</td>
<td>17,708</td>
<td>844,357</td>
<td>12,520</td>
<td>10</td>
<td>100</td>
<td>Ansari.¹</td>
</tr>
<tr>
<td>Bhadson</td>
<td>4,390</td>
<td>229,315</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>Șaddiki.</td>
</tr>
<tr>
<td>Tilhani</td>
<td>10,883-8</td>
<td>654,363</td>
<td>27,857</td>
<td>10</td>
<td>100</td>
<td>Râjpût.</td>
</tr>
<tr>
<td>Jaunpûr with suburbs, has a fort, the lower part stone, and the upper constructed of brick</td>
<td>65,799-4</td>
<td>4,247,043</td>
<td>807,321</td>
<td>120</td>
<td>2,500</td>
<td>Râjpût Kosak, Brahman, Kurmi.²</td>
</tr>
<tr>
<td>Chândîpûr Baqâbar, (E. Bhirar)</td>
<td>22,826-7</td>
<td>1,467,205</td>
<td>167,641</td>
<td>20</td>
<td>400</td>
<td>Rahmatullâhi, Brâhmân.</td>
</tr>
<tr>
<td>Chândâh</td>
<td>17,590</td>
<td>989,286</td>
<td>.....</td>
<td>20</td>
<td>300</td>
<td>Bachgoti.</td>
</tr>
<tr>
<td>Chiriyâktot</td>
<td>14,153</td>
<td>807,648</td>
<td>13,689</td>
<td>20</td>
<td>200</td>
<td>Râjpût.</td>
</tr>
<tr>
<td>Jâkser (E. Chakesar)</td>
<td>5,415-10</td>
<td>296,536</td>
<td>.....</td>
<td>10</td>
<td>100</td>
<td>Șaddiki.</td>
</tr>
<tr>
<td>Kârîd, has a brick fort on the banks of the Sarab (B)</td>
<td>30,914-13</td>
<td>1,445,743</td>
<td>3,140</td>
<td>50</td>
<td>5,000</td>
<td>Râjpût Kan-sik.</td>
</tr>
<tr>
<td>Kâhpur Tàndah</td>
<td>17,365</td>
<td>986,953</td>
<td>40,189</td>
<td>10</td>
<td>300</td>
<td>Kâyath.</td>
</tr>
<tr>
<td>Khânpûr</td>
<td>6,628-10</td>
<td>3,06,020</td>
<td>5,387</td>
<td>...</td>
<td>150</td>
<td>Râjpût.</td>
</tr>
<tr>
<td>Deogon</td>
<td>44,624-18</td>
<td>2,583,205</td>
<td>196,238</td>
<td>25</td>
<td>1,000</td>
<td>Do.Gantami.³</td>
</tr>
<tr>
<td>Râî</td>
<td>24,380</td>
<td>1,326,299</td>
<td>84,502</td>
<td>10</td>
<td>300</td>
<td>Râjpût.</td>
</tr>
<tr>
<td>Sanjhanli</td>
<td>48,815-3</td>
<td>2,938,209</td>
<td>334,392</td>
<td>50</td>
<td>100</td>
<td>Sayyid, Râjpût, Brahman.</td>
</tr>
</tbody>
</table>

¹ These according to the I.G. (Bahraich) were the descendants of the early Muslim settlers and invaders. For their descent and history, see Elliot I, 7. For Bachgoti, see Elliot (Races of the N.W.P.) who says that all Chauhans are Bachgotis, being of the gotra of Bach but Sherring proves this to be an error, instancing the gotras of Vata and Kyasap. Hindu Tribes, I, p. 164.

² A note suggests “Konbhi” or “Gautami,” but Kurmi is a well known agriculturist caste in Eastern and Central Hindustan, being the same essentially as the Kunbis of the west and south.

<table>
<thead>
<tr>
<th> </th>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Síkandarpúr, has a brick fort...</td>
<td>32,574-10</td>
<td>1,706,417</td>
<td>5,325</td>
<td>10</td>
<td>3,000</td>
<td>Bráhmán.</td>
</tr>
<tr>
<td>Ságdi, (E. Sagri)</td>
<td>19,792</td>
<td>1,274,721</td>
<td>102,224</td>
<td>10</td>
<td>200</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Surharpúr</td>
<td>18,551</td>
<td>1,164,095</td>
<td>7,094</td>
<td>10</td>
<td>20</td>
<td>Do.</td>
</tr>
<tr>
<td>Shádídábád</td>
<td>30,848-8</td>
<td>1,700,742</td>
<td>10,020</td>
<td>20</td>
<td>400</td>
<td>Do.</td>
</tr>
<tr>
<td>Zafarábád</td>
<td>2,822-9</td>
<td>156,926</td>
<td>13,806</td>
<td>...</td>
<td>50</td>
<td>Do.</td>
</tr>
<tr>
<td>Káriyát Mintú</td>
<td>8,991-11</td>
<td>561,410</td>
<td>...</td>
<td>10</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Dostpúr,</td>
<td>8,867</td>
<td>481,524</td>
<td>43,227</td>
<td>...</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Mendhá</td>
<td>7,418</td>
<td>394,870</td>
<td>21,269</td>
<td>...</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Soétháh</td>
<td>2,988-10</td>
<td>206,733</td>
<td>14,324</td>
<td>...</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Kólah</td>
<td>24,231</td>
<td>1,368,332</td>
<td>14,971</td>
<td>10</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Ghiswáh</td>
<td>30,775</td>
<td>1,241,291</td>
<td>42,366</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Ghói,</td>
<td>18,913</td>
<td>1,037,934</td>
<td>69,650</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Gádwáráh</td>
<td>2,191</td>
<td>518,942</td>
<td>2,682</td>
<td>50</td>
<td>6,000</td>
<td>Rájput Bahgoti.</td>
</tr>
<tr>
<td>Káudiyah, (E. Kaání)</td>
<td>5,764-12</td>
<td>341,890</td>
<td>...</td>
<td>...</td>
<td>200</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Gólpúr</td>
<td>8,986-8</td>
<td>18,043</td>
<td>4,948</td>
<td>...</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Karákat</td>
<td>46,922-14</td>
<td>23,002,745</td>
<td>77,389</td>
<td>20</td>
<td>500</td>
<td>Do.</td>
</tr>
<tr>
<td>Mandiábád, has a brick fort (E. Mariahú)</td>
<td>88,893-5</td>
<td>5,259,485</td>
<td>273,788</td>
<td>50</td>
<td>2,000</td>
<td>Rájput Kasik.</td>
</tr>
<tr>
<td>Múmámábád</td>
<td>56,850-14</td>
<td>3,229,063</td>
<td>220,442</td>
<td>30</td>
<td>1,000</td>
<td>Rájput, Bráhmán.</td>
</tr>
<tr>
<td>Múngra</td>
<td>9,626-5</td>
<td>529,730</td>
<td>...</td>
<td>...</td>
<td>200</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Majhúra</td>
<td>6,417-6</td>
<td>420,164</td>
<td>14,427</td>
<td>...</td>
<td>200</td>
<td>Rahmatúl-khí.</td>
</tr>
<tr>
<td>Mau</td>
<td>2,645-3</td>
<td>209,067</td>
<td>...</td>
<td>...</td>
<td>50</td>
<td>Shaikh sádah.</td>
</tr>
<tr>
<td>Nišámábád</td>
<td>6,074-13</td>
<td>602,592</td>
<td>478,026</td>
<td>200</td>
<td>4,000</td>
<td>Rájput Gau Har Tami, Bráhmán, Rahmatúlázah.</td>
</tr>
<tr>
<td>Négún</td>
<td>10,145</td>
<td>758,799</td>
<td>145,850</td>
<td>...</td>
<td>200</td>
<td>Bráhmán.</td>
</tr>
<tr>
<td>Nathúpúr</td>
<td>4,948-14</td>
<td>273,472</td>
<td>21,239</td>
<td>10</td>
<td>200</td>
<td>Shaódkí.</td>
</tr>
</tbody>
</table>

Sarkár of Mánikpúr.

Containing 14 Mañals, 666,222 Bighas, 5 Biswas. Revenue 33,916,527 Dáms in money. Suyárghád, 8,446,173. Castes various.

Cavalry 2,040. Infantry, 2,900.

<table>
<thead>
<tr>
<th> </th>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyárgháld</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arwáal, has a brick fort...</td>
<td>62,131-10</td>
<td>2,957,077</td>
<td>37 590</td>
<td>114</td>
<td>7,000</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Bhalóí</td>
<td>32,343-3</td>
<td>1,832,283</td>
<td>175,753</td>
<td>20</td>
<td>500</td>
<td>Rájput, Káyath, Bariyá.¹</td>
</tr>
<tr>
<td>Tilhandí</td>
<td>11,721-6</td>
<td>383,251</td>
<td>54,821</td>
<td>...</td>
<td>300</td>
<td>Shaódkí.</td>
</tr>
<tr>
<td>Jalápúr Balkhár, has a brick fort...</td>
<td>76,517-6</td>
<td>3,913,017</td>
<td>140,325</td>
<td>400</td>
<td>5,000</td>
<td>Bachgoti, Bráhmán.</td>
</tr>
</tbody>
</table>

¹ Var. Gauriya, Puriya: perhaps Boriyá, a tribe of professional thieves widely spread, and in a loose way, a distinct caste. I. G. under, Rajputana and Sherring II. 82.
<table>
<thead>
<tr>
<th>Caste</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suuyúrgáh D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jás, has a brick fort, (I. G. Jás)</td>
<td>25,625</td>
<td>1,424,737</td>
<td>277,868</td>
<td>250</td>
<td>7,000</td>
<td>Various</td>
</tr>
<tr>
<td>Dalmá, has a brick fort on the Ganges</td>
<td>67,508-9</td>
<td>3,628,067</td>
<td>344,130</td>
<td>50</td>
<td>200</td>
<td>Turkomán</td>
</tr>
<tr>
<td>Ráj Barelí, has a brick fort on the Sai</td>
<td>65,751-17</td>
<td>3,650,984</td>
<td>180,080</td>
<td>40</td>
<td>2,000</td>
<td>Rájpút, Khand, Baoria</td>
</tr>
<tr>
<td>Sálux, has a brick fort</td>
<td>66,102</td>
<td>2,717,391</td>
<td>394,774</td>
<td>180</td>
<td>8,900</td>
<td>Rájpút, Khandwál</td>
</tr>
<tr>
<td>Kiyát Karáráh</td>
<td>51,505-19</td>
<td>2,461,077</td>
<td>115,774</td>
<td>20</td>
<td>700</td>
<td>Bisen</td>
</tr>
<tr>
<td>Páegáh</td>
<td>22,130</td>
<td>1,117,923</td>
<td>6,794</td>
<td>20</td>
<td>400</td>
<td>Do. do.</td>
</tr>
<tr>
<td>Kákoht, has a brick fort</td>
<td>9,468-8</td>
<td>514,909</td>
<td>8,187</td>
<td>100</td>
<td>2,000</td>
<td>Bachgott</td>
</tr>
<tr>
<td>Masikpúr with suburbs, has a brick fort on the Ganges</td>
<td>129,830-1</td>
<td>6,737,729</td>
<td>512,312</td>
<td>600</td>
<td>6,000</td>
<td>Bisen</td>
</tr>
<tr>
<td>Sárábd</td>
<td>56,599-4</td>
<td>2,592,079</td>
<td>108,148</td>
<td>40</td>
<td>1,000</td>
<td>Rájpút, Káyáth, Baoria, Bais</td>
</tr>
</tbody>
</table>

**Sarkár of Chanádah, (Chanár,) South.**


<table>
<thead>
<tr>
<th>Caste</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suuyúrgáh D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Áhirwárah</td>
<td>1,858-3</td>
<td>109,073</td>
<td></td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bádli, (E. Bházil)</td>
<td>18,975-10</td>
<td>1,112,636</td>
<td>33,805</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Béjhául, (E. Béjhalu)</td>
<td>6,412-11</td>
<td>361,364</td>
<td>605</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Tándáh</td>
<td>468,010</td>
<td></td>
<td></td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chanádah, with suburban district, has a stone fort.</td>
<td>12,939-14</td>
<td>833,906</td>
<td>8,467</td>
<td>500</td>
<td>18,000</td>
<td>Saddiki, Faráki, Anašári</td>
</tr>
<tr>
<td>Dúshá</td>
<td>4,274-10</td>
<td>235,644</td>
<td>14,458</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rághpúr, (now pronounced Ráhpúr E.)</td>
<td>7,287-12</td>
<td>451,962</td>
<td>17,869</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Villages, this side of the river</td>
<td>18,098</td>
<td>845,871</td>
<td>14,492</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Majháirah</td>
<td>9,812-8</td>
<td>549,817</td>
<td>14,697</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Maháiróch</td>
<td>7,950-2</td>
<td>390,609</td>
<td>2,069</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mahwári</td>
<td>4,878-3</td>
<td>227,067</td>
<td></td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mahbó (E. Mawáli)</td>
<td>4,301-2</td>
<td>206,283</td>
<td>3,553</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

\(^1\) Sherring gives the name of Khondchéd to a trading caste in Bhurtpúr.
Sarkár of Bhatkhora, (South).

Containing 39 Mahals. Revenue, 7,282,780 Dáms, in money.
Cavalry 4,304. Elephants 200. Infantry 57,000.

Sarkár of Kálinjar, (South).

Revenue 23,839,470 Dáms, in money. Suyárgád 614,580 Dáms,
Castes various. Cavalry 1,210. Elephants 112.
Infantry 18,100.

<table>
<thead>
<tr>
<th>Bighas and Bissas</th>
<th>Revenue D.</th>
<th>Suyárgád D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uguáshí, has a brick fort, (E. Uguáshí)</td>
<td>58,963-6</td>
<td>2,502,893</td>
<td>60,776</td>
<td>400</td>
<td>5,000</td>
<td>10 Sayyid, Gaúhil, Parilhár, Gond.</td>
</tr>
<tr>
<td>Ajaigár, has a stone fort on a hill</td>
<td>......</td>
<td>200,000</td>
<td>......</td>
<td>20</td>
<td>2,000</td>
<td>10 Gond.</td>
</tr>
<tr>
<td>Sendha, (E. Sihóndé) has a stone fort on the Ken...</td>
<td>138,467-12</td>
<td>6,262,834</td>
<td>129,412</td>
<td>20</td>
<td>3,000</td>
<td>25 Gond, Chand., Khandwál.</td>
</tr>
<tr>
<td>Simanf, has a brick fort...</td>
<td>48,886-3</td>
<td>2,247,346</td>
<td>15,300</td>
<td>300</td>
<td>3,000</td>
<td>...</td>
</tr>
<tr>
<td>Shádpár, has a stone fort ...</td>
<td>62,755-15</td>
<td>2,798,329</td>
<td>96,312</td>
<td>40</td>
<td>700</td>
<td>...</td>
</tr>
<tr>
<td>Rasan ...</td>
<td>11,388-10</td>
<td>612,026</td>
<td>50</td>
<td>100</td>
<td>30</td>
<td>...</td>
</tr>
<tr>
<td>Kálinjar with suburban district ...</td>
<td>22,494</td>
<td>970,259</td>
<td>130,490</td>
<td>20</td>
<td>500</td>
<td>7</td>
</tr>
<tr>
<td>Kharálah, has a brick fort ...</td>
<td>25,940-1</td>
<td>1,275,826</td>
<td>960,528</td>
<td>100</td>
<td>3,000</td>
<td>40 Bagri.</td>
</tr>
<tr>
<td>Mahohá, has a stone fort, and each side of the village is flanked by two high hills ...</td>
<td>81,567-13</td>
<td>4,042,014</td>
<td>120,000</td>
<td>40</td>
<td>1,500</td>
<td>...</td>
</tr>
<tr>
<td>Mándhá, has a stone fort ...</td>
<td>62,580-7</td>
<td>2,998,062</td>
<td>154,062</td>
<td>30</td>
<td>400</td>
<td>... Rahmati-láhi, Parilhár.</td>
</tr>
</tbody>
</table>

1 G. Buhtgorah. Tiff, omits it.
2 One of the 4 Agnikula or Fire-races, the others being Prámár, Solankhi and Chauhán. See Elliot, I, 68. The Bágri are a tribe inhabiting the Bágri country, a tract between the S.-W. border of Hariana and the Ghára. Bágar is also the name of a tract in Málwah, but in the N.-W. F. applied to the Bágri Jats of Hissár and Bhatiána. Elliot, I, 9-10.
Sarkār of Korarāh (Corah,) West.

Containing 9 Mahals, 341,170, Bighas, 10 Biswas. Revenue 17,397,567


Elephants 10. Infantry 15,000.

<table>
<thead>
<tr>
<th></th>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyūrgāh D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jūmkā, has a fort on the Ganges</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>62,195-10</td>
<td>3,106,346</td>
</tr>
<tr>
<td>Korarāh, with suburban district, has a brick fort on the Arand</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>124,743-12</td>
<td>6,771,891</td>
</tr>
<tr>
<td>Ghālampūr</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>73,876-3</td>
<td>3,667,564</td>
</tr>
<tr>
<td>Majhāwan</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>26,980-8</td>
<td>1,323,339</td>
</tr>
<tr>
<td>Kāti</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>12,178-11</td>
<td>584,274</td>
</tr>
<tr>
<td>Ğanīr</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>10,041-19</td>
<td>513,487</td>
</tr>
<tr>
<td>Ğampūr Kīnār, (Elliott)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>17,866</td>
<td>840,870</td>
</tr>
<tr>
<td>Ğampūr Kanānda</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>13,181</td>
<td>600,586</td>
</tr>
</tbody>
</table>

Sarkār of Karrah,3 (West.)

Containing 12 Mahals, 447,556 Bighas, 10 Biswas. Revenue, 22,682,043

Dāms. Suyūrgāhal, 1,498,882 Dāms, Castes various.

Cavalry 390. Infantry 8,700.

<table>
<thead>
<tr>
<th></th>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyūrgāh D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekkhi, (Elliott Enchhi)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>35,825-11</td>
<td>1,624,084</td>
</tr>
<tr>
<td>Atlurban</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>18,67-14</td>
<td>394,036</td>
</tr>
<tr>
<td>Ğisāh</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>15,783-11</td>
<td>345,766</td>
</tr>
</tbody>
</table>

1 Elliott. 2 The S-ul-M 3 The latter is correct. “In 1876, the sief of Karra, Mahoba and Dālaman were united under one governor called Malik u’s Sharī. Akbar removed the seat of government to Allaḥābād, which henceforth superseded Karra in importance” I. G. Karrah is now a ruined town on the right bank of the Ganges, 40 miles N.-W. of Allahābād. It was the scene of the famous meeting between Maīsūr’dīdīn and his father in 1286 which forms the subject of Mir Khurru’s well-known Persian Epic, the Kirān’s Saḍān. The text has 2 and at p. 349.

<table>
<thead>
<tr>
<th></th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyârghal D.</th>
<th>Cavalry</th>
<th>Infantery</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haveli, (suburban district) of Karrah</td>
<td>9,638-17</td>
<td>5,192,170</td>
<td>442,000</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td>Kâyath, Râjput, Brâhman, Khari</td>
</tr>
<tr>
<td>Râií</td>
<td>56,727-18</td>
<td>2,707,024</td>
<td>26,352</td>
<td>10</td>
<td>4,000</td>
<td></td>
<td>Râjput, Brâhman</td>
</tr>
<tr>
<td>Baldah of Karrah, has a fort on the Ganges, lower part stone, upper brick</td>
<td>70,001-12</td>
<td>288,868</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Various</td>
</tr>
<tr>
<td>Karâí, has a brick fort on the Jumna</td>
<td>39,686-19</td>
<td>141,963</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Various</td>
</tr>
<tr>
<td>Kâlitá</td>
<td>18,044-1</td>
<td>909,234</td>
<td>122,191</td>
<td>10</td>
<td>300</td>
<td></td>
<td>Brâhman, Râjput</td>
</tr>
<tr>
<td>Káprá, commonly Kásán, (Elliott, Karson), has a brick fort</td>
<td>11,782-9</td>
<td>693,487 4</td>
<td></td>
<td>100</td>
<td>2,000</td>
<td></td>
<td>Various</td>
</tr>
<tr>
<td>Fatehpur Hansawa, (Elliott Haswa)</td>
<td>55,915-8</td>
<td>2,892,705</td>
<td>370,420</td>
<td>50</td>
<td>1,000</td>
<td></td>
<td>Râjput, Brâhman, Do</td>
</tr>
<tr>
<td>Hatâšqín</td>
<td>55,322-12</td>
<td>2,723,501 4</td>
<td>24,829</td>
<td>40</td>
<td>1,000</td>
<td></td>
<td>Afgán, Râjput</td>
</tr>
<tr>
<td>Hâsawah</td>
<td>42,521-3</td>
<td>2,123,661 4</td>
<td>15,506</td>
<td>30</td>
<td>1,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Its rulers.**

Sultánu’s Shark reigned, 16 years.
Mulárák Sháh " 1 year and a fraction.
Sultán Ibrahim " 40 years "
Sultán Mahmúd " 21 years and a few months.
Mahmúd王府 5 months.
Husain " 19 years.

These six princes held sway for 97 years and a few months.

This province was formerly administered by the sovereigns of Delhi.
When the imperial authority devolved on Sultán Mahmúd-b-Sultán Muḥammad-b-Firúz Sháh, he bestowed the title of Sultán us Shark up on

---

1 Elliot makes the "Kharris" a division of Gaur Kâyaths.
2 Mr. Beames in a note to Elliott’s Gloss., p. 83, II, distinguishes between Haveli and Baldah, the former alluding to the district close to the Capital and the latter to that at a distance. It would have been more satisfactory had he determined the limits of the distance.
3 It cannot be far, as Elliot at p. 107, says that the distinction between Haveli and Baldah Karra has been lost as separate Pargana, both being in Pargana Karra.
4 T. Kuson, G. Kursoon.
5 A note corrects the name as Muhammed Sháh.
Malik Sarwar a eunuch who had received from his predecessor the dignity of Khan-i-Jahan, and sent him to this province. He gave lustre to his reign by his judgment, clemency, justice and valour and thus garnered a provission for his life's last journey. When the cup of his days was full, the son whom he had adopted, named Mubarak Karanful, by the assistance of the chief men of the State, raised himself to power and had the khutbah read and the coin struck in his own name. When the news of this event reached Mallu (Khan²) he collected troops and marched from Delhi to oppose him and encamped in readiness for battle on the banks of the Ganges, but nothing decisive having been effected, both armies returned home.

When this prince died, his younger brother Ibrahim was raised to the throne. By his knowledge of men and capacity for affairs he administered the kingdom with justice and made the chastisement of the unruly a source of prosperity to his government. Wisdom was eagerly sought and the prospects of the intelligent in every profession were advanced. Kazi Shahibuddin, a sage of Hindustan flourished about this time. He was bau at Delhi and in that city acquired a comprehensive knowledge of the inductive sciences and traditional lore, and at the time of the arrival of Timur, he set out for Jaunpur in the company of his master Maulana.

---

1 In the account of the rulers of Mewah later on, Malik Sarwar is said to have been appointed to Jaunpur by Muhammed son of Firoz Shah, father of Mahmud. The latter’s accession dates from 1393, whereas Malik Sarwar was sent to Jaunpur in 1388.

² This is a capital instance of the abruptness and obscurity of Abul Fazl. Without a knowledge of contemporary history (and in this case, of details which the author had no warrant to anticipate in his readers) this passage would not be rightly understood. The S. ul. M. has furnished me with the completion of the name and information as to its bearer. He was one of the chief nobles of the court of Mubarak’s father.

At Kanauj in 1401. The dates of the various authorities do not agree. The L. G. makes the length of the first reign 13 years instead of 16: Tiefenthaler only 6 between A. H. 796 and 802. (A. D. 1393-99.)

According to the Useful Tables the line runs thus:

A. H. A. D.

800 1397. Khoja Johan, Subahdar of Kanauj, Oudh, Kora, and Jaunpur assumed independence.

803. 1400. Mubarak Shah his adopted son.

804. 1401. Shema ud din Ibrahim Shahrk.

845. 1441. Mahmud Shah-b-Ibrahim.


883. 1478. ——— took refuge in the court of Ala ud din of Bengal where he died in 906 A. H.

* Known as Malik ul Ulamá.
Khwájágí who was the successor of Nasíru’d din Chirágh of Delhi and there continued his progress and became the envy of his time. Sháh Madár, however, who is esteemed one of the saints of Hindustán and the chief of his contemporay series of divines, through the disagreement that ever exists between philosophers who regard the material world, and masters of the spiritual life, entertained no esteem for the Kázi.

When the days of Ibrahim came to a close, his eldest son Bikhan Khán, under the name of Sultan Maḥmud, assumed the sovereignty. As his deeds were not approved, the sentence of deposition was issued against him and his brother Husain raised to power. He made rectitude his rule of conduct and his chief object the conciliation of all hearts. Fortune favoured his desires and the world praised him but intoxicated by the maddening fumes of worldly success, he became arrogant. He was involved in war with Sultan Bahlool and was defeated. Sultan Bahlool left his son Bárbak at Jaunpúr and entrusted him with the government. On the death of Sultan Bahlool the throne of Delhi devolved on Sultan Sikandar. Sultan Husain with the connivance of Bárbak collected troops, made several attempts against Delhi, but with him the Shári dynasty closed.

The Subah of Oudh.

It is situated in the second climate. Its length from the Sarkár of Gorakhpúr to Kanauj is 135 kos. Its breadth from the northern mountains to Súkhpúr on the frontier of the Subah of Allahabad is 115 kos. To the east is Behar; to the north, the mountains; to the south, Manikpúr, and

---

1 A short biographical notice of him will be found at conclusion of Ferahta’s history.
2 So the text. The S ul. M. “Bhikan.”
3 There was an interval of 5 months during which Mahammad son of Mahmod lived through his brief day of power which he stained with cruelty. He was assassinated, on account of his brutal treatment of his brothers.
4 The text has an evident error of for ; see p. 5 Vol I. (Preface to text) for the peculiar orthography of the Ain.
5 In 1478.
6 Jaunpúr continued to be governed by the Lodi dynasty till the defeat and death of Ibrahim grandson of Bahlool and last of the line, at Panipat by Bábá in 1526. A local kingdom was for a short time established under Bahadur Khán governor of Jaunpúr who asserted his independence. It was recovered by Humayún, passed again into the hands of Sher Khán and his son Salim. Humayún on his reconquest of Hindustán died before he could master his eastern possessions. Jaunpur continued under the Afgháns until Akbar in the 4th year of his reign, took possession of it through Ali Kuli Khán and incorporated it with his dominions. In 1575 the Viceregal Court was removed to Allahabad and Jaunpur was governed thenceforth by a Nizam.
7 This name is not traceable.
to the west, Kanauj. Its climate is good. Summer and winter are nearly temperate. Its principal streams are the Sarú (Sarjú), the Ghaghar (Gogra) the Sai and the Godí (Gumti). In the first mentioned, divers aquatic animals and forms of strange appearance show themselves. Agriculture is in a flourishing state, especially rice of the kinds called Sukhdás, Madkhar, and Jhanúdh, which for whiteness, deliciacy, fragrance and wholesomeness are scarcely to be matched. They sow their rice three months earlier than in other parts of Hindustán. When the drought begins, the Sai and the Gogra rise high in flood and before the beginning of the rains, the land is inundated, and as the waters rise, the stalks of rice shoot up and proportionately lengthen: the crop, however, is destroyed if the floods are in full force before the rice is in ear. Flowers, fruit and game are abundant. Wild buffaloes are numerous. When the plains are inundated the animals take to the high ground where the people find sport in hunting them. Some of the animals remain all day in the water and only at night approach the dry ground and breathe in freedom. Awadh is one of the largest cities of India. It is situated in longitude 118°, 6', and latitude 29°, 22'. It ancient times its populous site covered an extent of 148 kos in length and 36 in breadth, and it is esteemed one of the holiest places of antiquity. Around the environs of the city, they sift the earth and gold is obtained. It was the residence of Rámacandra who in the Treta age combined in his own person both the spiritual supremacy and the kingly office.

At the distance of one kos from the city, the Gogra, after its junction with the Sai, flows belows the fort. Near the city stand two considerable tombs of six and seven yards in length respectively. The vulgar believe them to be the resting-places of Seth and the prophet Job, and extraordinary tales are related of them. Some say that at Rattanpúr is the tomb of Kabir, the assertor of the unity of God. The portals of spiritual discernment were partly opened to him and he discarded the effete

1 Usually "Jhanwán."
2 Ajodhya.
3 The 7th avatár, who in this capital of the solar dynasty founded on the chariot wheel of Brahma, consummated the glories of sixty generations of solar princes and as the incarnate Ráma, is the hero of the famous epic that bears his name.
4 A misprint in the text of بیژ for بیژ।
5 For an account of this Vishnuvite reformer I refer to the I. G. (2nd ed. VI, p. 218). His doctrines were preached between A. D. 1380 and 1420 and attempted the union of Hindu and Muḥammadan in the worship of one God, whether invoked as Ali or Rámá. On his decease both these sects claimed the body and while they contested it, Kabir suddenly stood in their midst and commanding them to look under the shroud.
doctrines of his own time. Numerous verses in the Hindi language are
still extant of him containing important theological truths. Bahraich is
a large town on the banks of the river Sarju. Its environs are delightful
with numerous gardens. Sólár Masquíd and Rajab Sólár are both buried
here. The common people of the Muhammadan faith greatly reverence
this spot and pilgrims visit it from distant parts, forming themselves in
bands and bearing gilded banners. The first mentioned was connected by
blood with Maḩmúd Ghaznî, and sold his life bravely in battle and left
an unperishable name. The second was the father of Sultań Firúz king of
Delhi and won renown by the rectitude of his life.

In the vicinity of the town, there is a village called Dókóṣ which for
a long time possessed a mint for copper coinage.

From the northern mountains quantities of goods are carried on the
backs of men, of stout ponies and of goats, such as gold, copper, lead,
musk, tails of the kujás cow, honey, chá (an acid composed of orange
juice and lemon boiled together), pomegranate seeds, ginger, long pepper, majúk root, borax, zedoary, wax, woollen stuffs, wooden ware, hawks, falcons,
black falcons, merlins, and other articles. In exchange they carry back
white and coloured cloths, amber, salt, assafutida, ornaments, glass and
earthen ware.

Nimkhâr is a fort of considerable note and a shrine of great resort.
The river Godi (Gumti) flows near it, and around are numerous temples.
There is a tank called Brahmáwarîkund in which the water boils and
with such a swirl, that a man cannot sink therein, and it ejects whatever

vanished. A heap of beautiful flowers
was there discovered, which, divided
among the rival worshippers, were bur-
ried or burnt according to their re-
spective rites. Pilgrims from upper
India to this day beg a spoonful of rice
water from the Kábir Monastery at
Puri in Bengal.

1 Under the orders of Maḩmúd of
Ghaznî, he penetrated the country in
A. D. 1033, and was eventually defeated
at Bahraich and fell fighting, sanguines
purpuratum, as Tiefenthaler writes,
crowned with the double glories of the
hero and the martyr.

2 It would seem from a passage of
Perihta mentioning an inroad of
Tibetans into Káshmir in the reign
of Ibráhîm, son of Násuk Sháh (p.
850, II) that the ýak is meant. The
Káshmiris retaliated by pursuing the
marauders, and exacting as compensa-
tion 500 horses, 1000 pieces of pāṭī,
200 sheep and 50 kútás cows (کوْتاس
کوْتاس).

Later on, it is mentioned by Abú Fáisal
among the fauna of India and described
as little differing from the common cow
except in the tail which is a distinguishing
peculiarity, and the origin of its
name, kútás.

3 Rubia Munjísta, Roxb. a native of
Nepal and other mountainous countries
N.-E. of Bengal. Its root yields a red
dye.

4 Tiefenthaler asserts that it derives
its name from Brahma who is supposed
is thrown into it. In the neighbourhood is also a deep hollow, the spring-head of a small stream one yard in breadth and four digits deep that flows into the Gumti. The Brâhmans tell strange tales of it and pay it worship. Its sand shapes itself into the form of Makâdeo which quickly disappears again and of whatever is thrown in, as rice and the like, no trace remains.

There is likewise a place called Charámiti, whence, during the Holi festival, flames spontaneously issue forth with astonishing effect.

Lucknow is a large city on the banks of the Gumti, delightful in its surroundings. Shaikh Mina whom the people consider a saint, lies buried here.

Súrajkand is a place of worship frequented by various classes of people from the most distant places.

Kheri is a town on the banks of the river Sai upon which the people go in boats to spear fish.

Bilgrâm is a small town the air of which is healthy and its inhabitants are generally distinguished for their quick wit and their love of singing. There is a well here which adds to the intelligence and comeliness of whomsoever drinks of it for forty days.

This Súbah is divided into five Sarkârs and thirty-eight parganas. The measured lands are 1 kroër, 1 lakh, 71,180 bighas. Its revenue, 20 kroër, 17 lakhs, 58,172 dâms, (Rs. 5,043,954-4), of which 85 lakhs, 21,658 dâms (Rs. 213,041-7,) are Suyûrghal. The provincial force consists of 7,640 Cavalry, 188,250, Infantry and 59 Elephants.

Sarkâr of Oudh.


| Oudh, with suburban district, 2 mahals, ... | 38,649-17 | 2,008,368 | 158,741 | 5 | 500 | ... | Brâhman Kumbi. |
| Anbôhá, has a brick fort, ... | 232,087 | 1,288,724 | 7,318 | 30 | 700 | ... | Bais. |
| Brahminábíd, ... | 19,838-8 | 445,417 | 103,806 | ... | ... | ... | Ansâri. |

<table>
<thead>
<tr>
<th>Bigahas Biswas.</th>
<th>Revenue D.</th>
<th>Suyûrghal D.</th>
<th>Infantry</th>
<th>Cavalry</th>
<th>Elephant</th>
<th>Castes.</th>
</tr>
</thead>
</table>

to have sacrificed here, but according to the I. G. there is a legend that in one of these tanks, Ráma washed away his sin of having slain a Brâhman in the person of Ravana, who had carried off his wife Sita. •
<table>
<thead>
<tr>
<th></th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suryaghat D.</th>
<th>Infantry</th>
<th>Cavalry</th>
<th>Elephant</th>
<th>Cavalry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhónah, has a brick fort,</td>
<td>74,080</td>
<td>1,268,470</td>
<td>...</td>
<td>100</td>
<td>2,000</td>
<td>...</td>
<td>Chahán, newly converted to Islán.</td>
</tr>
<tr>
<td>Pachhamráth,</td>
<td>389,085</td>
<td>4,347,104</td>
<td>38,885</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Rájpút, Báchhal, Ghólot.</td>
</tr>
<tr>
<td>Bilehri, has a brick fort,</td>
<td>16,859</td>
<td>315,581</td>
<td>...</td>
<td>50</td>
<td>2,000</td>
<td>...</td>
<td>Báchgoti.</td>
</tr>
<tr>
<td>Basághi,</td>
<td>31,188</td>
<td>505,473</td>
<td>1,500</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>Thánah Bhadáqu.</td>
<td>5,703-2</td>
<td>427,509</td>
<td>36,172</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>Baktha,</td>
<td>44,601</td>
<td>385,008</td>
<td>3,960</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>Daryábád, has a brick fort,</td>
<td>487,014</td>
<td>5,360,531</td>
<td>226,871</td>
<td>100</td>
<td>2,000</td>
<td>...</td>
<td>Rájpút, Chahán, Raikhwär.</td>
</tr>
<tr>
<td>Badauli, has a brick fort,</td>
<td>351,583</td>
<td>3,248,600</td>
<td>269,083</td>
<td>50</td>
<td>2,000</td>
<td>...</td>
<td>Rajput, Chahán, Bais.</td>
</tr>
<tr>
<td>Sílak, do.</td>
<td>571,071</td>
<td>4,723,209</td>
<td>200,945</td>
<td>100</td>
<td>2,000</td>
<td>...</td>
<td>Rajput, Raikhwär.</td>
</tr>
<tr>
<td>Sultánpur, do.</td>
<td>75,928</td>
<td>3,832,580</td>
<td>95,897</td>
<td>200</td>
<td>7,000</td>
<td>8</td>
<td>Báchgoti.</td>
</tr>
<tr>
<td>Sátanpur, do.</td>
<td>80,154</td>
<td>1,600,741</td>
<td>108,788</td>
<td>30</td>
<td>4,000</td>
<td>8</td>
<td>Bais, newly converted to Islán, Báchgoti, Jošhi.</td>
</tr>
<tr>
<td>Subehá,</td>
<td>104,780</td>
<td>1,609,293</td>
<td>87,200</td>
<td>30</td>
<td>1,000</td>
<td>...</td>
<td>Rájpút.</td>
</tr>
<tr>
<td>Sarwapálí,</td>
<td>58,179</td>
<td>1,210,335</td>
<td>47,107</td>
<td>20</td>
<td>1,000</td>
<td>...</td>
<td>Báchgoti.</td>
</tr>
<tr>
<td>Satrikah (Satrikh, I.G.)</td>
<td>37,041</td>
<td>1,126,235</td>
<td>92,635</td>
<td>20</td>
<td>1,000</td>
<td>...</td>
<td>Anášri.</td>
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<tr>
<td>Gawáráchak,</td>
<td>79,158</td>
<td>3,777,417</td>
<td>3,782</td>
<td>50</td>
<td>1,070</td>
<td>...</td>
<td>Raikhwär.</td>
</tr>
<tr>
<td>Kishán, has a brick fort,</td>
<td>26,672</td>
<td>1,883,286</td>
<td>123,847</td>
<td>100</td>
<td>1,500</td>
<td>3</td>
<td>Rájpút.</td>
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<tr>
<td>Mangaiáli,</td>
<td>116,401</td>
<td>1,360,733</td>
<td>86,604</td>
<td>20</td>
<td>1,000</td>
<td>...</td>
<td>Sombánsí.</td>
</tr>
<tr>
<td>Naípur,</td>
<td>8,597</td>
<td>303,788</td>
<td>2,940</td>
<td>100</td>
<td>500</td>
<td>...</td>
<td>Various.</td>
</tr>
</tbody>
</table>

**Sarkár of Gorakhpúr,**

Containing 24 Maháls, 244,283 Bighás, 13 Biswas. Revenue 11,926,790

---

1 Sherring mentions a clan of these converts in Ghait division of Allahabad Dist. I, 162.

2 The origin of this tribe is given in the I. G. (Bahraich) and their settlements in Sherring I, 219.

3 In text 克 with a note of interrogation. Subehá is a well-known pargánah in Bárá Banki District. In the I. G. its area is recorded as 88 square miles, or 66,467 acres of which 30,783 are cultivated. Govt. land revenue £6611. In Akbar's time according to the above figures Rs. 40,223-7, and the average, taking the bighá at £ of an acre, 65,487¼ acres nearly.

4 An inferior tribe of Brahmas employed in casting nativities. Elliot I., 140.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyúrghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanti.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atraulá, has a brick fort,</td>
<td>28,052</td>
<td>1,897,867</td>
<td>6,936</td>
<td>50</td>
<td>1,500</td>
<td>Afghán-i-Mi-yánah.</td>
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<tr>
<td>Anhaná,</td>
<td>4,114-17</td>
<td>201,120</td>
<td>2,170</td>
<td>40</td>
<td></td>
<td>Bisen.</td>
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<tr>
<td>Bisáikpúr, has a brick fort,</td>
<td>18,867-7</td>
<td>600,000</td>
<td>400</td>
<td>8,000</td>
<td></td>
<td>Rájput Sá-rajabani.</td>
</tr>
<tr>
<td>Bábhanpúr, (E. Bambí, p.)</td>
<td>6,688</td>
<td>414,194</td>
<td></td>
<td>2,000</td>
<td></td>
<td>Rájput. Bisen.</td>
</tr>
<tr>
<td>Bámwápúr,</td>
<td>3,165-16</td>
<td>155,900</td>
<td></td>
<td>200</td>
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<td>Rájput Sá-rajabani.</td>
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<tr>
<td>Telpúr, has a brick fort,</td>
<td>9,005-17</td>
<td>400,000</td>
<td>100</td>
<td>2,000</td>
<td></td>
<td>Rájput. Bisen.</td>
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<tr>
<td>Chulápúr, do.</td>
<td>6,536-14</td>
<td>289,302</td>
<td></td>
<td>2,000</td>
<td></td>
<td>Bisen.</td>
</tr>
<tr>
<td>Dáríápúr (E. Dhúria, p.)</td>
<td>3,1375-19</td>
<td>1,517,078</td>
<td>5,067</td>
<td>60</td>
<td>400</td>
<td>Do. Sombansi.</td>
</tr>
<tr>
<td>Dewápúr and Kotlah, 2 mahals</td>
<td>16,194-17</td>
<td>717,840</td>
<td>20</td>
<td>2,000</td>
<td></td>
<td>Rájput Bisen.</td>
</tr>
<tr>
<td>Ehi (or Budauni)</td>
<td>33,183-19</td>
<td>1,618,074</td>
<td>20,873</td>
<td>1000</td>
<td></td>
<td>Do, troops entered under Bínáikpúr.</td>
</tr>
<tr>
<td>Rasáipúr and Ghosí, 2 mahals, (E. Gáhs Gájí)</td>
<td>4,200</td>
<td>622,080</td>
<td></td>
<td>500</td>
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<td>Sombansi.</td>
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<tr>
<td>Bángarár and Gaurí, 2 mahals,</td>
<td>10,763</td>
<td>485,943</td>
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<td></td>
<td></td>
<td>Do, troops entered under Bínáikpúr.</td>
</tr>
<tr>
<td>Gerakhpúr with suburban district, has a brick fort on the Bapí</td>
<td>12,656-8</td>
<td>567,385</td>
<td>3,919</td>
<td>40</td>
<td>200</td>
<td>Súrajabani.</td>
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<tr>
<td>Katáhá, has a brick fort</td>
<td>900-12</td>
<td>40,000</td>
<td></td>
<td>300</td>
<td>2000</td>
<td>Bani.</td>
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<tr>
<td>Káhánápára, Do. (E. Bihí, p.)</td>
<td>18,012</td>
<td>425,845</td>
<td></td>
<td>20</td>
<td>300</td>
<td>Bisen.</td>
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<tr>
<td>Maháli, Do.</td>
<td>2,523</td>
<td>618,256</td>
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<td>20</td>
<td>2000</td>
<td>Bisen.</td>
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<tr>
<td>Mandváh,</td>
<td>1,909-19</td>
<td>452,321</td>
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<td>20</td>
<td>500</td>
<td>Sombansi.</td>
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<tr>
<td>Mandíli,</td>
<td>1,262-6</td>
<td>51,100</td>
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<tr>
<td>Maghar and Ratanpúr, 2 mahals, has a brick fort,</td>
<td>26,062</td>
<td>1,352,585</td>
<td>16,771</td>
<td>2000</td>
<td></td>
<td>Bisen, Bais.</td>
</tr>
</tbody>
</table>

---

1 See Vol. I, pp. 456 and 506; see also Sherring II, 248: also Afghán tribes under *Serbar* of Kábúl.

2 Elliot, Dhówápára Kuháná.
### Sarkar of Bahraich

Containing 11 Mahals, 1,823,435 Bighas, 8 Biswas, Revenue 24,120,525 Dáms in money. Susúrghal, 466,482 Dáms, Castes various. Cavalry 1,170. Infantry 14,000.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahraich with suburban district has a fort on the river Sarjú ...</td>
<td>697,231</td>
<td>9,189,141</td>
<td>402,111</td>
<td>600</td>
<td>4,500</td>
<td>Rájpt.</td>
</tr>
<tr>
<td>Bahra ...</td>
<td>929</td>
<td>37,135</td>
<td></td>
<td></td>
<td>600</td>
<td>Kahanah ¹</td>
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<tr>
<td>Husampur, has a brick fort ...</td>
<td>157,415</td>
<td>4,707,035</td>
<td>1,601</td>
<td>70</td>
<td>900</td>
<td>Baikwár, Bisen.</td>
</tr>
<tr>
<td>Dángdán ...</td>
<td>84,436</td>
<td>440,562</td>
<td></td>
<td></td>
<td>2,000</td>
<td>Janwár. ²</td>
</tr>
<tr>
<td>Rajhat ...</td>
<td>4,064-11</td>
<td>166,780</td>
<td></td>
<td></td>
<td>1,000</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Sinjauri ...</td>
<td>124,810</td>
<td>877,007</td>
<td></td>
<td></td>
<td></td>
<td>Rájpat Janwár.</td>
</tr>
<tr>
<td>Sultánpúr ...</td>
<td>58,146</td>
<td>166,001</td>
<td></td>
<td></td>
<td>700</td>
<td>Janwár.</td>
</tr>
<tr>
<td>Fakhrpúr, has a brick fort ...</td>
<td>191,720</td>
<td>3,157,876</td>
<td>56,085</td>
<td>150</td>
<td>2,000</td>
<td>Baikwár.</td>
</tr>
<tr>
<td>Firozábád, ditto ...</td>
<td>108,601</td>
<td>1,933,079</td>
<td>4,107</td>
<td>200</td>
<td>7,000</td>
<td>Rájpat or Tapwár. ³</td>
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<tr>
<td>Fort of Nawagarh ...</td>
<td>417,601</td>
<td>2,140,658</td>
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<td>50</td>
<td>Various.</td>
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<tr>
<td>Kharoðsea, has a brick fort ...</td>
<td>28,489-17</td>
<td>1,316,051</td>
<td>2,828</td>
<td>100</td>
<td>1,000</td>
<td>Bais.</td>
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</table>

### Sarkar of Khairábád


<table>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Barór Anjnah ⁴ ...</td>
<td>79,670-9</td>
<td>4,325,437</td>
<td>107,079</td>
<td>50</td>
<td>2,000</td>
<td>Rájptét, Brahman.</td>
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<tr>
<td>Baswah, has a brick fort ...</td>
<td>135,119</td>
<td>3,545,643</td>
<td>107,916</td>
<td>30</td>
<td>1,000</td>
<td>Rájpat, Báchhal.</td>
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<tr>
<td>Páli ...</td>
<td>144,627</td>
<td>1,849,270</td>
<td>37,945</td>
<td>30</td>
<td>1,000</td>
<td>Asin. ⁵</td>
</tr>
</tbody>
</table>

¹ Var. Kher.
² A tribe of Rájputas in Sahonda and Simauni of Bundelkhand; Račábbáb and Bithur of Cawnpore and in Kutiya Gunir of Fatehpúr.
³ Hind. Tānov or Tāñv and Tāñvá a well known Rájpat tribe, commonly Tuar, and sometimes incorrectly, Tenore.
⁴ T. Barór Anzana, G. Bárvaranjeh.
⁵ Var. Asin, Ahin, Ahnin.
<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyúrgáhl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bawan</td>
<td>56,156</td>
<td>1,161,235</td>
<td>26,488</td>
<td>20</td>
<td>1,000</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Barah</td>
<td>60,063</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Various.</td>
</tr>
<tr>
<td>Harwarah, has a brick fort</td>
<td>8,971-18</td>
<td>43,543</td>
<td></td>
<td>50</td>
<td>2,500</td>
<td>Ahnín.</td>
</tr>
<tr>
<td>Bassá</td>
<td>21,740</td>
<td>276,066</td>
<td></td>
<td></td>
<td></td>
<td>Bachhal.</td>
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<tr>
<td>Píl</td>
<td>981-14</td>
<td>48,203</td>
<td></td>
<td></td>
<td>200</td>
<td>Ahnín.</td>
</tr>
<tr>
<td>Chhanáypúr</td>
<td>64,706</td>
<td>1,765,541</td>
<td>41,094</td>
<td>50</td>
<td>700</td>
<td>Rajput Gaur.</td>
</tr>
<tr>
<td>Khaírábhó with subur- ban District, 2 Mahals, has a brick fort</td>
<td>169,072</td>
<td>2,161,234</td>
<td>174,191</td>
<td>50</td>
<td>2,000</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Sáoji, has a brick fort...</td>
<td>211,504</td>
<td>3,065,839</td>
<td>195,106</td>
<td>20</td>
<td>3,000</td>
<td>Sombansi.</td>
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<tr>
<td>Sáír</td>
<td>68,832</td>
<td>2,061,935</td>
<td>8,666</td>
<td>60</td>
<td>600</td>
<td>Chánhán.</td>
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<tr>
<td>Sáír púr</td>
<td>120,688</td>
<td>381,175</td>
<td>15,681</td>
<td>20</td>
<td>600</td>
<td>Janwár.</td>
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<tr>
<td>Gópán, has a brick fort...</td>
<td>107,388-5</td>
<td>5,620,466</td>
<td>593,087</td>
<td>100</td>
<td>3,000</td>
<td>Báchhal.</td>
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<tr>
<td>Kári, do. do...</td>
<td>260,168</td>
<td>3,350,522</td>
<td>50,522</td>
<td>60</td>
<td>1,500</td>
<td>Rájput Kárá.</td>
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<tr>
<td>Haíragarh, one of the most important fortresses in Hindustán. There are 6 forts of brick and mortar, at a short distance from it...</td>
<td>43,052-7</td>
<td>1,829,328</td>
<td></td>
<td>300</td>
<td>1,500</td>
<td>Bis, Bisen, Bachhal, Kahnab.</td>
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<tr>
<td>Kárkhalá</td>
<td>15,815-16</td>
<td>478,727</td>
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<td></td>
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<td>500</td>
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<td>Kákhát Mán</td>
<td>3,058-11</td>
<td>236,656</td>
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<tr>
<td>Lákshápur</td>
<td>208,288</td>
<td>3,029,975</td>
<td>209,079</td>
<td>50</td>
<td>1,000</td>
<td>Bráhman.</td>
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<tr>
<td>Maháharáhháth</td>
<td>71,069</td>
<td>2,112,176</td>
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<td>Rájput, Bachhal.</td>
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<td>Nákrráh, has a brick fort...</td>
<td>59,775-16</td>
<td>3,566,056</td>
<td>68,665</td>
<td>100</td>
<td>1,500</td>
<td>Áhir.</td>
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<td>Hárgarón</td>
<td>66,952</td>
<td>200,000</td>
<td>26,385</td>
<td>20</td>
<td>500</td>
<td>Bráhman.</td>
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**Sarkár of Lucknow.**


<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyúrgáhl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abethí (Amethí), has a brick fort...</td>
<td>117,381</td>
<td>3,076,480</td>
<td>300,217</td>
<td>300</td>
<td>2,000</td>
<td>20</td>
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<tr>
<td>Unám, has a brick fort.</td>
<td>61,045</td>
<td>2,012,372</td>
<td>253,747</td>
<td>50</td>
<td>4,000</td>
<td>Sayyid.</td>
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<tr>
<td>Isáln, has a brick fort on the Gámští...</td>
<td>1,670,093</td>
<td>4,208,048</td>
<td>240,848</td>
<td>50</td>
<td>2,000</td>
<td>20</td>
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</tbody>
</table>

* 2 Var. Ásní, Áhinín, Áhnín.  
* 3 In some M. S. S. 1,670,093, for both the first two columns.
<table>
<thead>
<tr>
<th>Province</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sepoy D.</th>
<th>cavalry</th>
<th>Infantry D.</th>
<th>Elephant D.</th>
<th>Castes</th>
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<tr>
<td>Asiyun</td>
<td>57,726</td>
<td>680,635</td>
<td>63,421</td>
<td>10</td>
<td>500</td>
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<td>Bais, Chaud.</td>
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<td>Asoba</td>
<td>25,927</td>
<td>509,901</td>
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<td>Chaud. Ahun.</td>
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<tr>
<td>Unchabgon</td>
<td>33,122</td>
<td>417,967</td>
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<td></td>
<td></td>
<td>1000</td>
<td>Bais. Sayyd.</td>
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<tr>
<td>Bilgrao, has a brick fort</td>
<td>192,500</td>
<td>5,124,113</td>
<td>356,829</td>
<td>30</td>
<td>1,000</td>
<td></td>
<td>Bais. Sayyd.</td>
</tr>
<tr>
<td>Bangarman Ditto</td>
<td>242,291</td>
<td>3,062,122</td>
<td>151,481</td>
<td>30</td>
<td>2,000</td>
<td></td>
<td>Rajput. Ghol.</td>
</tr>
<tr>
<td>Bijnor</td>
<td>80,561</td>
<td>2,665,047</td>
<td>193,961</td>
<td>30</td>
<td>1,000</td>
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<td>Chaud.</td>
</tr>
<tr>
<td>Baru</td>
<td>80,560</td>
<td>1,248,799</td>
<td>51,560</td>
<td>30</td>
<td>1,000</td>
<td></td>
<td>Bais. Sayyd.</td>
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<tr>
<td>Pangwan</td>
<td>18,727</td>
<td>420,733</td>
<td>18,194</td>
<td>30</td>
<td>500</td>
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<td>Rajput. Ghol.</td>
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<td>Betholi</td>
<td>8,736</td>
<td>340,191</td>
<td>8,194</td>
<td>30</td>
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<td>Parsandan</td>
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<td>237,587</td>
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<td>Bais. Sayyd.</td>
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<td>Pistan</td>
<td>5,631</td>
<td>214,255</td>
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<td></td>
<td></td>
<td>Brachman.</td>
</tr>
<tr>
<td>Barasahakor</td>
<td>9,857</td>
<td>168,584</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Brachman.</td>
</tr>
<tr>
<td>Jhalotar</td>
<td>61,774</td>
<td>1,123,276</td>
<td>21,641</td>
<td>30</td>
<td>2,000</td>
<td></td>
<td>Chaud.</td>
</tr>
<tr>
<td>Dowi, has a brick fort</td>
<td>88,687</td>
<td>1,123,276</td>
<td>174,907</td>
<td>30</td>
<td>2,000</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Doorak</td>
<td>18,840</td>
<td>688,586</td>
<td></td>
<td>100</td>
<td>1,500</td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Dadra</td>
<td>10,796</td>
<td>703,737</td>
<td></td>
<td>60</td>
<td></td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Ranbarpur, has a brick fort</td>
<td>75,490</td>
<td>2,455,885</td>
<td>79,225</td>
<td>100</td>
<td>2,000</td>
<td></td>
<td>Bais. Raj.</td>
</tr>
<tr>
<td>Ramot, Ditto</td>
<td>9,790</td>
<td>268,099</td>
<td></td>
<td></td>
<td>200</td>
<td></td>
<td>Ghol. Bach.</td>
</tr>
<tr>
<td>Sandilah, Ditto</td>
<td>392,700</td>
<td>10,928,910</td>
<td>387,245</td>
<td>100</td>
<td>5,000</td>
<td></td>
<td>Bais. Raj.</td>
</tr>
<tr>
<td>Sipur</td>
<td>39,088</td>
<td>2,685,388</td>
<td>28,886</td>
<td>40</td>
<td>1,000</td>
<td></td>
<td>Chaud.</td>
</tr>
<tr>
<td>Sarai</td>
<td>2,571</td>
<td>1,239,767</td>
<td>1,567</td>
<td>30</td>
<td>1,000</td>
<td></td>
<td>Chaud.</td>
</tr>
<tr>
<td>Sutanpur</td>
<td>60,600</td>
<td>1,082,800</td>
<td>10,192</td>
<td>50</td>
<td>2,000</td>
<td></td>
<td>Bais. Raj.</td>
</tr>
<tr>
<td>Sahali</td>
<td>13,065</td>
<td>694,707</td>
<td>130,216</td>
<td>10</td>
<td>500</td>
<td></td>
<td>Bais. Aj jedną.</td>
</tr>
<tr>
<td>Sidhor*</td>
<td>35,794</td>
<td>1,002,281</td>
<td>319,023</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td>Rajput. Ghol.</td>
</tr>
<tr>
<td>Sidhpur</td>
<td>9,371</td>
<td>505,018</td>
<td></td>
<td>150</td>
<td>1,500</td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Sandi</td>
<td>7,566</td>
<td>322,813</td>
<td>13,792</td>
<td>1,000</td>
<td>100</td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Soron</td>
<td>5,576</td>
<td>210,316</td>
<td>2,586</td>
<td>100</td>
<td></td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Fatehpur, has a brick fort</td>
<td>198,300</td>
<td>3,161,440</td>
<td>261,440</td>
<td>200</td>
<td>2,000</td>
<td></td>
<td>Shukhsdah.</td>
</tr>
<tr>
<td>Fatehpur Chaurasi</td>
<td>105,952</td>
<td>909,176</td>
<td>6,594</td>
<td>10</td>
<td>500</td>
<td></td>
<td>Rajput.</td>
</tr>
<tr>
<td>Garh Ambhatti (Amethi) has a brick fort</td>
<td>47,356</td>
<td>1,800,000</td>
<td></td>
<td>250</td>
<td>5,500</td>
<td></td>
<td>Rajput. Chaud.</td>
</tr>
<tr>
<td>Kursi, has a brick fort</td>
<td>80,817</td>
<td>1,698,844</td>
<td>68,919</td>
<td>20</td>
<td>2,000</td>
<td></td>
<td>Rajput. Bah.</td>
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<tr>
<td>Kakaori, Ditto</td>
<td>31,584</td>
<td>1,184,432</td>
<td>14,480</td>
<td>30</td>
<td>500</td>
<td></td>
<td>Rajput. Ghol.</td>
</tr>
<tr>
<td>Khanjrah</td>
<td>22,300</td>
<td>818,472</td>
<td></td>
<td></td>
<td>100</td>
<td>2,000</td>
<td>Bais.</td>
</tr>
</tbody>
</table>

1 See note 2 last page.
2 So also in G. but T. Bihinor.
* G. Bithowly, T. Betholi.

<table>
<thead>
<tr>
<th>City</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sowing D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghátampür</td>
<td>27,390</td>
<td>552,581</td>
<td>----------</td>
<td>500</td>
<td>Bráhman</td>
<td></td>
<td>Bráhman</td>
</tr>
<tr>
<td>Kashhandan</td>
<td>22,666</td>
<td>499,586</td>
<td>4,460</td>
<td>600</td>
<td>Chandel</td>
<td></td>
<td>Chandel</td>
</tr>
<tr>
<td>Gonzádá, (Karanda p. 94)</td>
<td>4,808</td>
<td>354,762</td>
<td>300</td>
<td>300</td>
<td>Bráhman</td>
<td></td>
<td>Bráhman</td>
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<tr>
<td>Kokhi</td>
<td>5,940</td>
<td>267,089</td>
<td>400</td>
<td>400</td>
<td>Rájpút</td>
<td></td>
<td>Rájpút</td>
</tr>
<tr>
<td>Lacknow with suburban district</td>
<td>91,728</td>
<td>1,746,771</td>
<td>341,196</td>
<td>200</td>
<td>3,000</td>
<td>Shaktisasádah</td>
<td>Shaktisasádah</td>
</tr>
<tr>
<td>Lashkar</td>
<td>16,894</td>
<td>168,529</td>
<td>4,000</td>
<td>4,000</td>
<td>Baíš.</td>
<td></td>
<td>Baíš.</td>
</tr>
<tr>
<td>Malíkhábád, has a brick fort</td>
<td>160,269</td>
<td>2,479,350</td>
<td>108,545</td>
<td>1,000</td>
<td>Rájpút, Baíš.</td>
<td></td>
<td>Rájpút, Baíš.</td>
</tr>
<tr>
<td>Malíwah</td>
<td>83,023</td>
<td>3,998,713</td>
<td>222,038</td>
<td>2,000</td>
<td>Baíš.</td>
<td></td>
<td>Baíš.</td>
</tr>
<tr>
<td>Mohán has a brick fort</td>
<td>60,990</td>
<td>1,926,673</td>
<td>198,484</td>
<td>3,000</td>
<td>Rájpút, Baíš.</td>
<td></td>
<td>Rájpút, Baíš.</td>
</tr>
<tr>
<td>Morón, has a brick fort</td>
<td>69,847</td>
<td>1,698,444</td>
<td>4,806</td>
<td>1,500</td>
<td>Rájpút, Baíš.</td>
<td></td>
<td>Rájpút, Baíš.</td>
</tr>
<tr>
<td>Madíson</td>
<td>49,421</td>
<td>1,186,318</td>
<td>32,900</td>
<td>500</td>
<td>Barkhalá</td>
<td></td>
<td>Barkhalá</td>
</tr>
<tr>
<td>Mahánsh</td>
<td>50,895</td>
<td>977,560</td>
<td>8,805</td>
<td>2,000</td>
<td>Rájpút</td>
<td></td>
<td>Rájpút</td>
</tr>
<tr>
<td>Manwá, has a brick fort</td>
<td>29,455</td>
<td>778,672</td>
<td>37,787</td>
<td>2,000</td>
<td>Musalmán</td>
<td></td>
<td>Musalmán</td>
</tr>
<tr>
<td>Rákshádá</td>
<td>17,959</td>
<td>576,200</td>
<td>5,247</td>
<td>1,000</td>
<td>Rájpút, Baíš.</td>
<td></td>
<td>Rájpút, Baíš.</td>
</tr>
<tr>
<td>Bháda, has a brick fort</td>
<td>161,256</td>
<td>2,460,522</td>
<td>6,509</td>
<td>1,500</td>
<td>Baíš.</td>
<td></td>
<td>Baíš.</td>
</tr>
<tr>
<td>Hardái</td>
<td>11,734</td>
<td>339,748</td>
<td>6,026</td>
<td>300</td>
<td>Bráhman</td>
<td></td>
<td>Bráhman</td>
</tr>
<tr>
<td>Hanáhá</td>
<td>12,109</td>
<td>429,735</td>
<td>300</td>
<td>300</td>
<td>Baíš.</td>
<td></td>
<td>Baíš.</td>
</tr>
</tbody>
</table>

The Sábab of Agra, the Royal Residences.

It is situated in the second climate. Its length from Ghátampúr on the Allahabad side to Palwa on that of Delhi is 175 kos. In breadth it extends from Kanauj to Chandéri in Malúwah. On the east lies Ghátampúr; to the north, the Ganges; to the south Chandéri, and to the west, Palwa. It possesses many rivers, of which the principal are the Jumna and the Chambal. The former flows down from the northern mountains, the latter rises at Háisílpúr in Malúwah and unites with the Jumna at Káípi. Ranges of hills lie scattered to the south. The excellence of its climate is almost unrivalled. Agriculture is in perfection. Fruits and flowers of all kinds abound. Sweet-scented oil, and betel-leaf of the first quality are here obtained, and its melons and grapes rival those of Persia and Transoxiana. Agra is a large city and possesses a healthy climate. The river Jumna flows through it for five kos, and on either bank are delightful villas and

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1 In the I. G. Kashhandan.
2 In the I. G. Malíkhábád, also in T and Q.
3 Here a word illegible, Barkalá is an interior class of Rájpúts found in Western and Central parts of Bulandshahr.
4 T. called also Bári.
5 Doubtful in text whether initial letter a ă or ă. G. Henhár.
pleasant stretches of meadow. It is filled\(^1\) with people from all countries and is the emporium of the traffic of the world. His Majesty has built a fort of red stone, the like of which travellers have never recorded. It contains more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujerat which masterly sculptors and cunning artists of form have fashioned as architectural models. At the eastern gate are two elephants of stone with their riders graven with exquisite skill. In former times Agra was a village dependent on Biánah\(^2\). Sultan Sikandar Lodhi made it its capital,\(^3\) but his present Majesty embellished it and thus a matchless city has arisen. On the opposite side of the river is the Chá'r Bágh, a memorial of Bábar.\(^4\) It was the birth-place of the writer of this work, and the last resting-place of his grandfather\(^5\) and his elder brother. Shaikh Álá u'ddin Majzúb, Raffiú'ddin Safawí and many other saintly personages also repose there.

Near the city on the banks of the river Jumna is a village called Rangtah, a much frequented place of Hindu worship.

_Fatehpúr_ was a village formerly one of the dependencies of Biánah, and then called Síkri, situated twelve kos distant from Agra. After the accession of his Majesty, it rose to be a city of the first importance. A masonry fort was erected and two elephants carved in stone at its gate inspire astonishment. Several noble buildings also rose to completion and although the royal palace and the residences of many of the nobility are upon the summit of the hill, the plains likewise are studded with numerous mansions and gardens. By the command of his Majesty a mosque, a college and a religious house were also built upon the hill, the like of which few travellers can name. In the neighbourhood is a tank, twelve kos in circumference and on its embankment his Majesty constructed a spacious courtyard, a minár, and a place for the game of Chaugán; elephant fights were also exhibited. In the vicinity is a quarry of red stone

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\(^1\) I am inclined to doubt the correctness of the juxtaposition of _चंडी_ with _बंगाल_ and would refer the former to the preceding sentence, and place the stop after it. The S. ul. M. bears out this view.

\(^2\) I follow here the spelling of this name in the first volume.

\(^3\) The old Agra of the Lodhi dynasty lay on the left bank of the river where traces of its foundations still exist. The modern city is on the right bank and is the work of Akbar. The fort was built in A. D. 1566.

\(^4\) Later called Haasht Bihásht, or Núraghán Gardens, and now called the Rám Bágh.

\(^5\) His grandfather Shaikh Khwár died on his journey to Siwistán, and his father Mubárak, at Lahore in 1593. See Preface to text, Biog. of Abul Fazl, pp. i, ii, xi.
where columns and slabs of any dimensions can be excavated. In these
two cities under his Majesty's patronage carpets and fine stuffs are woven
and numerous handicraftsmen have full occupation. Biśnāh in former
times was a large city. It possesses a fort containing many buildings
and cellars, and people at the present day still find therein weapons of war
and copper utensils. There is also a lofty tower. Fine mangoes grow here,
some of them more than two pounds in weight. Sugar of extreme white-
ness is also manufactured. Here too is a well, with the water of which
mixed with white sugar, they make cakes weighing two pounds more or
less which they call kandaūrāh (with no other water will they solidify)
and these are taken to the most distant parts as a rarity. Indigo of finest
quality is here to be obtained, selling at ten to twelve rupees per man
weight. Excellent hīnā, is also to be found, and here are the tombs of many emi-

Todah Bhīm is a place at a distance of three ḳos, from which is a pit
full of water, the depth of which none has sounded. Mines of copper and
Turquoise are said to exist, but the expense of working them exceeds their
income.

Mathura (Muttra) is a city on the banks of the Jumna: it contains
some fine temples, and is one of the most famous of Hindū shrines. Kālpi
is a town on the banks of the Jumna. It is the resting-place of many
saintly personages. Excellent sugar-candy is here manufactured. In the
time of the Sharkī princes, it was tributary to Delhi. When Kādīr Khān
affecting the airs of sovereignty proclaimed his independence, Sultan
Hoshang marched from Mālīwah and having chastised him, reinstated him
in the government. Sultan Muḥmūd of the Sharkī dynasty, however,
seized it in turn from Naṣīr Khān the son of Kādīr Khān.

Kanauj was in ancient times the capital of Hindūstān.

Gwalior is a famous fortress and an elephant carved in stone at its
gate fills the beholder with astonishment. It contains some stately ed-
ifices of its former rulers. Its climate is good. It has always been noted
for its exquisite singers and lovely women: here is an iron mine.

Alwar (Ulwar) produces glass and woollen carpets.

Perāth possesses a copper mine, so profitable that from a man weight
of ore, they obtain 35 sars of metal. A silver mine is also said to exist but
it does not pay to work it.

1 According to the S. ul M. the
famous Tānse was one of these. See
Vol. I. pp. 611 of the Xin.

2 G. Beest. T. Berāth. S. ul M.
a dependency of the government of
Narnol, according to Tieffenthaler.
Near the hill of Nārnoł is a well at which the Hindús worship and when the tihi\(^1\) of Amdwas falls on a Friday, it overflows at sunrise and water can be drawn without the aid of a rope.

At Singhánah, Udaipûr, and Kötpûli are mines of copper. In the town of Kánór\(^3\) are many cold and hot springs.

The Súbah contains thirteen Sarkârs, two hundred and three Pargana\(s\) (fiscal subdivisions). The measured lands are 2 kôr, 78 lakhs, 62,189 bighas, 18 biswas. The revenue is 54 kôrs, 62 lakhs, 50,304 dâms (Rs. 13,656,257-9-6). Of this, 1 kôr, 21 lakhs, 5,703\(\frac{1}{2}\) dâms (Rs. 302,642-9.) are Suyûrgâhî. The provincial force consists of 50,661 cavalry, 577,570 Infantry, and 221 elephants.

**Sarkâr of Agra.**


<table>
<thead>
<tr>
<th>District</th>
<th>Bighas Biswas</th>
<th>Revenue. D.</th>
<th>Suyûrgâhî D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agra with suburban district</td>
<td>891,990-5</td>
<td>44,956,458</td>
<td>8,824,454</td>
<td>3000</td>
<td>1,500</td>
<td></td>
<td>Ganz, G. Jst. Lodh, &amp;c.</td>
</tr>
<tr>
<td>Etâwah, has a brick fort on the Jâma</td>
<td>234,106</td>
<td>10,739,325</td>
<td>161,363</td>
<td>3000</td>
<td>1,500</td>
<td></td>
<td>Chaunâa, Bhdâauriya Brâhma.</td>
</tr>
<tr>
<td>Oâl, Oâl. Elliot Odhi</td>
<td>153,777-9</td>
<td>5,509,477</td>
<td>81,543</td>
<td>1000</td>
<td>1000</td>
<td>1000</td>
<td>Râjpôt, Brâhma.</td>
</tr>
<tr>
<td>Ud (Elliot Od)</td>
<td>274,067</td>
<td>2,884,365</td>
<td>78,165</td>
<td>20</td>
<td>500</td>
<td></td>
<td>Râjpôt, Brâhma, &amp;c.</td>
</tr>
<tr>
<td>Bajwârah, has a stone fort.</td>
<td>203,505</td>
<td>1,009,644</td>
<td>38,670</td>
<td>100</td>
<td>500</td>
<td>500</td>
<td>Shaikhâhadah.</td>
</tr>
<tr>
<td>Biânâh with suburban dist. has a stone fort</td>
<td>638,236</td>
<td>10,066,660</td>
<td>...</td>
<td>1500</td>
<td>5,000</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bârî, Bârî</td>
<td>235,442</td>
<td>7,110,104</td>
<td>566,106</td>
<td>50</td>
<td>100</td>
<td>50</td>
<td>Ahûr, Jst.</td>
</tr>
<tr>
<td>Bhosawar,</td>
<td>276,964</td>
<td>5,664,158</td>
<td>57,414</td>
<td>300</td>
<td>7000</td>
<td>7000</td>
<td>Râjpôt, Page-wâr, (Page-wâr.)</td>
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<tr>
<td>Banâwar,</td>
<td>309,609</td>
<td>5,506,460</td>
<td>255,460</td>
<td>50</td>
<td>1500</td>
<td>1500</td>
<td>Râjpôts of various castes.</td>
</tr>
<tr>
<td>fishermen. Bhdâauriya is a branch of the Chanhan Râjputs. Elliot.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) See p. 17 of this volume.
\(^2\) So T. G has Kanwery.
\(^3\) A Surâjâbâni tribe of Râjputs.
\(^4\) T. Ol. G. Owl.
<table>
<thead>
<tr>
<th>District</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayaphal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Caste</th>
</tr>
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<tbody>
<tr>
<td>Todah Bhim</td>
<td>264,103-11</td>
<td>3,737,075</td>
<td>13,861</td>
<td>100</td>
<td>1000</td>
<td>...</td>
<td>Rajput, Thaatbar.</td>
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<tr>
<td>Bhakkar</td>
<td>43,009</td>
<td>2,591,100</td>
<td>15,325</td>
<td>20</td>
<td>700</td>
<td>...</td>
<td>Rajput, Brahman, Ahir.</td>
</tr>
<tr>
<td>Jalasr, has a brick fort</td>
<td>904,733</td>
<td>6,335,400</td>
<td>412,060</td>
<td>400</td>
<td>5000</td>
<td>...</td>
<td>Ghelot, Suraj Bakhsh.</td>
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<tr>
<td>Janwar, has a brick fort on the jumna</td>
<td>407,652</td>
<td>11,442,250</td>
<td>60,242</td>
<td>300</td>
<td>7000</td>
<td>...</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Chausath</td>
<td>974,84</td>
<td>4,183,048</td>
<td>674,315</td>
<td>50</td>
<td>1000</td>
<td>...</td>
<td>Rajput, Brahman, Jat, Ahir.</td>
</tr>
<tr>
<td>Khawwha</td>
<td>5,334</td>
<td>2,912,495</td>
<td>222,623</td>
<td>30</td>
<td>4000</td>
<td>...</td>
<td>Rajput, Jat.</td>
</tr>
<tr>
<td>Dholpur, has a brick fort on the Chambal</td>
<td>284,037</td>
<td>9,270,311</td>
<td>255,747</td>
<td>200</td>
<td>4000</td>
<td>...</td>
<td>Sikarwal.</td>
</tr>
<tr>
<td>Rapi, has a brick fort</td>
<td>477,201-11</td>
<td>13,506,036</td>
<td>173,407</td>
<td>200</td>
<td>4000</td>
<td>...</td>
<td>Chauhan, desendants of Rawat Bahan.</td>
</tr>
<tr>
<td>Rajhohar</td>
<td>318,285</td>
<td>1,694,203</td>
<td>48,023</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Rajput.</td>
</tr>
<tr>
<td>Seonkar Seonki</td>
<td>90,599</td>
<td>988,700</td>
<td>7,822</td>
<td>70</td>
<td>600</td>
<td>...</td>
<td>Rajput, Chauhan.</td>
</tr>
<tr>
<td>Fatehpur, has a stone fort</td>
<td>202,723-18</td>
<td>8,494,005</td>
<td>597,346</td>
<td>500</td>
<td>4000</td>
<td>...</td>
<td>Shaikhbaha, Chauhit, Rajput, Sankarwal.</td>
</tr>
<tr>
<td>Khattonmar</td>
<td>96,780</td>
<td>745,951</td>
<td>...</td>
<td>50</td>
<td>300</td>
<td>...</td>
<td>Rajput, Jat.</td>
</tr>
<tr>
<td>Mahawar, has a brick fort</td>
<td>290,708</td>
<td>6,784,780</td>
<td>234,737</td>
<td>200</td>
<td>2000</td>
<td>...</td>
<td>Sayyid, Brahman.</td>
</tr>
<tr>
<td>Muthur, do.</td>
<td>37,347</td>
<td>1,155,807</td>
<td>69,770</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Rajput &amp;c. Do.</td>
</tr>
<tr>
<td>Maholi</td>
<td>66,690</td>
<td>1,561,246</td>
<td>...</td>
<td>80</td>
<td>600</td>
<td>...</td>
<td>Rajput, &amp;c. Do.</td>
</tr>
<tr>
<td>Mangotlah</td>
<td>74,974</td>
<td>1,148,075</td>
<td>79,355</td>
<td>20</td>
<td>400</td>
<td>...</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Mandavwar</td>
<td>10,190</td>
<td>132,500</td>
<td>...</td>
<td>150</td>
<td>800</td>
<td>...</td>
<td>Rajput.</td>
</tr>
<tr>
<td>Wastarpur</td>
<td>71,328</td>
<td>2,009,255</td>
<td>9,255</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Rajput, Brahman, Jat.</td>
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<tr>
<td>Hindaun</td>
<td>432,980</td>
<td>9,040,831</td>
<td>301,980</td>
<td>100</td>
<td>1000</td>
<td>...</td>
<td>Chauhan, Bhadaniya.</td>
</tr>
<tr>
<td>Hikant, has a brick fort</td>
<td>606,991-12</td>
<td>5,698,807</td>
<td>43,231</td>
<td>2000</td>
<td>20,000</td>
<td>...</td>
<td>Rajput, of various costumes.</td>
</tr>
<tr>
<td>Hilak</td>
<td>137,421</td>
<td>2,789,494</td>
<td>30,531</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Muttra to Etawah, I.G.</td>
</tr>
</tbody>
</table>

2 Ver. Mankrah. or Bankrah.
3 Ver. Chandwär. T. "Tshandwär ajourndhi Ferosabad." Distant from Agra 25 miles east, on the route from Mutter to Etawah, I. G.
4 Probably error for Bahman or Brahman. See Elliot under Chandel or Guntam.
5 Probably Sikarwal, a branch of the Badgajar Rajputs.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suryághál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant +</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>U'ífã</td>
<td>95,677-18</td>
<td>1,297,379</td>
<td>72,213</td>
<td>20</td>
<td>500</td>
<td>...</td>
<td>Rájpóts</td>
</tr>
<tr>
<td>Biláspúr</td>
<td>128,888-14</td>
<td>3,714,547</td>
<td>13,110</td>
<td>100</td>
<td>50,000</td>
<td>...</td>
<td>Kachhwáhns</td>
</tr>
<tr>
<td>Badnágh, (Elliot, Bhotek)</td>
<td>72,930-14</td>
<td>1,260,199</td>
<td>3,414</td>
<td>60</td>
<td>2000</td>
<td>...</td>
<td>Saikhádzahns</td>
</tr>
<tr>
<td>Dérápúr</td>
<td>108,065</td>
<td>1,760,760</td>
<td>4,221</td>
<td>50</td>
<td>2000</td>
<td>10</td>
<td>Bráhmons</td>
</tr>
<tr>
<td>Deokali</td>
<td>108,662</td>
<td>1,466,986</td>
<td>1,700</td>
<td>200</td>
<td>2000</td>
<td>10</td>
<td>Sáfians</td>
</tr>
<tr>
<td>Bálth, has a brick fort,</td>
<td>510,970-16</td>
<td>9,270,894</td>
<td>270,894</td>
<td>70</td>
<td>3000</td>
<td>9</td>
<td>Afgáns, Turkmáns</td>
</tr>
<tr>
<td>Bálspúr</td>
<td>43,166-8</td>
<td>120,000</td>
<td>...</td>
<td>60</td>
<td>1000</td>
<td>6</td>
<td>Cháháns</td>
</tr>
<tr>
<td>Ságánspúr</td>
<td>1,507,877</td>
<td>58,664</td>
<td>60</td>
<td>500</td>
<td>10</td>
<td>6</td>
<td>Malikádzahns</td>
</tr>
<tr>
<td>Sháhspúr</td>
<td>8,848,420</td>
<td>245,747</td>
<td>300</td>
<td>3000</td>
<td>9</td>
<td>6</td>
<td>Sengars</td>
</tr>
<tr>
<td>Kálpí, with suburban district</td>
<td>4,871,063</td>
<td>208,909</td>
<td>4000</td>
<td>5000</td>
<td>10</td>
<td>6</td>
<td>Várioss</td>
</tr>
<tr>
<td>Kanãr</td>
<td>4,948,086</td>
<td>6,086</td>
<td>100</td>
<td>2000</td>
<td>1</td>
<td>6</td>
<td>Singhás</td>
</tr>
<tr>
<td>Khandán</td>
<td>3,027,917</td>
<td>27,121</td>
<td>50</td>
<td>4000</td>
<td>4000</td>
<td>6</td>
<td>Tháris</td>
</tr>
<tr>
<td>Khandála, (Elliot Khurela)</td>
<td>86,063-11</td>
<td>871,728</td>
<td>15,008</td>
<td>20</td>
<td>1000</td>
<td>6</td>
<td>Rájpóts</td>
</tr>
<tr>
<td>Mubddámábád,</td>
<td>184,080</td>
<td>1,617,227</td>
<td>4,280</td>
<td>50</td>
<td>1000</td>
<td>6</td>
<td>Rájpóts, Kumbíns</td>
</tr>
<tr>
<td>Hamúsápúr</td>
<td>404,797-6</td>
<td>4,803,838</td>
<td>132,245</td>
<td>200</td>
<td>2000</td>
<td>6</td>
<td>Kumbíns</td>
</tr>
</tbody>
</table>

**Sarkár of Kanauj.**


<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suryághál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant +</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhágán, has a fort and near it a tank called Sonn át full of water extremely sweet</td>
<td>337,105</td>
<td>4,677,010</td>
<td>53,316</td>
<td>1000</td>
<td>10,000</td>
<td>...</td>
<td>Cháháns</td>
</tr>
<tr>
<td>Bhojpur,</td>
<td>150,974-13</td>
<td>3,846,727</td>
<td>104,705</td>
<td>150</td>
<td>3000</td>
<td>...</td>
<td>Khárwáls 1</td>
</tr>
<tr>
<td>Bhalgán, (Elliot Taligrásw)</td>
<td>74,100-10</td>
<td>3,387,076</td>
<td>128,558</td>
<td>20</td>
<td>1000</td>
<td>...</td>
<td>Rájpóts, Musalmáns</td>
</tr>
</tbody>
</table>

1 Matchlockmen.
2 T. Schaganpoor. G. Seekenpoor.
3 A branch of the Agnibáns Rájpóts.

Elliot I. 174. Spelt elsewhere Sénargh. 1

* Elliot has Khárwáls as a tribe. I. 10.
<table>
<thead>
<tr>
<th>Bighnas</th>
<th>Revenue D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bihār,</td>
<td>175,042-11</td>
<td>2,921,389</td>
<td>300</td>
<td>5000</td>
<td>Chandél.</td>
</tr>
<tr>
<td>Bīlār,</td>
<td>68,775-14</td>
<td>2,388,849</td>
<td>20</td>
<td>1000</td>
<td>Rājpūt.</td>
</tr>
<tr>
<td>Patāl,</td>
<td>158,634-14</td>
<td>1,877,600</td>
<td>46,658</td>
<td>2000</td>
<td>Rājpūt.</td>
</tr>
<tr>
<td>Patī Aīpūr,</td>
<td>38,413-11</td>
<td>1,163,632</td>
<td>8060</td>
<td>90</td>
<td>Chānhd.</td>
</tr>
<tr>
<td>Patī Naktah,</td>
<td>49,261-18</td>
<td>566,997</td>
<td>2497</td>
<td>50</td>
<td>Sengarh.</td>
</tr>
<tr>
<td>Bānāh,</td>
<td>34,736-14</td>
<td>450,000</td>
<td>10</td>
<td>200</td>
<td>Rājpūt, of various Castes.</td>
</tr>
<tr>
<td>Bīrī,</td>
<td>8,226-14</td>
<td>400,000</td>
<td>10</td>
<td>800</td>
<td>Chānhdh.</td>
</tr>
<tr>
<td>Phāpūnd,</td>
<td>111,546</td>
<td>5,432,991</td>
<td>18,313</td>
<td>2000</td>
<td>Sengarh.</td>
</tr>
<tr>
<td>Chhābrānaun,</td>
<td>76,313-7</td>
<td>1,622,028</td>
<td>22,128</td>
<td>20</td>
<td>Rājpūt.</td>
</tr>
<tr>
<td>Dechhā,</td>
<td>11,950-12</td>
<td>483,171</td>
<td>20</td>
<td>300</td>
<td>Chānhdh.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Galōt,</td>
<td>132,955-9</td>
<td>3,230,752</td>
<td>158,310</td>
<td>100</td>
<td>3000</td>
</tr>
<tr>
<td>Sonj,</td>
<td>64,070-6</td>
<td>1,200,000</td>
<td></td>
<td>300</td>
<td>8000</td>
</tr>
<tr>
<td>Sahāwar,</td>
<td>78,574-9</td>
<td>262,245</td>
<td>21,969</td>
<td>20</td>
<td>50</td>
</tr>
<tr>
<td>Scoi, (Elliott's Sheoli)</td>
<td>12,523</td>
<td>623,473</td>
<td>10</td>
<td>50</td>
<td>Rājpūt.</td>
</tr>
<tr>
<td>Sahātpūr,</td>
<td>22,661</td>
<td>623,441</td>
<td></td>
<td>300</td>
<td>4000</td>
</tr>
<tr>
<td>Sahīc,</td>
<td>19,510-10</td>
<td>549,850</td>
<td>2233</td>
<td>10</td>
<td>500</td>
</tr>
<tr>
<td>Sahā,</td>
<td>25,193-8</td>
<td>846,553</td>
<td>1640</td>
<td>30</td>
<td>500</td>
</tr>
<tr>
<td>Sōnrakh, (Elliott's Saurākh)</td>
<td>10,085-5</td>
<td>466,328</td>
<td>7183</td>
<td>20</td>
<td>400</td>
</tr>
<tr>
<td>Sikandarpūr Udahu,</td>
<td>4,964-14</td>
<td>276,918</td>
<td>22,624</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>Sārōr,</td>
<td>20,121-16</td>
<td>447,563</td>
<td>2044</td>
<td>10</td>
<td>300</td>
</tr>
<tr>
<td>Sikandarpūr Atrējī</td>
<td>36,084-17</td>
<td>268,622</td>
<td>6511</td>
<td>5</td>
<td>150</td>
</tr>
<tr>
<td>Shamsabād, has a fort on the Ganges,</td>
<td>126,255-12</td>
<td>2,470,743</td>
<td>222,036</td>
<td>300</td>
<td>10,000</td>
</tr>
<tr>
<td>Kānasaaj with suburb. dist. has a brick fort: one of the great capitals of Hindustān,</td>
<td>139,903-6</td>
<td>1,651,586</td>
<td>30,370</td>
<td>100</td>
<td>200</td>
</tr>
<tr>
<td>Kāmpūl,</td>
<td>40,445-6</td>
<td>1,409,888</td>
<td></td>
<td>20</td>
<td>1000</td>
</tr>
<tr>
<td>Kāri,</td>
<td>30,292-14</td>
<td>1,500,000</td>
<td></td>
<td>300</td>
<td>1500</td>
</tr>
<tr>
<td>Nānānām,</td>
<td>3,320-5</td>
<td>136,921</td>
<td></td>
<td>200</td>
<td>200</td>
</tr>
</tbody>
</table>

1 A Rājpūt tribe scattered over Agra, Mathura, Etawa and Rohilkhand. Elliot, l. 78.

2 An inferior clan of Rājpūts often confounded with Gaurdāhrs but quite distinct. Elliot, I. 115.

3 T. Sōnarka; G. Sewburgh.

<table>
<thead>
<tr>
<th>District</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suuyghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atrauli</td>
<td>320,589</td>
<td>5,454,459</td>
<td>5,400,459</td>
<td>500</td>
<td>9500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akbarábéd</td>
<td>118,339</td>
<td>3,008,409</td>
<td>3,060,000</td>
<td>500</td>
<td>5000</td>
<td></td>
<td></td>
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<tr>
<td>Ahár, has a brick fort on the Ganges</td>
<td>45,764</td>
<td>2,106,554</td>
<td>167,140</td>
<td>20</td>
<td>400</td>
<td></td>
<td>Rájpút, Chanhán, Afgáhn.</td>
</tr>
<tr>
<td>Pahasú</td>
<td>55,080</td>
<td>2,502,862</td>
<td>2,502,862</td>
<td>500</td>
<td>2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balún</td>
<td>111,278</td>
<td>2,131,765</td>
<td>1,131,765</td>
<td>500</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pachiáná</td>
<td>29,128</td>
<td>624,825</td>
<td>624,825</td>
<td>500</td>
<td>5000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tappal, has a brick fort, Thánah Fáridá</td>
<td>163,046</td>
<td>1,802,571</td>
<td>2,571,000</td>
<td>100</td>
<td>3000</td>
<td></td>
<td>Rájpút, Gaurakár, Chanhán.</td>
</tr>
<tr>
<td>Jaláli</td>
<td>146,801</td>
<td>2,967,910</td>
<td>86,352</td>
<td>500</td>
<td>6000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandaus</td>
<td>48,489</td>
<td>1,749,238</td>
<td>36,662</td>
<td>100</td>
<td>2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khurjáh</td>
<td>90,726</td>
<td>3,703,020</td>
<td>583,026</td>
<td>200</td>
<td>5000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dambhái has a brick fort²</td>
<td>48,639</td>
<td>2,169,939</td>
<td>72,039</td>
<td>50</td>
<td>1000</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Sikándrá Bág, has a brick fort</td>
<td>83,480</td>
<td>4,412,331</td>
<td>290,488</td>
<td>400</td>
<td>4000</td>
<td></td>
<td>Afgáhn, Pandir.</td>
</tr>
<tr>
<td>Sórón, has a brick fort</td>
<td>40,656</td>
<td>875,016</td>
<td>16,900</td>
<td>50</td>
<td>400</td>
<td></td>
<td>Sayyid, Rájpút.</td>
</tr>
<tr>
<td>Sídápér</td>
<td>70,047</td>
<td>989,458</td>
<td>989,458</td>
<td>500</td>
<td>2500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shikárpúr</td>
<td>44,830</td>
<td>1,974,827</td>
<td>50,291</td>
<td>200</td>
<td>2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kol, has a brick fort</td>
<td>548,655</td>
<td>10,412,806</td>
<td>446,450</td>
<td>20</td>
<td>28,000</td>
<td></td>
<td>Chanhán, Janghárah.³</td>
</tr>
<tr>
<td>Gangéří</td>
<td>53,545</td>
<td>372,050</td>
<td>31,849</td>
<td>25</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malikpúr</td>
<td>30,045</td>
<td>1,446,133</td>
<td>2,288</td>
<td>50</td>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Núb, has a brick fort, (Elliot, Noh.)</td>
<td>189,289</td>
<td>1,311,956</td>
<td>29,160</td>
<td>100</td>
<td>3000</td>
<td></td>
<td>Rájpút, Jat. Afgáhn.</td>
</tr>
</tbody>
</table>

* Pundir is one of the numerous branches of the Gájar clan. Elliot, I 19.

* The word 'fort' has been omitted and the text but Gladwin confirms the emendation.

Var. Sérkhí. Sukhí.

* A turbulent tribe of Rájpút of the Tuar clan in the S. E. Rohilkáhárd Elliot, I, 141.
| Castes | Bighas Biwas. | Revenue D. | Sayyurghal D. | Cavalry | Infantry | Elephants | |
|--------|---------------|------------|----------------|----------|---------|------------|
| Asbés, has a fort, | 106,899-14 | 2,277,947 | 200 | 4000 | | 10 | Louwar. |
| Badháštah, Do. | 63,914-18 | 696,800 | | 800 | 5000 | | 10 | Do., Raj-pút. |
| Chatíwár,² Do. | 140,140-16 | 1,051,841 | 35,880 | 100 | 4000 | | 10 | Bráhmán. |
| Iskáli, Do. | 82,677-15 | 219,306 | | 100 | 2000 | | 10 | Gújar. |
| Dándralí, | 197,316-11 | 1,907,207 | | 50 | 1000 | | 10 | Rájpút Top-war. |
| Elepór, | 87,797-17 | 1,017,721 | 40 | 700 | | | Topwar. |
| Síršálí, | 94,245 | 832,128 | | 200 | 5000 | | 10 | Sikarwál. |
| Súrání, | 46,284-8 | 2,001,244 | | 50 | 700 | | 10 | Bángri. |
| Sarandák, has a brick fort. | 22,124-17 | 267,497 | | 200 | 6000 | | 10 | Sikarwál. |
| Alápór, has a fort, during Sultán Alá-ádín's time it was called Akhár.³ | 211,229 | 5,123,726 | | 50 | 500 | | 10 | Bráhmán. |
| Gwalior with suburban district. | 345,657 | 12,483,072 | 188,740 | 1000 | 2000 | | 10 | Rájpút, Topwar. |
| Khistí, has a fort. | 198,370 | 3,105,319 | 6,450 | 200 | 4000 | | 10 | Ját. |

---

| Castes | Bighas Biwas. | Revenue D. | Sayyurghal D. | Cavalry | Infantry | Elephants | |
|--------|---------------|------------|----------------|----------|---------|------------|
| Fúji, | 625,997 | 2,922,436 | 101,661 | 100 | 5000 | 10 | Káyath. |
| Paráhrá, has a brick fort. | 782,791 | 5,237,096 | 172,380 | 940 | 2050 | 59 | Rájpút. |
| Bhándár,² | 257,042-18 | 2,533,449 | 100,639 | 50 | 2000 | 5 | Afgáhn, Káyath. |
| Búbápor, | 80,636 | 1,391,097 | 3000 | 5000 | | | Tanwar. |
| Pándór, | 8,961 | 454,111 | 100 | 2000 | | | 5 | Paráhrá. |

### Sarkár of Bayánwán.

**Containing 27 Mahals, 762,014 Bighas. Revenue, 8,459,296 Dáma. Suyúrgáthí, 82,662 Dáma. Castes various. Cavalry 1,105. Infantry 18,000.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhatré, 4 mahals, has a brick fort.</td>
<td>...</td>
<td>11,787,904</td>
<td>...</td>
<td>400</td>
<td>1500</td>
<td>70</td>
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<tr>
<td>Riábánah, has a fort, ...</td>
<td>12,072</td>
<td>500,000</td>
<td>...</td>
<td>50</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Sháhsáádpúr, ...</td>
<td>21,257</td>
<td>450,781</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khátíah &amp;c. 3 mahals, has a fort.</td>
<td>...</td>
<td>3,000,000</td>
<td>...</td>
<td>100</td>
<td>5000</td>
<td>20</td>
</tr>
<tr>
<td>Kajhódah, ...</td>
<td>...</td>
<td>750,200</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kidár, ...</td>
<td>...</td>
<td>120,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kárch, has a fort</td>
<td>155,320</td>
<td>1,861,802</td>
<td>37,712</td>
<td>50</td>
<td>2000</td>
<td>...</td>
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<tr>
<td>Khákés, has a fort, ...</td>
<td>80,233</td>
<td>1,348,073</td>
<td>7,673</td>
<td>50</td>
<td>1000</td>
<td>...</td>
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<tr>
<td>Kánti, ...</td>
<td>...</td>
<td>240,000</td>
<td>...</td>
<td>20</td>
<td>5000</td>
<td>10</td>
</tr>
<tr>
<td>Khámí, has a brick fort.</td>
<td>222,557</td>
<td>4,778,287</td>
<td>46,729</td>
<td>200</td>
<td>5000</td>
<td>10</td>
</tr>
<tr>
<td>Mahólí, ...</td>
<td>26,581</td>
<td>502,102</td>
<td>...</td>
<td>100</td>
<td>10,000</td>
<td>10</td>
</tr>
</tbody>
</table>

---

* Jhatré, Jhatar, Chhatar, Chhatarpúr.

* Kéjpúr.

* Khánkésh, Khakséh, Gangés, Khaksen.

* Var. and G. Sanwán, T. Beanban.


* Var. and T. Adhela.
<table>
<thead>
<tr>
<th>District</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyághil D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baraná,</td>
<td>...</td>
<td>276,000</td>
<td>...</td>
<td>10</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bhatándá,</td>
<td>...</td>
<td>160,040</td>
<td>...</td>
<td>10</td>
<td>800</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jond, has a fort,</td>
<td>50,973</td>
<td>546,631</td>
<td>3,800</td>
<td>10</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jarhalí,</td>
<td>19,365</td>
<td>144,055</td>
<td>...</td>
<td>...</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jamá,</td>
<td>128,680</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dhámílú, has a large lake, full of water-lilies,</td>
<td>13,127</td>
<td>17,906</td>
<td>...</td>
<td>20</td>
<td>350</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rocháhá,</td>
<td>94,323</td>
<td>472,389</td>
<td>15,702</td>
<td>10</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Betangár, has a fort,</td>
<td>70,523</td>
<td>355,995</td>
<td>200</td>
<td>4000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Zoharáh,</td>
<td>2,309</td>
<td>1,017,683</td>
<td>60</td>
<td>500</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sáchándá, has a brick fort,</td>
<td>81,655</td>
<td>906,959</td>
<td>800</td>
<td>5000</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Kanálañ,</td>
<td>11,784</td>
<td>364,988</td>
<td>10</td>
<td>200</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Karharáh,</td>
<td>...</td>
<td>277,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kásód, has a fort in the mountains,</td>
<td>27,290</td>
<td>196,304</td>
<td>...</td>
<td>200</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Káhná,</td>
<td>17,403</td>
<td>162,661</td>
<td>3,036</td>
<td>200</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khán Bajráh the greater,</td>
<td>33,782</td>
<td>133,924</td>
<td>25</td>
<td>800</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Do, the lesser,</td>
<td>1,603</td>
<td>68,470</td>
<td>10</td>
<td>200</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Keránhát,</td>
<td>24,319</td>
<td>112,079</td>
<td>...</td>
<td>300</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Káharáh, has a stone fort on a hill,</td>
<td>17,259</td>
<td>82,291</td>
<td>5</td>
<td>300</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Kedókáhá,</td>
<td>7,169</td>
<td>43,296</td>
<td>60</td>
<td>300</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Máñ, has a fort,</td>
<td>59,070</td>
<td>860,429</td>
<td>5,189</td>
<td>60</td>
<td>1000</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkár of Narwar.


1 Var. Chitor. T. Techinor, G. Chitore.
2 Var. Dhaslah. T. Dehala. It was 2 miles to the west of this place, according to T. that Abul Fazl lost his life in the ambuscade set for him by the Bundélá Chief Bir Sing: "il fut, vilenement pris dans ses laqas comme-un gibier et tué à l'instigation de Jehangir fils d'Aobor."
4 For the Mínas, see Sherring, III. 78.
5 Var. Ghatripál. G. Ketheyra. }
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyogdānlī D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardūr, has a fort; some of the villages near the Saklā are of great productive value.</td>
<td>88,085</td>
<td>638,700</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Balūrī, has a fort on the Saklā.</td>
<td>243,455</td>
<td>141,915</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Scarpārī, has a stone fort.</td>
<td>24,975</td>
<td>1,250,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kolarās has 2 forts, one near the village of Barwā. There is a small hill with a waterfall. It is a place of Hindu worship.</td>
<td>183,10</td>
<td>764,820</td>
<td>14,822</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Narwar with suburb, dist. has a stone fort. In certain parts of the fort are ancient Hindu temples of stone.</td>
<td>25,523</td>
<td>468,025</td>
<td>61,812</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkār of Mandīlār.


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Untgar, has a stone fort on a hill and below it flows the river Chambal.</td>
<td>7,674</td>
<td>498,978</td>
<td>Dangrī,</td>
</tr>
<tr>
<td>Bihipūr,</td>
<td>6,413</td>
<td>390,706</td>
<td>Ratanbalkār,</td>
</tr>
<tr>
<td>Baghūrī,</td>
<td>6,306</td>
<td>334,091</td>
<td>Samartha≤ah,</td>
</tr>
<tr>
<td>Bākhār,</td>
<td>4,282</td>
<td>261,746</td>
<td>Cambākharah,</td>
</tr>
<tr>
<td>Bagrōnd,</td>
<td>...</td>
<td>820</td>
<td>Kharmār,</td>
</tr>
<tr>
<td>Jhakwār,</td>
<td>789</td>
<td>38,498</td>
<td>Kahtōnī,</td>
</tr>
<tr>
<td>Dāng Makhōrī,</td>
<td>7,612</td>
<td>498,978</td>
<td>Mandīlār, has a fort on a hill and the river Chambal on the north,</td>
</tr>
</tbody>
</table>

* I adopt a variant, as it agrees with G. and T. The text has Scarpārī.
* T. Makrāri. G. Bughowry.
* Var. 1310.
* Var. 764,380.
* Vār. and T. Khaloli.
Sarkār of Alwar.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sayyāghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alwar, has a stone fort on a hill</td>
<td>85,064</td>
<td>2,679,820</td>
<td>350,056</td>
<td>10</td>
<td>1,500</td>
<td>...</td>
</tr>
<tr>
<td>Anshalā Hābrā, ...</td>
<td>24,956</td>
<td>860,731</td>
<td>...</td>
<td>20</td>
<td>500</td>
<td>Khānṣādah of Mowāt, descendants of Bahādur Khān. (See I. G. Mowāt-āt).</td>
</tr>
<tr>
<td>Amrān, ...</td>
<td>38,752</td>
<td>642,153</td>
<td>1,043</td>
<td>20</td>
<td>1,000</td>
<td>...</td>
</tr>
<tr>
<td>Isāfāpur, ...</td>
<td>23,988</td>
<td>503,840</td>
<td>2,288</td>
<td>40</td>
<td>500</td>
<td>Bahāl.</td>
</tr>
<tr>
<td>Bāt, has a stone fort, (Parā, p. 93.) ...</td>
<td>23,582</td>
<td>7,201,791</td>
<td>1,793</td>
<td>50</td>
<td>1,000</td>
<td>Khānṣādah of Mowāt.</td>
</tr>
<tr>
<td>Mātēpur, ...</td>
<td>119,015</td>
<td>2,621,958</td>
<td>9,817</td>
<td>350</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>Mādāpur, ...</td>
<td>60,451</td>
<td>1,950,000</td>
<td>95,000</td>
<td>500</td>
<td>2,000</td>
<td>Do. Do.</td>
</tr>
<tr>
<td>Bādol, ...</td>
<td>74,281</td>
<td>678,733</td>
<td>...</td>
<td>50</td>
<td>1,000</td>
<td>...</td>
</tr>
<tr>
<td>Mālār, ...</td>
<td>58,654</td>
<td>443,612</td>
<td>...</td>
<td>40</td>
<td>500</td>
<td>Bahāl.</td>
</tr>
<tr>
<td>Bādād Fathi Khān, ...</td>
<td>16,074</td>
<td>201,059</td>
<td>1,059</td>
<td>30</td>
<td>300</td>
<td>Khānṣādah of Mowāt.</td>
</tr>
<tr>
<td>Paṣān, ...</td>
<td>28,726</td>
<td>195,830</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>...</td>
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<tr>
<td>Bādād Mēo, ...</td>
<td>18,082</td>
<td>153,045</td>
<td>619</td>
<td>50</td>
<td>300</td>
<td>Khānṣādah and Mēo.</td>
</tr>
<tr>
<td>Mēth Thul, ...</td>
<td>30,606</td>
<td>146,000</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>...</td>
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<tr>
<td>Bhīwān, ...</td>
<td>14,918</td>
<td>122,088</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>Bādān, ...</td>
<td>20,799</td>
<td>100,358</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>...</td>
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<tr>
<td>Bādār, ...</td>
<td>2,663</td>
<td>104,890</td>
<td>...</td>
<td>10</td>
<td>50</td>
<td>...</td>
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<tr>
<td>Bādātāb, ...</td>
<td>6,565</td>
<td>183,507</td>
<td>...</td>
<td>30</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Jālpur, ...</td>
<td>46,840</td>
<td>338,599</td>
<td>10,865</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Hāmānpār Bādāhar, ...</td>
<td>20,853</td>
<td>947,871</td>
<td>3,020</td>
<td>100</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Hāmānpār Kori, (Gōrī, p. 96) ...</td>
<td>47,740</td>
<td>1,259,669</td>
<td>...</td>
<td>120</td>
<td>800</td>
<td>...</td>
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<tr>
<td>Jālpūr, has a stone fort, ...</td>
<td>28,429</td>
<td>455,779</td>
<td>3,200</td>
<td>500</td>
<td>1,000</td>
<td>Chahān.</td>
</tr>
<tr>
<td>Deśī Śājārī, ...</td>
<td>82,188</td>
<td>1,600,000</td>
<td>...</td>
<td>150</td>
<td>1,000</td>
<td>Badāgār.</td>
</tr>
<tr>
<td>Deśī Kār, ...</td>
<td>27,052</td>
<td>695,362</td>
<td>7,312</td>
<td>150</td>
<td>1,000</td>
<td>Mēo.</td>
</tr>
</tbody>
</table>

1 Mentioned in Elliot as in ancient times a well-known lawless plundering race, driven out of the Etawah tract by the Sengbers and Chahāns. According to Shirering (III. 90) they are an indigenous tribe converted to Islam, but retaining a good many Hindu customs; now an agricultural people divided into 13 clans.
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhará,</td>
<td>12,833</td>
<td>512,613</td>
<td>5,015</td>
<td>100</td>
<td>600</td>
<td></td>
<td>Khánsúdah and Meo.</td>
</tr>
<tr>
<td>Báth,</td>
<td>6,030</td>
<td>229,741</td>
<td>3,744</td>
<td>10</td>
<td>100</td>
<td></td>
<td>Meo.</td>
</tr>
<tr>
<td>Sakhan,</td>
<td>18,790</td>
<td>804,265</td>
<td>...</td>
<td>100</td>
<td>700</td>
<td></td>
<td>Chabán.</td>
</tr>
<tr>
<td>Khohari Rána,</td>
<td>2,208</td>
<td>4,389,272</td>
<td>96,319</td>
<td>900</td>
<td>5,000</td>
<td></td>
<td>Khánsúdah of Mewár, A'mí and Daur.</td>
</tr>
<tr>
<td>Khélóhar,</td>
<td>58,276</td>
<td>1,459,048</td>
<td>14,088</td>
<td>125</td>
<td>1,000</td>
<td></td>
<td>Meo.</td>
</tr>
<tr>
<td>Kol Dhoár,</td>
<td>38,965</td>
<td>627,100</td>
<td>...</td>
<td>30</td>
<td>500</td>
<td></td>
<td>Rájpút.</td>
</tr>
<tr>
<td>Kiyáráh,</td>
<td>307</td>
<td>600,000</td>
<td>...</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td>Mín.</td>
</tr>
<tr>
<td>Khértahíh,</td>
<td>26,746</td>
<td>465,640</td>
<td>28,150</td>
<td>100</td>
<td>500</td>
<td></td>
<td>Sáyíd, Gájár.</td>
</tr>
<tr>
<td>Ghátt Súdán,²</td>
<td>(or Seóp) has a fort,</td>
<td>16,494</td>
<td>357,110</td>
<td>...</td>
<td>300</td>
<td>1,000</td>
<td>Máfhat.³</td>
</tr>
<tr>
<td>Koóráná,</td>
<td>3,665</td>
<td>166,666</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mandáwar, has a brick fort,</td>
<td>100,322</td>
<td>1,889,097</td>
<td>5,608</td>
<td>500</td>
<td>1,000</td>
<td>Chabán.</td>
<td></td>
</tr>
<tr>
<td>Mójár,</td>
<td>44,140</td>
<td>639,853</td>
<td>12,022</td>
<td>300</td>
<td>600</td>
<td></td>
<td>Abbáí.</td>
</tr>
<tr>
<td>Múbárakpúr,</td>
<td>16,636</td>
<td>614,193</td>
<td>...</td>
<td>60</td>
<td>800</td>
<td></td>
<td>Khánsúdah.</td>
</tr>
<tr>
<td>Mongán,</td>
<td>38,112</td>
<td>475,260</td>
<td>...</td>
<td>100</td>
<td>700</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Mandáurah,</td>
<td>17,800</td>
<td>27,061</td>
<td>...</td>
<td>4</td>
<td>20</td>
<td></td>
<td>Chabán.</td>
</tr>
<tr>
<td>Nangáo, (Nowgong)</td>
<td>23,771</td>
<td>2,066,612</td>
<td>34,298</td>
<td>70</td>
<td>500</td>
<td></td>
<td>Khánsúdah.</td>
</tr>
<tr>
<td>Náharágh,</td>
<td>35,452</td>
<td>604,194</td>
<td>...</td>
<td>20</td>
<td>200</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Harróí,</td>
<td>11,800</td>
<td>227,096</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td></td>
<td>Meo.</td>
</tr>
<tr>
<td>Harpúr,</td>
<td>16,944</td>
<td>686,606</td>
<td>3,255</td>
<td>20</td>
<td>4,000</td>
<td></td>
<td>Ját.</td>
</tr>
<tr>
<td>Harsáná,</td>
<td>4,025</td>
<td>208,281</td>
<td>...</td>
<td>40</td>
<td>500</td>
<td></td>
<td>Meo.</td>
</tr>
</tbody>
</table>

Sarkár of Tijáráh.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indó, has fort on a hill,</td>
<td>134,150</td>
<td>1,995,316</td>
<td>26,096⁴</td>
<td>400</td>
<td>8,000</td>
<td></td>
<td>Khánsúdah of Mewár. Khánsúdah, Tháthar.</td>
</tr>
<tr>
<td>Ujínáh,</td>
<td>33,926</td>
<td>428,347</td>
<td>22,796</td>
<td>45</td>
<td>150</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ The reading of the last two names is doubtful and has the following variants.
² Doubtful, var. Hat. apparently connected with note 1.
³ A figure seems to be omitted between the 2 and the 6.
⁴ I adopt the variant which agrees with T.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Infantry</th>
<th>Cavalry</th>
<th>Elephant</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umrá Umrí,</td>
<td>8,107</td>
<td>307,037</td>
<td>10</td>
<td>100</td>
<td></td>
<td>Ṭhāñhār, Meo.</td>
</tr>
<tr>
<td>Bárã,</td>
<td>35,703</td>
<td>215,800</td>
<td>5,354</td>
<td>10</td>
<td>200</td>
<td>Khánzádah, Meo.</td>
</tr>
<tr>
<td>Púr,</td>
<td>2,476</td>
<td>540,645</td>
<td>1,559</td>
<td>10</td>
<td>200</td>
<td>Ṭhāñhār.</td>
</tr>
<tr>
<td>Pangín, has a stone fort,</td>
<td>75,148</td>
<td>1,329,350</td>
<td>34,312</td>
<td>20</td>
<td>800</td>
<td>Meo.</td>
</tr>
<tr>
<td>Banóhrā, has a stone fort</td>
<td>57,778</td>
<td>1,416,715</td>
<td>25,471</td>
<td>30</td>
<td>400</td>
<td>Do.</td>
</tr>
<tr>
<td>Tijārah, has a fort,</td>
<td>131,960</td>
<td>3,603,596</td>
<td>204,419</td>
<td>500</td>
<td>2,000</td>
<td>Do.</td>
</tr>
<tr>
<td>Jhinórāwat, has a stone fort on a hill,</td>
<td>22,632-11</td>
<td>496,202½</td>
<td>31,233½</td>
<td>50</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Khánpur,</td>
<td>9,363</td>
<td>135,630</td>
<td>12,955</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Súrās,</td>
<td>12,106</td>
<td>480,088</td>
<td>50,411</td>
<td>14</td>
<td>150</td>
<td>Do.</td>
</tr>
<tr>
<td>Šáhshándári,</td>
<td>7,712-11</td>
<td>406,811</td>
<td>267,470</td>
<td>200</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Fıráspúr, situated on the skirt of a hill in which there is an ever-flowing fountain with an image of Mahadeo set up; a Hindu Shrine...</td>
<td>64,150</td>
<td>3,042,642</td>
<td>69,044</td>
<td>50</td>
<td>1,000</td>
<td>Do.</td>
</tr>
<tr>
<td>Eštárápur Mángartá, has a brick on a hill on which there is a reservoir 4 kos. in circumference</td>
<td>43,700</td>
<td>1,156,140</td>
<td>12,955</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Kázherah, (Ghásérhah, Elliot)</td>
<td>71,285</td>
<td>1,552,196</td>
<td>7,017</td>
<td>30</td>
<td>700</td>
<td>Khánzádah, Gújar.</td>
</tr>
<tr>
<td>Khóra ka Thánah. (So in MSS., but Elliot Khwáhá)</td>
<td>7,945</td>
<td>168,719</td>
<td>10</td>
<td>250</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Nágíná,</td>
<td>7,215-19</td>
<td>977,257</td>
<td>3,672</td>
<td>100</td>
<td>150</td>
<td>Do.</td>
</tr>
</tbody>
</table>

**Sarkár of Nárñol.**


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Infantry</th>
<th>Cavalry</th>
<th>Elephant</th>
<th>Cavalry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bárã</td>
<td>146,754</td>
<td>2,060,602</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td>Chauhán, Rajput, Musalmaán, Khándír. (Var. Ke- dár).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyid D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bábáí, has a stone fort and a coppermine; hills adjacent, ...</td>
<td>78,426</td>
<td>920,170</td>
<td>...</td>
<td>400</td>
<td>3,000</td>
<td>...</td>
</tr>
<tr>
<td>Baródah Ráná, ...</td>
<td>47,266</td>
<td>692,935</td>
<td>...</td>
<td>300</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>Chál kalánah, ...</td>
<td>517,540</td>
<td>7,744,027</td>
<td>56,164</td>
<td>200</td>
<td>5,000</td>
<td>...</td>
</tr>
<tr>
<td>Jhojeún, has a stone fort on the skirt of a hill, ...</td>
<td>95,331</td>
<td>2,329,069</td>
<td>...</td>
<td>2000</td>
<td>3,000</td>
<td>...</td>
</tr>
<tr>
<td>Singhánah Udáipur, has a coppermine and mint for copper coinage ...</td>
<td>11,881,629</td>
<td>3,351</td>
<td>400</td>
<td>1,000</td>
<td>...</td>
<td>Tonwar, Pariháír.</td>
</tr>
<tr>
<td>Kánódah, in the village of Zerpán in this Pargánah, a large Hindu temple, ...</td>
<td>10,723</td>
<td>4,356,189</td>
<td>91,577</td>
<td>1000</td>
<td>4,000</td>
<td>...</td>
</tr>
<tr>
<td>Kotpotli, has a stone fort and in the village of Bhandáráah is a copper mine in working, ...</td>
<td>170,674</td>
<td>4,266,837</td>
<td>29,425</td>
<td>700</td>
<td>4,000</td>
<td>...</td>
</tr>
<tr>
<td>Kanórí, has 3 forts in three villages, ...</td>
<td>150,297</td>
<td>2,721,126</td>
<td>...</td>
<td>1000</td>
<td>5,000</td>
<td>...</td>
</tr>
<tr>
<td>Khandélá, ...</td>
<td>1,300,000</td>
<td>200</td>
<td>2,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khódáína, ...</td>
<td>18,493</td>
<td>808,109</td>
<td>20</td>
<td>700</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lapoi, ...</td>
<td>88,281</td>
<td>1,512,470</td>
<td>16,000</td>
<td>100</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Villages3 at the foot of the mountain where is a copper mine. In that of Ráepore is a copper mine and a mint and the stream there is polluted by it, ...</td>
<td>176,650</td>
<td>274,350</td>
<td>...</td>
<td>100</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>Nárnló, has a stone fort, Narhar, do., ...</td>
<td>214,218</td>
<td>5,913,181</td>
<td>549,161</td>
<td>500</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>356,293</td>
<td>4,262,837</td>
<td>29,405</td>
<td>500</td>
<td>2,000</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

* Called Kiám Kháíni by Elliot and Sherring. They are Chauhánas convicted to Islam. Their ancestors fought against Bábé in 1528. Var. Háínú, Jat.

* G. 3 villages.

* A sub-division of the Ráípút clan of Chauhánas.

* Var. Mákrú, Ghar, Tákár.
Sarkar of Sahdr.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue Do.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pahari, ...</td>
<td>106,422</td>
<td>1,229,999</td>
<td>26,045</td>
<td>20</td>
<td>700</td>
<td>Meo, Thathar.</td>
</tr>
<tr>
<td>Bhadnati, ...</td>
<td>25,280</td>
<td>441,840</td>
<td>6,840</td>
<td>10</td>
<td>300</td>
<td>Jat &amp;c.</td>
</tr>
<tr>
<td>Sahdr, has a fort, ...</td>
<td>385,985</td>
<td>2,483,816</td>
<td>21,676</td>
<td>200</td>
<td>7,000</td>
<td>Bakhali, Gijar, Jat, Kochhwaha.</td>
</tr>
<tr>
<td>Kama, ...</td>
<td>90,500</td>
<td>505,724</td>
<td>1,229</td>
<td>10</td>
<td>300</td>
<td>Meo, Jat, Ahir.</td>
</tr>
<tr>
<td>Koth Muzahid, ...</td>
<td>23,729</td>
<td>170,365</td>
<td>...</td>
<td>4</td>
<td>200</td>
<td>Meo, Jat, Ahir.</td>
</tr>
<tr>
<td>Nasirah, ...</td>
<td>50,816</td>
<td>618,115</td>
<td>17,516</td>
<td>...</td>
<td>...</td>
<td>Meo.</td>
</tr>
<tr>
<td>Horal, ...</td>
<td>78,500</td>
<td>463,710</td>
<td>33,140</td>
<td>10</td>
<td>200</td>
<td>Jat &amp;c.</td>
</tr>
</tbody>
</table>

The Súbah of Málwah.

It is situated in the second climate. Its length from the extreme point of Garha (Mándla) to Bânswárah is 245 kos. Its breadth from Chandári to Nadarchád is 230 kos. To the east lies Bándhú; to the north Narvar; to the south Baglánah; to the west Gújarát and Ajmer. There are mountains to the south. Its principal rivers are the Narbadah, the Siprá, the Káli Sind, the Bótwa, and the Kódi. At every two or three kos clear and limpid streams are met on whose banks the willow grows wild, and the hyacinth and fragrant flowers of many hues, amid the abundant shade of trees. Lakes and green meads are frequent and stately palaces and fair country homes breathe tales of fairyland. The climate is so temperate that in winter there is little need of warm clothing nor in summer of the cooling properties of saltpetre. The elevation of this province is somewhat above that of other areas of the country and every part of it is cultivable. Both harvests are excellent, and especially wheat, poppy, sugarcane, mangoes, melons and grapes. In Háśilpúr the vine bears twice in the year, and betel leaves are of fine quality. Cloth of the best

1 Sometimes in the text Nadarchád, Bayley in his History of Gújarát has Nadarchád. It is nearly due E. of Surat.
2 The text has Bétumah with a variant Níma which Gladwin adopts. T. reads Bétas ou Baybonti. The text also has the d of Narbadah reduplicated. I follow the I. G.
texture is here woven. High and low give opium to their children up to the age of three years. The peasants and even grain dealers are never without arms. Ujjain is a large city on the banks of the Sipra. It is regarded as a place of great sanctity and wonderful to relate, at times the river flows in waves of milk. The people prepare vessels and make use of it, and such an occurrence brings good fortune to the reigning monarch.

In the 43rd year of the Divine Era when the writer of this work was proceeding to the Deccan by command of his Majesty, a week before his arrival at Ujjain, on the 16th of the Divine month of Farwardin (March) four ghari of the night having elapsed, this flow occurred, and and all conditions of people, Musalman and Hindu alike talked of it.  

In the neighbourhood are 360 places of religious worship for Brâhmans and other Hindús. Close to this city is a place called Kāliyâdhâk, an extremely agreeable residence where there is a reservoir continually overflowing yet ever full. Around it are some graceful summer dwellings, the monuments of a past age.

Garhâ is a separate state, abounding with forests in which are numerous wild elephants. The cultivators pay the revenue in molurs and elephants. Its produce is sufficient to supply fully both Gujarât and the Deccan.

Chanderâ was one of the largest of ancient cities and possesses a stone fort. It contains 14,000 stone houses, 384 markets, 360 spacious caravanserais and 12,000 mosques.

Timâûn is a village on the river Betba (Betwá) in which mermen are seen. There is also a large temple in which if a drum is beaten, no sound is heard without.

In the Sarkâr of Bêjâgarh there are herds of wild elephants. Mandâ is a large city; the circumference of its fort is 12 kos, and in it there is an octagonal tower. For some period it was the seat of government and stately edifices still recall their ancient lords. Here are the tombs of the

---

3 Another reading adopted by Gladwin is “partook of it.” Gladwin while rejecting this fable, suggests a sudden impregnation of the river with chalk and happily quotes Pope’s Windsor Forest regarding one of our own rivers, “And chalky Way that rolls a milky wave.” It might be argued that the people of Ujjain must have distinguished chalky water from milk, but the incapacity in this respect of Londoners of the present day triumphantly answers the objection.

4 It was the ancient capital of the Gond Dynasty of Garha Mândla and its ruined keep known as the Madan Mahâl still crowns the granite range along the foot of which the town stretches for about 2 miles. I. G.
Khilji Sultans. A remarkable fact is that in summer time water trickles from the domed roof of the mausoleum of Sultan Hoshang and the simple-minded have long regarded it as a prodigy, but the more acute of understanding can satisfactorily account for it. Here the tamarind grows as large as a coconut and its kernel is extremely white.

Learned Hindus assert that a stone is met with in this country which when touched by any malleable metal turns it into gold, and they call it Paras. They relate that before the time of Bikramjit, there reigned a just prince named Raja Jai Sing Deva who passed his life in deeds of beneficence. Such a stone was discovered in that age, and became the source of vast wealth. The sickle of a straw-cutter by its action was changed into gold. The man, not understanding the cause, thought that some damage had occurred to it. He took it to a blacksmith by name Mandan to have it remedied, who divining its properties, took possession of it, and amassing immense wealth, garnered a store of delights. But his natural beneficence suggested to him that such a priceless treasure was more fitted for the reigning prince, and going to court he presented it. The Raja made it the occasion of many good deeds, and by means of the riches he acquired, completed this fort in twelve years, and at the request of the blacksmith, the greater number of the stones with which it was built, were shaped like an anvil. One day he held a festival on the banks of the Narbadah, and promised to bestow a considerable fortune on his Brahman priest. As he had somewhat withdrawn his heart from worldly goods, he presented him with this stone. The Brahman from ignorance and meanness of soul, became indignant and threw the precious treasure into the river to his subsequent and eternal regret. Its depth there prevented his recovering it, and to this day that part of the river has never been fathomed.

Dhar is a town which was the capital of Raja Bhoja and many ancient princes. The vine here bears twice in the year when the sun first enters Pisces (February) and Leo (July), but the former of these two vintages is the sweeter.

In the Sarkar of Hindiah are numerous wild elephants.

In Nasrabad good grapes and melons are obtainable.

This Subah contains 12 Sarkars, subdivided into 301 Parganas. The measured land is 42 lakhs, 66,221 Bhugas, 6 Biswas. The gross revenue is 24 kors, 6 lakhs, 95,552 Dams. (Rs. 6,017,376-4-15). Of this 11 lakhs, 3

1 In the demarcation of the province above, this word is written Nadarbar.

2 Var. 12 lakhs.
50,433 Dáms (Rs. 28,760-13) are Suyúrgdí. The Provincial force consists of 29,668 cavalry, 470,361 Infantry and 90 Elephants.

Sarkár of Ujjain.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ujjain with suburban district, has fort of stone below and of brick above, ...</td>
<td>289,560</td>
<td>1,388,085</td>
<td>55,323</td>
<td>760</td>
<td>2,000</td>
<td>Alýyah,³ Bólhor.</td>
</tr>
<tr>
<td>Anbal, ...</td>
<td>55,841</td>
<td>2,801,272</td>
<td>20,035</td>
<td>130</td>
<td>500</td>
<td>Bápút, Alýyah,³ Dákárah.</td>
</tr>
<tr>
<td>Badhñáwar has a stone fort, ...</td>
<td>60,096</td>
<td>3,056,195</td>
<td>1,096</td>
<td>500</td>
<td>3,000</td>
<td>Ráthór, &amp;c. Alýyah.¹</td>
</tr>
<tr>
<td>Pánbahár, ...</td>
<td>86,567</td>
<td>1,887,595</td>
<td>29,400</td>
<td>100</td>
<td>500</td>
<td>Bápút, Alýyah.¹</td>
</tr>
<tr>
<td>Dípalpúr, ...</td>
<td>95,706</td>
<td>6,000,000</td>
<td>500</td>
<td>500</td>
<td>1,000</td>
<td>Bápút, Mehtár, Sóriah.</td>
</tr>
<tr>
<td>Raólám, ...</td>
<td>94,466</td>
<td>4,421,540</td>
<td>21,548</td>
<td>500</td>
<td>1,000</td>
<td>Bápút, Magwár.²</td>
</tr>
<tr>
<td>Sáýwór, ...</td>
<td>46,694</td>
<td>2,418,375</td>
<td>133,166</td>
<td>150</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Kanél,² has a fort partly stone, partly brick, ...</td>
<td>59,802</td>
<td>2,907,817</td>
<td>2,344</td>
<td>150</td>
<td>400</td>
<td>Bápút.</td>
</tr>
<tr>
<td>Kháchrád, ...</td>
<td>66,626</td>
<td>2,651,044</td>
<td>...</td>
<td>60</td>
<td>1,200</td>
<td>Bápút, Kódıyah,³ Dharar or Dhúr.</td>
</tr>
<tr>
<td>Noláí, has a brick fort on the banks of the Chambal, ...</td>
<td>128,264</td>
<td>3,851,886</td>
<td>18,015</td>
<td>400</td>
<td>1,200</td>
<td>Bái, Jádón, (Yadu).</td>
</tr>
</tbody>
</table>

## Sarkar of Raishin.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Asaqué &amp;c. 6 Mahals,</td>
<td>3,238</td>
<td>178,064</td>
<td>170</td>
<td>945</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bailshah,</td>
<td>40,816</td>
<td>6,94,970</td>
<td>480</td>
<td>1,000</td>
<td>...</td>
<td>Rájpút.</td>
</tr>
<tr>
<td>Bhódi,</td>
<td>5,970</td>
<td>316,017</td>
<td>...</td>
<td>100</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Bhójpúr,</td>
<td>4,097</td>
<td>220,692</td>
<td>115</td>
<td>1,000</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Bálbhat,</td>
<td>...</td>
<td>215,122</td>
<td>265</td>
<td>500</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Thásání Mir Khán,</td>
<td>...</td>
<td>735,315</td>
<td>200</td>
<td>500</td>
<td>...</td>
<td>Rájpút.</td>
</tr>
<tr>
<td>Jajó,</td>
<td>...</td>
<td>215,122</td>
<td>15</td>
<td>100</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jhátánwáli,</td>
<td>3,404</td>
<td>184,750</td>
<td>10</td>
<td>150</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Jáiódá,</td>
<td>260</td>
<td>18,290</td>
<td>2</td>
<td>5</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Khiljipúr,</td>
<td>775</td>
<td>41,080</td>
<td>2</td>
<td>150</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Dámádó,</td>
<td>13,007</td>
<td>788,389</td>
<td>5</td>
<td>400</td>
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<td>...</td>
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<tr>
<td>Dékhwára,</td>
<td>4,932</td>
<td>392,313</td>
<td>75</td>
<td>500</td>
<td>...</td>
<td>Rájpút.</td>
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<tr>
<td>Déródá,</td>
<td>1,974</td>
<td>144,000</td>
<td>35</td>
<td>100</td>
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<tr>
<td>Dámíyáh,</td>
<td>...</td>
<td>21,502</td>
<td>20</td>
<td>170</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Raishin, with suburb. dis- trict has a stone fort on a hill, one of the famous fortresses of Hindustán, | 17,497 | 934,739 | 80 | 425 | ... | Raipút, Solankhi. |

## Sarkar of Kanauj.


<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Amódigárb, has a brick fort on a hill,</td>
<td>...</td>
<td>239,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Béri, and Tankar,</td>
<td>2 mahals,</td>
<td>485,000</td>
<td>...</td>
<td>5</td>
<td>200</td>
<td>Gond.</td>
</tr>
</tbody>
</table>

* In one M. these figures come under Revenue. I follow the text.
* Var. and G. Dhamoti, the latter Dhamowty.
<table>
<thead>
<tr>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suryabhāg D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhatgūla...</td>
<td>400,025</td>
<td>50</td>
<td>1,000</td>
<td>Gond.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bārth, Sānā and Jhāmāhar, 3 mahals...</td>
<td>395,000</td>
<td>200</td>
<td>4,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāwaro² and Nejīlī 2 mahals...</td>
<td>800,000</td>
<td>100</td>
<td>10,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bakhra...</td>
<td>238,000</td>
<td>150</td>
<td>10,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Banākar, Amrīl, 2 mahals, has a stone fort, Bāhā, 4, has a strong fort,</td>
<td>140,000</td>
<td>15</td>
<td>200</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chāndpūr, Chandéris, 2 mahals...</td>
<td>39,000</td>
<td>5</td>
<td>30,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jēgār, Bhaldewī² and suburb, district, 3 mahals...</td>
<td>12,000</td>
<td>400</td>
<td>1,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jethū, ²...</td>
<td>12,000</td>
<td>100</td>
<td>300,000</td>
<td>Gond. Brahman.</td>
<td></td>
<td></td>
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<tr>
<td>Damōdah...</td>
<td>1,355,000</td>
<td>10</td>
<td>500</td>
<td>Gond.</td>
<td></td>
<td></td>
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<tr>
<td>Dhamārī and Dhamārī, 2 mahals...</td>
<td>49,000</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deogōj...</td>
<td>25,000</td>
<td>20</td>
<td>1,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dechār, Hūrbhat, ² 2 mahals...</td>
<td>18,000</td>
<td>20</td>
<td>1,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darkar...</td>
<td>18,000</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
<td></td>
<td></td>
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<tr>
<td>Ratnapūr and Parhar, 2 mahals...</td>
<td>618,000</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
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<tr>
<td>Rāngar...</td>
<td>400,000</td>
<td>200</td>
<td>10,000</td>
<td>Do.</td>
<td></td>
<td></td>
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<tr>
<td>Rāngar and Sārangpūr, 2 mahals...</td>
<td>1,055,000</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
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<tr>
<td>Rasālīyā...</td>
<td>12,000</td>
<td>200</td>
<td>5,000</td>
<td>Do.</td>
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<td></td>
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<tr>
<td>Sitalpūr...</td>
<td>75,000</td>
<td>...</td>
<td>...</td>
<td>Gond mentioned under Gaḍha.</td>
<td></td>
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<tr>
<td>Shāhpur, Chaurkāb, 2 mahals, has a strong fort...</td>
<td>350,000</td>
<td>100</td>
<td>1,000</td>
<td>Gond.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gaḍha with suburb, district has a strong fort...</td>
<td>1,857,000</td>
<td>600</td>
<td>8,000</td>
<td>Do.</td>
<td></td>
<td></td>
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<tr>
<td>Khatōlah...</td>
<td>121,000</td>
<td>800</td>
<td>50,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kādarpūr &amp;c. 12 mahals, Lānji, Karolāh, Dūngarolāh, 3 mahals,</td>
<td>1,526,000</td>
<td>500</td>
<td>10,000</td>
<td>Do.</td>
<td></td>
<td></td>
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<tr>
<td>Mandī...</td>
<td>1,000,000</td>
<td>200</td>
<td>30,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harariya, Deogār, 2 mahals has a wooden fort on a hill...</td>
<td>352,000</td>
<td>100</td>
<td>1,000</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ T. Djalmanhar.

G. Beey, T. Pei.
² Var. G. Bhaldewī.
³ Var. and G. Chéla. T. Tschea.
⁴ Var. and G. Hürbihiast.
**Sarkar of Chandri.**


<table>
<thead>
<tr>
<th></th>
<th>Bighas</th>
<th>Revenue</th>
<th>Suyárygáth</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Údadpur, has a stone fort, ...</td>
<td>35,995</td>
<td>832,068</td>
<td>...</td>
<td>3000</td>
<td>10,400</td>
<td>...</td>
<td>Bágri, Bak-klal.</td>
</tr>
<tr>
<td>Arón, ²</td>
<td>...</td>
<td>216,000</td>
<td>1,759</td>
<td>10</td>
<td>40</td>
<td>100</td>
<td>Khátîf.</td>
</tr>
<tr>
<td>Kran,</td>
<td>...</td>
<td>1,759</td>
<td></td>
<td>10</td>
<td>100</td>
<td>...</td>
<td>Dángi, (name given to Bundélas in Sangor territory.)</td>
</tr>
<tr>
<td>Ilwah, ²</td>
<td>...</td>
<td>2,315</td>
<td>80,000</td>
<td>15</td>
<td>50</td>
<td>...</td>
<td>Ahir ño.</td>
</tr>
<tr>
<td>Bhorásah, has a stone fort on the Betwa, ...</td>
<td>6,733</td>
<td>755,000</td>
<td>720,000</td>
<td>40</td>
<td>150</td>
<td>...</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Bandarjáhal, ...</td>
<td>2,750</td>
<td>600</td>
<td>5,000</td>
<td>25</td>
<td>600</td>
<td>...</td>
<td>Bráhman, Jat, Bágri.</td>
</tr>
<tr>
<td>Bkrúk ño. 5 mahals. Each of the 5 Parganahas has a fort of which 4 are stone and that of Mál (P) ± brick.</td>
<td>12,074</td>
<td>625,000</td>
<td>600</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Bundélas, Káyath.</td>
</tr>
<tr>
<td>Badarwás and Ahák, ² 3 mahals, ...</td>
<td>4,951</td>
<td>304,800</td>
<td>...</td>
<td>10</td>
<td>170</td>
<td>...</td>
<td>Ahir.</td>
</tr>
<tr>
<td>Bajlár, ² has a brick fort and a large tank and small hill are adjacent, ...</td>
<td>2,600</td>
<td>174,000</td>
<td>70,000</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Bói, ²</td>
<td>...</td>
<td>1,253</td>
<td>1,000,000</td>
<td>10</td>
<td>170</td>
<td>...</td>
<td>Ahir.</td>
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<tr>
<td>Túl Baródháh, ...</td>
<td>18,619</td>
<td>1,000,000</td>
<td>600</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Musalmán.</td>
</tr>
<tr>
<td>Témán, on the Betwa: the residents there say that mermen inhabit the river. There is also a temple, ...</td>
<td>6,704</td>
<td>312,504</td>
<td>22,500</td>
<td>5</td>
<td>10</td>
<td>...</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Thátháryáyár, ...</td>
<td>403-17</td>
<td>22,500</td>
<td>50,000</td>
<td>60</td>
<td>3,000</td>
<td>...</td>
<td>Rájprít, Sáhti.²</td>
</tr>
<tr>
<td>Thánwárah, Lallatpúr ño. 3 mahals, has a stone fort, ...</td>
<td>10,977</td>
<td>619,997</td>
<td></td>
<td>80</td>
<td>3,000</td>
<td>...</td>
<td></td>
</tr>
</tbody>
</table>

¹ Var. and G. Akeh.
² Uncertain. The text marks the doubt and suggests no emendation. Gladwin evades or was not confronted with the difficulty, he translates simply "and one of brick."

² Var. and G. Akeh.
² Var. G. and T. Bachhár.
² Uncertain. Var. Sáshi, Sámani, Sámmni, Sáhi, Sipáhi.
<table>
<thead>
<tr>
<th>District</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sarghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandéri with suburban</td>
<td>23,021</td>
<td>1,186,888</td>
<td></td>
<td>95</td>
<td>1,350</td>
<td></td>
<td>Ahir</td>
</tr>
<tr>
<td>district, 2 mahals, has</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a stone fort, ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Jhájbón, Deohari the</td>
<td>6,463</td>
<td>387,480</td>
<td>30</td>
<td>900</td>
<td></td>
<td></td>
<td>Chauhán &amp;c.</td>
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<td>smaller, 2 mahals, ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jorsingár &amp;c., 5 mahals,</td>
<td>9,568</td>
<td>448,000</td>
<td>20</td>
<td>100</td>
<td></td>
<td></td>
<td>Márkháti.</td>
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<td>Jhargó, has a fort, ...</td>
<td>8,068</td>
<td>200,000</td>
<td>15</td>
<td>150</td>
<td></td>
<td></td>
<td>Kháti</td>
</tr>
<tr>
<td>Jóáah, ...</td>
<td>2,550</td>
<td>144,000</td>
<td>15</td>
<td>40</td>
<td></td>
<td></td>
<td>Rajpút,</td>
</tr>
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<td>Deohari, the greater, on</td>
<td>16,468</td>
<td>857,998</td>
<td>65</td>
<td>200</td>
<td></td>
<td></td>
<td>Kháti.</td>
</tr>
<tr>
<td>the river Sindh, ...</td>
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<td></td>
<td></td>
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<td>Dúb Jákar, has a stone</td>
<td>8,875</td>
<td>580,500</td>
<td>500</td>
<td>5,000</td>
<td></td>
<td></td>
<td>Kachhi</td>
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<td>fort, ...</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Dauráah &amp;c. &amp; mahals,</td>
<td>2,600</td>
<td>147,283</td>
<td>310</td>
<td>5,000</td>
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<td></td>
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<tr>
<td>Banód, has a stone fort</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>and near it a large</td>
<td></td>
<td></td>
<td></td>
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<td>reservoir which is a</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Hindu shrine, ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Kóáháhi &amp;c. &amp; mahals,</td>
<td>5,033</td>
<td>364,000</td>
<td>15</td>
<td>60</td>
<td></td>
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<td>Bákkháil</td>
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<td>has a stone fort above the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bandar where there is also</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a large temple, ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rágah, has a stone fort</td>
<td>3,653</td>
<td>206,000</td>
<td>20</td>
<td>700</td>
<td></td>
<td></td>
<td>Rajpút,</td>
</tr>
<tr>
<td>Saruín, white muslin of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gond.</td>
</tr>
<tr>
<td>the kind called Mah-</td>
<td>1,487</td>
<td>84,000</td>
<td>50</td>
<td>150</td>
<td></td>
<td></td>
<td>Rawáthbánsi.</td>
</tr>
<tr>
<td>múdá is here manufactured,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>186,427</td>
<td>11,065,765</td>
<td>26,931</td>
<td>100</td>
<td>2,600</td>
<td></td>
<td>Rajpút,</td>
</tr>
<tr>
<td>Sahjan &amp;c. &amp; mahals, ...</td>
<td>70,221</td>
<td>3,976,700</td>
<td></td>
<td>150</td>
<td>20,000</td>
<td></td>
<td>Uskarér. (??)</td>
</tr>
<tr>
<td>Sádhuárah, near this town</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Dandar.</td>
</tr>
<tr>
<td>is a small hill, ...</td>
<td>5,840</td>
<td>384,290</td>
<td></td>
<td>50</td>
<td>1,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gánáh, has a brick fort</td>
<td>18,616</td>
<td>1,022,082</td>
<td></td>
<td>15</td>
<td>250</td>
<td></td>
<td>Mákkháti.</td>
</tr>
<tr>
<td>Gáráníjáhá, has a stone</td>
<td>8,837</td>
<td>468,000</td>
<td></td>
<td>30</td>
<td>200</td>
<td></td>
<td>Kachhi &amp;c.</td>
</tr>
<tr>
<td>fort on the Betwa, ...</td>
<td>4,193</td>
<td>252,000</td>
<td></td>
<td>25</td>
<td>150</td>
<td></td>
<td>Dángi.</td>
</tr>
<tr>
<td>Kóró, on the Betwa, ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Káŋgráh, has a stone</td>
<td>4,670</td>
<td>239,990</td>
<td>35</td>
<td>100</td>
<td></td>
<td></td>
<td>Musálman.</td>
</tr>
<tr>
<td>fort on the Sind, ...</td>
<td>2,970</td>
<td>189,000</td>
<td>20</td>
<td>400</td>
<td></td>
<td></td>
<td>Dángi.</td>
</tr>
</tbody>
</table>

* Var. Mákkháti.  
* Var. G. and T. Dúdhánah.  
* Uncertain. Var. Radáít, and Báwat.  
The termination 'bánsi' of the text is conjectural from the reading of a word without vowel points.  
* Some words follow here which the text regards as corrupt and unintelli-
gible. For ċá, an obvious amendment is ka.  
* Var. Uskarór.  
* Var. Dándi, Dander.  
* Var. G. and T. Kenáh.  
* Var. G. Kerejiráh.  
* Var. and G. and T. Kadrola.
## Sarkâr of Sârangpûr.


<table>
<thead>
<tr>
<th>Bighas Bisswas</th>
<th>Revenue D.</th>
<th>Suyûrghâl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Köhktô, has a stone fort on a hill,</td>
<td>2,771</td>
<td>156,459</td>
<td>.....</td>
<td>150</td>
<td>1,500</td>
<td>Kochah. (f) (Fôr. Gâ-jâr).</td>
</tr>
<tr>
<td>Köjîn, on the Betwa,</td>
<td>1,224</td>
<td>69,152</td>
<td>.....</td>
<td>10</td>
<td>20</td>
<td>Ahîr.</td>
</tr>
<tr>
<td>Lârodnâh, on the Betwa</td>
<td>3,140</td>
<td>168,000</td>
<td>.....</td>
<td>10</td>
<td>20</td>
<td>Bâkkâl.</td>
</tr>
<tr>
<td>Mungiôî, has a brick fort,</td>
<td>29,756</td>
<td>1,440,000</td>
<td>.....</td>
<td>70</td>
<td>700</td>
<td>Kâyath.</td>
</tr>
<tr>
<td>Mâsah, 3 kos from it is a high hill,</td>
<td>12,198</td>
<td>668,600</td>
<td>.....</td>
<td>80</td>
<td>3,000</td>
<td>Râjûpûta, Khâlî.</td>
</tr>
<tr>
<td>Mahadîp,</td>
<td>561</td>
<td>144,000</td>
<td>.....</td>
<td>140</td>
<td></td>
<td>Khâlî.</td>
</tr>
<tr>
<td>Ashtâh,</td>
<td></td>
<td>800,790</td>
<td>720</td>
<td>230</td>
<td>1,500</td>
<td>Chauhân, Dôdhî, (Dodhia).</td>
</tr>
<tr>
<td>Akbarpûr,</td>
<td></td>
<td>170,610</td>
<td>.....</td>
<td>45</td>
<td>150</td>
<td>Various.</td>
</tr>
<tr>
<td>A'grab,</td>
<td></td>
<td>472,363</td>
<td>.....</td>
<td>100</td>
<td>2,000</td>
<td>Chauhân.</td>
</tr>
<tr>
<td>Bâjîpûr, produces the finest quality of betel leaf,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Papûln,</td>
<td></td>
<td>647,544</td>
<td>.....</td>
<td>140</td>
<td>600</td>
<td>Kachhi.</td>
</tr>
<tr>
<td>Bhôrâsâh,</td>
<td></td>
<td>610,644</td>
<td>.....</td>
<td>160</td>
<td>700</td>
<td>Rashîr.</td>
</tr>
<tr>
<td>Bajîr,</td>
<td></td>
<td>259,777</td>
<td>.....</td>
<td>30</td>
<td>100</td>
<td>Various.</td>
</tr>
<tr>
<td>Bânîs,</td>
<td></td>
<td>65,820</td>
<td>.....</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Beûwar,</td>
<td></td>
<td>40,841</td>
<td>.....</td>
<td>25</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Talân,</td>
<td></td>
<td>156,740</td>
<td>.....</td>
<td>60</td>
<td>700</td>
<td>Kâyath.</td>
</tr>
<tr>
<td>Kheîlîjîpûr,</td>
<td></td>
<td>1,800,700</td>
<td>27,826</td>
<td>160</td>
<td>500</td>
<td>Chauhân.</td>
</tr>
<tr>
<td>Zîrâpûr,</td>
<td></td>
<td>6,027</td>
<td>.....</td>
<td>100</td>
<td>200</td>
<td>Various.</td>
</tr>
<tr>
<td>Sârangpûr, with suburb, district 2 mahals, has a brick fort,</td>
<td></td>
<td>377,352</td>
<td>.....</td>
<td>40</td>
<td>300</td>
<td>Kachhi.</td>
</tr>
<tr>
<td>Sahûr Bâhâ Râhî,</td>
<td></td>
<td>1,294,321</td>
<td>47,559</td>
<td>120</td>
<td>2,000</td>
<td>Chauhân.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,039,040</td>
<td>.....</td>
<td>160</td>
<td>1,000</td>
<td>Dhandâr. *</td>
</tr>
</tbody>
</table>

---

1 Vor. G. and T. Karwâlah.  
2 Vor. Dêdî. This is a Dodhia tribe in Marwâr. Sherring, III, 43.  
3 Vor. and G. Bilûn or Bailun. T. Pilón.  
4 Elliot gives Dhandêl to the name of a tribe of Hara Râjpûta, I, 79.
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Sandarni, ...</td>
<td>9,448</td>
<td>434,359</td>
<td>...</td>
<td>106</td>
<td>2,000</td>
<td>Chahán.</td>
</tr>
<tr>
<td>Bómsér, ...</td>
<td>121</td>
<td>54,876</td>
<td>...</td>
<td>25</td>
<td>300</td>
<td>Various.</td>
</tr>
<tr>
<td>Bhujáspúr, ...</td>
<td>133,383</td>
<td>8,017,124</td>
<td>283,214</td>
<td>...</td>
<td>500</td>
<td>Chahán.</td>
</tr>
<tr>
<td>Karhal, ...</td>
<td>17,179</td>
<td>7,447,206</td>
<td>80,356</td>
<td>500</td>
<td>2,000</td>
<td>Do.</td>
</tr>
<tr>
<td>Káysath, ...</td>
<td>33,328</td>
<td>1,193,386</td>
<td>10,368</td>
<td>110</td>
<td>700</td>
<td>Do.</td>
</tr>
<tr>
<td>Kánhar, ...</td>
<td>23,045</td>
<td>1,097,047</td>
<td>16,318</td>
<td>...</td>
<td>...</td>
<td>Various.</td>
</tr>
<tr>
<td>Karhari, ...</td>
<td>238</td>
<td>17,263</td>
<td>...</td>
<td>25</td>
<td>200</td>
<td>Aliyrah, Dhárar, Bájphú, Dádának (?).</td>
</tr>
<tr>
<td>Múhammadpúr, ...</td>
<td>47,704</td>
<td>1,961,132</td>
<td>170</td>
<td>1,000</td>
<td>1,500</td>
<td>Chahán.</td>
</tr>
<tr>
<td>Nangám, ...</td>
<td>69,478</td>
<td>3,755,483</td>
<td>4,882</td>
<td>300</td>
<td>1,500</td>
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</table>

**Sarkár of Bójugarh.**


<table>
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</thead>
<tbody>
<tr>
<td>Anjari, situated near the Narbadah, ...</td>
<td>13,718</td>
<td>1,707,093</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Bhíl, included in Sóorán.</td>
</tr>
<tr>
<td>Awán,¹ Sanáwar, here a temple to Mahadeo, ...</td>
<td>5,921</td>
<td>290,348</td>
<td>...</td>
<td>800</td>
<td>1,000</td>
<td>Sóchar, Bájphú.</td>
</tr>
<tr>
<td>Áhíshatth,² here a lake called by the Hindús Saman, ...</td>
<td>4,919</td>
<td>226,677</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Bájphú, Sóchar, included in Bálkvarah, Sárejá,² Bráhman.</td>
</tr>
<tr>
<td>Bóñhbangásoñ, ...</td>
<td>15,679</td>
<td>781,014</td>
<td>...</td>
<td>5</td>
<td>100</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Bálkvarah, famous for fine sweet musk melons, ...</td>
<td>9,268</td>
<td>407,014</td>
<td>...</td>
<td>500</td>
<td>1,000</td>
<td>Sóchar, Bájphú.</td>
</tr>
<tr>
<td>Baródaráh, ...</td>
<td>5,452</td>
<td>369,898</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>Bráhman.</td>
</tr>
</tbody>
</table>

¹ Var. and G. Amán. ² In the maps Amálatth or Amálatth.
<table>
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<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bikanglow, has a stone fort; here good horses are procurable,</td>
<td>12,580</td>
<td>223,816</td>
<td>50</td>
<td>815</td>
<td>Rajpat, Sdhar.</td>
<td></td>
</tr>
<tr>
<td>Badihal, near the Narnabadah; adjacent are small hills,</td>
<td>5,584</td>
<td>233,615</td>
<td>included in Balkwarah.</td>
<td></td>
<td>Rajpat,</td>
<td></td>
</tr>
<tr>
<td>Baniyah,</td>
<td>9,870-13</td>
<td>85,900</td>
<td>50</td>
<td></td>
<td>As above mentioned.</td>
<td></td>
</tr>
<tr>
<td>Badiyas,</td>
<td>8,889</td>
<td>84,293</td>
<td>50</td>
<td></td>
<td>Rajpat, Sdhar.</td>
<td></td>
</tr>
<tr>
<td>Bengartha, forest adjacent where elephants are hunted,</td>
<td>3,185</td>
<td>32,989</td>
<td>5</td>
<td>300</td>
<td>Bhil.</td>
<td>Do.</td>
</tr>
<tr>
<td>Bird,</td>
<td>7,477</td>
<td>301,838</td>
<td>5</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Juki, on the Koli; here a large temple to Mahadeo, and a small hill,</td>
<td>14,771</td>
<td>645,245</td>
<td>included in Seorannah.</td>
<td></td>
<td>Rajpat, Bhil; co.</td>
<td></td>
</tr>
<tr>
<td>Jalibad, with suburb, district has a stone fort,</td>
<td>9,285</td>
<td>414,268</td>
<td>34</td>
<td>1,470</td>
<td>Bhil, Bhal.</td>
<td></td>
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<tr>
<td>Chamari, has a stone fort,</td>
<td>17,916</td>
<td>538,994</td>
<td>100</td>
<td>569</td>
<td>Rajpat, Sdhar.</td>
<td>Sdhar, included in Balkwarah.</td>
</tr>
<tr>
<td>Deola Khatik,</td>
<td>6,430</td>
<td>329,680</td>
<td></td>
<td></td>
<td>Rajpat, Sdhar, included in Balkwarah.</td>
<td></td>
</tr>
<tr>
<td>Deola Narhar,</td>
<td>3,286</td>
<td>98,569</td>
<td>5</td>
<td>500</td>
<td>Bhil.</td>
<td></td>
</tr>
<tr>
<td>Seorannah, near the Narnabadah, and a large temple there,</td>
<td>13,074</td>
<td>637,207</td>
<td>300</td>
<td>2,025</td>
<td>Bhil, co.</td>
<td></td>
</tr>
<tr>
<td>Sibawari, good hunting ground for elephants, Sibwrah, has a brick fort,</td>
<td>9,974</td>
<td>353,819</td>
<td>24</td>
<td>550</td>
<td>Koli.</td>
<td></td>
</tr>
<tr>
<td>Staguru,</td>
<td>2,628</td>
<td>325,544</td>
<td>350</td>
<td>9,000</td>
<td>Bhil.</td>
<td>Nahal, Karhah.</td>
</tr>
<tr>
<td>Karnoda, on the Narnabadah, has a large tank and a small hill,</td>
<td>20,490</td>
<td>1,150,569</td>
<td>under Balkwarah.</td>
<td></td>
<td>Sdhar.</td>
<td></td>
</tr>
</tbody>
</table>

1 T. Balia. G. Bansyeh.  
2 Var. and G. Ghita: in the maps Komas.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyırlğdıl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khargón, has a fort, stone below, brick above, ...</td>
<td>14,526</td>
<td>753,194</td>
<td>......</td>
<td>50</td>
<td>500</td>
<td>Bájpát, Su- ⊆ har, Kānārah.¹</td>
</tr>
<tr>
<td>Kāñhpūr, ...</td>
<td>5,358</td>
<td>126,846</td>
<td>......</td>
<td>under Balk-wārah.</td>
<td>Do.</td>
<td>do.</td>
</tr>
<tr>
<td>Khōrgāq, ...</td>
<td>2,738</td>
<td>85,082</td>
<td>......</td>
<td>5</td>
<td>40</td>
<td>Bájpūt, Kākāri</td>
</tr>
<tr>
<td>Lahrpūr, commonly Muḥammādpur, ...</td>
<td>6,792</td>
<td>205,743</td>
<td>......</td>
<td>5</td>
<td>300</td>
<td>Bhīl.</td>
</tr>
<tr>
<td>Lowālōk,² Mandāwarah, here a large temple, ...</td>
<td>2,476</td>
<td>50,000</td>
<td>......</td>
<td>5</td>
<td>300</td>
<td>Bhīl, &amp;c.</td>
</tr>
<tr>
<td>Mahōl, near the Nar-badah, ...</td>
<td>15,948</td>
<td>777,981</td>
<td>4,187</td>
<td>under Seorānah.</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Morānah, has a stone fort, ...</td>
<td>8,318</td>
<td>396,506</td>
<td>......</td>
<td>5</td>
<td>50</td>
<td>Bhīl, &amp;c.</td>
</tr>
<tr>
<td>Nāwarī, has a stone fort, Nangalwārī, ...</td>
<td>9,211</td>
<td>355,902</td>
<td>......</td>
<td>5</td>
<td>70</td>
<td>Bájpūt, Bā- har.</td>
</tr>
<tr>
<td>Nāwarī, has a stone fort, Nangalwārī, ...</td>
<td>9,779</td>
<td>408,164</td>
<td>......</td>
<td>......</td>
<td>5</td>
<td>500</td>
</tr>
</tbody>
</table>

**Sarkār of Mando.**


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyırlğdıl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amījaharāh, ...</td>
<td>......</td>
<td>395,400</td>
<td>8,806</td>
<td>60</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Barōdah, ...</td>
<td>27,370-19</td>
<td>1,307,780</td>
<td>3,936</td>
<td>80</td>
<td>150</td>
<td>......</td>
</tr>
<tr>
<td>Betmān,² ...</td>
<td>7,780-12</td>
<td>666,666</td>
<td>8,750</td>
<td>60</td>
<td>100</td>
<td>......</td>
</tr>
<tr>
<td>Chōlī Mahēsar, ...</td>
<td>18,183</td>
<td>968,970</td>
<td>10,600</td>
<td>70</td>
<td>200</td>
<td>......</td>
</tr>
<tr>
<td>Hāqilpūr, the vine here bears twice a year, and fine cloth of the kinds Amīn's and Khā- sah are manufactured, Dhār, anciently a large city, ...</td>
<td>4,906-13</td>
<td>2,010,000</td>
<td>......</td>
<td>40</td>
<td>85</td>
<td>......</td>
</tr>
<tr>
<td>...</td>
<td>38,860</td>
<td>2,079,306</td>
<td>36,864</td>
<td>120</td>
<td>150</td>
<td>......</td>
</tr>
</tbody>
</table>


* Marked as doubtful in the text.

Probably Aṭān. See Vol. I. 94.
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Dîhštán, ...</td>
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<td>Sîgór, ...</td>
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<td>Kûrãh, ...</td>
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<td>386</td>
<td>165</td>
<td>800</td>
<td>...</td>
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<td>Mando, with suburb. dist. 2 mahals, ...</td>
<td>540-17</td>
<td>43,398</td>
<td>10</td>
<td>50</td>
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<td>102,164</td>
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<td>545,963</td>
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**Sarkâr of Hindiah.**


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<td>825</td>
<td>...</td>
<td>15</td>
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<td>...</td>
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<td>...</td>
<td>20</td>
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<td>42,887</td>
<td>375</td>
<td>2,000</td>
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<td>...</td>
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<td>20</td>
<td>...</td>
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<td>971</td>
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<td>7,504</td>
<td>45</td>
<td>150</td>
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<td>775</td>
<td>62,115</td>
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<td>...</td>
<td>111</td>
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<td>50</td>
<td>500</td>
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<td>Kândhôhî Talãmpûr, ...</td>
<td>22,832</td>
<td>1,298,681</td>
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<td>120</td>
<td>500</td>
<td>...</td>
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<td>Modi, ...</td>
<td>367</td>
<td>19,443</td>
<td>...</td>
<td>7</td>
<td>20</td>
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<tr>
<td>Mardãmpûr, ...</td>
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<td>450</td>
<td>...</td>
<td>50</td>
<td>500</td>
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<tr>
<td>Nimàwar, ...</td>
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<td>947,467</td>
<td>...</td>
<td>25</td>
<td>100</td>
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<tr>
<td>Naqajqoq, ...</td>
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<td>79,264</td>
<td>...</td>
<td>30</td>
<td>120</td>
<td>...</td>
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<td>75,152</td>
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<td>14</td>
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<td>146,044</td>
<td>...</td>
<td>30</td>
<td>100</td>
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1 For. and G. Balhãzi.  
2 For. G. and T. Seãlí.
### Sarkār of Nāzārbār.


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<tr>
<td>Bhāmbār, 8</td>
<td>212,380</td>
<td>69,244,355</td>
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<td>Sultānpūr</td>
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<td>20,119,749</td>
<td>169,744</td>
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<td>Khār</td>
<td>868</td>
<td>53,310</td>
<td></td>
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<td>Nāzārbār, with sub. dist.</td>
<td>208,007</td>
<td>14,252,191</td>
<td>38,734</td>
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<td>Nēr</td>
<td>15,253</td>
<td>722,760</td>
<td></td>
<td></td>
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<tr>
<td>Namōrhi</td>
<td>1,645</td>
<td>82,468</td>
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### Sarkār of Mardśor.


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<td>716,353</td>
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<td>80</td>
<td>250</td>
<td>Sesōdī.</td>
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<tr>
<td>Anjanwās</td>
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<td>170,953</td>
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<td>200</td>
<td>Ahir, Gond.</td>
</tr>
<tr>
<td>Basāhibrāh</td>
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<td>515,400</td>
<td></td>
<td>80</td>
<td>250</td>
<td>Sesōdī.</td>
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<td>Bodāh</td>
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<td>255,063</td>
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<td>65</td>
<td>800</td>
<td>Rājpūṭ, Dūdī, (Doddha).</td>
</tr>
<tr>
<td>Bahūr</td>
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<td>106,703</td>
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<td>74</td>
<td>250</td>
<td>Ahir.</td>
</tr>
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<td>106,320</td>
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<td>Ahir, Gond.</td>
</tr>
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<td>90,070</td>
<td>727</td>
<td>50</td>
<td>100</td>
<td>Chauhān.</td>
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<td>16</td>
<td>250</td>
<td>Rājpūṭ, Dūdā.</td>
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<td>Tāl</td>
<td></td>
<td>1,600,000</td>
<td></td>
<td>180</td>
<td>250</td>
<td>Do. da.</td>
</tr>
<tr>
<td>Tālrod, 9</td>
<td></td>
<td>500,000</td>
<td></td>
<td>80</td>
<td>220</td>
<td>Do. da.</td>
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<td>Jamilwarah</td>
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<td>619,769</td>
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<td>200</td>
<td>Sesōdī.</td>
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<td>46,090</td>
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<td>50</td>
<td>300</td>
<td>Gond, Ahir.</td>
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<tr>
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<td>Doorā.</td>
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<td>303</td>
<td></td>
<td>50</td>
<td>500</td>
<td></td>
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<tr>
<td>Mardśor, with subrub. district, 2 mahals, 9</td>
<td>1,651,920 28,660</td>
<td>100</td>
<td>400</td>
<td>Rājpūṭ, (?)</td>
<td></td>
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</tr>
</tbody>
</table>

---

1 Elsewhere. Nadarbār.
2 Var. and T. Bhāmbār. Ner is in Khandesh Dist. lat. 20° 56' N., long. 74° 24' E. 14 miles W. of Dhulia.

---

* Var. G. and T. Barlahath, Barlett, Barleet.
* Var. and T. Bhanahpūr. Bhempar.
* T. Talbarod. G. Teerood.
### Sarkār of Gāgron.

**Containing 12 Mahals. 63,529 Bighas. Revenue 4,535,794 Dāms.**

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<td>1,573,560</td>
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<tr>
<td>Jijāl</td>
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<td>222,640</td>
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<tr>
<td>Khairābād</td>
<td>...</td>
<td>646,000</td>
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<td></td>
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<td>Rājāpur</td>
<td>...</td>
<td>28,730</td>
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<td>Sendār</td>
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<td>81,929</td>
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<td>600,046</td>
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<tr>
<td>Gāgron, with suburb. district, has a stone fort</td>
<td>...</td>
<td>19,781</td>
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<tr>
<td>Nīmthōr</td>
<td>...</td>
<td>608,834</td>
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<td></td>
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</tr>
</tbody>
</table>

### Sarkār of Kōtrī Parāyah. 1

**Containing 10 Mahals, 190,039 Bighas. Revenue 8,031,920 Dāms.**

Castes various. Cavalry 2,245. Infantry 6,500.

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<td>A'sōp</td>
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<td>1,733,927</td>
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<td>700</td>
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<td>855,812</td>
<td>500</td>
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<td>20,224</td>
<td>923,667</td>
<td>160</td>
<td>400</td>
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<td>Bardādah</td>
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<td>9,204</td>
<td>532,056</td>
<td>80</td>
<td>300</td>
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<tr>
<td>Dākdēdamīlā, 2 mahals.</td>
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<td>13,381</td>
<td>458,144</td>
<td>125</td>
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<td>Sohat</td>
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<td>13,381</td>
<td>693,585</td>
<td>240</td>
<td>500</td>
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<tr>
<td>Kōtrī Parāyah</td>
<td>...</td>
<td>46,046</td>
<td>1,866,566</td>
<td>770</td>
<td>1,300</td>
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<tr>
<td>Gangār</td>
<td>...</td>
<td>202,615</td>
<td>1,066,683</td>
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<td>700</td>
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<td>2,597</td>
<td>116,380</td>
<td>60</td>
<td>200</td>
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</tbody>
</table>

1 G. Kowtry beraneh. T. Kounry Parānah. In the maps, according to a note to the text, Kotli Parānah.
2 Var. Dewār and Deora.
3 Var. and G. harlia.
Princes of Málwah.†

I.

Five Rájahs of this dynasty reigned in succession,
387 years, 7 months, 3 days.

B. C. 840. Dhanjí, (Dhananjaya, a name of Arjun,
about 785 before Vikramaditya), ... 100 0 0
" 760. Jít Chandra, ... ... ... 86 7 3
" 670. Sálíváhana, ... ... ... 1 0 0
" 680. Nirváhana, ... ... ... 100 0 0
" 580. Putráj, (Putra Rájas or Vansavalis without issue), ... ... ... 100 2 0

II.

Eighteen princes of the Ponwár caste reigned
1,062 years, 11 months, 17 days.

B. C. 400. Aditya Panwár, (elected by nobles. [Co-
temp. Sapor, A. D. 191. Wilford.‡]), ... 86 7 3
" 390. Brahmaráj, (reigned in Vidharbanagar), 30 7 3
" 360. Atibráhma,§ (at Ujain, defeated in the north), ... ... ... 90 0 0
" 271. Sadhroshana, (Sadasva Sena. Vásudeva
of Wilford, Basdeo of Ferishta, A. D.
390, father-in-law of Bahrám Góralre-
vived Kananj dynasty), ... ... 80 0 0
" 191. Hemarth, (Heymert, Harsha Mégha, killed in battle), ... ... ... 100 0 0
" 91. Gandharb,⁴ (Gardabharnp, Bahrámgor of
Wilford), ... ... ... 35 0 0

† This line is supposed to have been furnished from Jain authorities; it agrees nearly with appendix to Agni Purána, (Wilford). I have appended to the list the dates of each prince, taken from the U. T. from which the above is quoted, for reference and comparison.
‡ See Wilford's Essay on Vikramaditya and Salivahana, As. Res. IX. 117.
§ This and the following name are relegated to footnotes in the text, the variants chosen, however, do not accord with other authorities.
⁴ Under power of a curse, in consequence of a crime, he was changed into an ass resuming his human form only at night. Hemrat, notwithstanding, gave him his daughter in marriage and she gave birth to Vikramaditya. Tief. Wilford plausibly identifies this Vikramaditya with the Persian Yezdejird son of Bahrám Góral, and adapts in consequence a suitable chronology.
B. C. 56. Bikramajit, (Vikramaditya. Tuár caste, 3rd of Wilford), ... 100 2 3
A. D. 44. Chandrasén of the same race (possessed himself of all Hindustán), ... 86 3 2
" 135. Kharaksen, (Surya Sena, w. 676), ... 85 0 0
" 215. Châturkót, ... 1 0 0
" 216. Kanaksen,¹ (conquered Saunashtra [Surát and Gujerát] founder of the Mewár family, ancestry traced by Jain Chronicles consulted by Tod, to Sumitra, 56th from Ráma), ... 86 0 0
" 302. Chandrapál of the same race, ... 100 0 0
" 402. Mahendrapál, ... 7 0 0
" 409. Karamchand of the same race, ... 1 0 1
" 410. Bijainand, (Vijyananda), ... 60 0 0
" 470. Munja, (killed in the Deccan, reigned A. D. 993, according to Tod). ... 86 0 0
" 483. Bhója, (by Tod 567 A. D. The other two Rájás Bhója, Tod fixes in 665 [from Jain MSS.] and 1035, the father Udáyati. Kálidás flourished), ... 100 0 0
" 583. Jayachand, (put aside in favour of the following), ... 10 0 2

III.

Eleven princes of the Toówar, (Tuar) caste reigned 142 years, 3 days.

<table>
<thead>
<tr>
<th>Ys.</th>
<th>Ms.</th>
<th>Ds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. D. 593.</td>
<td>Jítpál,</td>
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</tr>
<tr>
<td>598.</td>
<td>Ráná Ráju,</td>
<td>...</td>
</tr>
<tr>
<td>603.</td>
<td>Ráná Báju,</td>
<td>...</td>
</tr>
<tr>
<td>604.</td>
<td>Ráná Jáju, (Jalu, var. and U. T.),</td>
<td>...</td>
</tr>
</tbody>
</table>

¹ The text differing from all other authorities, has Gang.
Wilford asserts on the authority of the appendix to the Agni-puráña that Chitra-cást in Bundelkhand is the name of the metropolis of those princes metamorphosed into a king. The three names after Kanaksen, he says, should be properly, Rama Chandra who did reign, Chaitrapala who was elected after the death of Jayananda, and Maha Chandrapala or Mahendrapala (p. 140) and should follow and not precede Rájá Bhoja, (p. 166), in accordance with the Agni and Bhaiyaha-puráña lists. His reason for the transposition must be taken on trust.
### IV. Eleven princes of the Chauhán caste reigned 140 years.

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Ys. Ms. Ds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>620.</td>
<td>Rána Chandra, ...</td>
</tr>
<tr>
<td>654.</td>
<td>Rána Bahadur, ...</td>
</tr>
<tr>
<td>659.</td>
<td>Ráe Bakhmal, (Bakhtmal),</td>
</tr>
<tr>
<td>664.</td>
<td>Ráe Sukhanpál, ...</td>
</tr>
<tr>
<td>669.</td>
<td>Ráe Kiratpál, ...</td>
</tr>
<tr>
<td>674.</td>
<td>Ráe Anangpál, (rebuilt and* peopled Delhi 791, Tod.),</td>
</tr>
<tr>
<td>734.</td>
<td>Kunwarpál, ...</td>
</tr>
</tbody>
</table>

### V. Ten princes reigned 771 years.

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Ys. Ms. Ds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>735.</td>
<td>Rájá Jagdeva, ...</td>
</tr>
<tr>
<td>745.</td>
<td>Jagannáth, his nephew, ...</td>
</tr>
<tr>
<td>755.</td>
<td>Hardeva, ...</td>
</tr>
<tr>
<td>770.</td>
<td>Básdeva, ...</td>
</tr>
<tr>
<td>786.</td>
<td>Srideva, ...</td>
</tr>
<tr>
<td>801.</td>
<td>Dharmdeva, ...</td>
</tr>
<tr>
<td>815.</td>
<td>Bhaldeva, ...</td>
</tr>
<tr>
<td>825.</td>
<td>Nánakdeva, ...</td>
</tr>
<tr>
<td>834.</td>
<td>Kiratdeva, ...</td>
</tr>
<tr>
<td>845.</td>
<td>Pithurá, ...</td>
</tr>
<tr>
<td>866.</td>
<td>Máldeva, (conquered by Shaikh Sháh father of Alá u’d dín), ...</td>
</tr>
</tbody>
</table>

---

1 So all the MSS. transcribing blindly. The sum of Abul Faal’s figures gives 199 years.
A. D. 1136. Tipparsén, (or Bîrsen, dispossessed by the following), ... ... ... 10 0 0

VI.

Eight princes reigned 205\(^1\) years.

A. D. 1146. Jalal u'd din, (an Afghan), ... ... 22 0 0

1168. A'alam Shah, (killed in battle by, ... ... 24 0 0

1192. Kharaksén, son of Harsen (Birsen, emigrated to Kámrúp, married the king's daughter, succeeded to the kingdom and regained Malwah), ... ... 8 0 0

\begin{align*}
\text{1200. Narbshán,} & \quad \text{Udayśityadeva,} \\
& \quad \text{Naravarmadeva,} \\
& \quad \text{Yasovarmadeva,} \\
& \quad \text{Jayavarmadeva,} \\
& \quad \text{Lakhan,} \\
& \quad \text{A. D. 1137—43,} \\
\end{align*}

1220. Birsal, ... ... 16 0 0

1236. Púranmal, ... ... 89 0 0

1268. Haranand, ... ... 62 0 0

1330. Sakat Sing, (killed at the invasion of the following), ... ... 60 0 0

VII.

Eleven princes reigned 142 years, 2 months and 4 days.

A. D. 1390. Bahádúr Sháh, (king of Deccan, killed at Delhi), ... ... some months.

1390. Diláwar Khán Ghori, (viceroy of Malwah assumed sovereignty), ... ... 20 0 0

1405. Hoshang Sháh, ... ... 30 0 0

1432. Muhammad Sháh, (Ghizni Khán, poisoned), 1 some ms.

1435. Sultán Maḥmúd, uncle of Hoshang, (Ráná of Chitow Kumbho, presents tankas coined in his own name, 1450), 34 0 0

1469. Sultán Ghiyás u'd dín, ... ... 32 0 0

1500. Násir u'd dín, (his son Shaháb u'd dín revolts), ... ... 11 4 3

1512. Maḥmúd II, (younger son, last of the Khiljí), ... ... 26 6 11

Kádir Sháh, ... ... ... 6 0 0

\(^1\) The total gives 251.
A. D. Shujášt Khán, known as Sajáwalī Khán,
Báz Bahádur.

In 1534 Malváh incorporated with Gujerát kingdom; in 1583 annexed
as a province of Akbar’s empire.

It is said that two thousand, three hundred and fifty-five years, five
months and twenty-seven days prior to this, the 40th year of the Divine Era;
an ascetic named Mahábádh, kindled the first flame in a fire-temple, and devo-
ting himself to the worship of God, resolutely set himself to the consuming
of his rebellious passions. Seekers after eternal welfare gathered round
him, zealous in a life of mortification. About this time the Buddhists
began to take alarm and appealed to the temporal sovereign, asserting that
in this fire-temple, many living things were consumed in flaming fire, and
that it was advisable that Brahmanical rites should be set aside, and that
he should secure the preservation of life. It is said that their prayer was
heard, and the prohibition against the said people was enforced. These
men of mortified appetites resolved on redress, and sought by prayer a
deliverer who should overthrow Buddhism and restore their own faith.
The Supreme Justice brought forth from this fire-temple, now long grown
cold, a human form, resplendent with divine majesty, and bearing in its

1 Var. Shujáwal. Perhaps Shujáś dil.
A note in Bernoulli suggests that Tieffen-
thaler has drawn on a history of Málwah
by Niszámi A. H. 910. (A. D. 1504-5.)
for this list of princes. Its identity with
that of Abul Fazl, and the fact of his
having largely used the 'Áin for his
geographical description of Hindústán,
fuscishes another and surer inference.

2 This would be B. C. 761, but the U.
T. antedates the appearance of Dhanji
or Arjun by nearly a century, (B. C.
840) and places the time of Mahamah
(sic.) the founder of the fire-temple
“in early ages.” The chronology is, of
course, like the account, legendary.
The rise of Buddhism occurred in the 6th
century, B. C. long before which the
Vedic religion was in operation, in which
Agni the god of fire was the object of
almost as many hymns as Indra himself,
the Aqueous Vapour and bountiful giver
of rain. The temporal sovereign to whom
the Buddhists appealed, accords with
Asoka’s support of them. His age is
about 287 B. C., and Arjun appears
subsequently, but as this hero, with his five
brothers, was miraculously born in the
Mahábhárata the main story of which is
assigned conjecturally to about 1200
B. C., his re-appearance may as miracu-
ously and conveniently be effected at any
later time. It is more probable, however,
that the story has reference to some local religious factions which must have
existed at many places and times in
India of which tradition, as in the case
of the Brahman Kumárila, and the per-
secution of the Buddhists by his royal
disciple Sudhanwan in the 8th century,
has exaggerated the extent and import-
ance.
hand a flashing sword. In a short space, he enthroned himself on the
summit of power, and renewed the Brahmanical observance. He assumed
the name of Dhanji and coming from the Deccan, established his seat of
government at Málvah and attained to an advanced age.

When Putrāj, the fifth in descent from him, died without issue, the
nobles elected Aditya Ponvar his successor, and this was the origin of the
sovereignty of this house. On the death of Hemarth in battle, Gandharb,
the chosen, was raised to the throne. The Hindūs believe that he is the
same as Hemarth whom the Supreme Ruler introduced among the celestials
in the form of a Gandharb¹ and then clothed in human shape. Thus he
became universally known by this name and prospered the world by his
justice and munificence. A son was born to him named Bikramājī who
kept alight the lamp of his ancestors and made extensive conquests.
The Hindūs to this day keep the beginning of his reign as an era and
relate wonderful accounts of him. Indeed he possessed a knowledge of
alimana and incantations and gained the credulity of the simple. Chand-
drāpāl obtained in turn the supreme power and conquered all Hindūstān.
Bijainand was a prince devoted to the chase. Near a plant of the Munja²
he suddenly came upon a new-born infant. He brought him up as his own

¹ A class of demigods who inhabit the
heaven of Indra and form the celestial
eoikos at the banquet of the deities. He
appears also in the lists as Gandha-pāla,
fostered by an asū, Gandha-rāga or Har-
shamagha, epithet of the same animal.
According to Wilford the Pandita who
assisted Abul Fazl disfigured the chronolo-
ogy of the supplement to the Agni-purana.
Of Salivahana and Nara-Vahana they
made two distinct persons as well as of
Brahm with the title of Gor in Per-
sian and Himār, or the Ass in Arabic.
Thus they introduced Himār or Hemarth
and Gor or Gandharb and told Abul
Fazl that the former having been killed
in battle, his soul passed into the body
of Gandharb. The accession of Vikra-
mathiyā son of Brahman Gor is placed in
the supplement to the A.purana and in
the Satrujaya-mahātmya, A. D. 437.
In the appendix to the A. P., the acces-
sion of Aditya is placed A. D. 185, but

² Baccharum munja, a rush or grass
from the fibres of which a string is pre-
pared of which the Brahmanical girdle
is properly formed. Munja wrote a
geographical description of the world
or of India which still exists under the
name of Munja-prati-desa-ryavasthā or
state of various countries. It was
afterwards corrected and improved by
Rāj Bhoja, and still exists in Gujerāt,
Munja transferred the capital from
Ujjain to Sūnipura in the Deccan called
after him Munja-pattana on the Goda-
veri. Sūnipura (city of blood) was
thus called because Munja was defeated
here with great slaughter and lost his
life. Wilford.
son and called him by the name of Munja. When his own inevitable time approached, his son Bhója was of tender age. He therefore appointed Munja his successor, who ended his life in the wars of the Deccan.

Bhója succeeded to the throne in 541st year of the era of Bikramájit and added largely to his dominions, administering the empire with justice and liberality. He held wisdom in honour, the learned were treated with distinction, and seekers after knowledge were encouraged by his support. Five hundred sages, the most erudite of the age, shone as the gathered wisdom of his court and were entertained in a manner becoming their dignity and merit. The foremost of these was Barruj, a second was Dhanpál, who have composed works of great interest and left them to intelligent seekers of truth, as a precious possession. At the birth of Bhója, either through a grave miscalculation of the astrologers or some inadvertence on the part of those who cast his horoscope, the learned in the stars in consultation announced a nativity of sinister aspect. They prognosticated hazard to the lives of such as sympathised with him, and these to save their own, cast this nursling of fortune in the dust of destitution and exposed him in an inhospitable land. He was there nourished without the intervention of human aid. The sage Barruj, who at that time was not accounted among the learned, having recast his horoscope after profound investigation, foretold the good tidings of a nativity linked to a long life and a glorious reign. This paper he threw in the way of the Rájá, whose heart on reading it, was agitated with the impulse of paternal love. He convened an assembly of the astrologers, and when the nativity was scrutinised, and it was ascertained where the error lay, he went in person and restored Bhója to favour and opened the eyes of his understanding to the strangeness of fortune. They relate that when the child was eight years old, the short-sighted policy of Munja impelled him to desperate measures and he contemplated putting the innocent boy to

1 Wilford says that this is impossible as it would place Bhója's accession in the year 982 which he considers to be more probably the date of his death, his accession occurring about the year 918 of Christ. This must be Tod's third Rájá of the name. I refer the reader to Wilford's Essay where he may lose himself at leisure in the wilderness of conjectural chronology and encounter the numerous phantom Vikramadityas, Bhojas and Salivahanas that will confront him at every step.

2 Dr. Hall shows (Journ. B. A. S. 1862 Váasavadatta, Pref.) that there is little foundation for this prince's fame as a patron of letters. Elphinst. India, 231, note. The names of the two pandits as given by Wilford are Dhanwanti and Bararuchi, and the number five hundred is reduced to nine.
death. He entrusted him to some of his trusty followers to make away with him secretly, but these ministers of death spared him, and concealing him, invented a plausible tale. On his taking leave, he gave them a letter telling them to read it to the Rájá in case he should inquire regarding him. Its purport ran as follows:—“How doth darkness of soul in a man cast him out of the light of wisdom, and in unholy machinations stain his hands in the blood of the innocent! No monarch in his senses thinks to carry with him to the grave his kingdom and treasures, but thou by slaying me seemest to imagine that his treasures perpetually endure and that he himself is beyond the reach of harm.” The Rájá on hearing this letter, was aroused from his day-dream of fancied security and brooded in remorse over his crime. His agents, when they witnessed the evidences of his sincerity revealed to him what had occurred. He gave thanks to God, welcomed Bhója with much affection and appointed him his successor. When his son Jayaachánd’s reign was ended, none of the Tonywār caste was found worthy to succeed. Jítpal of the Tonywār caste, who was one of the principal landowners was elected to the throne, and thus by the vicissitudes of fortune the sovereignty passed into this family. When Kúpa-pál died, the royal authority passed into the hands of the Chauhánis. During the reign of Maldeva, Shaikh Sháh came from Ghazni and acquired possession of Málwah and lived to an advanced age. At his death his son Alá u’d dín was a minor, and his chief minister Dharm Ráj Súd occupied the throne. As soon as Alá u’d dín came of age, he rose in arms to assert his rights and put to death the disloyal usurper. Jítpal Chauhán, a descendant of Máník Deva Chauhán, who was in the service of Kámal u’d dín, under the impulse of malice and in pride of wealth compassed the destruction of his master and in the hope of gain, acquired for himself eternal perdition. Under the rule of Tipparán, an intriguing Afghán, getting together some desperate characters as his

1 Jayananda according to Wilford, who gives the next name as Chaítra or Jyotpál and identifies or confounds him with Chandrapásá, who, he considers, is erroneously placed before Bhója in Abul Fá’l’s list. He accounts him one of the many Vikramadityas among whom the hero of the era is not easily recognised.

3 Moaiká Rai, is recorded in the U. T. as the 13th in the list of the Chauhán dynasty at Ajmer and Delhi and afterwards at Kotah and Bundi. He flourished (D. 696, and founded Sambhar hence title of Sámbhí Ráo; slain by Moaiká under Abul Káš. The Chauhánis were one of the four Agnicoa tribes, Chauhánis, Partháras, Sólíké and Pramára, said to have been produced by a convocation of the gods on Mount ‘Abú Tod.

* The name is misprinted in the text through the misplacing of the discritical points.
abettors, laying an ambush for the Rájá, slew him while hunting, and assumed the sovereignty with the title of Jalál u'din. Tipparsén had married his son Kharaksén into the family of the Rájá of Kámrúp. The Rájá, for his eminent services, appointed this adopted son his heir, and when the Rájá died, Kharaksén ascended the throne and to avenge his wrongs marched an army against Málwah and Aálam Sháh was killed in battle.

In the reign of Sakat Sing a prince named Bahádur Sháh advanced from the Deccan and having put the Rájá to death, marched against Delhi and was taken prisoner while fighting against Sultán Shaháb u'din.

From the time of Sultán Ghiyás u'd dín Balban (A. D. 1285) to that of Sultán Muḥammad son of Fíroz Sháh (A. D. 1387) no serious weakness in the imperial authority betrayed itself, but on his death the empire of Delhi became a prey to distractions. Diláwar Khán Ghori who had been appointed by him to the government of Málwah, assumed independence. The Sultán bestowed the government of four provinces upon four individuals who had been faithful to him in his adversity. To Záfar Khán he gave Gujerát; Khízar Khán was appointed to Múltán; Khwájah Sarwar to Jaunpúr and Diláwar Khán to Málwah. After his death, the time being favourable, each of the four assumed independence.

Alp Khán the son of Diláwar Khán was elected to the succession under the title of Hoshang. It is said that his father was poisoned by his order whereby he has gained everlasting abhorrence. Sultán Muzaffár of Gujerát marched against him and took him prisoner and left his own brother Naṣír Khán in command of the province. But as he was tyrannous in conduct and ignored the interests of his subjects, Músa, cousin of Hoshang, was raised to the throne. Sultán Muzaffár released Hoshang

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1 The text has Kómári.
2 Záfar Khán took the title of Muzaffár Sháh. According to some historians both he and Diláwar owed their appointments to Fíroz Sháh. Khízar Khán was continued in his government of Múltán and Dipálpúr by Timúr and acted as the viceroy of that conqueror. Within two years of the death of Mahmúd the last of the house of Toghlaḵ he advanced to Delhi at the head of 60,000 horse and established the dynasty of the Sáyyids in

1414. Malik Rájá of Khándesh asserted his independence at this time.

* There is an evident omission in the text of a qualifying word before the numeral, and the sentence is improperly assigned to the next paragraph. The S. u. M. supplies *a* . The text is so obscure and confused that nothing but a knowledge of the history of the times can guide a reader to the meaning of the incoherent narrative. Gladwin is completely astray.
from confinement and despatched him to Málwah in company with his own son Ahmad Khán, and in a short time he was restored to power. On the death of Muszaffar, he perfidiously marched against Gujerát, but meeting with no success, returned. On several subsequent occasions he attacked Súltán Ahmad of Gujerát but was shamefully defeated.

On one occasion cunningly disguised as a merchant, he set out for Jánagar. The ruler of that country accompanied by a small retinue visited the caravans. Hoshang took him prisoner and hastened back. While journeying together, Hoshang told him that he had been induced to undertake this expedition in order to procure a supply of elephants and added that if his people attempted a rescue, the prince’s life should pay the penalty. The prince therefore sending for a number of valuable elephants, presented them to him and was set at liberty.

Hoshang was engaged in wars with Mubárak Sháh son of Khír Khán viceroys of Delhi, with Súltán Ibrahím of the Jaunpúr dynasty, and with

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1 Jápúr on the Baitaráni river in Oriea, capital of the province under the Lóon Dynasty, the Gajpáti or Lords of Elephants. This story occurs in the Tab. Akbarí, p. 597, and in Ferishta, Vol. II, p. 236. (Briggs, IV, 178). Ferishta’s account is that in A.H. 825 (1421–2), Hoshang with a 1,000 picked cavalry disguised as a merchant set out for Jánagar, one month’s journey from Málwah and took with him a number of cream-coloured horses, much sought after by the ruler of Oriea and stuffs of various kinds, his object being to exchange these for elephants the better to meet Súltán Ahmad of Gujerát in the field. On his arrival near Jánagar he sent to inform the Rája of the presence of his caravan and the prince arrived with a number of elephants to barter for the horses, or ready to pay in coin, as the need arose. The horses were caparisoned and the stuffs laid out for inspection, when a storm of rain came on and the lightning frightening the elephants, they tramped on the goods and caused great damage. Hoshang tore his hair and swore that life was no longer worth having and at a signal, his men mounted and attacked the Rája’s guard, and put them to flight. Capturing the Rája, Hoshang discovered himself and excused his action on the ground of the destruction of his property. He then stated his object. The Rája admired his audacity and 76 elephants purchased his own release. Hoshang carried him as far as the frontier and set him at liberty. On the Rája’s return to his own capital, he sent Hoshang a further present of a few more of his finest elephants in testimony of his gallantry. Hoshang returned to Mando which Súltán Ahmad was besieging and eluding an engagement entered it by the Tárápúr gate. Ferishta relates a similar expedition undertaken by Súltán Sháms u’d din Bhánsarsh of Bengal to Jánagar about A.H. 754 (A.D. 1353) to obtain elephants (p. 296, Vol. II) which proves the reputation of that province for the superior breed or number of these animals.

* He never assumed the royal title but styled himself viceroys of Timúr in whose name the coin was minted and the Khubbah read.
Sultán Aḥmad of the Deccan.¹ On his death, the nobles, in accordance with his bequest, raised his son Naṣir² Khán to the throne under the title of Muḥammad Sháh. Maḥmúd Khán, cousin of Sultán Hosḥang, basely bribed his cup bearer and that venal wretch poisoned the Sultán’s wine. The generals of the army kept his death secret hoping to place his son Massúd Khán upon the throne and they sent to confer with Maḥmúd Khán. He replied that worldly affairs had no longer any interest for him but that if his presence in council were necessary, they must come to him. They foolishly went to his house and were placed in confinement, and by the aid of some disloyal mercenary partisans, he seized upon the sovereignty of Málwah and was proclaimed under the title of Sultán Maḥmúd (Khilji). Upon such a wretch,³ in its wondrous vicissitudes thus did Fortune smile and the awe he inspired secured him the tranquil possession of power. He waged wars with Sultán Muḥammad son of Mubárak Sháh, king of Delhi, with Sultán Aḥmad, king of Gujerát, with Sultán Husain Sharkí of Jáunpúr, and with Rána Kombha⁴ of Mewár.

Khwázájah Jamál u’d din Asṭarábádí⁵ was sent to him as ambassador by Abú Saḥíd Mírza with costly gifts which greatly rebounded to his glory. Maḥmúd II (1512 A. D.) through his ungenerous treatment of his adopt-

¹ Aḥmad Shah Wall of the Bahmani dynasty (1422–35).
² Var. Husain Khán which name Gladwin adopts. Ferishta calls him Ghīzmi Khán.
³ He proved notwithstanding, the ablest and most chivalrous of all the Málwah princes. This indignation is somewhat misplaced. Considering the usual road to an Eastern throne, this is innocence.
⁴ In the U. T. Kumbo, Tod. Kumbho. Gladwin Gownho.
⁵ This ambassador arrived with presents from Mirzá Sultán Saḥíd 3rd in descent from Tamerlane who reigned over Transoxiana and held his court at Bokhrá—grandfather of Bábér. He returned with presents of elephants, singing and dancing girls, Arab horses and an ode in the vernacular composed by Maḥmúd himself which Abu Saḥíd valued above all the other gifts. Ferishta II, 254. When Abú Saḥíd was killed in Irák he left 11 sons, viz., Aḥmad, Maḥmúd, Muḥammad, Sháhrúkh, Ulugh, Omar Shaikh, Abu Bakr, Murád, Khalíl, Omar, and Mírza. Four of these became sove-

In A. H. 888 (1483–4) Kutlugh Níghár Khánam, the daughter of Yúnus Khán king of Moghulístán, gave each of these (except Ulugh Beg) a daughter in marriage. In A. H. 888 (1483–4) Kutlugh Níghár Khánam, the daughter of Yúnus bore a son to Omar Shaikh whom he called Bábér. The genealogy from Timur is as follows:—

Amír Timúr

Mirán Sháh Mírza

Sultán Muḥammad Mírza

Sultán Abú Saḥíd Mírza.
ed followers fell into misfortune but was again reinstated in power by the aid of Sultán Muzaffar Sháh (II) of Gujerát (A. D. 1511—26). Though his reckless bravery in battle he was taken prisoner by the Ráñá (Sanga) who treated him with generosity and restored him to his kingdom. He was again captured in action against Sultán Bahádúr of Gujerát and conveyed to the fortress of Chánpánér. He was killed (A. D. 1526) on his way thither and Málwah was incorporated with Gujerát until it was conquered by Humayún. When this monarch returned to Agra, one of the relations of Sultán Maḥmúd, by name Mallú, seized on the government of Málwah under the title of Kádir Khán.

During the supremacy of the usurper Shér Khán the control of the province was invested in Shujáát Khán, who rebelled under the reign of Salím Khán and assumed independence under Mubáriz Khán.

1 S. ul M. The reference is to his dismissal of his Hindu minister Medni Ráe and the Bájpú troops to whom he owed his kingdom when deserted by his nobles at the beginning of his reign. The loyalty of Medni Ráe, though proved under the greatest trials, did not disarm the king's suspicions and is fed to the Court of Gujerát in 1547.

2 Bana Sanga (also Singrám or Sinka) (A. D. 1506—1528) under whom Mewár reached its highest prosperity, successfully resisted Bábár at Básána in 1538.

8 See Vol. I, p. 321. Sher Sháh was succeeded by his second son Jalál Khán, as Jalá Sháh corrupted into Salím Sháh A. H. 952 (May 26th, 1545). On his death in A. H. 955 (1548-9) he was succeeded by his son prince Fíroz, then 13 years of age who was placed on the throne by the chiefs of the house of Sér at Gwállior. He had not reigned 2 days when Mubáriz Khán son of Nísám Khán and nephew of Sher Sháh and brother-in-law of Salím Sháh, assassinated his sister's son Fíroz, and assumed the sovereignty under the title of Muhammad Sháh Adil. The common people dropping the aíf and adding a yd called him Ædil. Feriáhta (Vol. I, p. 338,) adds "and Adil from his want of capacity betook himself to the society of low and base companions and referred to them the highest affairs of State." At page 460 of Elphinstone's India (Murray, 1866, ed. Cowell) is a footnote to the name of "Adali" which runs thus. ["His ignorance and absurdity obtained for him the name of Adali ("the foolish"). Sir H. Elliot's Hist., i. 302)—Ed.] The responsibility for this meaning apparently rests with Dorn for in Vol. V of Dowson's Elliot, p. 45, is the following footnote. "The Mikháan í Afgáni says, this name was changed to 'Adali' which Dorn says signifies foolish." Though the root Jao bears the meaning of 'deviation from the right way' this is by no means synonymous with feebleness of mind and 'Adali,' as an epithet, does not mean "foolish." I suspect Dorn's error is based on Feriáhta's words which I have underlined and which he has diverted from their connection with what follows and referred them to the name. Feriáhta adds that the Afgáni writes called him 'Andhli' for his ill-regulated
On his death, his eldest son Bâyíníd succeeded under the title of Bás Bahádur until the star of his Majesty’s fortune arose in the ascendant and this fertile province was added to the imperial dominions.

May the robe of this daily-widening empire be bordered with perpetuity, and its inhabitants enjoy to their hearts’ fill a prosperity that shall never decay.

### Subáh of Dándés.

This flourishing country was called Khánádes, but after the capture of the fortress of Ásir and when this province fell under the government of prince Dánýál, it was known as Dándés. It is situated in the second climate. Its length from Bórgdáns which joins Hindía to Lálang which is on the borders of the territory of Aḩmadnágar is 75 kos. Its breadth from Jámód adjoining Berár to Pál which borders Málwáh is 50, and in some parts only 25 kos. On its east is Berár; to the north, Málwáh: to the south, Gálánáh (Jálna): to the west, the southern chain of the mountains of Málwáh. The rivers are numerous, the principal being the Táli which

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1. It was ceded to Akbar towards the close of A. H. 1008 (1600 A. D.) by Bahádur Khán Fáräkí the last of that dynasty. See A. A., Vol. I, xxiii and p. 336.
2. A combination of Dánýál and Khánádes, as Khánádes was named after Nasír u’d dín son of Malik Raja the first of the Fárikí dynasty.
4. Var. T. and G. Talang. T. has also Lálang.
5. Var. Tábi, Máli. T. passes by the same name altogether, while G. has it, but strangely omits the Tápi. I find no mention of the Táli in the I. G. The Tápi rises in a sacred reservoir in the town of Multáí. (lat. 21° 46' 36'' N., long. 78° 18' 5'' E.). The Pármá, according to the I. G. is one of its tributaries. The text has here Pármá but later on Párná.
rises between Berâr and Gondhvânah, the Tapti which has its source from the same quarter and which is also called the Pûrna, and the Girnî near Châpârah. The climate is pleasant and the winter temperate.

Jowâri is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit. The rice is of fine quality, fruits grow plentifully and betel leaves are in abundance. Good cloth stuffs are woven here; those called Sirî Sîf and Bhîrawn come from Dharangâon.

A'sirâ is the residence of the governor. It is a fortress on a lofty hill. Three other forts encompass it which for strength and loftiness are scarcely to be equalled. A large and flourishing city is at its foot. Burhânpûr is a large city three kos distant from the Tapti. It lies in latitude 21° 40', and is embellished with many gardens and the sandal-wood also grows here. It is inhabited by people of all countries and handicraftsmen play a thriving trade. In the summer, clouds of dust fly which in the rains turn to mud.

Aâdulábâd is a fine town. Near it is a lake, a noted place of worship, and the crime of Râjâ Jasratâ was expiated at this shrine. It is full all the year round and it irrigates a large area of cultivation.

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2 It was captured by stratagem from its eponymous hero Asa Ahf by Nasîr Khân Fârâki according to Tiesenthaler, but the I. G. gives the date about 1270, in the reign of Malik Râjâ. The story of Asa Ahf is told by Ferishta. The fortress is situated on a spur of the Satpura range, height 850 feet from the base and 2,500 above sea level. The three forts are probably the outworks embracing inferior spurs of the hill and commanding the approaches. Tiesenthaler says "elle est defendue par un triple mur, muni par intervalles, de tours rondes; il faut franchir ces trois remparts pour arriver au sommet."

3 Properly 21° 18' 35" N., long. 76° 19' 26" E. It was founded by Nasîr Khân Fârâki of Khânâdesh and called by him after Shaikh Bûrhân u'd din of Daulatâbâd. I. G.

4 That this name is an error for Dâsarathâ, I am convinced by the S. ul. M. which although it retains "Jasrat" adds the information that he was the father of Râma Chandra, known as Râma. Professor Cowell of Cambridge has placed me under obligations for the following note: "Dâsaratha’s crime was committed in his youth when he unwittingly killed the hermit’s son in the forests by the banks of the river Sarayâ in Oudh. The story is told in Râmâyana, Bk. II, Sec. 63 (see Griffith’s translation, Vol. II, p. 243). He was cursed by the bereaved father and fated to be similarly agonised for the loss of his son in after years. I suppose these universally known legends are localised in different spots of India, like King Arthur’s exploits in Cornwall, Wales and Scotland. The shrine of local celebrity in Khanâdesh no doubt claimed the glory of having been Dâsaratha’s resort after his crime in order to expiate his guilt."
Ohángdée is a village near which the Táptí and the Párná unite, and the confluence is accounted a place of great sanctity. It is called Chikar Tirth. Adjacent to it is an image of Mahádeo. They relate that a blind man carried about him an image of Mahádeo which he worshipped daily. He lost the image at this spot. For a time he was sore distressed but forming a similar image of sand, he placed it on a little eminence and adored it in a like spirit. By a miracle of divine will, it became stone and exists to this day. Near it a spring rises which is held to be the Ganges. An ascetic by the power of the Almighty was in the habit of going to the Ganges daily from this spot. One night the river appeared to him in a dream, and said, "Undertake these fatigues no longer; I myself will rise up in thy cell." Accordingly in the morning it began to well forth and is flowing at the present time.

Jámód is a rich pargana. In its neighbourhood is a fort on a high hill called Pipaldaal. Démarni is a prosperous town. Near it is a tank in which a hot spring perpetually rises and which is an object of worship.

Chóprüf is a large flourishing town, near which is a shrine called Ramásar at the confluence of the Girvi and the Táptí. Pilgrims from the most distant parts frequent it. Adjacent to it is the fort of Malkamad.

Thálner was for a time the capital of the Páruki princes. The fort though situated on the plain is nevertheless of great strength.

This Súbah contains 32 parganas. Scarce any land is out of cultivation and many of the villages more resemble towns. The peasantry are docile and industrious. The provincial force is formed of Kolis, Bhils and Gonds. Some of these can tame lions, so that they will obey their commands, and strange tales are told of them.

Its revenue is 12,647,062, Berári tankahs as will appear in the statement. After the conquest of Ásir, this revenue was increased by 50 per  

1 Var. Cháekdeo. T. Tsohanekdáon G. Changdary.
2 Var. Chikil T. Tsohekliitir. Gladwin. Jigger teerut, which he renders "the liver of adored places!" a derivation more curious than tenable. Chikil signifies mud, mire or slime. Chikar is no doubt Chikar which has the same meaning, and the place of pilgrimage may be called after the marshy character of the spot. Though not as holy as the Narbada, the Táptí nevertheless has no fewer than 108 tirthas or shrines of pilgrimage on its banks.
3 Var. Amarti, Amérn, Amarti, Démarni.
4 G. Melunga. S. ul M. Malkam. 
cent. The tankah is reckoned at 24 dámes. The total is therefore, 455,294,232 Akbari dámes.¹ (Rs. 11,382,355-12-9.)

Sarkár of Dúndas.

**Containing 32 Mahals. Revenue in money 12,647,063 Tankahs.**

<table>
<thead>
<tr>
<th>Tankahs</th>
<th>Tankahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asir, north of Buhânpur, ...</td>
<td>1,060,221</td>
</tr>
<tr>
<td>Abín,² south, ...</td>
<td>264,249</td>
</tr>
<tr>
<td>Annadwać, east, by south, ...</td>
<td>543,329</td>
</tr>
<tr>
<td>Annasári,³ ...</td>
<td>2,408,180</td>
</tr>
<tr>
<td>Barangíq, east by south, ...</td>
<td>215,504</td>
</tr>
<tr>
<td>Pícháráh,⁴ east, ...</td>
<td>206,728</td>
</tr>
<tr>
<td>Muráli, west, ...</td>
<td>162,830</td>
</tr>
<tr>
<td>Nád, south-east,⁵ ...</td>
<td>183,540</td>
</tr>
<tr>
<td>Names omitted in all MSS. ...</td>
<td>58,511</td>
</tr>
<tr>
<td>Bahíl, south, ...</td>
<td>246,112</td>
</tr>
<tr>
<td>Beéradguna,⁶ south, ...</td>
<td>290,311</td>
</tr>
<tr>
<td>Beéríwád,⁷ south, ...</td>
<td>256,331</td>
</tr>
<tr>
<td>Bér, east by south, ...</td>
<td>320,782</td>
</tr>
<tr>
<td>Thãñáñe, west by south, ...</td>
<td>596,988</td>
</tr>
<tr>
<td>Náérí, west, ...</td>
<td>594,239</td>
</tr>
<tr>
<td>Jánár, midway between E. and W., ...</td>
<td>175,844</td>
</tr>
<tr>
<td>...</td>
<td>470,042</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Tankahs</th>
<th>Tankahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chándsar, south, ...</td>
<td>198,900</td>
</tr>
<tr>
<td>Jabíl, south, ...</td>
<td>817,205</td>
</tr>
<tr>
<td>Chóprah, west, ...</td>
<td>790,985</td>
</tr>
<tr>
<td>Dángri, south, ...</td>
<td>316,325</td>
</tr>
<tr>
<td>Dámri, west, ...</td>
<td>225,800</td>
</tr>
<tr>
<td>Bánwér, west, ...</td>
<td>883,655</td>
</tr>
<tr>
<td>Rénpúr,⁸ east, ...</td>
<td>820,971</td>
</tr>
<tr>
<td>Sádá, south, ...</td>
<td>430,008</td>
</tr>
<tr>
<td>Sandárri, between E. and W., ...</td>
<td>104,754</td>
</tr>
<tr>
<td>Áddílábád, east by south, ...</td>
<td>537,223</td>
</tr>
<tr>
<td>Lálang,⁹ south, ...</td>
<td>352,644</td>
</tr>
<tr>
<td>Lohár, south, ...</td>
<td>247,965</td>
</tr>
<tr>
<td>Mánjúd, east, ...</td>
<td>104,965</td>
</tr>
<tr>
<td>Nasirábád, south, ...</td>
<td>824,925</td>
</tr>
<tr>
<td>Name omitted in all MSS,¹¹</td>
<td>316,338</td>
</tr>
</tbody>
</table>

In ancient times this country was a waste and but few people lived about the fortress of Asir. The locality was traditionally connected with

¹ A note in the text disputes the accuracy of these figures, which are perfectly correct, and proposes a miscalculation of its own—

Tankahs.

Fifty per cent. on 12,647,063 is 6,323,531

producing a total of 18,970,599

If Abul Fazl’s total of Akbari dámas be divided by 24, the quotient will result in 18,970,833 Tankahs. In the I G. VI, 297, the land revenue of Khánádesh under Akbar, circa 1580 is given at Rs. 7,568-327, and under Aurangzeb, 11,215,750. See Ephraim’s India (ed. 1866) note for the fluctuations of the value in coins.

² T. and G. Atrál.
⁴ T. Bangora. G. Banjúreh.
⁵ T. Bondbar. G. Poormal.
⁶ T. Bankadgáon.
⁸ T. Matar.
¹⁰ Far. Nalang.
¹¹ These sums give a total of 14,578,863 instead of 18,970,593. Gladwin’s figures yield 15,546,983. The deficiency is probably due to errors of copyists or to omissions of income from other sources.
Ashwathámdá¹ and established as a shrine. It is related that Malik Ráji from whom Bahádur² is the ninth in descent, under stress of misfortune came from Bídor³ to these parts and established himself in the village of Karbálá,⁴ a dependency of Thálmér, but being molested by the natives, he repaired to Delhi and took service under Sultán Firóz. The king admired his skill as a huntsman, and his reward being left to his own choice, he received a grant of that village⁵ and by judicious policy acquired possession of other estates and reclaimed much waste land. In the year 784 A. H. (A. D. 1382), he made Thálmér his seat of government, assumed the title of Ádil Sháh and reigned for 17 years. He was succeeded by his son Ghizni⁶ Khán under the title of Naṣūr Sháh, after which this province became known as Khándés. He reigned 40 years, 6 months, and 26 days. On his death his son Mírán Sháh administered the state. By some he is called Ádil Sháh. He occupied the throne 3 years, 8 months and 23 days. He was followed by his son Mubárik Sháh Chaukání⁷ Sultán during 17 years, 6 months and 29 days. His son Ádil Sháh Áyná⁸ whose name was Aḥsan Khán, had a prosperous reign of 46 years, 8 months and 2 days. He removed to Burhánpóér and made himself master of Asír.⁹ Sultán Aḥmad of Gujerát, the founder of Aḥmedábād, gave him his daughter in marriage. At his death, his brother Dád Sháh reigned for 7 years, 1 month and 17 days. Ádil Sháh (II) son of Ḥasan¹⁰ took refuge in Gujerát. Sultán Máḥmúd Bīgarah¹¹ Ráji gave him in marriage Kíh¹² the daughter of Sultán Muzaffar, (his son)

¹ See under Súbah of Ajmér, in the description of Máwrár.
² Bahádur Khán Fárúkí, 1596 A. D. last of the dynasty.
³ G. and S. ul M. Bandar.
⁴ G. Keerandsey. S. ul M. Girdpadai. According to T., his father was Khán Jahán one of the ministers in the court Alá u’d din Khílji and of Muhammad Tughlak. He claimed descent from the Caliph Omar called by Múḥammad “al Fárúk” or the discriminator, on the day that he publicly professed his conversion, because on that day “Islam was made manifest and truth distinguished from falsehood.” For an account of this, see as Suyuti’s Hist. of the Caliphs, my translation, p. 118.
⁵ T. states that he was given “les cantons de Thanesor et de Cacronad.”
⁶ G. Gharib, which name is also a variant of the text.
⁷ S ul M. Charkhanjí.
⁹ T. says that he fortified the place with another wall.
¹⁰ This is probably the correct name and not Aḥsan as above.
¹¹ For derivation of this name, see Vol. I., 506, n. His twisted moustache was in shape like the horns of a cow, Bīgarah signifying a cow in the Gujeráti language.
¹² S. ul M. Azí, Būkayyah a more likely name.
and accompanying him to Khándés, restored him to his kingdom and returned to his own. He reigned 13 years. He left two sons, Mirán Muhammad Sháh and Mubárik Sháh. Sultán Bahádur of Gujarát being on terms of friendly alliance with the first-named made him his heir, and guardian to his nephew Mahmúd and his own brother Mubárik. Mirán Sháh, from a sense of their deserts, and with political sagacity did them no injury and contenting himself with the kingdom Khándés, restored Mahmúd to the sovereignty of Gujarát. He reigned 16 years, 2 months and 3 days. When the measure of his days was full, the nobles raised his son Ráji to the throne. Mirán Mubárik wrested it from him and reigned in succession to his brother, administering the government for 31 years, 6 months and 5 days. He was succeeded by his son Mirán Muhammad who reigned 9 years, 9 months and 15 days. When he died, his younger brother Rája Alí Khán was elected and assumed the title of Adíl Sháh. His administration was conducted with ability and he was killed in the wars of the Deccan fighting on the side of his Majesty's victorious troops. He was buried at Burhánpúr, after a successful reign of 21 years, 3 months and 20 days. At his death the succession devolved on Khízr Khán, his son, who took the name of Bahádur Sháh. But the star of his destiny was obscured and in the 45th year of the Divine era, he was deprived of his kingdom as has been recorded in its proper place.

1 His sister being mother of Mirán Sháh.
2 He married a sister of Abul Fazl. See Vol. I, p. xxxiv, and p. 385. The line of these princes according to the U. T. is as follows. (Compare Elphinst. India, app. p. 770).
A. D.
1270. Malik Rája Fáráqi, receives Jágir of Talner from Fíroz.
1299. Malik Nasir or Nasir Khán Fáráqi, builds Burhánpúr.
1442. Mirán Adíl Khán Fáráqi, expels Deccanies from Khándés.
1441. Mirán Mubárik Khán Fáráqi; peaceful reign.
1457. Mirán Ghani or Adíl Khán Fáráqi I; tributary to Gúserát.
1508. Daoud Khán Fáráqi, tributary to Malwa.
1510. Asim Humayun or Adíl Khán F. II, grandson of Gúserát king.
1520. Mirán Muhammad Khán F., succeeds to Gúserát throne.
1535. Mirán Mubárik Khán F., brother; war with Moghals.
1596. Bahádur Khán F. deserts Akbar; is imprisoned at Gwalior.
Sáhab of Berár.

Its original name was Wárdáta, from Warda, the river of that name and tāt, a bank. It is situated in the second climate. Its length from Bajála to Bítaragār is 200 kos, its breadth from Bídār to Hindiah 180 kos. On the east lies Bítaragār adjoining Bastar; to the north is Hindiah; to the south Telíngánah; on the west Makhkádbá. It is a tract—situated between two hill-ranges having a southerly direction. One of these is called Bandāh upon which are the forts of Gáwilgarh, Narndílat and Mélgarh. The other is Sáhin, whereon rise the forts of Mábór and Rámgarh.

The climate and cultivation of this province are remarkably good. There are many rivers, the principal of which is called Gang Gautami called also the Godaverí.

As the Ganges of Hindustán is chiefly connected with the worship of Mahádeo, so is this river with (the Ráshi) Gautama. Wonderful tales are related regarding it and it is held in great sanctity. It rises near Trimbak in the Sañia range and passing through the country of Aḩmadnagar, enters Berár and flows into Telíngánah. When Jupiter enters the sign Leo, pilgrims flock from all parts to worship. The Táli and Topí are also venerated. Another river the Púrná rises near Díválgaon, and again the Wardá issues forth ten kos higher up than the source of the Táli. The Nápta (?) also rises near Díválgaon.

In this country the term for a Chaudhí is Desmukh, for a Kánánga Des Pándia; the Mukaddam is called Pañil and the Patwár, Kalkarní.

2 As this province corresponds geographically with the ancient Tri-Kalínga, Gen. Cunningham thinks Telíngánah to be probably, a slight contraction of Tri-Kalínga. See Anc. Geo. Ind., p. 619.
3 Another name presumably for the branch of the Satpura mountains on which Gáwilgarh stands.
4 Var. Sáhá, Sahain, Sahá.
5 In the Náśik District, about 50 miles from the Indian Ocean. At this spot is an artificial reservoir, reached by a flight of 90 steps, into which the water trickles drop by drop from the lips of a earthen image shrouded by a canopy of stone. Its peculiar sacredness is said to have been revealed by Ráma himself to the sage Gautama. I. G.
6 Once in every 12 years, a great bathing festival called Pañkara, is held on the banks of the Godaverí, alternately with the other eleven sacred rivers of India. The most frequented spots are the source at Trimbuk, Bhadráchalam on the left bank about 100 miles above Rájámahendri, this latter itself, and the village of Kotipáli. Ibid.
7 Var. Páli, Páti.
8 The text marks the name as doubtful. S. u. M. Bíná.
9 See Vol. II, pp. 45—47. Chañeli is the head man of a caste, guild or trade, or of a village.
Kīlapār is a large city and the capital. A flower violet in colour is found here and is very fragrant. It is called Bhūpān champāk,¹ and grows close to the ground.

At the distance of 7 kos is Gāwīl, a fortress of almost matchless strength. In it is a spring at which they water weapons of steel.

Panār is a strong fort on an eminence which two streams surround on three sides.

Khārlakh is a strong fort on a plain. In the middle of it is a small hill which is a place of worship. Four kos from this is a well, into which if the bone of any animal be thrown it petrifies,² like a corse-shell only smaller. To the east of this resides a Zamīndār named Chātūrè who is master of 2,000 cavalry, 50,000 foot and more than 100 elephants. Another such Zamīndār is named Dādhi Rāo who possesses 200 cavalry, and 6,000 foot. To the north is Nāhar Rāo a chief whose force consists of 200 horse and 5,000 foot. Formerly in this neighbourhood, was a Zamīndār named Hatīd, but now his possessions are under other subjection and the whole race are Gondō. Wild elephants are found in this country. The chiefs were always tributary to the kings of Máltah : the first, to the governor of Garh, and the others to the government of Hindākh. Narādākh is a strong fortress on a hill, containing many buildings. Bīja Rāo is a Zamīndār in the neighbourhood who has a force of 200 cavalry and 5,000 foot. Another is Dūngar Khān with 50 horse and 3,000 foot : both of the Gond tribe. Near Bālapār are two streams, about the borders of which are found various kinds of pretty stones, which are cut and kept as curiosities. Six kos distant was the head-quarters of Prince Sultān Murād³ which grew into a fine city under the name of Shāhpūr.

Near Melgarh is a spring which petrifies wood and other substances that are thrown into it.

Kallam,⁴ is an ancient city of considerable importance; it is noted for

¹ At p. 91, Vol. I. the name is Bhūn Champā, and is said to have a peach coloured blossom. The S. ul M. calls it Bhūn Champāk and adds “it grows also in Bengal; it shoots from the ground with leaves like the ginger-plant and till the rainy season it continues in growth and is green. In the winter it withers away and disappears altogether.” The word is properly Bhūn Champāk. “The ground Champāk,” and is the Kämpfe-

² The S. ul M. has سنک a shell—(instead of سنک a stone—of the text) and adds “like a corse and is of that kind,” apparently the true reading.

³ A note says, historically Játibé or Játwā.


⁵ In the I. G. Kālamā in Wūn District. Lat. 20° 26' N., long 78° 22' 30" E.
its buffaloes. In the vicinity is a Zamindár named Bahjeo of the Gond tribe, more generally known as Chándá: a force of 1,000 horse and 40,000 foot is under his command. Búrdgáh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.

About Básim is an indigenous race for the most part proud and refractory called Hatkars: their force consists of 1,000 cavalry and 5,000 infantry. Banjárah is another Zamindári, with 100 horse and 1,000 foot. At the present time it is under the authority of a woman. Both tribes are Rájpúta.

Móhor (Mahar, I. G.) is a fort of considerable strength situated on a hill. Adjacent is a temple dedicated to Durgá, known in this country as Jágadáth. Here the buffaloes are of a fine breed and yield half a mas and more of milk. The Zamindár is a Rájpút named Indrájeo and is entitled Rádá. He commands 100 horse and 1,000 foot.

Mánikdrug is a remarkable fort on a hill surrounded by extensive forests. It is near Chándá, but up to the present is independent territory.

Jétánpár is a village in the Sarkár of Pátirá, where there is a thriving trade in jewels and other articles of value.

Telingánah was subject to Kuśal u’d Mulk but for some time past has been under the authority of the ruler of Berár.

In Indore and Narmádá there exist mines of steel and other metals. Shapely stone utensils are also carven here. The breed of buffaloes is fine and, strangely enough, the domestic cooks are observed to have bones and blood of a black colour. A Zamindár called Ohanánéró, is Dásmunkh, a man of most distinguished character and who has a force of 300 horse. Edángáhr is a strong fort on a hill, enclosed by forests. Wild elephants are numerous. It has not as yet been annexed to the empire.

Lunár is a division of Makkar, and a place of great sanctity. The Brahmans call it Bishan Gayá. There are three Gayá, where the per-

1 Warangal was the ancient capital of this kingdom founded by the Narapati Andhras which was also considered to include the coast territory from the mouth of the Ganges to that of the Kistná known as Kalinga. No accurate historical record of it occurs before the invasion of Alá u’d din in 1803. It continued with some interruptions under Hindu rule till its remains were incorporated in the dominions of Kuli Kuś Sháh the founder of the Kuś Sháhí dynasty, in 1512 with Gelaunda as its capital. It was conquered by Aurungzéb in 1688. I. G.

2 Var. Jayabári.
formance of good works can be applied as a means of deliverance to the souls of deceased ancestors; namely, Gayá in Behár which is dedicated to Brahma, Gayá, near Bijáhpur dedicated to Rudra, and this one. Here is also a reservoir, having a spring in it of great depth, and measuring a kòs in length and in breadth, and surrounded by lofty hills. The water is brackish, but when taken from the centre or at its sides, it is sweet. It contains the essential materials for the manufacture of glass and soap and saltpetre is here produced and yields a considerable revenue.

On the summit of a hill is a spring at the mouth of which is carved the figure of a bull. The water never flows from this spring to the other, but when the 30th lunar day falls on a Monday, its stream flows into the large reservoir. In the neighbourhood is a Zamindár called Wáilákh of the Rájput tribe, commanding 200 horse and 2,000 foot. Another is called Sarkáth, also a Rájput, and possesses 100 horse and 1,000 foot.

Batálah is a fort of considerable strength on a hill, of which Patál Nagari is a dependency. In the sides of the hill twenty-four temples have been cut, each containing remarkable idols. The Zamindár is Móáñí Rác, a Rájput, with 200 horse and 1,000 foot. Another is Kámíjo, a Rájput having under him 100 horse and 1,000 foot.

This Sábah contains 16 sarkárs and 142 perganahs. From an early period the revenues were taken by a valuation of crops, and since the tankah of this country is equal to 8 of Delhi, the gross revenue was 3½ kòrs of tankahs or 56 kòrs of dáms (Rs. 14,000,000). Some of the Deccani princes increased the revenue to 37,525,850 tankahs. In the time of Sultan Murád a further addition of 2,637,454 Berári tankahs was made. The total amounted to 40,182,704 Berári tankahs. The original amount and the additional increase were thus tabulated, the whole reaching the amount of 642,608,272 Delhi dáms.

1 The 'Howler' an epithet of Siva or his inferior manifestation as a roaring tempest.
2 Amáwás, see p. 17 of this volume.
3 This makes 16 dáms to the tankah.
5 In the revenue statement of Khándesh, the tankah is reckoned at 24 dáms. That of Gujerát = 10 of a dáms or 100 to the rupee of 40 dáms. Bayley Hist. of Gujerát, p. 6. If Prince Murád's increase be added to that of the Deccani princes, the total gives 40,163,804 tankahs. This sum multiplied by 16 results in 642,604-864 dáms. As 40 Akbari dáms are equivalent to a rupee, the above total represents 16,065,121 rupees. Under Akbar, according to the I. G. the land tax of Berári was Rs. 17,376,117. Under Sháh Jehan, Rs. 13,750,000, and under Aurangzeb, 15,850,625, but the latter amount, taken by Mr. E. Thomas from Manucci, is given by Tieffenthaler from the same authority as 10,687,600. See his dissertation on the apparent inaccuracies of calculation in the registers of the empire and their cause. Vol. I, p. 65.
Eight parganae of the Sarkar of Kallam (Kalamb) were annexed to Chündá, the revenue of which is not included, nor those of 22 parganae of the Sarkar of Kherlāh, held by Chátwá and some few other Zamándéras.

**Sarkar of Gáwil.**

Containing 46 parganae. Revenue 134,666,140 dámes. Suyárgbál 12,874,048 dámes.

<table>
<thead>
<tr>
<th>Sub. dis. of Ellichpúr, has a fort of stone and brick on the plain,</th>
<th>14,000,000</th>
<th>2,800,000</th>
<th>Thánghó,</th>
<th>5,600,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Káshi,</td>
<td>4,800,000</td>
<td>2,000,000</td>
<td>Dárshád,</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Árón,</td>
<td>2,200,000</td>
<td></td>
<td>Dhámóri,</td>
<td>2,718,540</td>
</tr>
<tr>
<td>Áñjáli,</td>
<td>1,600,000</td>
<td></td>
<td>Ridhpúr,</td>
<td>6,400,000</td>
</tr>
<tr>
<td>Ánjángáñ,</td>
<td>2,200,000</td>
<td></td>
<td>Saráshég,</td>
<td>6,400,000</td>
</tr>
<tr>
<td>Káryáat Bábí,</td>
<td>604,000</td>
<td></td>
<td>Kásbáh Séráli,</td>
<td>5,296,000</td>
</tr>
<tr>
<td>Bábí,</td>
<td>114,368</td>
<td>82,368</td>
<td>Sároví,</td>
<td>1,515,000</td>
</tr>
<tr>
<td>Bahkál,</td>
<td>50,000</td>
<td>2,200,000</td>
<td>Sálik,</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Báwádá,</td>
<td>1,280,000</td>
<td>6,000</td>
<td>Káryáat Shérpúr,</td>
<td>48,000</td>
</tr>
<tr>
<td>Básráni,</td>
<td>700,000</td>
<td>60,000</td>
<td>Káráítba Kúrám,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Paláskár,</td>
<td>960,000</td>
<td></td>
<td>Kholápúr,</td>
<td>4,870,114</td>
</tr>
<tr>
<td>Káryáat Fálí, (100 Cav. 2000 Inf. Gonds,)</td>
<td>800,000</td>
<td></td>
<td>Káránjá, Badhóná,</td>
<td>70,114</td>
</tr>
<tr>
<td>Baró,</td>
<td>1,280,000</td>
<td></td>
<td>2 mahals,</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Kásháh Baligán,</td>
<td>817,550</td>
<td>177,350</td>
<td>Kánníjgón, Kásbáh Kherah, 2 mahals,</td>
<td>523,200</td>
</tr>
<tr>
<td>Pétáh,</td>
<td>914,469</td>
<td>594,469</td>
<td>Kamárágón,</td>
<td>5,640,000</td>
</tr>
<tr>
<td>Badhárámaní,</td>
<td>4,825,300</td>
<td>1,282,300</td>
<td>Káráñjá Bóbí,</td>
<td>4,200,000</td>
</tr>
<tr>
<td>Teósháth,</td>
<td>800,000</td>
<td></td>
<td>Kórha,</td>
<td>4,800,000</td>
</tr>
</tbody>
</table>

---

2 T. Bháhancáli. G. Bábarkanálly.  
3 Var. Bésdáwá.  
4 Apparently Paláságarh of the I. G.  
5 T. Bousán. G. Boomsá.  
7 T. Bótás. G. Bótsah.  
9 Var. Salód, and in one MS. Revenue 3,040,000.  
11 T. Madhóns. G. Badhóla.  
12 T. Pátí. G. Assí.  

---
<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Suyúrgáhí D.</th>
<th>Revenue D.</th>
<th>Suyúrgáhí D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manbah,¹</td>
<td>800,000</td>
<td>Nandgán Píth,</td>
<td>6,633,826</td>
</tr>
<tr>
<td>Mánjarkhór,</td>
<td>6,400,000</td>
<td>Nundgán,</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Málkhr,</td>
<td>480,000</td>
<td>Párgánah Nír,</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Manúr, (Mangról)²</td>
<td>2,800,000</td>
<td>Hágákñ,</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Mirjál,</td>
<td>4,800,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sarkár of Panáér.

Containing 5 Parganahs. Revenue 13,440,000 Dáms.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sab. dist. of Panáér, has a lofty stone fort, surrounded on 3 sides by water,</td>
<td>Khéljhári, 100 horsemen, 400 foot, Rájpút,</td>
</tr>
<tr>
<td>4,000,000</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Swánháráñ, Kánt Bárñáñ, 640,000</td>
<td>Mándgán Kárár, 25 horse, 400 foot Rájpút,</td>
</tr>
<tr>
<td>6,800,000</td>
<td>4,800,000</td>
</tr>
</tbody>
</table>

Sarkár of Kherláh.

Containing 35 Parganahs. Revenue 17,600,000 Dáms.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atár,³ has a stone fort on the plain. Rájpút, 100 horse, 2,000 foot, 3,200,000</td>
<td>Suburb. dist. of Kherláh, Ráj-put, Lohári, Gond, 50 horse, 2,000 foot, 3,200,000</td>
</tr>
<tr>
<td>160,000</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Pán,</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Béseññáñ, Rájpút, 100 horse, 2,000 foot, 1,600,000</td>
<td>Sáñhter, Atnter 2 mahals, Gond, 100 horse, 2,000 foot, 1,600,000</td>
</tr>
<tr>
<td>500 foot,</td>
<td>2,800,000</td>
</tr>
<tr>
<td>Báñsd, (Másad), Brahman, Gond, 10 horse, 100 foot, 480,000</td>
<td>Sánñkherñ, 2,000,000</td>
</tr>
<tr>
<td>480,000</td>
<td>480,000</td>
</tr>
<tr>
<td>Pánni, Rájpút, 40 horse, 500 foot, 400,000</td>
<td>Kásñhñ Jarón, 480,000</td>
</tr>
<tr>
<td>300,000</td>
<td>300,000</td>
</tr>
</tbody>
</table>

¹ G. Myne. T. Manér.
² Apparently an emendation in the text. T. and G. have Maglor, Munñalór.
³ Var. Petí Tappah. G. Tappah.
⁴ G. and T. Amner.
⁵ T. Mandoli. G. Munoony.
### Revenue

<table>
<thead>
<tr>
<th>Sarkar of Narûlah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Containing 34 Parganas. Revenue 130,954,476 Dáms.</td>
</tr>
<tr>
<td>Suyûrgâh 11,038,422 Dáms.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Revenue D.</th>
<th>Suyûrgâh. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ankót,</td>
<td>6,470,068</td>
<td>70,066</td>
</tr>
<tr>
<td>Adgâon, Dogar, Gond, 50 horse, 2000 foot</td>
<td>8,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Armer and Jali, 2 mahals</td>
<td>4,800,000</td>
<td>...</td>
</tr>
<tr>
<td>Angolah</td>
<td>11,200,000</td>
<td>3,500,000</td>
</tr>
<tr>
<td>Bâlapur</td>
<td>22,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Panjar</td>
<td>3,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Bâreal Tânkî, 5</td>
<td>2,884,000</td>
<td>...</td>
</tr>
<tr>
<td>Pîrgalgaon</td>
<td>2,400,000</td>
<td>...</td>
</tr>
<tr>
<td>Pîtâr Shaikh Bábû</td>
<td>3,700,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Kâshâh Bârigâon</td>
<td>1,600,000</td>
<td>640,000</td>
</tr>
<tr>
<td>Pâtarrah</td>
<td>3,342,600</td>
<td>1,262,500</td>
</tr>
<tr>
<td>Bânbahar</td>
<td>1,558,000</td>
<td>6,800</td>
</tr>
<tr>
<td>Badnér Bhûli</td>
<td>2,784,450</td>
<td>364,452</td>
</tr>
<tr>
<td>Badner Kâñka, 6</td>
<td>4,813,700</td>
<td>12,800</td>
</tr>
<tr>
<td>Jalîgoon</td>
<td>10,000,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Jaipûr</td>
<td>400,000</td>
<td>...</td>
</tr>
<tr>
<td>Chândôr,</td>
<td>4,887,000</td>
<td>87,000</td>
</tr>
<tr>
<td>Dhârîr,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dhêndá</td>
<td>...</td>
<td>5,600,000</td>
</tr>
<tr>
<td>Rohankhêr</td>
<td>...</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Râjôr</td>
<td>...</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Sheola, 7</td>
<td>...</td>
<td>640,000</td>
</tr>
<tr>
<td>Shêrpûr</td>
<td>...</td>
<td>48,000</td>
</tr>
<tr>
<td>Karankhêr</td>
<td>...</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Kothal</td>
<td>...</td>
<td>1,400,000</td>
</tr>
<tr>
<td>Khôhil</td>
<td>...</td>
<td>640,000</td>
</tr>
<tr>
<td>Mangûsan, 8</td>
<td>...</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Mahûn, 9</td>
<td>...</td>
<td>600,000</td>
</tr>
<tr>
<td>Mîlgafl, from process of road tolls or safe-conduct passports,</td>
<td>...</td>
<td>94,360</td>
</tr>
<tr>
<td>Kâryût Râjôr,</td>
<td>...</td>
<td>400,000</td>
</tr>
<tr>
<td>Nâdûrâh, (Nândûrah), 1</td>
<td>...</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Kâshâh Hatgoâp, 11</td>
<td>...</td>
<td>1,500,000</td>
</tr>
</tbody>
</table>

1 Var. and T. Kenaour.  
3 Janânâk. T. Jânâk.  
4 Chamrâr. G. Chopar.  
5 Var. and G. Admiyanpâr.  
6 T. Panbâkhâi. G. Partahkulsy.  
7 T. Ganga.  
8 Var. and T. Sûcola.  
9 Var. Maigaon, Mahâgâon, Maligâon.  
10 J. and Var. Mahr.  
11 T. Madárodra. G. Madroodrah.  
235

Sarkdr of Kallam (Kalamb).

Containing 31 Parganahs. Revenue 32,828,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pándér, ...</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Umrísti, ...</td>
<td>1,200,000</td>
</tr>
<tr>
<td>I'nj., ...</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Pínah, ...</td>
<td>3,600,000</td>
</tr>
<tr>
<td>Bóri, ...</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Bélah, ...</td>
<td>2,800,000</td>
</tr>
<tr>
<td>Talíghán, ...</td>
<td>100,000</td>
</tr>
<tr>
<td>Talíghán, Waígón, ...</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Ñángar, ...</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Mágón, ...</td>
<td>200,000</td>
</tr>
<tr>
<td>Séer, ...</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Kréhr, ...</td>
<td>960,000</td>
</tr>
<tr>
<td>Kaśbah Kallam, ...</td>
<td>500,000</td>
</tr>
<tr>
<td>Khelápér, ...</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Lákhér, ...</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Náigón, ...</td>
<td>980,000</td>
</tr>
<tr>
<td>Naḥangón, ...</td>
<td>640,000</td>
</tr>
<tr>
<td>Yánt Lohár,³ ...</td>
<td>128,000</td>
</tr>
<tr>
<td>Tark Chánd,⁴ (in the possession of a Zamíndár), ...</td>
<td></td>
</tr>
<tr>
<td>Malbóri, ...</td>
<td></td>
</tr>
<tr>
<td>Chandór, ...</td>
<td></td>
</tr>
<tr>
<td>Lahubáti, ...</td>
<td></td>
</tr>
</tbody>
</table>

Sarkdr of Bárim.

Containing 8 Parganahs. Revenue 32,625,250 Dáms in money.

Suyúrghál 1,825,250.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Suyúrgál D.</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aandah, ...</td>
<td>4,864,000</td>
<td>Chár Thánah, ...</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Suburb. dist. of Bárim, Rápút, 100 horse, 1,000 foot, ...</td>
<td>64,000</td>
<td>Kalambah Nárí, ...</td>
<td>3,300,000</td>
</tr>
<tr>
<td>Béth, ...</td>
<td>2,400,000</td>
<td>Karari and Bámni,⁶ ...</td>
<td>1,300,000</td>
</tr>
<tr>
<td>Bélah, ...</td>
<td>8,161,250</td>
<td>Manglór, ...</td>
<td>3,200,000</td>
</tr>
<tr>
<td>...</td>
<td>161,250</td>
<td>Nári, ...</td>
<td>4,800,000</td>
</tr>
</tbody>
</table>

Sarkdr of Mábór.

Containing 20 Parganahs. Revenue 42,885,444 Dáms in money.

Suyúrghál 97,844 Dáms.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aningah, ...</td>
<td>960,000</td>
</tr>
<tr>
<td>Amar Khér, ...</td>
<td>6,400,000</td>
</tr>
<tr>
<td>Pušáh,⁶ ...</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Támá, ...</td>
<td>2,177,844</td>
</tr>
</tbody>
</table>

¹ T. Eni. G. Jyní.
² T. Ráigson. G. Banygong.
⁵ Doubtful. This sentence found only in one MS. Two other have, Bark Chánd. Bark Hind. G. Barrehond. T. Nanchohand.
⁶ Ver. and G. Damni.
⁷ T. and G. Bouss, Boozech.
<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Chakhni, 1</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Chacholi,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Suburb. dist. of Mahr, with</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Kasbah, of Sura, 9 Suyag-</td>
<td>2,400,000</td>
</tr>
<tr>
<td>ghil 97,844,</td>
<td>3,680,000</td>
</tr>
<tr>
<td>Dhawal,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Dhanki,</td>
<td>320,000</td>
</tr>
<tr>
<td>Sewala,</td>
<td>2,400,000</td>
</tr>
</tbody>
</table>

Sarkar of Madinrug.

Containing 8 Pargana. Revenue 14,400,000 Dams in money.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Bahawal,</td>
<td>3,400,000</td>
</tr>
<tr>
<td>Bhun,</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Chandor,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Jai,</td>
<td>1,600,000</td>
</tr>
</tbody>
</table>

Sarkar of Pathri.

Containing 18 Pargana. Revenue 80,805,954 Dams in money.

Suyaghdal 11,580,954 Dams.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Suyaghdal D.</th>
<th>Revenue D.</th>
<th>Suyaghdal D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardhapur, 0</td>
<td>1,600,000</td>
<td>*</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Suburban district of Pathri, 7</td>
<td>25,114,740</td>
<td>5,014,740</td>
<td>3,600,000</td>
</tr>
<tr>
<td>Fare, 7</td>
<td>8,000,000</td>
<td>Kori,</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Panchalgov, 6</td>
<td>2,000,000</td>
<td>Lughson,</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Balhore, 11</td>
<td>2,400,000</td>
<td>Makat Madhker, 11</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Basant, 5</td>
<td>11,200,000</td>
<td>Matargov,</td>
<td>480,000</td>
</tr>
<tr>
<td>Bhore, 5</td>
<td>160,000</td>
<td>Nandor,</td>
<td>6,271,208</td>
</tr>
<tr>
<td>Tanka, 9</td>
<td>640,000</td>
<td>Wasa,</td>
<td>400,000</td>
</tr>
<tr>
<td>Jantor, 10</td>
<td>3,600,000</td>
<td>Hatt,</td>
<td>1,200,000</td>
</tr>
</tbody>
</table>

1 Ver. and T. Chakhli. G. Jughely.  
2 Ver. and G. Daksor and Sura.  
10 Ver. Babor.  
11 T. and G. Banoali, Bungally.  
12 T. Tsohetor. G. Chitore.  
13 Ver. M. Badkhur.
Sarkar of Telinganah.  
Containing 19 Parganahs. Revenue 71,904,000 Dáms in money.

<table>
<thead>
<tr>
<th>Suyárghal 6,600,000 Dáms.</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Túdzár, ...</td>
<td>4,800,000</td>
<td>Karyát Khudáwand Khán, ... 640,000</td>
</tr>
<tr>
<td>Uthah, ...</td>
<td>800,000</td>
<td>Dhakwár, ... 96</td>
</tr>
<tr>
<td>Bódha,¹ Suyárghal 4,400,000, ...</td>
<td>8,000,000</td>
<td>Báníor, Suyárghal 800,000, ... 1,800,000</td>
</tr>
<tr>
<td>Bhásar, Suyárghal 400,000, ...</td>
<td>1,600,000</td>
<td>Kótgir,² Suyárghal 1,000,000, ... 2,200,000</td>
</tr>
<tr>
<td>Bhís,²</td>
<td>6,400,000</td>
<td>Kharká, ... 6,400,000</td>
</tr>
<tr>
<td>Bódkaprá, ...</td>
<td>6,400,000</td>
<td>Kosampáltah, ... 664,000</td>
</tr>
<tr>
<td>Búngal, ...</td>
<td>2,400,000</td>
<td>Láhghóp, ... 11,200,000</td>
</tr>
<tr>
<td>Bálór,³</td>
<td>3,200,000</td>
<td>Madhól, ... 6,400,000</td>
</tr>
<tr>
<td>Bákár, ...</td>
<td>1,600,000</td>
<td>Nàrmál, ... 6,400,000</td>
</tr>
<tr>
<td>Tàmární, ...</td>
<td>1,800,000</td>
<td></td>
</tr>
</tbody>
</table>

Sarkar of Ránghar (Ránghar).  
Containing 5 Parganahs. Revenue 9,600,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bal Arab, ...</td>
<td>800,000</td>
</tr>
<tr>
<td>Sabh, dist. of Ránghar, ...</td>
<td>2,560,000</td>
</tr>
<tr>
<td>Chínór, ...</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Khandwáh,⁵ ...</td>
<td>2,240,000</td>
</tr>
<tr>
<td>Mól Marg,⁵ ...</td>
<td>800,000</td>
</tr>
</tbody>
</table>

Sarkar of Mahkar.  
Containing 4 Parganahs. Revenue 45,178,000 Dáms in money.

<table>
<thead>
<tr>
<th>Suyárghal 376,000 Dáms.</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suburban district of Mahkar, 7, divisions, ...</td>
<td>2,560,000</td>
<td></td>
</tr>
<tr>
<td>Tamarní,⁷ ...</td>
<td>7,200,000</td>
<td>Déwágóp, ... 5,600,000</td>
</tr>
<tr>
<td>Sakkár Khérlah, Suyárghal 376,000, ...</td>
<td>6,776,000</td>
<td></td>
</tr>
</tbody>
</table>

Sarkar of Batiáláh⁸ (Pítálwári).  
Containing 9 Parganahs. Revenue 19,120,000 Dáms.

<table>
<thead>
<tr>
<th>Suyárghal 4,800,000 Dáms.</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udángópo, ...</td>
<td>400,000</td>
<td>Batiáláh⁸ Bári, ... 1,200,000</td>
</tr>
<tr>
<td>Ànwán,⁹ ...</td>
<td>40,000</td>
<td>Chándór, ... 1,280,000</td>
</tr>
</tbody>
</table>

¹ For. Búran.  
² For. and G. Bhílsá, T. Bhánsá.  
³ For. and G. Pánorá.  
⁴ For. and G. Bhílsá, T. Bhánsá.  
⁵ For. and G. Kárkót, Garkót.  
⁶ For. and G. Kandhad.  
⁷ For. G. and T. Marg Mól.  
⁸ G. Summerny, T. Seharmari.  
⁹ G. Pùntyalh. T. Paniela.  
This province was dependent on the ruler of the Deccan. During the reign of Sultan Mahmud, five Sardars rebelled and kept him under restraint, and the sovereignty was assumed by Faṭḥ u'l lah who had held the office of Imād u'l Mulk. He ruled but four years. At his death, his son Alā u'd din, took the same title and reigned 40 years. His son Daryā Khān succeeded, and enjoyed the government for 15 years. After him, his son, Burhān a minor, was raised to the throne, but the nobles perfidiously usurped the administration, till Murtaza Nizām u'l Mulk conquered and annexed the country to Ahmadnagar.

**Sūbah of Gujārat (Gujerāt).**

It is situated in the second climate. Its length from Burhāspur to

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1 Var. T. and G. Dāhā.
2 Var. Dāhvār.
3 G. Sownlapara. T. Salvar Bara.
4 Imād u'l Mulk one of the oldest of the Bahmani ministers had been appointed to the government of Berār by Muhammad Shāh II of the Bahmani dynasty (A. D. 1463—1482) under the advice of his prime minister Maḥmūd Gawan, to whom this dynasty owed its splendour, and which perished at his death. Maḥmūd II (A. D. 1482—1518) for a period of 37 years was content with the nominal sovereignty leaving the real power in the hands of Kāsim Bārī and his son Amīr, the founder of the Barid Shāhī dynasty of Ahmedābād. The Bahmani kingdom was now broken up into five independent sovereignties, viz., the Barid Shāhī, the Aḍāl Shāhī of Bījāpūr, the Nizām Shāhī of Ahmadnagar, the Kuṭb Shāhī of Golconda and the Imād Shāhī of Berār. Imād u'l Mulk, in the general anarchy seised the government which had been entrusted to him and declared his independence in A. D. 1494. The succession is thus given in the U. T. A. D.

1484. Fath u'l lah Bahmani, governor of Berār, became independent.
1485. Alā u’d din, Imād Shāh, fixed his capital at Gāwel.
1523. Daryā Imād Shāh, married his daughter to Hassan Nisām Shāh.
1568. Burhān Imād Shāh, deposed by his ministers.
1568. Tufal, whose usurpation opposed from Ahmadnagar and family of Imād Shāh and Tufal extinguished. In the appendix to Elphinstone’s Hist. of India, (Edit. Cowell 1866) the dates are as follows:

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A. D.

| Fatah Ullah | 1484 |
| Alā u’d din | 1504 |
| Derya (about) | 1529 |
| Burhān (perhaps) | 1589 |

During the minority of Burhān, his prime minister, Tufal usurped the government and the State merged in that of Ahmadnagar in A. D. 1572 A. H.
Jagat is 302 kos; its breadth from Jālōr to the post of Daman 280 kos, and from Edar to Kambhāyat (Cambay) 70 kos. On the east lies Khândēs; to the north Jālōr and Edar; to the south, the port of Daman and Kambhāyat, and on the west, Jagat which is on the seashore. Mountains rise towards the south. It is watered by noble rivers. Besides the ocean, there are the Sāvarmatī (Savarnamati), the Bātrak, the Mahendri, the Narbadah, the Tapti, the Saraswati, and two springs called Gangah and Jamnāh. The climate is temperate and turning the sandy character of the soil prevents it from turning into mud in the rainy season. The staple crops are Jowāri and Bāyrah, which form the principal food of the people. The spring harvest is considerable. Wheat and some food grains are imported from Mālwāh and Ajmer, and rice from the Deccan. Assessment is chiefly by valuation of crops, survey being seldom resorted to. The prickly pear is planted round fields and about gardens and makes a goodly fence, for this reason the country is difficult to traverse. From the numerous groves of mango and other trees it may be said to resemble a garden. From Pattan to Barōdāh which is a distance of a 100 kos, groves of mango yield ripe and sweet fruit. Some kinds are sweet even when unripe. Fine figs grow here and musk-melons are delicious in flavour both in summer and winter, and are abundant during two months in both seasons. The grapes are only moderate in quantity: flowers and fruit in great plenty. From the thick growth of forest sport is not satisfactory. Leopards abund in the wilds.

The roofs of houses are usually of tiles and the walls of burnt brick and lime. Some prudently prepare the foundations of stone, and of considerable breadth, while the walls have hollow spaces between, to which they have secret access. The usual vehicles are two-wheeled drawn by two

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1 Dwarka in Kāthiawār. Lat. 22° 14' 20" N., and long. 69° 5' E.
2 The Portuguese town and settlement on the Gulf of Cambay, lat. 22° 25' N., long. 72° 55' E.
3 Lat. 23° 50' N., long. 73° 4' E., 64 miles N. E. of Ahmedābād, traditionally known as Idrāg.
4 Panicum epicaum.
5 For حلب Gladwin and the S. ul M. read جرباء barley.
6 I. G. Anhilwāra Pattan, lat. 23° 51' 30" N., long. 72° 10' 30" E. on the Saraswati, one of the oldest and most renowned towns of Gujarāt.
7 The term जूत is employed in A'nās 27 and 28 Vol. I. (Book II) for leopards generally including the hunting leopard, (F. Jubata), being used indiscriminately with the common name for the latter, child. The F. Jubata is said to be a native only of the Deccan, but as Akbar hunted and caught leopards in the neighbourhood of Agra, and trained them to take deer, it would seem that the ordinary panther (F. Pardus) is capable of such training.
oxen. Painters, seal-engravers and other handicraftsmen are countless. They inlay mother-o' pearl with great skill and make beautiful boxes and inksands. Stuff worked with gold thread and made of the kinds Chirah, Fītah, Jāmahwdr, Khārā, and velvets and brocades are here skillfully manufactured. Imitations of stuffs from Turkey, Europe, and Persia are also produced. They make likewise excellent swords and daggers of the kinds Jamāhar and Khapwah, and bows and arrows. There is a brisk trade in jewelry and silver is imported from Turkey and Irāk.

At first Pattan was the capital of the province, next Champānār and at the present day, Ahmadābād. The latter is a noble city in a high state of prosperity, situated on the banks of the Sābarmati. It lies in latitude 25°. For the pleasantness of its climate and its display of the choicest productions of the whole globe it is almost unrivalled. It has two forts, outside of which are 360 quarters of a special kind which they call Porah, in each of which all the requisites of a city are to be found. At the present time only 84 of these are flourishing. The city contains 1,000 stone mosques, each having two minarets and rare inscriptions. In the Basūlābād Porah is the tomb of Shāh Aālam Bokhāri. Batwah is a

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* Of successive dynasties of Rāpjāt kings from 746 to 1194 A.D. Champānār was taken by Māhmūd (Bigārah) of Ahmadābād after a siege, it is said, of 12 years and was made his capital and continued to be that of the Gujarāt kings till about 1560 A. D. I. G.

* Lat. 23° 1' 45" N., long. 72° 38' 30" E. The Emperor Aurangzeb had a different opinion of its climate and called it among other abusive epithets, Jāhanumābād or the Abode of Hell. See Bayley, p. 91.

* A quarter or ward of a town, having its own gateway. The I. G. has pol and describes it as a block of houses varying in size from small courts of 5 or 10, to large quarters of the city containing as many as 10,000 inhabitants. The larger blocks are generally crossed by one main street with a gate at each end and subdivided into smaller blocks each with its separate gate branching off from the chief thoroughfare.

* See Vol. I, p. 547 and Bayley's Hist. of Gujarāt.

* The text has Patsin, the variant Batwah being relegated to the notes, but the best authorities concur in the latter reading. For Kuṭb-i-Ālam, see Bayley, p. 128, and Briggs' cities of Gujarāshtra, p. 292. Regarding the lithoxyle over the tomb, Briggs writes that one of the legends given him concerning it is that Kuṭb-i-Ālam on a journey to his masjid tripped against a stone and picking it up, said, "Can this be stone, wood or iron?" and the combination ensued. A visitor who had preceded Briggs on a visit to this place wrote to him as follows: "The size mentioned by Abul Fais is correct. The stone is not now on the sepulchre
village 3 kos from Aḥmadābād where are the tombs of Kūṭb-i-Ālam father of Shāh Aḥlam, and of other eminent personages. In the vicinity are fine gardens. Over the tomb is suspended a covering of about the measure of a cubit, partly of wood, partly of stone and a part also of iron, regarding which they relate wonderful stories. At a distance of three kos is the village of Sarkhech (Sarkhej) where repose Shaikh Aḥmad Khaṭṭū,1 Sultan Aḥmad after whom Aḥmadābād is named, and many other princes. Indigo of good quality is here grown and exported to Turkey and other countries.

Twelve kos from Aḥmadābād is Maḥmūdābād a city founded by Sultan Maḥmūd in which are beautiful buildings extending to an area of 4 kos square. The whole is surrounded by a wall and at every half kos is a pleasure house and a preserve in which deer and other kinds of game are at large.

The chief of Edar is a Zamindār named Narān Dās, and of such austere life that he first feeds his cattle with corn and then picks up the grains from their dung and makes this his food, a sustenance held in much esteem by the Brāhmans. He is regarded as the head of the Rāṭhōr tribe and has a following of 500 horse and 10,000 foot.

The ports of Ghogah2 and Kambhāyat (Cambay) are included in this Sarkār. The latter is a large city where merchants of divers kinds reside and wherein are fine buildings and much merchandise. Vessels sail from and trade to Ghogah. The cargoes3 are put into small ships called Tāvari which transport them to Kambhāyat.

but deposited in the chief Said’s house. Great reverence is paid to it and on such occasions as visitors desire to see it, it is produced under a covering of brocade. It appears to be petrifed wood, the barky part gives it the appearance of iron oxidised; that portion where it has been chipped by the hand of Akbar when he visited Bawān (according to the Abbot of the community) shows the fibre or vein of the wood; and upon the opposite side, where it seems to have been ground crosswise, it bears the appearance of stone.”

1 See Vol. I, p. 507 and Bayley’s Hist. of Gujarāt, pp. 90 and 130. A description of these mausoleums will be found


2 Commonly Gogo in Kāthiawār on the Gulf of Cambay in lat. 21° 39’ 30” N., long. 72° 21’ E. For its history, see Briggs, “Cities of Gujarashtra,” p. 281

* A misspelling in a word of the true reading has misled the Editor who has amended conjecturally an incorrect variant. The MS. [ش ] is correct if a dāl be substituted for the ultimate wādī in لب ونی
In Kāri are fine oxen, a pair being worth 300 rupees, and according to their shapeliness, strength and speed fetching even a larger price.

Jhālwárah\(^1\) was formerly a separate principality containing 1200 villages. Its length is 70 kos and its breadth 40. It furnished 10,000 horse and the same number of infantry. Now it possesses but 2,000 horse and 3,000 foot. Its ruler was subject to the king of Gujarát. It formed four divisions, the inhabitants mostly of the Jhālak tribe of Rájpúta. At the present day it is accounted a Parganah of Aḥmadábád, and its villages and districts are summarized in the following table.

Great Jhālwárah contains Birámgáon\(^2\) residence of the chief, Hakká, Badhváñ, Kóha, Darang Darah,\(^3\) Bījángá, Pátri which has a salt-pit, Saháül, Barodah, Jinhjhuswárá, Sanján,\(^4\) Dhúlhar, Mandál.

Parganahs of Machhúsánñá contain Morbi,\(^5\) Rámpúr, Tankárá,\(^6\) Khanjarád, Malájá, Kazór,\(^7\) in the vicinity of which pearls are found, Dhanásr, Amról.

Parganahs of Jámáuí contain Jámáuí, Lámri, Sidíni.

Parganahs of Jómbási,\(^8\) chief seat of the Parmár\(^9\) tribe contain Morbi, with 36 villages and Chótílá with 55\(^1\) villages. Now Morbi with 7 districts is included in Sorath.

Pattán has two forts, one of stone and one of brick. It lies in long 117° 10', lat 23° 30'.\(^1\) It produces fine oxen that will travel 50 kos in half a day. Good cotton cloths are here woven and are taken to distant parts as gifts of value.

Sidhpúr\(^1\) is a town on the Sarsuti and a great place of pilgrimage.

Barnagar is a large and ancient city and containing 3000 pagodas, near each of which is a tank; it is chiefly inhabited by Bráhmans.

Chámplánár is a finely situated fort on a crag of great height;\(^1\) the

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\(^1\) Jhaláwár, according to the I. G. in Káthíwár.
\(^2\) T. Parmíasón.
\(^3\) Var. and T. Dángdañáh.
\(^4\) Var. Senjáhá, T. Sochcháñá.
\(^5\) Var. Mori.
\(^6\) T. Tekárá.
\(^7\) T. Máñá.
\(^8\) Var. Kayrór, Kasróz, Kírór. T. Garvár.

\(^1\) Var. Riyár, Rabár. T. Parhar. I. G. Púrmár. Sometimes written Prámár which has been shortened or corrupted into Púrá.

\(^1\) According to the I G. 36.

\(^1\) Long. 72° 10' 30" E., lat. 23° 51' 30" E.

\(^1\) In Baroda State. Lat. 23° 55' 30" N., long. 72° 25' E.

\(^1\) Tiafenthaler states that the fortress on the summit of the hill is called Pauýphar and the town at its foot Chámplánár.
approach to it for two kos and a half is extremely difficult. Gates have been posted at intervals. At one place a cutting about 60 yards long has been made across which planks are laid which can be removed when necessity arises. Fine fruits abound.

Súrat is a celebrated port. The river Tapti runs by it and at a distance of 7 kos thence, falls into the sea.

Bádér on the opposite side of the Tapti is a port dependent on Súrat; it was formerly a large city. The ports of Khandévi and Balsár also are a part of the Surat division. Numerous fruits abound especially the pineapple, and oils of all kinds and rare perfumes are obtainable. The followers of Zoroaster coming from Persia, settled here. They follow the teaching of the Zend and the Pázend, and erect funeral structures. Thus through the wide tolerance of His Majesty every sect enjoys freedom.

Through the negligence of the ministers of state and the commanders of the frontier provinces, many of these Sarkárs are in the possession of European nations, such as Daman, Sanján, Tárápúr, Máhíma and Basé (Bassein) that are both cities and ports.

Bharúj (Broach) has a fine fort. The Narbadah flows past it in its course to the ocean. It is accounted a maritime town of first rate importance, and the ports of Káwi, Ghandhár, Bhábhúut and Bhankórá are its dependencies.

Near the town of Hán sót is a game preserve 8 kos in length by 4 in breadth, full of deer and other animals. The cover is rich and fresh with verdure, being situated on the banks of Narbadah and is perfectly level.

The Sarkar of Sóra th was an independent territory, having a force of 50,000 cavalry and 100,000 infantry, the ruling tribe being Ghelót. Its

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1. I. G. Bádér, said to have been a place of importance about the beginning of the Christian era when Broach was the chief seat of commerce in Western India.

2. From the number and antiquity of the Towers of Silence at Broach, the Parsis are supposed to have settled there in the 11th century. I. G.

3. A small village in Tháná (Tanna) Dist., where the Parsis first landed in India, known to the Portuguese and long after their time as St. John. I. G. The text has ṡafter ṣála which is liable to misinterpretation. Bassein is undoubtedly meant as all these places are in or about the Thána Dist. My view is confirmed by Gladwin and Trieff. Bayley (p. 18) makes Basé synonymous with Bassein.

4. Var. Bhakórá. Bhákór. In 1820, according to the I. G. there were 5 seaports, viz., Degam, Tánkári, Ghánvar, Deboj, and Broach. Bayley gives Bha-korá as a village on the frontier of Gujarát.

5. The old name for Káthiswár, or Suráshtra, known to the Greeks and Roman under the name of Σαυροκρήνη, and Prakritised in that of Scrațh which is to this day the name of a large district 100 miles in length in the south-west. T. G. See also Anc. Geog. Ind., p. 324.
length from the port of Ghogah (Gogo) to that of Arámrá\textsuperscript{1} is 125 kos; its breadth from Sardhár to the seaport of Diú, 72 kos. On the east it is bounded by Ahmadábád; on the north by the State of Kachh (Cutch); on the south and west by the (Indian) Ocean. Its climate is healthy, its fruits and flowers numerous and grapes and melons grow here. This territory is divided into 9 districts each inhabited by a different tribe, as follows:—

Pargana\textsuperscript{s} of new Sóra\textsuperscript{th}.

Júnahgar\textsuperscript{h} with suburban district, Sultánpúr, Barsa,\textsuperscript{2} Hánswar, Chaura Bómpúr, Kandólíná,\textsuperscript{3} Hast Jati,\textsuperscript{4} Uná,\textsuperscript{5} Bagsará, Mahandrá,\textsuperscript{6} Bhántró,\textsuperscript{7} and others.

Pargana\textsuperscript{s} of old Sóra\textsuperscript{th}, called Nág\textsuperscript{h}ar.\textsuperscript{8}

Pattan Somnáth, Aunah, Delwarah, Manglór, Korinár, Múl Mahádú, Chórrwár, Diú, &c.

Pargana\textsuperscript{s} of Gohelâdráh.

Láthi, Lúliyánáh,\textsuperscript{9} Bhímpúr,\textsuperscript{10} Jasódhór,\textsuperscript{11} Mándwí, Birá,\textsuperscript{12} Sehór.

Pargana\textsuperscript{s} of Wálák.\textsuperscript{13}

Mohwáh, Táljú, Dáliyánáh, &c.

Pargana\textsuperscript{s} of Bádélâhak.

Jagat (called Dwárká), Arámrá, Dhárhi.\textsuperscript{14}

Pargana\textsuperscript{s} of Barrá. (Berda?)

Barrá, Gúmlí,\textsuperscript{15} &c.

Pargana\textsuperscript{s} of the Bádélâhak\textsuperscript{16} tribe.

Sardhár, Gondhal (Gondal I. G.), Bágé, Dhának, &c.

Pargana\textsuperscript{s} of the Wáji in the uncultivated tract.

Jhánjhmúr.

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\textsuperscript{1} T. Rámrá. Bayley places it 10 kos from Jagat under the name of Arámah with several variant spellings, p. 196. I find no mention of Sardhár in the maps nor in Bayley. If the Dhár frontier is meant it must have been much more extended than it is at present.

\textsuperscript{2} Var. Sarwa.

\textsuperscript{3} Var. Kandolhá.

\textsuperscript{4} Var. Jagi, Cháni.

\textsuperscript{5} Var. Unah. T. Adand: probably Unah which Bayley places near Diú.

\textsuperscript{6} Var. Mahádrá. T. Mahandrá.

\textsuperscript{7} Var. Banáró. T. Banáró.

\textsuperscript{8} Var. and T. Bákhrá.

\textsuperscript{9} T. Bauliana.

\textsuperscript{10} Var. and T. Bhímrán.

\textsuperscript{11} I. G. Jaságán.

\textsuperscript{12} T. Sarál.

\textsuperscript{13} I. G. Wálà.

\textsuperscript{14} A note suggests, Sankúdhár. Perhaps Dhári.

\textsuperscript{15} So the text, following, as a note says, the maps, but MSS. have Bámíl. I. G. Ghamulí.

\textsuperscript{16} The I. G. (I. 550) calls this clan Wágéhá a tribe of Rájpúta, a remnant of the Solání race who fled from Añhil wáráh when that kingdom was destroyed by by Alá u'd dín in A. D. 1297.
Pargana of the Timbāl tribe.

Not assigned in any of the MSS.

The first district known as New Soraṭ had remained unexplored on account of the impenetrable nature of the forests and the intricate windings of the mountains. A reclus by chance found his way into it and through him a knowledge of it was gained. Here is the celebrated stone fortresses of Jánahgār which Sultan Māhmūd,¹ I, captured by force of arms and at the foot of it built another fort of stone. At a distance of 8 kos is the fort of Ḫammar² on the summit of a hill; it has now fallen into decay, but is worthy of restoration. There is also another stronghold on the summit of the hill of Gīrdī in which are many springs, a place of worship of the Jains. Adjacent is the port of Kondi Koliyāt,³ which derives its name from two villages at a distance of one kos from it. In the rear of Jánahgār is an island called Siṅkakāh ⁴ 4 kos in length by 4 in breadth, adjacent to which is a forest, ⁵ 3 kos square, where wild fruits grow and where there is a settlement of Kōli. This tract is called Gir. Near the village of Tāṅgāgūla,⁶ the river Bhādār falls into ocean. Its fish are so delicate that they melt when exposed to the sun. Good camels are here obtainable and a breed of horses somewhat larger than the Gūt (Gūnth).⁷

In the second district is Pattan, a city on the seashore possessing a stone fort. This they call Pattan Somnāth. It is both a capacious harbour and a town having nine¹ stone towers on the plain, within an area of shore of the Gulf of Cutch.

¹ Bigarāh of Gujarāt. One derivation of this name is its supposed meaning of two forts (gār) because Māhmūd’s army conquered on one day Chāmpāner and Jánahgār, Vol. I, p. 506, n. According to T. Jánahgār signifies the ancient fort, because it was long concealed in the dense forest and discovered by a wood cutter. The legend runs that 1500 years elapsed from its discovery to the time of Mándalik from whom Māhmūd wrested the fortress. See Bayley’s Hist. of Gujarāt, pp. 161—182, for the derivation of the name.

² Far and G. Adhāw. T. has both names. The L. G. gives the name to a hill near Girnāl.

³ Far, and G. Kondi or Gondilakiyāt.

⁴ T. Sialgoga.

⁵ T. calls this forest Navanagar; Bernoulli suggests that it belongs to Navanagar. The latter is a State on the S.

⁶ See Vol. I, p 133.

⁷ Gladwin has turned these words into a name which mistranslation I notice as it has been adopted by Count von Noer in his monograph on Akbar, p. 98. (Mrs Beveridge’s Transl.) The Diwān of Junagār, Haridās Viharidās, has cour-
three kos on the sea shore. Good swords are made here, there being a well in the vicinity the water of which gives them a keen edge.

The ports of Manglor, Diu Purbandar, Kórinárd, Ahmadpúr and Musafardád are about this coast. A spring of the Sarasvati (Sarasvāti) rises near Somnáth. The Brahminical shrines are numerous, but among these Somnáth, Paránché, and Kórinárd are accounted among the most sacred. Between the rivers Haran and Sarasvati about 4,000 years ago, 560,000,000 of the Yudh race while engaged in sport and merriment, fell to fighting and all of them perished in that field of death, and wonderful are the legends that they relate. Two and a half kos from Pattan Somnáth is Bháil ka Tírath (or the shrine of the Arrow). In this place an arrow struck Sri Kishna and buried itself under a pipál tree on the banks of the Sarasvati. This they call Pipál sir, and both these spots are held in great veneration. An extraordinary event occurs at the town of Múl Mahádeo where there is a temple dedicated to Siva. Every year on a certain day before the rainy season, a bird called Mukh appears. It is somewhat smaller than pigeon, with a coarser beak and pied in colour. It alights
teasonally given me the benefit of his local knowledge. The new temple and the ruins of the old are within the fort which was inhabited chiefly by the attendants of the shrine, the population living in the environs forming the town. Pattan is said to have had three walls and hence named Trípadhi. The length of the present walls covers nearly two miles. The fort had or has 10 towers or bastions of which 8 are existing and two are in ruins.

* The I. G. gives Mangrol. The text unites Diu and Purbandar (elsewhere Porbandar) in one name, as Somnáth is called Deo Pattan, but it is probable that the port of Diu was intended by Abul Fazl.

This river rises in Mount Abu and enters the Rann of Cutch, though a part of its course near Sidhpur and Patan towns, is said to be subterranean. If the sacred river of the Punjab that rises in the Sírmúr hills be intended, this stream after its junction with the Ghaggar, is said in ancient times to have flowed through Bájputána into the Indus. Its reputation as the Arethus of the Hindus, will account for its appearance wherever the sanctity of a shrine requires it.

* Wonderful, indeed, if they can best this.

* Apparently the Bhád Kand of the I. G. Yudhisthira after the slaughter of the 56 tribes of the Yudh race on the field of Kuruksetra and the death of Durvódhana, in grief at the loss of so many kinsmen, placed Parikshita on the throne of Indraprastra, and retired with Krishna and Baldeo to Dwarka. They were attacked by the Bhils and Krishna was slain. Baldeo founded the city of Patalirotta or Patna.

* Or Mák. In a work called Hádi-kat-i-Hindústán, the word is Saikh or Sukh. G. has Beekh, but much of this narrative he has misunderstood. The name however, is of minor importance; the loss of the species must to the naturalist, be a regret, to the meteorological Department, a calamity. See Bayley, p. 197, who records this event and places it in the village of Madhópur.
the temple, disports itself for a while, and then rolls over and dies. On this day, the people of the city assemble and burn various kinds of perfume and from the proportions of black and white in the plumage of the bird, they calculate the extent of the coming rainfall, the black portending rain, the white, drought. In this tract, there are three crops of jowar annually. At U'nah there are two reservoirs, one of which is called Jusanah, the other Gangah. The water bubbles up and forms a stream and the fish of these two springs have three eyes, the third eye being in the forehead.

Between Manglör and Churawar is a tract into which the sea enters. On a certain day of the year the water is sweet. It is related that in ancient times a certain person was in need of Ganges water. A recluse made a sign to the expanse and sweet water came forth. Ever since, upon that day this wonder is repeated to the astonishment of all.

In both of these districts the Ghetot tribe of Ràjpûts prevail and the ruling power in this country is in their hands. At the present time the force (of the first district) consists of 1,000 horse and 2,000 foot. There is also a settlement of Ahirs called Bâbriyas. The force (of the second district) is 2,000 horse and 3,000 foot.

In the third district at the foot of the Satránjah (Satranjaya) hill, is a large fort and on its summit, the fort of Pâlîthânah. Though in ruins, it deserves restoration. It is in great veneration with the Jaina. The port of Ghoñah (Gogo) is a dependency of this district. The island of Biram (Perim) was formerly the residence of the governor; it is 9 kos square and is a low rocky island in the midst of the sea. The Zamindar is of the Gohel tribe. This district possesses 2,000 horse and 4,000 foot.

In the fourth district, are the ports of Mohwavah and Talajá, inhabited by the Wâli clan. The local force consists of 300 and 500 foot.

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1 The name of one of the old territorial prants or district into which Kathiawar was divided, was called Bâbriawar a hilly tract on the S. S.
2 The hill is sacred to Adinath the deified priest of the Jains. The description of Pâlitana in the I. G. taken from Mr. Burgess 'Notes of a visit to Satranjaya Hill,' gives an interesting sketch of this temple hill. Perim (the Baiones of the Periplus) is in the Gulf of Cambay, 8 miles S. of Gogo.
3 Gladwin has misunderstood this passage and misled Genl. Cunningham into reading this and the preceding word into the name of a town, Maabidcheen.
4 The Gohels came from the north in the 13th century, and retreating before the tide of Muhammadan conquest conquered for themselves new seats in the decadence of Anhilwâra. They are now in E. Kathiawar.
5 I. G. Mow. S. E. of Kathiawar. Lat. 21° 5' N., long. 71° 43' E. Talajá, Lat. 21° 21' 15'' N., long. 72° 4' 30'' E. The I. G. mentions the Wâlás as one of
In the fifth district is Jagat, called also Dwarikā. *Sri Krisna* came hither from Mathura (Muttra) and here died. It is a great Brahminal place of worship. The island of Sankúdharī 4 kos square is reckoned within this district. Near *Ārāmrās* is an island 70 kos in length and breadth. An area of half a kos of this land is for the most part stony and if an excavation is made salt-water pours in on all sides. Malik Aydā, Khās Khel, of Sultān Maḥmūd I of Gujerāt, had, one-fourth of it dug up. The port of *Ārāmrās* is superior to most of its class. The inhabitants are of the *Bāḍhēl* tribe. It musters 1,000 horse and 2,000 foot.

In the sixth district Barra, the country is so hilly, the forests so impenetrable and the defiles so extensive that it is impassable for troops. The *Jāitwāh* clan inhabit it. It furnishes 1,000 horse and 2,000 foot.

In the seventh district are the *Baghēlahs*. It furnishes 200 horse and the same number of foot. The *Kāṭhās* are numerous in this tract; they are of the *Āhīr* cast and are skilful in the management of horses. The military force is 6,000 cavalry and 6,000 infantry. They are said by some to be of Arabian origin. Cunning but hospitable, they will eat of the food of people of every caste, and are a handsome race. When any *Jaghirār* comes amongst them they make it a condition that there shall be no account taken of the incontinence of any of their people. In the vicinity of the *Kāṭhis* on the banks of the river Dōndi, there is a seot of *Āhīrs*.

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1 Now called Beyt, in the Gulf of Cutch.

2 See Bayley’s Hist. of Gujarāt, p. 233 et seq. Khās Khel represents the position of a royal equerry combined with high command. Ferishta calls him the خاص or confidential attendant of Maḥmūd. He was the premier noble (Amir u’l Umrār) and commander in chief of the army, fought and defeated the Portuguese fleet at Chaul and sank the admiral’s flagship valued at a kāfor of rupees. (A. H. 918—A. D. 1507) Vol. II., p. 204. The family title of the Gāckwār is at the present time “Sean Khās Khel Shāmsbēh Bahādur.”

3 I have no doubt that this is Bardā (or Jāitwār) of the I. G.; a division of Kāthiawār lying between 21° 11’ and 21° 57’ N. lat., and 69° 30’ and 70° 7’ E. long., bounded N. and N.-E. by Hallār: E. by Sorath, and S.-W. by Arabian Sea. The Barda hills are from 12 to 18 miles distant from the coast and formed a favourite refuge for outlaws.

4 The name of Kāthiawār, formerly given to a tract to the E. of the centre of the peninsula; from having been overrun by the Kāthis who entered from Cutch in the 13th and 14th centuries, it was extended to the whole country by the Mahārattas who had come into contact with them in their forays.
called Poréchas. Their force is 3,000 horse and the same number of foot. They are perpetually at feud with the Jáms.

In the eighth district Jhánjhmar is a maritime port. The Wáji tribe prevail. There are 200 horse and 2,000 foot.

In the ninth district is the Cháran tribe. Mahadeva formed a man from the sweat of his brow and gave him the charge of his own bull. He spoke in rhythmic sentences and sang the divine praises and revealed the past and the future. His descendants are known by his name. They chiefly recite panegyrics and genealogies and in battle chant deeds of valour and animate the warriors and some of them reveal future events. There are few of the nobles of Hindustán who have not some of these in their retinue. This district furnishes 500 horse and 4,000 foot. The tribe called Bhát resemble this caste in their panegyrics, their powers, their battle-chants, and genealogical recitations, and although in some of these respects they surpass them yet the Chárans are better swordsmen. Some pretend that the Chárans were called into life by the mere volition of the divinity, and the Bháts from Mahádeva.

Between Jhálwárah in the Sarkár of Ahmadábád, and Páthán and Sórat is a low-lying tract, 90 kos in length by 7 to 30 in breadth, called the Bán (the Rann). Before the rainy season, the sea rises and covers this area and falls as the rains cease. A considerable part dries up and is covered with salt, the duties of which are collected in the parganah of Jhálwárah. Ahmadábád lies to the east of this tract. On the west is a

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1 Var. Porejah. Porbachha.
2 Var. Porejah. Porbachha.
3 The Jhárja Bájáí’s, to which branch the Bao of Outech belongs, are descended from the Sáuma (Samaı) tribe and came originally from the north. They are said to have emigrated from Sind about the 16th century under the leadership of Jám Lákha, son of Jára from whom the tribe derive their name. Till 1540 the Jáms ruled over Outech in three branches. About that year Khengár succeeded in making himself head of the tribe and master of the province. His uncle Jám Rawal fled to Káthiawár and founded the present reigning house of Nawdanagar, the rulers of which are still called Jáms. See Jám under the account of Sind.
4 Var. Wachhl.
5 According to the S. ul M. “of the bull he rode.”
6 The text has a misprint of غريب for حبيب.
7 The S. ul M. “from the sweat of the forehead of Mahádeva.”
8 The word in Hindi signifies a waste or wilderness. There are two, the northern or larger Rann, 160 by 80 miles has an area of about 7,000 square miles. The eastern or smaller Rann, 70 miles, from E. to W. covers an area of 2,000 square miles. Except a stray bird, a herd of wild asses, or an occasional caravans, no sign of life breaks the desert loneliness. I. G.
large separate territory called Kachchh (Cutch) 250 kos in length by 100 kos in breadth. Sind lies to the west of Cutch. The physical aspect of the country is barren and sandy. There is an excellent breed of horses believed to be of Arabian race, and there are good camels and goats. The chief of this country is of the Yaduv race and his tribe is now known as Järjás. The military force of this clan is 10,000 cavalry and 50,000 infantry. The men are handsome, tall in stature and wear long beards. The residence of the chief is Bhuj, which has two strong forts Jhóráh and Kantkít. On the Gujarát side towards the south is a Zamindár of note whom they call Jám, a relative of the ruler of the above-mentioned state. Sixty years ago, Jám Ráwal, after a war of two months, was driven out of the country, and settled in Sóraí between the territories of the Jaitvah, Bádhel, Cháran, and Témbel tribes. He possessed himself of other parts and founded the city of Nawanganor and his country received the name of Léetle Cutch. Sattarsál the present Rájah, is his grandson. There are many towns and the agricultural area is extensive. The residence of the chief is at Nawanganor and his force consists of 7,000 cavalry and 8,000 infantry. The camels and goats are of good breeds. For a considerable period the prime ministers of these two states have been of the Muḥammdadan religion.

In the vicinity of Mórá and Mangraj is a state called Pal through which runs the river Mahendri towards the Gujarát side. It has a separate

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1 The lunar race established by the Scythian Budh, expanded into fifty-six branches and filled nearly the whole of northern India. Yadu 4th in descent from Budh gave his name to the royal line which closed in Krishna and Balrāma. While the solar race was confined to a narrow strip of land between the mountains and the Ganges, the Yadus had spread over the whole country. Yadu, says Elliot, (Races of the N.-W. P., Vol. I, 128) is the patronymic of all the descendants of Budha, the ancestor of the Lunar race, of which the Bhatti and the Járjá are now the most conspicuous, but the title of Jādón is now exclusively applied to that tribe which appears never to have strayed far from the limits of the ancient Sur-seni, and we consequently find them in large numbers in that neighbourhood. The tract south of the Cham bal called after them Yaduvati is in the possession of the Gwalior Mahrattas and the state of Kirauni on the Chambal is now their chief independent possession.

2 Pák in the text, with the emendation Pél by the Editor. There are two of the name, one within Máhi Kánta on its N. E. frontier. The other one of the petty states in Hallár, Kathiáwar. The former must here be meant, as Dángápúr lies in lat. 23° 52' N., long. 73° 49' E. It is now a separate native state. The early history of the ruling family
ruler who resides at Dangarpur. On the Málwah side is Bánswálah (Bánswára) and that too has a separate chief. Each of them has a force of 5,000 horse and 10,000 foot, and both are of the Séródíah clan. The rulers were of the Rána’s family, but for some time past it has been otherwise.

Adjoining the Sarkar of Pațtan is a state, the chief town of which is Siróki and which possesses a force of 2,000 horse and 5,000 foot. On the summit of a hill is the strong fortress of Abágarh (Mount Abu) about which are 12 flourishing villages. Pasturage is plentiful.

There is also a territory having Názarbar on the east, Mándá on the north, Nádót on the south and Chámpañer on the west. Its length is 60 kos, and its breadth 40. The chief is a Chauhán and his residence is the town of Áli Mohán. Wild elephants are numerous. The force consists of 600 horse and 15,000 foot.

Between Surat and Názarbar is a mountainous but flourishing tract called Baglánah, the chief of which is a Bațhor, commanding 3,000 cavalry and 10,000 infantry. Fine peaches, apples, grapes, pineapples, pomegranates, and oranges grow here. It possesses seven remarkable forts, among which are Mólór² and Salér.

Between the Sarkar of Nádót (Nandód), and Názarbar is a hilly district 60 kos in length by 40 in breadth, which the Goheí tribe of Rájpúta inhabit. At the present day a Bráhman named Teódrí has the management of affairs, the titular Rajah being of no account. He resides at Rájpípla³ or Khúlá, and has a force of 3,000 horse and 7,000 foot. The

is not known with certainty; they paid tribute to the Mughal Empire and did military service, and on the fall of the Empire became tributary to the Mahrattas. I. G. The name Páí says Bayley, seems to have been given to a congeries of petty hill states of which the rulers were Hindús. They appear to have included Dangárpur, Bijnagar and others.

¹ See demarcations of Súbah of Málwah and the list of Sarkářs of that province. Nádót, is no doubt Nándod of the I. G. capital of the Rájpípla State. Lat. 21° 56' N., long. 73° 34' E. These points of the compass would be true to a spectator looking towards Mándá with

Nádót in his rear. Nádarbar would then lie E. and Chámpañer W. In Bayley’s map, Allee (sic) and Mohun are two distinct towns but adjacent. The isógra of the text imply an impossible location and must be omitted.

² Both these lie in the Navasari (Nosari) district of the Baroda territory, the latter in the S. E. corner. Muler is Mulher in I. G. and Mooleir in Bayley. Sengar and Rupgarh are two other forts. The former 43 miles E. of Surat, and Rupgarh 10 miles S. of Songarh. The hills must refer to the Rájpípla range, there being no other in the whole territory.

³ Rájpípla is now a native state within the Agency of Rewa Káňtha, lying
water of this tract is very unwholesome. Rice and honey of the finest are here produced.

This Sáhíh embraces 9 Sarkárs and 198 parganás, of which 18 are ports. The revenue is 43 krores, 88 lakhs, 22,301 dámas (Rs. 10,920,557.8-0) and one lakh, 62,028½ Maḥmúdis¹ as port dues.

The measured land (except Soraṭ which is paid in money by estimate) is 1 kror, 69 lakhs, 36,377 bighás, 8 biswas, out of which 4 lakhs, 20,274 dámas are Suyárgáḥ. The local force is 12,440 cavalry, and 61,100 infantry.

Sarkár of Ahmádábád.


<table>
<thead>
<tr>
<th>Bighás Biswas</th>
<th>Revenue</th>
<th>Suyárgáḥ D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of Ahmádábád,</td>
<td>...</td>
<td>15,000,073</td>
<td>144,660</td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>Suburb. dist. of Ahmádábád,</td>
<td>370,087</td>
<td>23,999,371</td>
<td>4201,783</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Arharmátar, on the river Baroli,²</td>
<td>145,384</td>
<td>9,661,754</td>
<td>160,988</td>
<td>100</td>
<td>200</td>
</tr>
<tr>
<td>Aḥmadnagar has a stone fort faced with chunam,</td>
<td>...</td>
<td>54,370</td>
<td>1,770,912</td>
<td>50,774</td>
<td>500</td>
</tr>
<tr>
<td>Edar, (revenue by estimate of crops),</td>
<td>...</td>
<td>1,616,000</td>
<td></td>
<td>1000</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Garáśiaths³ Bájpúts.</td>
</tr>
</tbody>
</table>

within lat. 21° 23′ and 21° 5′ N., and between long. 73° 5′ and 74° E. The capital is Nandod on the river Karjan. It is bounded on the N. by the Narbada, on the E. by the Mohwási estates in Khandesh, on the S. by Baroda and Surat, and on the W. by Broach. Three-fourths of the State are occupied by a continuation of the Sáhíḥa range known as the Bájpúla hills.

¹ Mr. E. Thomas (Numismatic Chronicle, Vol. III, 3rd series) quotes Sir T. Herbert as saying about 1676 A.D. “A maḥmúd is twelve pence, a rupee two shillings and three pence.” See Bayley’s History of Gujarát, p. 16. The relative value of coin varied according to time and locality. The Changwási Maḥmúd is variously at half and two-thirds of a rupee and at half a crown, French money. Íbíd, pp. 12 and 16.


³ The Bájpúts are here divided into two classes. (1) Garáśiaths or landowners (see Bayley’s History of Gujarát, p. 98, for the derivation of this term), and (2) Cultivators. The former live a life of idleness on their lands and are greatly given to opium. I. G.
<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Bhil,</td>
<td>376,675</td>
<td>6,988,920</td>
<td>100</td>
<td>200</td>
<td>Bhódia.¹</td>
</tr>
<tr>
<td>Bárah Sewah,</td>
<td>84,960</td>
<td>2,314,124</td>
<td>5,008</td>
<td>50</td>
<td>Rájput, Lodiah.²</td>
</tr>
<tr>
<td>Bhrá, has a stone fort on the Mahendri,</td>
<td>173,385</td>
<td>1,778,300</td>
<td>800</td>
<td>600</td>
<td>Rájput, Kharbá and Bomah.³</td>
</tr>
<tr>
<td>Pápó,</td>
<td>39,980</td>
<td>1,499,245</td>
<td>60</td>
<td>100</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Pánsi, (Paránti) of I. G.?, Bandar Solah, (revenue in money),</td>
<td>159,273</td>
<td>2,276,974</td>
<td>100</td>
<td>200</td>
<td>O'1.</td>
</tr>
<tr>
<td>Pandó,</td>
<td></td>
<td>800,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thámahár, (rev. in money), Jhálárbaré, has a brick fort, somewhat dilapidated; salt-petre obtained here,</td>
<td>43,536</td>
<td>24,905,230</td>
<td>232,260</td>
<td>300,10,000</td>
<td>Koli.</td>
</tr>
<tr>
<td>Jháláwaráh, has a fort of stone hne,</td>
<td>579,877</td>
<td>4,325,339</td>
<td>5,027</td>
<td>50</td>
<td>200</td>
</tr>
<tr>
<td>Dholká the Sáharmati flows adjacent, Dhandókh, has a masonry fort of chunam,</td>
<td>834,366</td>
<td>1,650,000</td>
<td>188,180</td>
<td>50</td>
<td>300</td>
</tr>
<tr>
<td>Sirnál,</td>
<td>30,846</td>
<td>2,525,352</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kari,</td>
<td>286,387</td>
<td>30,125,758</td>
<td>384,963</td>
<td>300,1,000</td>
<td>O'1, &amp;c.</td>
</tr>
<tr>
<td>Kambháyat,</td>
<td>336,313</td>
<td>22,147,986</td>
<td>495,046</td>
<td>100,200</td>
<td>Rájput, Bárah.</td>
</tr>
<tr>
<td>K-ranj,⁷ a masonry fort of chunam,</td>
<td></td>
<td>30,125,778</td>
<td>27,909</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>Mandáh,</td>
<td>23,147,973</td>
<td>301,320</td>
<td>50</td>
<td>500</td>
<td>Do.</td>
</tr>
<tr>
<td>Karsáh, has a brick fort,</td>
<td>507,370</td>
<td>423,610</td>
<td>16,063</td>
<td>100</td>
<td>200</td>
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<tr>
<td>Mahmúddádó, has a temple to Mahádeva,</td>
<td>45,530</td>
<td>1,746,880</td>
<td>120,088</td>
<td></td>
<td>Chahbán.</td>
</tr>
<tr>
<td>Masúdádádó, has a brick fort,</td>
<td>218,606</td>
<td>1,400,000</td>
<td></td>
<td></td>
<td>O'1.³</td>
</tr>
<tr>
<td>Masimráj, has a masonry fort of chunam,</td>
<td>76,639</td>
<td>121,769</td>
<td></td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>Narád,</td>
<td>202,023</td>
<td>8,103,068</td>
<td>49,478</td>
<td></td>
<td>Garásia.</td>
</tr>
<tr>
<td>Harór,</td>
<td>200,087</td>
<td>752,208</td>
<td></td>
<td>20</td>
<td>Koli.</td>
</tr>
</tbody>
</table>

² Dóliah, Dólwiah.
³ For. Kariadówar, and two other names illegible from having no vowel points.
⁴ T. Flod. G. Beelowd.
⁵ G. has 11 million.
⁶ For. 20,081,104, 30,125,967.
⁸ For. Koli.
## Sarkār of Paṭṭan, north.

Containing 16 Mahals. 38,500,015 Bighas. Revenue 600,325,099 Dāmes.
Suyāryhāl, 210,627 Dāmes. Castes various. Cavalry 715. Infantry 6,000.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyāryhāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patṭan, has two forts,</td>
<td>...</td>
<td>967,462</td>
<td>143,482</td>
<td>150</td>
</tr>
<tr>
<td>Bijāpūr</td>
<td>...</td>
<td>290,501</td>
<td>2,381</td>
<td>200</td>
</tr>
<tr>
<td>Falasānār</td>
<td>...</td>
<td>335,811</td>
<td>360,000</td>
<td>50</td>
</tr>
<tr>
<td>Bajnagar, has a stone fort,</td>
<td>...</td>
<td>1,843,824</td>
<td>1,749</td>
<td>under Bijāpūr.</td>
</tr>
<tr>
<td>Bīsalnagar</td>
<td>...</td>
<td>13,381</td>
<td>674,348</td>
<td>20</td>
</tr>
<tr>
<td>Tehrār, has a brick fort,</td>
<td>...</td>
<td>240,062-11</td>
<td>4,000,000</td>
<td>50</td>
</tr>
<tr>
<td>Tahirwārah, do.</td>
<td>...</td>
<td>294,416-17</td>
<td>2,100,000</td>
<td>50</td>
</tr>
<tr>
<td>Suburb. dist. of Paṭṭan</td>
<td>...</td>
<td>1,478,750</td>
<td>20,064,046</td>
<td>365,104</td>
</tr>
<tr>
<td>Rādhan, has a brick fort,</td>
<td>...</td>
<td>257,709-6</td>
<td>4,000,000</td>
<td>100</td>
</tr>
<tr>
<td>Samī, has a shrine much venerated in Hindustan</td>
<td>...</td>
<td>101,266,998</td>
<td>34,827</td>
<td>20</td>
</tr>
<tr>
<td>Satālpār</td>
<td>...</td>
<td>101,266,998</td>
<td>34,827</td>
<td>20</td>
</tr>
<tr>
<td>Khārāli</td>
<td>...</td>
<td>112,885</td>
<td>38,320</td>
<td>under Tehrār.</td>
</tr>
<tr>
<td>Kākrējī</td>
<td>...</td>
<td>51,814-11</td>
<td>909,630</td>
<td>25</td>
</tr>
<tr>
<td>Morwārah</td>
<td>...</td>
<td>47,777</td>
<td>320,030</td>
<td>20</td>
</tr>
<tr>
<td>Wisah, (Disah ?) has a brick fort</td>
<td>...</td>
<td>288,270</td>
<td>1,600,000</td>
<td>50</td>
</tr>
</tbody>
</table>

## Sarkār of Nādōt. (Nundod)—north.

Containing 12 Mahals. 541,317 Bighas. 16 Biswas. Revenue 8,797,596 Dāmes. Suyāryhāl 11,328 Dāmes.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amrōli</td>
<td>16,548-16</td>
<td>143,620</td>
<td>Jamāngāq,</td>
</tr>
<tr>
<td>Audhā</td>
<td>4,290</td>
<td>17,076</td>
<td>Kahār,</td>
</tr>
<tr>
<td>Baqālī (Suyāryhāl 11,328),</td>
<td>168,696</td>
<td>2,061,368</td>
<td>Marghādār,</td>
</tr>
<tr>
<td>Badāl</td>
<td>40,663</td>
<td>272,445</td>
<td>Mandan,</td>
</tr>
<tr>
<td>Takhirwārah</td>
<td>55,869</td>
<td>1,595,535</td>
<td>Nādōt with suburb. dist.</td>
</tr>
<tr>
<td>Tahwē</td>
<td>73,263</td>
<td>165,500</td>
<td>Natrang,</td>
</tr>
</tbody>
</table>

1 So the MSS., but I apprehend these figures should be reversed, the larger coming under revenue, as G. has it.

2 Initial figure omitted or the series has been by an error reversed. The entry of lands in Col. I. under Kehrtā is doubtful through a press error.

3 Var. T. and G. Keas, Kyār.
### Sarkar of Baroda, south.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Baroda with sub. dist. has a brick fort, ...</td>
<td>500,990</td>
<td>20,408,285</td>
<td>...</td>
<td>200</td>
<td>400</td>
<td>Ponwár, āc. Bápát.</td>
</tr>
<tr>
<td>Bahdárâyár, has a brick fort</td>
<td>1,680,950</td>
<td>6,248,280</td>
<td>...</td>
<td>500</td>
<td>5,000</td>
<td>Bápát. Bahráh.</td>
</tr>
<tr>
<td>Daháli, has a stone fort, ...</td>
<td>167,090</td>
<td>6,253,550</td>
<td>4,562</td>
<td>600</td>
<td>500</td>
<td>Bápát. (following name illegible).</td>
</tr>
<tr>
<td>Séná, the Narbada, in its course from the north, passes under the town, ...</td>
<td>148,150</td>
<td>5,746,580</td>
<td>...</td>
<td>500</td>
<td>5,000</td>
<td></td>
</tr>
</tbody>
</table>

### Sarkar of Bahroch (Broach), south.

**Containing 14 Mahals. 349,771 Bighas. Revenue 21,845,663 Dáms. Suyáryhál 141,820 Dáms. Castes various. Cavalry 900. Infantry 8,600.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ó'rpár, ...</td>
<td>186,420</td>
<td>1,656,877</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Gwáliá.</td>
</tr>
<tr>
<td>Akiésar, ...</td>
<td>138,876</td>
<td>588,010</td>
<td>...</td>
<td>50</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Atléayar, ...</td>
<td>90,838</td>
<td>897,787</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Brosch, has a brick fort, on the Narbada; here is a Hindu shrine, ...</td>
<td>64,060</td>
<td>456,230</td>
<td>64,510</td>
<td>200</td>
<td>300</td>
<td>Bápát. Barháh.</td>
</tr>
<tr>
<td>Tarkésar, ...</td>
<td>8,755</td>
<td>6,651</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Chármándwí, ...</td>
<td>44,821</td>
<td>122,795</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Suburban dist. of Broach, ...</td>
<td>52,975</td>
<td>7,022,690</td>
<td>12,650</td>
<td>20</td>
<td>300</td>
<td>Bápát. Garásiah.</td>
</tr>
<tr>
<td>Dahej Bárhá, ...</td>
<td>42,664</td>
<td>1,174,540</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Kádi (Káwi), ...</td>
<td>177,939</td>
<td>4,275,000</td>
<td>12,650</td>
<td>20</td>
<td>300</td>
<td>Bápát. Garásiah.</td>
</tr>
<tr>
<td>Kalah, ...</td>
<td>15,181</td>
<td>358,670</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Gandhá, a port frequented by vessels, ...</td>
<td>...</td>
<td>240,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
</tbody>
</table>

1 This suggestion is by the Editor, but the I. G. has Kádi, with Kári in brackets as representing the proper orthography. Lat 23° 17' N., long. 72° 21' 30'' E.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lorakh, on the seashore, ...</td>
<td>81,780</td>
<td>1,377,250</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mahbubulk, on the seashore. Salt here obtained, ...</td>
<td>81,750</td>
<td>1,913,040</td>
<td>...</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Hānābāt, one of the ports of this district, ...</td>
<td>77,560</td>
<td>2,483,158</td>
<td>...</td>
<td>400</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Sarkār of Chāmpānēr.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
<td>-------------</td>
<td>----------</td>
<td>-----------</td>
<td>--------</td>
</tr>
<tr>
<td>Arwārah, ...</td>
<td>19,129</td>
<td>48,309</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chāmpānēr, with sub. dist. has two stone forts, one on a hill called Pāwah, and the second at its foot, ...</td>
<td>159,590</td>
<td>1,429,649</td>
<td>173,720</td>
<td>500</td>
<td>1,000</td>
</tr>
<tr>
<td>Chandāwārah, ...</td>
<td>27,320-8</td>
<td>31,330</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chaurāsi, ...</td>
<td>107,714</td>
<td>2,215,275</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dūd has a stone fort, ...</td>
<td>68,249</td>
<td>1,288,300</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dōl, ...</td>
<td>83,014</td>
<td>172,992</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dīwārah, ...</td>
<td>18,129</td>
<td>48,628</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sonkherārah, ...</td>
<td>240,318</td>
<td>2,999,696</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sānwēs, has a stong stone fort, ...</td>
<td>120,391-1</td>
<td>2,800,000</td>
<td>...</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td><strong>Sarkār of Bārat.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
<td>-------------</td>
<td>----------</td>
<td>-----------</td>
<td>--------</td>
</tr>
<tr>
<td>Anāwal, has a stone fort, ...</td>
<td>9,581</td>
<td>424,355</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Pārcōl, ...</td>
<td>56,980</td>
<td>1,508,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cashtore</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghat D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balsar, on the sea</td>
<td>74,702</td>
<td>1,261,430</td>
<td>19,785</td>
<td>100</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>Balasar</td>
<td>86,400</td>
<td>1,016,045</td>
<td>15,035</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bekwarah, has a stone fort near the Tapri</td>
<td>59,659</td>
<td>554,320</td>
<td></td>
<td>2000</td>
<td>5,000</td>
<td>Rajput.</td>
</tr>
<tr>
<td>Balwarah, has a stone fort, and a shrine with a hot spring</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhadrak</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parnar</td>
<td>41,650</td>
<td>478,620</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhutasar</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balr</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talari</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tumbes</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chikhli, on the sea, has an iron mine</td>
<td>367,618</td>
<td>399,820</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhamori, on the river Timi</td>
<td>40,994-19</td>
<td>767,530</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Kim ?)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baner (Randar)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surat with suburb dist. has a stone fort</td>
<td>50,788</td>
<td>5,500,145</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surat</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barhun</td>
<td>64,127-18</td>
<td>801,257</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khobli</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghondawri</td>
<td>4,524</td>
<td>385,280</td>
<td>4,340</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kharka, on the Timi</td>
<td>42,019</td>
<td>629,810</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kondah</td>
<td>...</td>
<td>...</td>
<td>383,240</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamrej</td>
<td>68,044</td>
<td>338,205</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Los has a stone fort</td>
<td>9,771</td>
<td>238,380</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lohani</td>
<td>...</td>
<td>...</td>
<td>85,260</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marwadi, (Marodi) on the sea</td>
<td>17,044</td>
<td>370,410</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahvah, (Mowa ?) on the sea</td>
<td>15,016</td>
<td>100,290</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narnoli</td>
<td>1,629</td>
<td>65,220</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nawasari, (Nasari), with a manufactury of perfumed oil, found nowhere else</td>
<td>17,353</td>
<td>297,720</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narad, on the sea</td>
<td>...</td>
<td>...</td>
<td>130,700</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sarkar of Godhrá.


Castes various. Cavalry 1,000. Infantry 5,000.

<table>
<thead>
<tr>
<th>Cashtore</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhá</td>
<td>...</td>
<td>17,877</td>
<td>Bera,5</td>
<td>...</td>
</tr>
<tr>
<td>Atlawarh,</td>
<td>...</td>
<td>46,704</td>
<td>Jadaganar,</td>
<td>...</td>
</tr>
</tbody>
</table>

1 T. Debor sare lo Tapri.
2 From Sát Jhádutí duties, see p. 58.
3 Var. and T. Tapri.
4 Val. in these two columns, 68,544 and 328,205 respectively.
5 Doubtful, there being no vowel points. Note suggests Saba or Shabra.
<table>
<thead>
<tr>
<th></th>
<th>Bighas Biwas</th>
<th>Revenue D.</th>
<th>Bighas Biwas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhálod,</td>
<td>92,406</td>
<td>794,654</td>
<td>Kshánah,</td>
<td>20,856</td>
</tr>
<tr>
<td>Dhánbód,¹</td>
<td>17,082</td>
<td></td>
<td>Mirál,</td>
<td>46,755</td>
</tr>
<tr>
<td>Sehra,</td>
<td>35,703</td>
<td>146,392</td>
<td>Mahadwárah,</td>
<td>19,283</td>
</tr>
<tr>
<td>Gódhrá with sub. dist.,</td>
<td>150,250</td>
<td>785,660</td>
<td></td>
<td>15,096</td>
</tr>
</tbody>
</table>

**Sarkár of Sóraṭh.**

Containing 12 Mahals, of which 13 are ports. Revenue 63,437,366

**Dáms.** Cavalry 17,000. Infantry 365,000.

<table>
<thead>
<tr>
<th></th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anah,</td>
<td>7,630,388</td>
<td></td>
</tr>
<tr>
<td>Arbhéjá,²</td>
<td>780,500</td>
<td></td>
</tr>
<tr>
<td>Amréjá,</td>
<td>1,784,160</td>
<td></td>
</tr>
<tr>
<td>Apéjá,</td>
<td>1,214,592</td>
<td></td>
</tr>
<tr>
<td>Paštán Deo,</td>
<td>4,459,912</td>
<td></td>
</tr>
<tr>
<td>Bánwáráh,</td>
<td>2,045,340</td>
<td></td>
</tr>
<tr>
<td>Belkáh,</td>
<td>140,000</td>
<td></td>
</tr>
<tr>
<td>Balsár,</td>
<td>509,780</td>
<td></td>
</tr>
<tr>
<td>Bérí,</td>
<td>145,600</td>
<td></td>
</tr>
<tr>
<td>Barwa,³</td>
<td>50,664</td>
<td></td>
</tr>
<tr>
<td>Bandhá,</td>
<td>84,990</td>
<td></td>
</tr>
<tr>
<td>Bándor,</td>
<td>14,050</td>
<td></td>
</tr>
<tr>
<td>Bhúmrádáh,</td>
<td>28,380</td>
<td></td>
</tr>
<tr>
<td>Féli Thánsh,</td>
<td>240,592</td>
<td></td>
</tr>
<tr>
<td>Bagra,</td>
<td>56,340</td>
<td></td>
</tr>
<tr>
<td>Banar,</td>
<td>734,790</td>
<td></td>
</tr>
<tr>
<td>Barwárá,</td>
<td>74,792</td>
<td></td>
</tr>
<tr>
<td>Bhádóli,⁴</td>
<td>14,180</td>
<td></td>
</tr>
<tr>
<td>Taljá,</td>
<td>3,435,520</td>
<td></td>
</tr>
<tr>
<td>Chokh,</td>
<td>455,120</td>
<td></td>
</tr>
<tr>
<td>Jaitpúr,</td>
<td>12,822</td>
<td></td>
</tr>
<tr>
<td>Jagat,</td>
<td>803,300</td>
<td></td>
</tr>
<tr>
<td>Chorwárá,</td>
<td>936,960</td>
<td></td>
</tr>
<tr>
<td>Chauri,⁵</td>
<td>97,388</td>
<td></td>
</tr>
<tr>
<td>Jhatri,⁶</td>
<td>1,071,660</td>
<td></td>
</tr>
</tbody>
</table>

Léthi, ... 296,152tedaragh, ... 2,208,160
Malikpúr, ... 995,048 Mórbi, ... 2,608,336
Mohwah, (Mowa), ... 2,051,136 Miánah, ... 14,106
Mandvi, ... 127,440 Nágzari, ... 755,376
Mangódr, ... 16,889,472 Hatasón,1 ... 1,012,592

Port duties.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>Mahmúdis.</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
</tbody>
</table>

Port of Mangódr, ... 27,000 Port of Mohwah' (Mowa), ... 1,000
" Paštan Deo, ... 25,000 " Malkór ?, ... 3,000
" Korinár, ... 1,000 " Dúngár, ... 1,000
" Nágzari, ... 10,000 " Taljá, & Mahals, ... 7,000
" Forbandar, ... 27,228 " Aunah, ... 15,000

Princes of Gujarát.

Seven princes reigned in succession 196 years.

<table>
<thead>
<tr>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saráj Cháwarah,2 ... ... ... ... ... ...</td>
</tr>
<tr>
<td>Jog Ráj, ... ... ... ... ... ...</td>
</tr>
<tr>
<td>Bhimráj, ... ... ... ... ... ...</td>
</tr>
<tr>
<td>Bhór, ... ... ... ... ... ...</td>
</tr>
<tr>
<td>Bahr Singh, ... ... ... ... ... ...</td>
</tr>
<tr>
<td>Bámádat (var. Rashádat), ... ... ... ... ...</td>
</tr>
<tr>
<td>Samant (var. Sámát), ... ... ... ... ...</td>
</tr>
</tbody>
</table>

1 Var. and G. Hastani.
2 Var. and T. Birj Jádún. Var. and G. Banáráj. The following table is from the U. T. taken from the Ain-i-Akbari, and collated with the Agni Purána of Wilford.
A. D.

906. Sála Deva, living in retirement at Ujjain found and educated.
745. (S. 802) Banáráj, son of Samant Síah (Chohán) who founded Anhálpúr, called after Anaá Chohán

806. Jagárája.
866. Bheur.
895. Behershính.
920. Beshadát, (Baja Adity W.).
Ten princes of the Solanki race reigned 244 years.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mulraj Solanki</td>
<td>56</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Chaman</td>
<td>13</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Balabha</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darlabha, his nephew</td>
<td>11</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Bhim, his nephew</td>
<td>42</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Karan</td>
<td>31</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Jai Singh, called also Sudhray</td>
<td>50</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Kumarpal, grandson of his uncle</td>
<td>23</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Ajai Pala, his nephew</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakhmul</td>
<td>8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Six princes of the Baghela tribe reigned 126 years.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hardmula Baghela</td>
<td>12</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Baldeva</td>
<td>34</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Bhim, his nephew</td>
<td>42</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Arjun Deva,</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sarang Deva,</td>
<td>21</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Karan</td>
<td>6</td>
<td>10</td>
<td>15</td>
</tr>
</tbody>
</table>

---

1 Var. and G. Kumadarpal. The totals give only 238 years. The U. T. runs as follows:

A. D.
910. Mula Raja, usurped the throne.
1025. Chaman, invaded by Sultan Mahmud (Samanta W.).
1088. Valla Bha (ancient line restored).
1089. Durlabha (Dabalisima Ferisha) usurped the throne.
1050. Bhima Raja.
   Kaladeva (Karan. A. A.) Carna
   Rajendra or Visaladeva, (W.) who became paramount sover- reign of Delhi.
1084. Siddha or Jayasinha, an usurper.
   Kumarpal, poisoned (by Ajayapala, son of Jayasinha.)


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The U. T. give the following:

The Bhagela tribe.
Mula (Lakhmul. A. A. Lakhan Ray.)
W. without issue.

Birdmul | Balnoa—Mula, Wd. of Bh.-
Beildeva | gela tribe.

A. D.
1209. W. Bhima Deva, or Bhalo Bhima
   Deva, same as last W.
1260. Arjun deva,
1280. Saranga deva, { A. A.
1281. Karan. } Carna the Gohi-
la fled to the Deccan when
in the year
1309. Gujarat was annexed to Delhi by
Ali u'd din.
Fourteen (Muhammadan) princes\(^1\) reigned about 160 years.

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Yrs. Ms. Da.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1391</td>
<td>... 8 8 16</td>
</tr>
<tr>
<td>1411</td>
<td>... 33 6 20</td>
</tr>
<tr>
<td>1443</td>
<td>... 7 9 4</td>
</tr>
<tr>
<td>1451</td>
<td>... 7 0 13</td>
</tr>
<tr>
<td>1459</td>
<td>... 0 0 7</td>
</tr>
<tr>
<td>1459</td>
<td>... 55 1 4</td>
</tr>
<tr>
<td>1511</td>
<td>... 14 9 0</td>
</tr>
<tr>
<td>1526</td>
<td>... 0 10 16</td>
</tr>
<tr>
<td>1526</td>
<td>... 0 4 0</td>
</tr>
<tr>
<td>1526</td>
<td>... 11 9 0</td>
</tr>
<tr>
<td>1536</td>
<td>... 0 1 15</td>
</tr>
<tr>
<td>1536</td>
<td>... 18 2 some days</td>
</tr>
</tbody>
</table>

1. A descendant of Sultan Ahmad, (spurious heir set up by ministers),
2. Muhammad Sháh, sister's son, (Fárúki of Málwa),
3. Sultan Muhammad Sháh, grandson of Muzaffar,
4. Gujarát becomes a province of Akbar's Empire.

The Hindú chronicles record that in the year 802 of Bikramájit, corresponding with A. H. 154\(^2\) Saráj\(^3\) kindled the torch of independence and Gujarát became a separate state. Rájá Sri Bhor Deva ruler of Kanaúj put to death one of his dependants, named Sámat Singh for his evil disposition, disloyalty and disorderly conduct, and seized his possessions. His wife was pregnant at the time, and urged by distress, she fled to Gujarát and in an uninhabited waste gave birth to an infant. It happened that a Jain\(^4\) devotee named Sáila Deva passing

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\(^1\) The dates and remarks in brackets are from the U. T.  
\(^3\) Var. Ujjain, but as Anhilwárah Páṭţan has no fewer than 108 Jain temples, one-eighth of its present population being Jains and extensive Jain libraries of palm-leaf MSS., it is probable
that way took compassion on the child and committed it to the charge of one of his disciples who took it to Rádhanpur, and brought it up with tender solicitude. When he grew to manhood, associating with wicked reprobates, he fell to outrage and highway robbery and a gang of free-booters was formed. He plundered the Gujarát treasure on its way to Kanauj, and through the good fortune that attended him, he was joined by a grain merchant called Chámpá. Wisdom guided his sword and from works of evil he inclined to deeds of good till in the fiftieth year of his age, he acquired the sovereignty of the state, and founded Paṭṭan. It is said that he long deliberated regarding the site of his capital and was diligent in search of a suitable place. A cowherd called Anhil informed him that he knew an excellent site which he would show on condition that the king would call the city after his name. His offer being accepted, he directed them to a wooded spot where a hare, he narrated, had grappled with a dog and by sheer strength of limb had got away. The Rájá founded the city there and named it Anhilpur. Astrologers have predicted that after the lapse of 2,500 years, 7 months, 9 days, and 44 gharis, it shall be in ruins. Through the corruption of language and syllabic change it came to be called Nathwálab, but as in the tongue of that country 'chosen' is rendered 'Paṭṭan,' it became universally distinguished by that name.

Rájá Sámant Singh gave his daughter in marriage to Sri Ḍanḍak Solanki, a descendant of the Delhi princes. She died when on the point of giving birth, but a son was by a surgical operation taken from her womb. The moon at the time was in the sixteenth mansion termed by the Hindús Múl, and hence he was named Múráj. Rájá Sámant Singh adopted him as his own son and watched over his education. When he grew up, he entered into a conspiracy with some evil-disposed persons. The Rájá in a fit of drunkenness abdicated in his favour, but on becoming sober recalled his promise which so infuriated this miscreant that he slew his benefactor and assumed the sovereignty. During the reign of Rájá Chámand

that the true reading is Jain and the U. T. and Gladwin, following a corrupt variant of the A. A. are in error in adopting Ujjain.

1 A trade in favour, apparently, with Gujarát kings. One was the intimate friend and counsellor of Sultan Muḥam-mad. See Bayley, pp. 132 and 188.

2 Variously taken as the 17th, 19th and 24th lunar asterism, containing 11 stars, apparently those in the tail of Scorpio and said to be unlucky. In the dissertation on Astronomy that follows in a subsequent book, Múl is counted as the 19th mansion.
A. H. 416 or 1064 of the era of Bikramájit,1 Sultán Maḥmúd of Ghazni conquered this country, but on leaving, he found no fitter person on whom he might confer the government than a descendant of the royal line, and having arranged for the annual payment of a tribute, he returned by way of Sind. What is remarkable is that at the desire of this prince he carried with him captive another scion of the same family. After a time, either through fear or foresight, the captive’s restoration was solicited by the same prince who went out to meet him as he approached his territory in order that intrigurers might not secure his favour. On the day that they were to meet, the Rájá fell asleep for a short space under a tree, when an animal of prey tore out an eye. At that time a blind man being incapacitated from reigning, the ungrateful soldiers substituted the captive prince in his place and placed the Rájá in confinement.2

Kumárpál Solanki through fear of his life lived in retirement, but when the measure of Jai Singh’s days became full, he came forth from the wastes of disappointed ambition and seated himself on the throne and considerably enlarged his dominions. Ajaipál wickedly poisoned his sovereign and for a fleeting gratification has acquired eternal abhorrence.

Lakhmúl having no issue, the worthiest representative of the Baghéláh tribe was chosen as sovereign.

During the reign of Karan, the troops of Sultán Álá u’d dín overran Gujarát. Karan, defeated in the field, fled to the Deccan. Although previous to this time Muizz u’d dín Sám3 and Kuṭb u’d dín Eibak had made expeditions into the country, it was not until the reign of Álá u’d dín that it was formally annexed to Delhi.

In the reign of Muhammad, son of Firúz Sháh, Nizám Mustakhráj, called also Rásti Khán,4 was appointed to the government of Gujarát, but

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1 1064 A. B. is equivalent to A. D. 1007 and A. H. 416 to A. D. 1025. It was in Sept. 1024 A. D. that Muḥmád set out from Ghazni in his expedition against Somnáth, which Ferishta says occupied 2½ years, but from his own dates, and the time needed for his expedition against the Jata, could not have been more than one and a half.

2 The story is told differently in Elphinstone’s Hist. of India, p. 338 (ed. 1866) on the authority of D’Herbelot and Bird’s translation of the Mirat i Aḥ-

mádi. The ruler selected is said to have been a descendant of Dábhílám well known in connection with the fables of Pilpay. Ferishta calls both the princes by this name. The story is related at greater length from the Mirat i Ahmad in Bayley’s Hist. of Gujarát, pp. 29—34 and its probability defended in a discursive note.

3 Otherwise Shaháb u’d dín Ghori.

4 Malik Mufarrah Sultáni, who afterwards obtained the title of Farhat u’l Malik Rásti Khán. Zafar Khán was ap-
his injustice becoming oppressive, he was removed and the viceroyalty was conferred on Zafar Khan son of Wajih u'l Mulk Tánk. The former governor disloyally rebelling, was killed in the field. The events of this time may be gathered from the history of the Delhi sovereigns. His son Tátár Khán was a man of base character and in whom wickedness was ingrained. At this period after the death of Sultán Muhammad when the throne of Delhi devolved on Sultán Maḥmúd, considerable anarchy prevailed. Zafar Khán withdrew from affairs and Tátár Khán assumed royal state and marched against Delhi, but was poisoned at the instigation of his father who coming forth from his retirement had the Khatéb read and the coin struck in his own name, and was proclaimed under the title of Sultán Munzafar. Gujrat thus became an independent kingdom and the government of the province was established in the Tánk family. The father of Zafar, Wajih u'l Mulk had been a Brahman and was converted to Islám. Ahmad the son of Tátár Khán conspired against the life of his grandfather and took possession of the throne thus garnering eternal perdition. Aḥmadábd was founded by him. With deep design and meditated hypocrisy he withdrew himself from all worldly pageantries till at a festival when all suspicion was laid asleep in the midst of universal enjoyment, he put to death twelve of his uncles. Subsequently he applied himself with earnestness to the duties of his government and was filled with continual remorse, and to his last breath set himself to a just and capable administration of the state.

When Dáúd Khán was deposed on account of his incapacity, Fath Khán son of Muhammad Sháh was raised to the throne and was proclaimed as Sultán Maḥmúd (I). He distinguished himself by his recognition of

pointed to succeed him on the 2nd Rabi'a I, 793 A. H. (21st Feb. 1391) Bayley Hist. of Guj., p. 58. Wajih u'l Mulk was a Hindu called Sadháran, converted to Islam and belonged, says the Mirát i Sikandari, to the Tánk caste, an outcast branch of the Khattris. One of them was expelled for his use of strong drinks and the name is said in Hindi to signify an outcast. The derivation is asserted to rest on some form of the Sanskrit खच्च विधिम् meaning, separation, divorce. See Bayley's note. Ibid., p. 67. Baber calls the race Táng. Memoirs, Erakine, p. 311.

1 It is commonly believed says the Mirát i Sikandari that Tátár Khán placed his father in confinement and seated himself on the throne under title of Mhd. Sháh, whence the reprisal. Ibid., p. 81—82.

3 A. D. 1407.

3 He reigned only 7 days. See Bayley's Hist. of Guj., pp. 161-2.
merit and by his justice, and girt himself with the fence of munificence and liberality. Malik Shabán who held the title of Imád u'l Mulk was of the utmost service to him. In the beginning of his reign some of the wealthy favourites conspired against the life of their lord and in the first instance plotted the overthrow of this judicious and sincere counsellor. Like intriguers as they were, they conveyed false allegations to the king, and as the worldly-minded are suspicious of each other, he imprisoned this peerless denizen of the world of faith and purposed putting him to death. He was on the point of being condemned when Malik Abbú'llah the superintendent of the elephants who had the royal ear, revealed the innocence of his faithful minister and the designs of the conspirators. The king skilfully contrived his escape and, the veil of their pretence being rent asunder, the miscreants took to arms. The royal guard and the slaves together with the officers in charge of the elephants made a stand against them, and the elephants themselves proved of service in chastising the rebels. Disgracefully routed, these disloyal subjects met with just retribution. At Mahmúd's death, his son Muzaffar Sháh, with the assistance of the nobles, ascended the throne and assumed the title of Sultán Muzaffar (II). His reign was beneficent. Sháh Isma'il of the Súfí dynasty of Persia sent him as presents the choicest goods of Irák and he in turn courteously reciprocated his acknowledgments. On his decease, his son succeeded him under the title of Sultán Sikandar. In a short time he was wickedly done to death by Imád u'l Mulk who raised his brother Nasír Khán to the throne. The nobles plotted to displace him. The king appealed for succour to His Majesty Bábé and engaged to surrender to him the port of Dib (Din) with its dependencies and several krórs of tankáhs, if he would advance in aid with his victorious troops. On account of his former ungrateful conduct, his offer was refused. At this juncture, Báhadur the son of Sultán

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1 And likewise by his enormous appetite. His daily allowance of food was one mna Gujarát weight (equal to 15 Baholi sera). He put aside 5 sera of boiled rice and before going to sleep, placed half on one side of his couch and half on the other, so that on whichever side he awoke, he might find something to eat. This was followed in the morning by a cup of honey, a cup of butter and 300 to 160 plantains. After this, Abul Fazl's appetite sinks into insignificance. His allowance was 23 sera daily.

2 The whole account will be found in Bayley under this monarch's reign. The reader is referred to that work for details of this historical synopsis.

3 A turquoise cup of great value, a chest full of jewels, many valuable teesnes and 80 Persian horses. Bayley, p. 244.

4 Ferishta says (Bayley, p. 319) that this letter never reached Bábé, the Rájah of Dungarpár having intercepted it.
Muzaffar came from Delhi at the invitation of the Bábriyás and the nobles joined his standard. During his father’s reign he was unable to remain at court through the envy borne towards him by his brother (Sikandar). He, therefore, betook himself to Sultán Ibráhím Lodi at Delhi and was received with favour. The nobles of Jannápár invited him to be their king, and his intentions were inclined that way, when at this time his partisans wrote to him from Gujarát and entreated his acceptance of the throne. He willingly set out for the capital and being successful, he made his administration prosperous by his justice and liberality. Carried away by the intoxication of worldly success, he imprudently engaged in a war with Humayún, and being defeated, sullenly withdrew in discomfiture.

At his death, Mirán Muhammad ruler of Khánadesh, his nephew, whom during his lifetime he had constituted his heir, was in his absence proclaimed in the khutubah by the nobles, but died shortly before reaching Gujarát. Mahmúd, grandson of Sultán Muzaffar, who was then in confinement, succeeded him. A miscreant called Burhán with some of his adherents put him to death and under pretence of establishing a rightful

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1 See p. 247, n. 1 and Bayley, p. 35, n.; and for his adventures after leaving Gujarát, p. 321 et seq.

2 Baber says of him that he acted rightly in enforcing the law of retaliation by putting to death Ibráhím u’ll Mulk who had strangled his brother Sikandar, but besides this, he slew a number of his father’s Amirs and gave proof of a blood-thirsty and ungovernable nature.

3 Bayley, p. 445, et seq. Burhán who had been a low favourite of the king, poisoned and stabbed his master and sallied forth from the palace in the pomp of royalty when he was met and slain by Shirwán Khán Bhatti, adopted son of Afsal one of the murdered nobles. Ferishta’s account is that on the death of the king becoming known, I’timád Khán with Changiz Khan, Uing Khán, Habshi and others, came out to oppose him. Burhán was thrown at the first charge and killed by Shirwán Khán. His feet were tied to a rope and he was dragged through the city. The Miráti-Sikandarí gives the name of Razi u’ll Mulk to one of the nobles who was sent to bring the new king, Ahmed, to the capital, but Ferishta expressly states that this descendant of Aḥmad Sháh was named Razi u’ll Mulk and was raised to the throne as Aḥmad Sháh II. He continues, that disgusted with his nominal sovereignty, after a 5 years’ tutelege he took refuge with Mirán Mubáarak Sháh one of the principal nobles on whose death in the field, an accommodation was again effected with I’timád Khán, but having expressed himself too openly as desirous of the death of that minister, he himself was found dead the next day, near the river opposite the house of Wajih u’ll Mulk and it was given out that, caught in a love intrigue in that nobleman’s house, he had been unwittingly slain. The Miráti-Sikandarí tells the story more in detail. On his death, I’timád Khán produced a boy (not named
sessed, massacred twelve of the nobles. Itimád Khán prudently absented himself on the occasion, and next morning collecting his followers, attacked him and put him to the death he desired. He then set up one Razi ul Mulk by name a descendant of Sultán Aḥmad, I, under the title of Sultán Aḥmad (II) as a nominal sovereign and took the government into his own hands. But when the boy grew to manhood, he altered his purpose and carrying him to the house of one of his adherents, he slew him and then leading some unknown minor by the hand, swore upon oath that he was the son of the last Sultán Mahmúd (II). By fraudulent allegations, he bestowed on him the sovereign authority and giving him the title of Sultán Muṣafsar, he himself assumed the reins of power, until his present Majesty threw the shadow of justice over the province and annexed this prosperous country to the imperial dominions.

May it ever be adorned with perpetuity and high and low enjoy unfading blessings.

Sábah of Ajmer (Ajmere).

It is situated in the second climate. Its length from the village of Bhakár and dependencies of Ambwr to Bikaner and Jaisalmír is 168 kos. Its breadth from the extreme limits of the Sarkár of Ajmer to Bánswaráh is 150 kos. To the east lies Agra: to the north the dependencies of Delhi: to the south Gujárát: to the west Dipálpur and Multán. The soil is sandy, and water obtainable only at great depth, whence the crops are dependent on rain. The winter is temperate, but the summer intensely hot. The spring harvest is inconsiderable. Jowándí, Lahándarah and Motth are the most abundant crops. A seventh or an eighth of the produce is paid as revenue, and very little in money. The people dwell in tent-shaped bamboo huts.

in Ferishta nor, I think, in the Mívr) whom he swore to be the son of Mahmúd Sháh, II, his mother's pregnancy not having been discovered till the 5th month when too late to check it. For Mahmúd had unnaturally interdicted the fertility of his wives to avoid a disputed throne. The nobles accepted or feared to oppose the pretension, and the boy was placed under the control of Itimád Khán. The subsequent history may be read in Ferishta, or in Brigg's free but generally faithful rendering, but the events of his worthless life—it cannot be called a reign—are lost in the contests of the nobles for their share of short-lived power till the incorporation of the kingdom with the empire on the 24th Rajab A. H. 880 (Nov. 20th 1672). Bayley's translation concludes with the death of Mahmúd Sháh IV, but his original continues the history of Gujárát to 1001 A. H. (1592-8) and the death by his own hand of the last of its sovereigns.

To the south are the (Aravalli) mountains of which the passes are difficult to traverse.

This Sûbah is formed of Mevár, Marwar and Hadauti. The former possesses 10,000 (troops) and the whole of the Sarkâr of Châtîr is dependent on it. Its length is 40 kos by 30 in breadth. It has three famous fortresses, Châtîr the residence of the governor, Kombhalmâr and Mándâl. In the village of Châtîdar, one of the dependencies of Chaimpur is a zinc mine. In Chaimpur and other dependencies of Mándâl are copper mines, which are extremely profitable.

The chief of the state was formerly called Bâwal, but for a long time past has been known as Bánâ. He is of the Ghejot clan and pretends a descent from Noshîrwân the Just. An ancestor of this family through the vicissitudes of fortune came to Berâr and was distinguished as the chief of Narâdâlah. About eight hundred years previous to the present time, Narâdâlah was taken by an enemy and many were slain. One Bôpa, a child, was carried by his mother from this scene of desolation to Mevár, and found refuge with Râjah Mandalîkh a Bhîl. When he grew up to man's estate he followed the pursuit of a shepherd and was devoted to hunting in which his daring was so conspicuous that he became in favour with the Râjâ and a trusted minister of state. On the death of the Râjâ, his four nephews disputed the succession, but they eventually decided to resign their pretensions in favour of Bôpa and to acknowledge his authority. Bôpa, however, declined their offer. It happened one day that the finger of one of these four brothers began to bleed, and he drew with the blood the ceremonial mark of installation on the forehead of Bôpa, and the others also concurred in accepting his elevation. He then assumed the sovereignty. To this day the custom continues of making

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1 Harowtee or Harôtâ, a tract formed of the territory of Kotah and Bundi, and named after a dominant tribe of Râjpûts.
2 I. G. Komulmair is a pass that runs through a series of rugged ravines in the Aravalli range and defended by a fortress. In art. Udaipûr, it is spelt Kumalmer.
3 Var. Cháwar, Chaûra, Jâwarâ. G. Chowra. In the I. G. (under Udaipûr) Jâwar, 24 miles S. of Udaipûr, is said to have possessed zinc mines now unworked.
4 The foundation of the Ghejot dynasty in Râjputâna was effected by Rappa Rawal who is said to have established himself in Chitor and Mevár in 728 A. D. I. G.
5 It is asserted that a daughter of Noshîrwân, whose queen was a daughter of Maurice of Constantinople married into the Udaipûr royal family.
7 Rao Mandalîkh says Bayley (Hist. Gujarât) is the title assumed by all the chiefs of Gîrnâr, p. 183.
with human blood this sign of investiture on any Rána who succeeds to the throne. The ungrateful monarch put the four brothers to death. On a former occasion while passing through the wilds, mistaken one Haranji, a hermit, for a wild animal, he fitted an arrow to his bow. The hermit intuitively prescient of this action through his purity of heart, made himself known, and the Rájá repentantly excused himself and humbly visited him with asiduity. The hermit one day predicted his elevation, and marvellous tales are told regarding him. Having made his head quarters at Sesodá, the tribe is called Sesodésh and as a Bráhman, at the beginning of their history nurtured their house, they are accounted as belonging to this caste.

When Ráwal Rattan Si9 died, a relative named Arsi was raised to the throne and entitled Ráná from whom the present Rána Umrá is tenth in descent, thus: Hamír, Kaitá, Lákhá, Mokal, Kombhrák, Ráemal, Sángh, Udai Singh, Partób, Umrá.

Ancient chronicles record that Sultán Alá ud’ din Khilji king of Delhi had heard that Ráwal Rattan Si prince of Mowrd possessed a most beautiful wife. He sent to demand her and was refused, upon which he led an army to enforce compliance and laid siege to Okitor. After a long persistence in besieging the place in vain, he had recourse to artifice and proposed terms of peace and friendship. The Rájá readily acquiesced and invited him to an entertainment. The Sultán entered the fort with his chosen followers and the meeting took place amid festivity and mirth, and finding his opportunity he seised the Rájá and carried him off. It is said that the Sultán’s retinue consisted of a hundred men and 300 picked soldiers dressed as attendants. Before the Rájá’s troops could assemble he was hurried away to the camp amidst the wailing of his people. The king kept the Rájá in close confinement with a view to extort compliance with his desire. The faithful ministers of the Rájá implored the king not to injure him and promised to deliver up to him not only the object of his love but other suitable partners for his harem. They also sent a forged letter purporting to come from the virtuous queen and lulled his suspicions to sleep. The king was delighted and not only refrained from personal violence but treated the Rájá with cordiality. It is related that 700 of the choicest troops dressed as women were placed in litters and set out for the king’s camp and it was given out that the Rání with a large number of her attendants was on the way to the royal pavil-

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1 Var. Harbanj, Marnj.  
lion. When they approached the camp, word was sent that the Ráni wished to have an interview with the Rájá previous to entering the king's quarters. Lapped in his illusive dream of security the king granted the interview, during which the soldiers seizing the opportunity, threw off their disguise and bore off their prince. Time after time the Rájpúta stood to face their pursuers fighting manfully and many were slain before the Rájá had gone far. At length the Chauháns, Gaurá and Bándul made a stand fighting to the death enabling the Ráwal to reach Chítor in safety amidst universal acclamation. The king having endured great hardships during the siege and finding it to no purpose, returned to Delhi. After an interval, he set his heart again on the same project but returned discomfited. The Ráwal wearied with these assaults, conceived that an interview with the king might result in an alliance and that he would thus escape this state of continual strife. Guided by a traitor he met the king at a place 7 kos from Chítor where he was basely slain. His relative Arri, after this fatal event, was raised to the throne. The Sultán returned to the siege of Chítor and captured it. The Rájá was slain fighting and all the women voluntarily perished by fire.

Hamír his son betook himself to the adjacent mountains. Sultán Muhammad Khání made over the government of Chítor to Máldeva Chauhán ruler of Jálor. As this prince was unable to bring the province into order, he summoned Hamír, made him his son-in-law, and through his means restored its prosperity. At his death, Hamír made away with his sons and raised the standard of independence.²

The present local militia consists of 16,000 cavalry and 40,000 infantry, but Mewár formerly controlled much more extensive territories, so much so that Rájah Sanks (Sanga) possessed a force of 180,000 cavalry and a numerous infantry.

Márudár is 100 kos in length by 60 in breadth, and it comprises the Sarkárs of Ajmer, Jodhpúr, Siróhi, Nágór, and Bikanér. It has long been head quarters of the Ráthor tribe. When Muizz u'd dín Sám had terminated his campaign against Pithúrá (Prithwi Rájá, A. D. 1191—93),

1 "The murderer," the special title to fame of Muhammad Taglak but this monopoly of the epithet is sorely fair to many other members of the royal houses of Delhi.

² As Abul Fásal has not thought it necessary to give the list of the Mewár Ránas, I imitate his reserve. The lists of Wilson and Tod are summarised in the XXVIII Table of the U. T. p. 109. The dynasty of Bápá dates from A. D. 727 and Jewan Singh the last of his race was living in 1828.

² Shahá n'd dín Abúl Munaffar Muhammad b. Sám al Ghori (A. D. 1192—1206) the first of the Ghori dynasty in India.
he resolved to turn his arms against Jaichand king of Kanauj. The Rájáhi in his flight was drowned in the Ganges.1 His descendants fell into obscurity. His brother’s son Síha,2 who resided in Shumásábád was slain with a large number of troops. His three sons Sútk, Ashwáttha, and Aj3 set out for Gujarášt, and on their way rested at Pádi4 near Sojhat. In this city dwelt a number of Bráhmans who were much molested by the Mináh tribe, some of whom at this period made a raid on the town. The exiles came out, attacked them valorously, and put them to flight. The Bráhmans gave them great honour and treated them with every consideration and thus alleviated in some degree their distress of heart. As they acquired the means of worldly success they grew bolder and seized Khérab from the Gohál tribe and thus advanced their condition. Sútk independently wrested Edar from the Mináhs, and Aj setting out for Baglánah, took that district by force from the Kolás. From that time their descendants have inhabited the country. The descendants of Ashwátthamá who remained in Márwar gradually gained credit till eventually Maldeva his sixteenth descendant waxed so powerful, that Shér Kính nearly lost his life in his campaign against him.5

This territory contains many forts, but the most important are Ajmérr, Jodhpúr, Bikánér, Jaisalmér, Amarkót, Abúgarh and Jálor.

Hádásót6 is called also the Sarkár of Nágór. It is inhabited by the Hádá (Hara) tribe.

This Súbah comprises 7 Sarkárs and 197 parganas. The measured land is 2 Kros 14 lakhs, 35,941 bighas, 7 biswas. The revenue in money

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1 Other accounts assert that he was slain by an arrow from the bow of Kutb-ádín the favorite general of Muhammad Ghori, and the founder of the Dynasty of the Slave Kings. It is historical that his body was found and recognised by his false teeth, “a circumstance,” says Elphinston in the solitary instance of humour in his solemn history, “which throws grave light on the state of manners.” One result of this defeat was the retreat of the greater part of the Bah-tors clan from Kanauj to Márwár.

2 Var. Sínáá, Síthá, Sahbah.

3 See p. 226, Vol. II.

4 Var. Bawaj, adopted by G.

5 Lat. 25° 46’ N., long. 73° 25’ 15’’

6 E. acquired says the I. G. by the Bah-tors of Kanauj in 1186 A. D.

7 Var. Kather, Kombhir.

He invaded Márwár in A. D. 1544 and his camp was surprised by an attack of 12000 Rájputs who so nearly put an end to his campaign that he declared he had nearly lost the empire of India for a handful of millet, alluding to the poverty of the country and the low quality of its produce. The following is the line of Márwár or Jodhpur princes in the U. T. taken from Tod’s genealogical rolls of the Bah-tors, preserved by the Jains.
is 28 krórs 84 lakhs, 1,567 dáms, (Rs. 7,210,083-14-9) of which 28 lakhs, 
26,336 dáms (Rs. 51,158-6-5). The local force is 86,500 cavalry, 347,000 
infantry.

Sirfard of Ajmér.

Containing 28 Parganas, 5,605,487 Bighas. Revenue in money, 
62,183,390 Dáms. Sughurghal 1,475,714 Dáms. Tribes, Kachhwáhah, Afghán, Chauhán.

<table>
<thead>
<tr>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Sughurghal D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>795,825</td>
<td>6,214,731</td>
<td>702,440</td>
</tr>
<tr>
<td>1,185,095</td>
<td>12,256,327</td>
<td></td>
</tr>
<tr>
<td>179,673</td>
<td>1,755,960</td>
<td></td>
</tr>
</tbody>
</table>

1210. Sivaji, grandson of Jaya Chandra settled in the desert, 
Khór. 
Asthama (Asothama, Tod).
Doohar. T. Dula Rai. (Wilford, 
made attempt on Kusanj 
and Mandór.)
Raipál.
Kanbál.
Jahan.
Chado.
Theedo.
Siluk or Silko (origin of the 
Silkawats or Rhoomeás).
Biramdeva.

1881. Chunda, assaulted Mandór and 
made it his capital.
1408. Rinmal, of Gokila mother, 
made pilgrimage to Gaya.
1427. Rao Joda and 23 brothers, had 
separate fiefs.
1458. 
found Jodhpúr, and 
removed from Mandór.
1488. Rao Sújoh, or Súrajmal; rape 
of Rahotor virgins by Path-
añas.
1531. Rao Maldeo, becomes chief 
Rája of Rájputas. Fortifies 

1688. Capital: sends son as hostage 
to Akbar; marriage alliance.
1683. Udaya Sinh : Chandra Sinh, 
upheld by clans, installed by 
Akbar.
1594. Soor Sinh: named Siwai Rája, 
a general in Mogul armies.
1619. Rája Gaj Sinh, slain in Gujarsá.
1637. Jeswant Sinh, died in Cabul.
1680. Ajit Sinh, posthumous. Rah-
tor conflict at Dalhi 4th 
July 1679 (7th Sravan 1716) 
30 years' war against empire. 
Murdered by his son
1724. Abhay Sinh; entitled Mahárája 
Rájeewar, 1728.
1749. Rám Sinh, son, defeated by 
his uncle.
1749. Bakht Sinh, poisoned in 1732.
1752. Vijaya Sinh (Beejy Sinh) dis-
pputed succession with Rám 
Sinh.
1793. Bhim Sinh, usurps throne on 
his grandfather's death, by 
defeat of Zalim Sinh.
1803. Main Sinh. Fused for Krishna 
Kumári, the Udaipur prin-
cess.
<table>
<thead>
<tr>
<th>District</th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parbat,</td>
<td>279,295</td>
<td>2,200,000</td>
<td></td>
</tr>
<tr>
<td>Bákói,</td>
<td>90,438</td>
<td>406,181</td>
<td></td>
</tr>
<tr>
<td>Bhanái,</td>
<td>242,774</td>
<td>1,400,000</td>
<td></td>
</tr>
<tr>
<td>Bhanáinah,</td>
<td>68,712</td>
<td>271,258</td>
<td></td>
</tr>
<tr>
<td>Bawál,</td>
<td>168,712</td>
<td>749,733</td>
<td></td>
</tr>
<tr>
<td>Bákal,</td>
<td>81,914-11</td>
<td>600,000</td>
<td></td>
</tr>
<tr>
<td>Bándhán, Sándarí,</td>
<td>15,522</td>
<td>435,604</td>
<td>15,674</td>
</tr>
<tr>
<td>Bharondá,</td>
<td>24,220</td>
<td>270,000</td>
<td></td>
</tr>
<tr>
<td>Tásiná,</td>
<td>361,779-12</td>
<td>3,300,090</td>
<td></td>
</tr>
<tr>
<td>Jóbnér,</td>
<td>138,718</td>
<td>241,442</td>
<td></td>
</tr>
<tr>
<td>Jhák,</td>
<td>27,092-18</td>
<td>501,844</td>
<td></td>
</tr>
<tr>
<td>Deogóon,</td>
<td>49,085</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>Bóshanapur,</td>
<td>71,366</td>
<td>692,512</td>
<td></td>
</tr>
<tr>
<td>Sámbar, has a stone fort,</td>
<td>76,548</td>
<td>9,649,947</td>
<td>277,587</td>
</tr>
<tr>
<td>Sarvár, has a brick fort,</td>
<td>194,064</td>
<td>1,616,885</td>
<td></td>
</tr>
<tr>
<td>Sithá,</td>
<td>245,136</td>
<td>1,270,009</td>
<td>16,027</td>
</tr>
<tr>
<td>Sulaimánábád,</td>
<td>72,688</td>
<td>1,580,016</td>
<td></td>
</tr>
<tr>
<td>Kekri,</td>
<td>147,828</td>
<td>1,008,000</td>
<td></td>
</tr>
<tr>
<td>Khórwah,</td>
<td>50,640</td>
<td>7,020,847</td>
<td></td>
</tr>
<tr>
<td>Máhir,</td>
<td>252,871</td>
<td>5,756,402</td>
<td></td>
</tr>
<tr>
<td>Múráábád,</td>
<td>124,361</td>
<td>1,459,577</td>
<td></td>
</tr>
<tr>
<td>Masúráábád,</td>
<td>251,978</td>
<td>1,687,690</td>
<td></td>
</tr>
<tr>
<td>Narínah,</td>
<td>286,614</td>
<td>2,680,159</td>
<td>260,100</td>
</tr>
<tr>
<td>Harísór, has a brick fort,</td>
<td>163,273</td>
<td>1,500,926</td>
<td>926</td>
</tr>
</tbody>
</table>

**Sarkár of Chítór.**

Containing 26 Parganahs, 1,673,800 Bighas, 17 Biswas. Revenue, 30,047,649 Dáms. Suyúrghál, 360,737 Dáms. Tribes, Rájpút Sesodía. Cavalry, 22,000. Infantry, 82,000.

<table>
<thead>
<tr>
<th>District</th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Íslámúpór, known as Rámpúr,</td>
<td>101,526</td>
<td>7000,000</td>
<td></td>
</tr>
<tr>
<td>Udaipúr, here is a large lake about 16° Kós in circumference; by its means wheat crops are grown,</td>
<td>...</td>
<td>1,120,000 in money.</td>
<td></td>
</tr>
</tbody>
</table>

---

1 Var. and G. Parit.
3 T. Bahacoí. G. Bhagorwi.
4 Var. and G. Bharandáh.
5 Var. Jotirah, Jonéér, Jonérah.
6 Var. T. and G. Sáthílé.
7 Var. T. and G. Manaurábád.
8 The I. G. says 5 miles. T. calls the lake Rai Ságár and describes it as about 2 miles in length and 200 paces across. The I. G. speaks of another, the finest from an engineering point of view at Káknorlí or Rájínagar, of which the area is about 12 square miles. There are besides many other large artificial lakes throughout the state.
<table>
<thead>
<tr>
<th></th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyarghal D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āparmālī</td>
<td>27,805</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Artōd</td>
<td>44,720</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Islāmpūr, known as Mohan,</td>
<td>...</td>
<td>150,600</td>
<td>...</td>
</tr>
<tr>
<td>Bōdhnör, has a stone fort,</td>
<td>113,265</td>
<td>4,311,551</td>
<td>59,815</td>
</tr>
<tr>
<td>Phūliā do.</td>
<td>257,481</td>
<td>2,843,470</td>
<td>48,470</td>
</tr>
<tr>
<td>Bančhā,</td>
<td>58,038</td>
<td>3,236,200</td>
<td>244,000</td>
</tr>
<tr>
<td>Fūr,</td>
<td>193,209</td>
<td>2,601,040</td>
<td>13,452</td>
</tr>
<tr>
<td>Bīm Sarūr, has a stone fort,</td>
<td>...</td>
<td>1,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Bāgūr,</td>
<td>17,44-17</td>
<td>39,560</td>
<td>...</td>
</tr>
<tr>
<td>Bēgūn,</td>
<td>234,804</td>
<td>1,175,729</td>
<td>...</td>
</tr>
<tr>
<td>Barsī Hājīpūr, has a stone fort,</td>
<td>36,098</td>
<td>1,976,000</td>
<td>...</td>
</tr>
<tr>
<td>Chitor, with sub. dist. 2 mahals, has a stone fort, and is a frontier of Hindustān proper.</td>
<td>451,118</td>
<td>800,000</td>
<td>...</td>
</tr>
<tr>
<td>Jirān,</td>
<td>39,218</td>
<td>1,980,250</td>
<td>470,294</td>
</tr>
<tr>
<td>Sāviwārghātī,</td>
<td>...</td>
<td>400,020</td>
<td>...</td>
</tr>
<tr>
<td>Sāndrī, has a stone fort,</td>
<td>5,991</td>
<td>100,000</td>
<td>...</td>
</tr>
<tr>
<td>Sēmbal with the cultivated tracts,</td>
<td>...</td>
<td>263,812</td>
<td>...</td>
</tr>
<tr>
<td>Kōsānāh,</td>
<td>52,713</td>
<td>2,384,750</td>
<td>447,090</td>
</tr>
<tr>
<td>Māndalgarh, has a stone fort on a hill,</td>
<td>...</td>
<td>160,000</td>
<td>719,202</td>
</tr>
<tr>
<td>Māndal, has a brick fort,</td>
<td>18,848</td>
<td>77,500</td>
<td>...</td>
</tr>
<tr>
<td>Mādāriyā,</td>
<td>...</td>
<td>160,000</td>
<td>...</td>
</tr>
<tr>
<td>Ňemech (Nimach) &amp;c 3 mahals,</td>
<td>21,416</td>
<td>in money</td>
<td>22,747</td>
</tr>
</tbody>
</table>

**Sarkār of Rāntabhūr.**


<table>
<thead>
<tr>
<th></th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyarghal D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alhanpūr,</td>
<td>18,481</td>
<td>1,562,239</td>
<td>20,209</td>
</tr>
<tr>
<td>Uniārā,</td>
<td>57,938</td>
<td>1,237,169</td>
<td>...</td>
</tr>
<tr>
<td>Aṭādā,</td>
<td>45,349</td>
<td>770,525</td>
<td>...</td>
</tr>
<tr>
<td>Aṭūn,</td>
<td>14,584</td>
<td>600,000</td>
<td>...</td>
</tr>
<tr>
<td>Islāmpūr,</td>
<td>5,191</td>
<td>77,500</td>
<td>...</td>
</tr>
<tr>
<td>Amkhorah,</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Antardah,</td>
<td>...</td>
<td>150,000</td>
<td>...</td>
</tr>
<tr>
<td>Iwān Bosamīr,</td>
<td>25,747</td>
<td>1,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Bundī, has a stone fort on a hill,</td>
<td>33,161</td>
<td>1,620,000</td>
<td>...</td>
</tr>
<tr>
<td>Boli, has a stone fort,</td>
<td>151,490</td>
<td>2,622,747</td>
<td>22,747</td>
</tr>
</tbody>
</table>

¹ Vār. and T. Patti.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyirghá D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baródah</td>
<td>267,326</td>
<td>4,571,000</td>
<td></td>
</tr>
<tr>
<td>Barwárah</td>
<td>163,226</td>
<td>1,963,778</td>
<td></td>
</tr>
<tr>
<td>Pítañ</td>
<td>139,230</td>
<td>2,268,500</td>
<td></td>
</tr>
<tr>
<td>Bhadásoq</td>
<td>96,805</td>
<td>2,666,389</td>
<td></td>
</tr>
<tr>
<td>Baklánt</td>
<td>149,087</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>Paíätah</td>
<td>29,302</td>
<td>1,400,000</td>
<td></td>
</tr>
<tr>
<td>Bhásör</td>
<td>40,677</td>
<td>600,000</td>
<td></td>
</tr>
<tr>
<td>Banátça</td>
<td>21,267</td>
<td>524,356</td>
<td></td>
</tr>
<tr>
<td>Bélínáh</td>
<td>31,615</td>
<td>456,479</td>
<td></td>
</tr>
<tr>
<td>Bóri</td>
<td>15,594</td>
<td>384,884</td>
<td></td>
</tr>
<tr>
<td>Bálákhatrí</td>
<td>33,980</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Bhóri Bhárí,(^1)</td>
<td>16,845</td>
<td>110,000</td>
<td></td>
</tr>
<tr>
<td>Barán</td>
<td>243,107</td>
<td>880,000</td>
<td></td>
</tr>
<tr>
<td>Tókń</td>
<td>502,402</td>
<td>7,500,000</td>
<td></td>
</tr>
<tr>
<td>Tóda</td>
<td>443,083</td>
<td>5,859,006</td>
<td></td>
</tr>
<tr>
<td>Tóóri</td>
<td>400,768</td>
<td>5,466,840</td>
<td></td>
</tr>
<tr>
<td>Táád</td>
<td>22,509</td>
<td>428,238</td>
<td></td>
</tr>
<tr>
<td>Jápáûr</td>
<td>33,014</td>
<td>958,500</td>
<td></td>
</tr>
<tr>
<td>Cháázu</td>
<td>516,625</td>
<td>7,586,829</td>
<td></td>
</tr>
<tr>
<td>Jhálaváh,(^3)</td>
<td>13,190</td>
<td>500,000</td>
<td></td>
</tr>
<tr>
<td>Jháin</td>
<td>37,753</td>
<td>475,000</td>
<td></td>
</tr>
<tr>
<td>Khilippúr</td>
<td>38,813</td>
<td>1,209,888</td>
<td></td>
</tr>
<tr>
<td>Dhári</td>
<td>97,981</td>
<td>1,800,000</td>
<td></td>
</tr>
<tr>
<td>Belwárab</td>
<td>64,688</td>
<td>408,280</td>
<td></td>
</tr>
<tr>
<td>Dabáknáh,(^2)</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Rantánbhór with sub. dist.</td>
<td>371,19</td>
<td>166,795</td>
<td>1,605</td>
</tr>
<tr>
<td>Rewándhnáh</td>
<td>49,745</td>
<td>430,354</td>
<td>6,392</td>
</tr>
<tr>
<td>Súí Sópar</td>
<td>49,070</td>
<td>5,041,306</td>
<td></td>
</tr>
<tr>
<td>Sárástóp</td>
<td>36,836</td>
<td>1,058,876</td>
<td></td>
</tr>
<tr>
<td>Sáhánsári</td>
<td>28,775</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Kotá, has a stone fort on hill, near which the Chambal flows</td>
<td>380,878</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Khandár, has a stone fort on hill</td>
<td>90,246</td>
<td>400,000</td>
<td></td>
</tr>
<tr>
<td>Khánkráh,(^4)</td>
<td>220,360</td>
<td>1,511,994</td>
<td>11,994</td>
</tr>
<tr>
<td>Khární(^5)</td>
<td>35,443</td>
<td>520,178</td>
<td>28,744</td>
</tr>
<tr>
<td>Khátóli,(^6)</td>
<td>2,889</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Gádáwráh,(^7)</td>
<td>6,980-12</td>
<td>188,095</td>
<td></td>
</tr>
<tr>
<td>Kárí, has a stone fort on hill</td>
<td>6,377</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Lákhrí, do.</td>
<td>3,623</td>
<td>800,000</td>
<td></td>
</tr>
<tr>
<td>Lóóndáh</td>
<td>17,400</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Lóóhrwáráh</td>
<td>20,334</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Láhhswád</td>
<td>2,678</td>
<td>125,000</td>
<td></td>
</tr>
<tr>
<td>Múmíldánáh, 16 Mahásle</td>
<td>...</td>
<td>4,100,000</td>
<td></td>
</tr>
<tr>
<td>Málánáh</td>
<td>172,688</td>
<td>3,259,241</td>
<td></td>
</tr>
<tr>
<td>Mágóör</td>
<td>140,789</td>
<td>1,004,848</td>
<td></td>
</tr>
<tr>
<td>Náwáhir</td>
<td>33,927</td>
<td>230,000</td>
<td></td>
</tr>
<tr>
<td>Nagrñ</td>
<td>33,900</td>
<td>1,000,000</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Under Subáh of Ajmír, p. 102 Bhórí

\(^2\) Var. Kharti, Khari.

\(^3\) Var. Chhaládah.

\(^4\) At p. 102 Delánáh.

\(^5\) Var. Khókráh.

\(^6\) Var. Khórrí.

\(^7\) Var. Khánkórrí.
Sarkār of Jodhpūr.

Containing 22 Mahals. Revenue 14,528,750 Dāms. Tribe, Báthor, Cavalry 15,000. Infantry, 50,000.

| A'sṓp has a brick fort,     | 6,000,000 | Jetāran, has a small fort on a hill,     | 3,000,000 |
| Indráki,                   | 8,000     | Dūmārā,¹ has a stone fort,               | 100,000   |
| Phúlādhī, has a stone fort,| 640,000   | Sōjhat, has a stone fort on a hill,      |           |
| Palpārah,                  | 1,463,000 |                                           |           |
| Bēlārā,                    | 314,000   |                                           |           |
| Pāli ḍō, 3 Mahāls, has a small stone fort, | 250,000 | Séwānā, do. one of the most important strongholds | 2,812,750 |
| Bahīlāh,                   | 180,000   | Séwānā, do. in India,                     | 560,000   |
| Pōdhāh has a stone fort,   | 46,000    | Khērāwā,                                  | 1,200,000 |
| Bahādur Ajūn, has a stone fort on a plain, | 800,000 | Kheānāsā, has a stone fort,               | 220,000   |
| Jodhpūr with sub. dist. has a stone fort on a hill, | 280,000 | Kūndōj, do.                              | 172,000   |
|                                           |           | Mahēwāh                                 | 90,000    |

Sarkār of Sirōhi.


| Abūgārē and Sirōhi, 2 Mahāls; the latter has a strong stone fort, | 12,000,000 | 3000 | 15,000 | Rājpūt. |
| Bānswārāh, a delightful country; has a stone fort,              | 8,000,000  | 1500 | 20,000 | Do.     |
| Jālōr, Sānchōr, 2 Mahāls; has a very strong stone fort,           | 14,977,437 | 2000 | 5000  | Afghān. |
| Dūngārpūr,                                                       | 8,000,000  | 1000 | 2000  | Rājpūt  |
|                                                               |           |     |       | Ghelōt  |

Sarkār of Nāgor.


<table>
<thead>
<tr>
<th>Bīghas Bīswās</th>
<th>Revenue D.</th>
<th>Suyūrghāl D.</th>
<th>Cavalry</th>
<th>Infantry Caste.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amarsarnāin,</td>
<td>849,809</td>
<td>7,028,370</td>
<td>479</td>
<td>4000 Kachhwāhah</td>
</tr>
<tr>
<td>Indānah,</td>
<td>262,002</td>
<td>1,313,006</td>
<td>2600</td>
<td></td>
</tr>
</tbody>
</table>

¹ Vari. Dātārā. G. Dootara.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhadánah, ...</td>
<td>544,340</td>
<td>1,271,960</td>
<td>70460</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bálád, 1</td>
<td>87,947</td>
<td>570,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bátótha, ...</td>
<td>141,370</td>
<td>322,816</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Barodah, ...</td>
<td>2,720</td>
<td>220,363</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kahá Ráín,</td>
<td>230,379</td>
<td>58,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jáel, 2</td>
<td>293,066</td>
<td>955,273</td>
<td>3200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Járodah, ...</td>
<td>141,592</td>
<td>874,284</td>
<td>2147</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jakhrák, surrounded by a waste of sand, ...</td>
<td>...</td>
<td>137,757</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khárí Khați, has a stone fort, and a quarry of white marble, ...</td>
<td>...</td>
<td>77,577</td>
<td>348,814</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dédvánáh, has a brick fort. ...</td>
<td>36,631</td>
<td>4,586,828</td>
<td>15215</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dámara, ...</td>
<td>219,698</td>
<td>780,085</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bévaáás, ...</td>
<td>381,171</td>
<td>1,995,824</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bón, ...</td>
<td>615,212</td>
<td>918,251</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Raád-nárúr,  ...</td>
<td>144,885</td>
<td>704,306</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kakó, ...</td>
<td>46,829</td>
<td>183,137</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sddélaáh, ...</td>
<td>158,093</td>
<td>1,266,930</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Fátehápur Jákájhún, has a stone fort. ...</td>
<td>162,900</td>
<td>1,233,222</td>
<td>500 2000</td>
<td>Kiyám Kháni. ...</td>
<td></td>
</tr>
<tr>
<td>Káli, ...</td>
<td>28,740</td>
<td>1,587,157</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khdéláh, ...</td>
<td>114,975</td>
<td>558,560</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Batcáráh, ...</td>
<td>270,470</td>
<td>432,816</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kóléwáh, ...</td>
<td>12,748</td>
<td>352,305</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kumbhári, ...</td>
<td>469,881</td>
<td>436,604</td>
<td>3200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khéraun, 3</td>
<td>26,983</td>
<td>57,160</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lédón, ...</td>
<td>142,760</td>
<td>780,842</td>
<td>4337</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mérst, has a stone fort, ...</td>
<td>2,144,773</td>
<td>7,701,522</td>
<td>45,487</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Manoharnagar, ...</td>
<td>125,985</td>
<td>2,903,386</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kákáh, ...</td>
<td>28,086</td>
<td>380,756</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nájórwañ sub. dist. has a brick fort, ...</td>
<td>57,755-14</td>
<td>313,581</td>
<td>114,440</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkár of Bikanér.

Containing 11 Mahals. Revenue 4,750,000 Dáms. Tribe, Bháti. Cavalry, 12,000. Infantry, 50,000.

<table>
<thead>
<tr>
<th>Tribe.</th>
<th>Tribe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bikambáér, ...</td>
<td>Bikanér, Jaisalmír, ...</td>
</tr>
<tr>
<td>Barasalpúr, ...</td>
<td>...</td>
</tr>
</tbody>
</table>

1 Bakadt. p. These names will occasionally be found to differ from those in the nominal list of Mahals, given under the ten years assessment rates.

2 Var. Chéal.

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Báharmál,</td>
<td>Chantan,</td>
</tr>
<tr>
<td>Pókal,</td>
<td>Kótrá,</td>
</tr>
<tr>
<td>Barkal,</td>
<td>Dewádar,</td>
</tr>
<tr>
<td>Pokharan,</td>
<td></td>
</tr>
</tbody>
</table>

Súbah of Dehli, (Delhi).

It is in the third climate. Its length from Palwa\(^4\) to Lúdhianah on the banks of the Satléj is 165 kós. Its breadth from the Sarkár of Rewári to the Kumáon hills is 140 kós, and again from Hisár to Khairábúd is 130 kós. On the east lies\(^3\) the capital, Agra: on the north-east it marches with Khairábúd in the Súbah of Oudh: to the north are mountains: on the south the Súbahs of Agra and Ajmer: on the west is Lúdhianah. The chief rivers are the Ganges and the Jumna, and both these take their rise in this Súbah. There are besides numerous other streams, amongst them the Ghaghár. The mountains principally to the north. The climate is nearly temperate. Much of the land is subject to inundation and in some places there are three harvests. The fruits of Irán, Turán and Hindústán are here grown and abundant flowers of various kinds. Lofty buildings of stone and brick delight the eye and gladden the heart, and it is scarce equalled for the choice productions of every clime.

Delhi is one of the greatest cities of antiquity. It was first called Indrápat\(^4\) and is situated in long.\(^°\) 114° 38', lat. 28° 15'. Although some

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\(^1\) In the maps Balmér (note) and Elliot. Races of the N. W. P. I. 37.

\(^2\) A town of undoubted antiquity, supposed to figure in the earliest Aryan traditions under the name of Apelava, part of the Pándava kingdom of Indraprástha.

\(^3\) The word 'Kháwar' like 'Bákhtar' is often misapplied and the two are interchangeably and incorrectly used for E. and W. alike. Abul Fazl, however, invariably uses "Bákhtar" for W. and Kháwar for E, though with a southing tendency, as may be seen from his delimitations of other provinces. Here Agra is certainly E. of Delhi in longitude, but it is also almost south of it. See Cunningham's explanation of the anomalous use of 'Kháwar' and 'Dukhín', in his Anc. Geog. of India, p. 94.

\(^4\) Var. Indraprast. Properly Lat. 23° 38' 53'' N., long. 77° 18' 30'' E. Though the true orthography of this name is Dehli or Dilli, I shall continue to write as it is usually written and pronounced. A variant is the name of this Súbah, in one of the MSS. is Shahjehanábd.
consider it as in the second climate, making the southern mountainous system begin from this region they are certainly mistaken as the latitude shows. Sultan Kuftu’d-din (1206-10), and Shamshu’d-din (Altmish, 1210-35) resided in the citadel of Rajah Pithura (Prithvi). Sultan Ghiyasu’d-din Baiban erected another fort, intending it as a (royal) cemetery. He also built a handsome edifice in which if any criminal took sanctuary, he was absolved from retribution. Muizz u’d din Kai Kubad (1286-9) founded another city on the banks of the Jumna called Kelukhuri. Amir Khurram in his poem the "Kirana’s Sadain" eulogises this city and its palace. It is now the last resting-place of Humayun where a new and splendid monument has been erected. Sultan Ala u’d din (1295-1316) founded another city and fort called Siri. Tughlakabad is a memorial of Tughlak Shah (1321-24). His son Muhammed (1324-51) founded another city and raised a lofty pile with a thousand columns of marble and constructed other noble edifices. Sultan Firuz (1351-83) gave his own name to a large town which he founded and by a cutting from the Jumna brought its waters to flow by. He likewise built another palace at a distance of 3 kös from Firuzabad, named Jahannumâ (the world-view). Three subterranean passages were made wide enough to admit of his passing along in mounted procession with the ladies of his harem; that towards the river, 5 jaribs in length; the second towards the Jahannumû, 2 kös, and the third to old Delhi, 3 kös. Humayun restored the citadel of Indrapat and named it Dinpanah (asylum of the faith). Sher Khân destroyed the Delhi of Ala u’d din and built a separate town. Although the monuments of these cities are themselves eloquent and teach us the highest moral lessons, yet even is this latest Delhi now for the most part in ruins. The cemeteries are, however, populous. Khwaja Kuft u’d din Ushì lies here, and Shaikh Nizâm u’d din Aulìa, and Shaikh Napir u’d din Mahmûd, the Lamp of Delhi, and Malik Yâr-Pirân, and Shaikh Salâm, and Malik Kabir-i-Aulîa, and Maulana Muhammad, and Hâji Abdu’l Wahhab and Shaikh Abdu’llah Kuraishi, and Shaikh Shams Turk-i-Biyâbî, and Shaikh Shamsi-Aulâ and Amir Khurram with many other servants of God in-

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1 An excellent analysis of this well known poem by E. B. Cowell will be found in the Journ. As. Soc. Bengal, 1860, p. 226.
2 It is supposed to have occupied the ground between Humayun’s tomb and the Ridge. I. G. The architecture of Delhi has been treated with appro-

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3 Of these personages the last is suffi-

---

4 ciently famous to dispense with a refer-

---

5 ence, the rest need not be pursued into the holy obscurity of their lives. That
structed in Divine knowledge who in this spot repose in their last sleep. Here too lie Sultan Shahab ud Din Ghori, and Sultan Shams ud Din, and Nasir ud Din Ghazi, and Ghilzai ud Din, and Ala ud Din and Kubl ud Din, and Tughrul, and Muhammad Afdal, and Firoz and Bahlol, and Sikandar Lod. Many now living, likewise, have laid out pleasant spots and groves for their final resting-place—to the introspective a source of blissful ecstasy, to the wise an incentive to watchfulness.

In the hill of Islamababd is a very deep spring called Prabhäs1 Kand from which warm water continually bubbles up, and which is a great place of worship.

Bisamitra Bikhesar2 made a deep excavation of three bighas of this hill and devoted it to purposes of worship, and to this day it testifies to the antiquity of this construction.

Budhan is conspicuous amongst ancient cities and a great many holy religions are there buried.

A part of the northern mountains of this Subah is called Kumlod. Here are mines of gold, silver, lead, iron, copper,orpiment and borax. Here also are found the musk-deer and the Kutd cow, as well as silk-worms, hawks, falcons and game of various kinds, and honey in abundance and the species of horse called Gut. (Gunt.)

they were born in one place and died in another and were considered learned doctors is the usual extent of information to be gained after a laborious search very inadequately repaid by the result. The second and third and last on the list will be, found in Ferishta’s Vitas et acta sanctorum at the close of his work.

1 This is the name of another celebrated place of pilgrimage near Dwarka. It was here that occurred the destruction of the Yada race alluded to by Abul Fazl under ‘Somnath,’ when dis- sension excited by liquor brought about the fray where they all perished. By sending them to Prabhass, Krishna purposely prevented the Yadas from obtaining “Mukti” or final liberation which would have been the consequence of dying at Dwarka. Death at Prabhass conferred only Indra’s heaven. Vishnu

P. Wilson, 609. Prabhäs is one of the 8 semi-divine beings called Vasus. These in the Mahabharata are named Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyasha and Prabhäs.

2 Visvanitr is the name of a celebrated Kashatriya deriving his lineage from an ancestor of Kusik of the lunar race: he was king of Kanya-Kubja or Kanauj. His famous quarrel with the rival sage Vasishtha to perform the great tribal sacrifice, runs through the Rig Veda and he succeeded in raising himself to the rank of a Brähman by long and painful austerities. According to the Ramayan he became the companion and counsellor of the young Ramachandra. He was the father of Sakuntala by the nymph Menaká whom the gods, jealous of his increasing power, sent to seduce him from his passionless life.

3 see p. 172, note 2.
There is game in plenty in the Sarkār of Sambal (Sambhal), where the rhinoceros is found. It is an animal like a small elephant, without a trunk, and having a horn on its snout with which it attacks animals. From its skin, shields are made and from the horn, finger-guards for bow-strings string and the like. In the city of Sambal is a temple called Hari Mandāla (the temple of Vishnu) belonging to a Brāhman, from among whose descendants the tenth avatār will appear in this spot. Hániśī is an ancient city, the resting-place of Jamālī the successor of Shaikh Farīd-ī-Shakarganj.

Near the town of Sahnah is a hot spring on the summit of a hill, the peculiarity of which is undoubtedly due to a sulphur mine.

Hisār (Hissār) was founded by Sultan Firōz who brought the waters of the Jamna to it by means of a cutting. A holy devotee predicted his accession to the throne and at his request the canal was made. Strange to say, it enters a pool named Bhadrā near the town of Sirā, and there loses itself. Wonderful stories are related regarding it. There are few rivers in this district, and wells have to be dug a considerable depth.

Sahirind (Sirhind) is a city of note. Here are the gardens of Háfīz Bakhniy, the delight of all beholders.

Thanásar is accounted one of the most sacred places of pilgrimage. The Sarasvatī flows near it for which the Hindus have great veneration. Near it is a lake called Kurukshetra, which pilgrims from distant parts come to visit and where they bathe, and bestow charitable offerings.

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1 On Baber’s 5th invasion of India in 1525, he hunted the rhinoceros at Peshawar and killed two on the 15th Dec., as he notes in his memoirs. In 1519 he mentions having started many of these animals to the west of the Indus where none now exist.

2 See p. 16: note.


4 Genl. Cunningham says (p. 146) that the name of Sarhind or ‘frontier of Hind’ was popularly given to the city at an early period when it was the boundary town between the Hindus and later Muhammadan kingdoms of Ghazni and Lahore, but the name is probably much older as the astronomer Varāha Mihira mentions the Sairindhas immediately after the Kulśtas or people of Kullu and just before Brahmapura which was the capital of the hill country N. of Haridwār.

5 It is an oblong sheet of water, 3,546 feet in length by 1,900. During eclipses of the moon, the waters of all other tanks are believed to visit this, so that the bather is blessed by the concentrated virtues of all other ablations. The town has rapidly declined in prosperity and is fast falling in ruins. The sanitary arrangements enforced during the pilgrimage have checked their popularity and perhaps diminished their merit. The right ankle of Durga is said to have fallen here on her being cut to pieces and her limbs scattered over the earth by Vishnu. This lake and the visit of other pools at the time of
This was the scene of the war of the Mahībhārat which took place in the latter end of the Duṇḍapār Yuga.

In the city of Hastinapūr reigned Rājā Bharata who by his justice and consideration for his people gathered a fitting reward of happiness, and his virtues and good deeds confirmed for a long period the succession in his family, and fortune favoured son after son. The eighth in lineal descent from him was Rājā Kur from whom Kuru-Keśetra received its appellation. After six intermediate progenitors, an heir was born named Vichitravirya,¹ who had two sons, one of whom was Dhritarāshtra. He was the father of 101 children, the eldest of whom was Rājā Duryodhana, and they are called the Kauravas. The other was Pāndu. Although the first mentioned was the elder son yet on account of his blindness, the succession fell to his brother who obtained the sovereignty. His sons are called the Pāndavas. There were five, namely, Yudishṭhira, Bhīmśena, Arjuna, Nakula and Sahadeva. On Pāndu's death the kingdom reverted to Dhritarāshtra, but although the nominal sovereignty was his, the real power was possessed by Duryodhana. Since to crush their enemies is the way of the princes of the earth, Duryodhana was ever in fear of the Pāndavas and sought their destruction. When Dhritarāshtra observed the growing feud, he resolved to establish his nephews in the city of Vāranāvatra, and sent skilled artisans with instructions to build their residences. The workmen at the instigation of Duryodhana constructed a secret chamber of lac and pitch, in order that at a fitting opportunity the Pāndavas might be destroyed in a flaming conflagration. But whom the Lord defends by his protection, what avails against him the striving of the impotent? When the Pāndavas accepting their exile, settled in this spot, they became aware of the design. By chance a woman with five sons dwelt hard by. The Pāndavas set the house on fire and set out for the wilds with their mother, while their neighbours were consumed in the flames.

Duryodhana believing that the Pāndavas were destroyed, held a festival of rejoicing. The Pāndavas after many adventures came forth from the wilds to the inhabited country and settled in the city of Rāmpilā. In a short time, the fame of their valour, skill and open-handed munificence filled the world, but none knew their name or lineage, till Duryodhana himself awaking from his dream of security suspected that the burning of the Pāndavas was a fable. After prosecuting inquiries, his suspicions

¹ He died childless, but at the request of his mother Satya-vati, the Rishi Dwaipāyana raised up three children to him, viz., Dhritarāshtra, Pāndu and Vidura. Vishnu Purāṇa.
were confirmed, upon which he had recourse to entreaty, and recalled them with protestations of friendship, hoping thus to secure his aim. He bestowed Delhi (Indraprastha) upon them with half his kingdom and retained Hastinapura with the other half. Yudishthira by his prudence and good fortune aided by the divine favour rose to greatness and his administration advanced his power. The Kauravas flocked to his service, and in a short space he acquired universal sway. The other brothers likewise reduced many princes to their obedience. Duryodhana was beside himself at the sight of their sovereign splendour, and the pangs of envy drove him more distraught. With deceptive intent, he held a festival and invited the Pandavas and proposed a game of chaupar, playing himself, with cagged dice. By this means he won all they possessed. The last stake was made on the condition that if the Pandavas won, they should recover all that they had lost, but if otherwise, they were to quit the royal dominions and wander in the wilds for twelve years in the garb of mendicants after which they might return to civilised life for a year, and so conduct themselves that none should know them. If this last particular were infringed, they would have to pass a similar period of twelve years in the forests. Unsuspecting foul play, their uprightness brought them to ruin. Elated by the success of his device, Duryodhana was lulled into the slumber of a false security while the Pandavas under the divine direction accomplished their part of the agreement. Duryodhana now began to treat them with severity. Much altercation followed till the Pandavas consented to accept five villages if peacefully surrendered to them. Duryodhana in his pride refused and rose in arms. The scene of the conflict was in the vicinity of Kuru-kshtetra. But as the end of the fraudul is disaster, Duryodhana, and his companions were totally destroyed and Yudishthira was victorious after eighteen days of successive engagements.

Towards the close of the Dvipur Yug, 135 years before the beginning of the Kali Yug, and 4,831 years anterior to this the 40th of the Divine Era,1 this event rose into fame and was left to posterity as a record of portentous warning:

It is said that in this mighty war, the army of the Kauravas consisted of 11 achchauhini, and that of the Pandavas of 7. An achchauhini consists of 21,870 men mounted on elephants, the same number in chariots, and 65,610 cavalry; and 109,350 infantry. Marvellous to relate but 113 individuals elapsed 4,696 years, making the commencement of the Kali Yug 3,101 B. C. To this period an addition of 135 brings the figure to 4,831.

1 Var. 12.

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* See p. 15 where it is stated that from the era of Raja Yudishthira to the 40th of Akbar's reign (A. H. 1003, commencing 5th Dec. 1694 and ending 25th November, 1595 A. D.) there had...
of both armies survived this war. Four of the army of Duryodhana, escaping with their lives took refuge with Yudhishthira, viz., Kripachārya Brāhman who had been preceptor to both families and was renowned for wisdom and valour; Ashwathāmāṇa who was celebrated for the same qualities; Kriitvarman Yadv, a brave champion; and Saniya who, together with his reputation for wisdom, acquired renown as the charioteer of Dhritarāṣṭra. On the side of the Pandavas, eight survived,¹ viz., the 5 brothers; Satyaki Yadv famous for his bravery and sagacity; Yuyutsu brother of Duryodhana by another mother, and Krishna. After this Yudhishthira reigned supreme for 36 years, and his happy destiny and virtuous disposition discovering to him the vanity of mundane things, he sought retirement and resolutely forsook a world that oppresses the weak. Together with his brethren he chose the path of renunciation and played the last stake of his life.

This great war has been related in the Mahābhārata with numerous episodes in a hundred thousand complete, and has been translated into Persian by command of His Majesty under the title of Razmānmāhn (History of the War). It is set forth in eighteen Parbh or books. The first part is an account of the Kauravas and Pandavas and a list of contents. The second; Yudhishthira sends his brethren to conquest—his supreme monarchy—the gambling feast held by the Kauravas, &c. Third, the departure of the Pandavas into the solitude of their exile and other events. Fourth, the coming of the Pandavas from the wilds to the city of Vridha and remaining unknown. Fifth, the Pandavas discover themselves; the mediation of Krishna and his rejection; the gathering at Kuru-kośatra and disposition of the armies. Sixth, the opening of the combat, the wounding of Bhīṣma, the slaughter of many of the sons of Dhritarāṣṭra, and the events of the ten days' engagement. Seventh, the council of war held by Duryodhana; the appointment of Drona² to the general command, his death and other events during five days. Eighth, description of the two days' battle; Duryodhana names Karna to the command, his exploits—the flight of Yudhishthira before him—the death of Karna at the hand of Arjuna on the second day. Ninth, Shalya is appointed general on account of his heroism—his death—Duryodhana conceals himself in a tank—his end and that of many champions. Tenth, the conclusion of the war, the coming of Kriitvarman, Ashwathāmāṇa, and Kripachārya to Duryodhana on the field of battle while still breathing and his advice of a night attack &c.

¹ Var. 7. The text has chosen the wrong variant in taking 11 for 12. ² The founder according to tradition, of Dankaur in Balandshahar Dist I. G.
Eleventh, the lamentations of the women on both sides—Gáudhári mother of Duryodhána curses Krishná. Twelfth, account of Yudhisthira after the victory—his desire to resign his kingdom. Byás and Krishná comfort him by their counsel. Bhíshma delivers many admirable and instructive maxims setting forth the duties of sovereign administration. Thirteenth, the advice tendered by Bhíshma. In my judgment, the 12th and 13th books should be comprised in one as they both contain the counsels of Bhíshma, and the 9th divided into two, the one dealing with the episode of Shalya and the other with the death of Yudhisthira. Fourteenth, the great horse-sacrifice (ashwa-medh). Fifteenth, the retirement to a hermitage of Dhrúvarástra, Gándhári, and Kuntí mother of Yudhisthira. Sixteenth, the destruction of the Yadu tribe. Seventeenth, Rája Yudhisthira retires with his brethren who all perish in a snow-drift. Eighteenth, Yudhisthira in his own body mounts to the upper world; the dissolution of the mortal remains of his brethren. The conclusion called Harbans, contains the history of the Yadus.

In this work, although there are numerous extravagant tales and fictions of the imagination, yet it affords many instructive moral observations, and is an ample record of felicitous experience.

This Sábah contains 8 Sarkárs subdivided into 232 parganahs—the measured land consists of 2 krórs, 5 lakhs and 46,816 Bighas 16 Biswas. The revenue is 60 krórs, 16 lakhs 15,555 Dáms (Rs. 15,040,388-14) of which 3 krórs, 30 lakhs, 75,739 are Suyúrghal (Rs. 8,26,393-7 7). The local force is 31,490 Cavalry, 242,310 Infantry.

Sarkár of Delhi.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue</th>
<th>Suyúrghal</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
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<tbody>
<tr>
<td>Biswas</td>
<td>D.</td>
<td>D.</td>
<td></td>
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</tr>
<tr>
<td>Islámábád Pákál, has a stone fort on a hill, ...</td>
<td>970,67-19</td>
<td>1,779,407</td>
<td>31,462</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td>Ákháh, ...</td>
<td>14,912-8</td>
<td>513,091</td>
<td>45,430</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Fázipat, has a brick fort, ...</td>
<td>568,444</td>
<td>10,766,647</td>
<td>3,540,032</td>
<td>100</td>
<td>2000</td>
</tr>
</tbody>
</table>

¹ This term is more strictly confined to Rajpútas converted to Islám, but in parts of Delhi, particularly Bohtak, it is indiscriminately applied to Rajpútas, whether Hindu or Muhammadan. The probable derivation is from the Sansk.
<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Pálam,</td>
<td>...</td>
<td>245,240</td>
<td>5,726,787</td>
<td>1,231,880</td>
<td>70</td>
<td>1000</td>
<td>Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baran, has a brick fort on the Káli Nadi,</td>
<td>...</td>
<td>171,150</td>
<td>3,907,928</td>
<td>153,190</td>
<td>20</td>
<td>800</td>
<td>]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bágpat, on the Jumna, between two streams,</td>
<td>...</td>
<td>200,516</td>
<td>3,532,388</td>
<td>180,259</td>
<td>20</td>
<td>800</td>
<td>Bráhman, Cháshán,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faíwáli, has a brick fort and it stands on a mound,</td>
<td>...</td>
<td>224,783</td>
<td>1,769,498</td>
<td>218,225</td>
<td>25</td>
<td>500</td>
<td>Bájpúr, Gújár, Shaikhzá-dah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barnáwah,</td>
<td>...</td>
<td>145,000</td>
<td>1,879,125</td>
<td>50,759</td>
<td>25</td>
<td>200</td>
<td>Tónwar (Tuar).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Púth, has a brick fort,</td>
<td>...</td>
<td>48,191</td>
<td>621,749</td>
<td>7,243</td>
<td>60</td>
<td>600</td>
<td>Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Béri Dobaldhan,</td>
<td>...</td>
<td>119,002-19</td>
<td>1,404,225</td>
<td>...</td>
<td>40</td>
<td>800</td>
<td>Bráhman, Bájpúr, Gújár.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tilpat, has a brick fort,</td>
<td>...</td>
<td>119,078</td>
<td>3,077,913</td>
<td>92,583</td>
<td>40</td>
<td>400</td>
<td>Afghán, Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tándah Bhagwán (Tándah Phugánah) on the Jumna, Tilbégamánd,</td>
<td>...</td>
<td>61,669</td>
<td>1,280,308</td>
<td>11,385</td>
<td>25</td>
<td>200</td>
<td>Afghán, Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jhájhar,</td>
<td>...</td>
<td>14,227-7</td>
<td>370,374</td>
<td>15,754</td>
<td>10</td>
<td>100</td>
<td>Afghán, Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jhárshah, has a stone fort in the village of Dáñah built, by Sultán Firoz on the banks of the Jumna,</td>
<td>...</td>
<td>128,417</td>
<td>1,422,451</td>
<td>306,461</td>
<td>60</td>
<td>1000</td>
<td>Afghán, Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jéwar,</td>
<td>...</td>
<td>87,923</td>
<td>3,606,238</td>
<td>176,079</td>
<td>60</td>
<td>600</td>
<td>Badgújár.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jhinjáháh,</td>
<td>...</td>
<td>138,746</td>
<td>1,878,787</td>
<td>85,439</td>
<td>40</td>
<td>400</td>
<td>Bájpúr, Chhókar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaprauli, stands between two streams</td>
<td>...</td>
<td>57,923-16</td>
<td>1,700,250</td>
<td>100,250</td>
<td>20</td>
<td>300</td>
<td>Jat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jalálabád, stands between two streams amid much forest</td>
<td>...</td>
<td>32,301-12</td>
<td>1,138,759</td>
<td>5,719</td>
<td>20</td>
<td>300</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jálápúr Barwa, much forest</td>
<td>...</td>
<td>96,189</td>
<td>1,333,711</td>
<td>9,099</td>
<td>50</td>
<td>600</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>42,061-17</td>
<td>1,001,875</td>
<td>1,775</td>
<td>20</td>
<td>400</td>
<td>Do.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Cháshán, battle. See Elliot's Races, N.-W. P. I. p. 4. The Gujars, and Rangars of Delhi are notorious as being among the few rural populations that rose against us in the Mutiny, p. 180.

1 This mound stands to this day considerably above the surrounding level and consists entirely of ancient remains crumbling to decay. It is a town of undoubted antiquity and supposed to figure in the earliest Aryan traditions under the name of Apelav, part of the Pandava Kingdom of Indraprastha, I. G.

2 A note states that the maps mark a village called Dáñah in the pargannah of Sohnah near the confines of Jirásh pargannah, but no river is mentioned.

* Claim descent from a Jádon Bájpúr. Elliot, I. 99.

* T. and G. have Serót and Seroot respectively. The I. G. mentions one in Rae Bareli the other in Fyzabad Dist. the latter was a flourishing weaving town and an imámbráh was built at a cost of £400 by a voluntary contribution of ¼ of a piece for each piece of cloth from each weaver. The King of Oudh hearing of this, commended their liberality and piety and as an encouragement,
<table>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jat, Chauhán.</td>
<td>128,417</td>
<td>1,422,451</td>
<td>306,460</td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td>Gójar, Jat, Ahír.</td>
<td>36,447</td>
<td>3,635,315</td>
<td>595,944</td>
<td>25</td>
<td>300</td>
</tr>
<tr>
<td>Ghelót (here some illegi-ble words.)</td>
<td>971</td>
<td>726,406</td>
<td>18,783</td>
<td>185</td>
<td>1,500</td>
</tr>
<tr>
<td>Afghán, Jat.</td>
<td>282,777</td>
<td>4,933,310</td>
<td>162,535</td>
<td>60</td>
<td>800</td>
</tr>
<tr>
<td>Jat.</td>
<td>179,789</td>
<td>4,828,059</td>
<td>118,577</td>
<td>20</td>
<td>400</td>
</tr>
<tr>
<td>Dánkar, on the Jumna,</td>
<td>126,523</td>
<td>1,018,682</td>
<td>4,340</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Gójar.</td>
<td>686,885</td>
<td>8,699,270</td>
<td>428,000</td>
<td>100</td>
<td>2,000</td>
</tr>
<tr>
<td>Saññádh, has a brick fort,</td>
<td>283,299</td>
<td>7,727,328</td>
<td>775,105</td>
<td>70</td>
<td>1,000</td>
</tr>
<tr>
<td>Tagá.</td>
<td>81,730</td>
<td>1,975,596</td>
<td>99,647</td>
<td>60</td>
<td>600</td>
</tr>
<tr>
<td>Saññádh, has a brick fort,</td>
<td>66,927-15</td>
<td>1,259,190</td>
<td>17,844</td>
<td>50</td>
<td>400</td>
</tr>
<tr>
<td>Chauhán.</td>
<td>42,287-12</td>
<td>1,538,899</td>
<td>31,914</td>
<td>40</td>
<td>300</td>
</tr>
<tr>
<td>Chauhán.</td>
<td>39,147-9</td>
<td>854,191</td>
<td>48,207</td>
<td>30</td>
<td>300</td>
</tr>
<tr>
<td>Siñígh, between two streams</td>
<td>166,402-17</td>
<td>842,990</td>
<td>4,908</td>
<td>50</td>
<td>400</td>
</tr>
</tbody>
</table>
| Kásár, the stream Sán- 
| Janá flows below the town | 52,139 | 2,111,596 | 780,306 | 70 | 300 |
| Chauhán. | 540,444 | 5,678,242 | 207,999 | 50 | 800 |
| Ganáur, has a brick fort | 40,990-16 | 1,718,729 | 33,390 | 20 | 400 |
| Rájput, Musal 
| man, Hindú. | 101,840-10 | 1,591,492 | 41,490 | 40 | 400 |
| Jat. | 91,706-13 | 1,423,779 | 892 | 20 | 150 |
| Gójar. | 68,934-5 | 1,374,430 | 87,930 | 20 | 30 |
| Do. | 104,021-19 | 1,522,315 | 149,250 | 40 | 400 |
| Afghán, Jat. | 51,895-16 | 1,105,886 | 4,988 | 50 | 600 |

graciously desired its continuance, as a contribution to his private purse. It is not reported how the weavers received the royal message.

1 T. Sanhata, G. Sanyhet.

2 Sir H. Elliot has an interesting discussion on the Gaur Tagas, an important tribe of Brahminical descent in the N.-W. of India extending over a great part of upper Bohilkhand, the upper Doáb and the Delhi territory. Mr. Beames supple-

mements his conclusions with a note which embodies without accepting the learned but unsafe deductions of General Cunningham. Tod's Rajasthán furnishes additional matter if not information, regarding the obscurity of their origin. Sherring's Hindu Tribes and Castes should be consulted in elucidation of the doubtful readings of the text, a note on each of which would be impracticable.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gangâr Khârah, (E. Gangérú) has a brick fort between two streams ...</td>
<td>11,062-15</td>
<td>316,406</td>
<td>15,830</td>
<td>40</td>
<td>300</td>
</tr>
<tr>
<td>Lónî, has a brick fort between two streams ...</td>
<td>76,868</td>
<td>3,278,778</td>
<td>143,445</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Mîráth (Meerut) has a brick fort between two streams.</td>
<td>610,422</td>
<td>4,391,996</td>
<td>331,096</td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>Mándânrâhi, the autumn harvest abundant: near the town a tank with is never dry throughout the year. Masûndâbad, has an old brick fort ...</td>
<td>90,464</td>
<td>2,858,223</td>
<td>2,934</td>
<td>30</td>
<td>500</td>
</tr>
<tr>
<td>Hastinâpûr, on the Gângas: an ancient Hindu settlement, ...</td>
<td>89,478</td>
<td>2,809,156</td>
<td>289,819</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Hâpûr, on the Kâli Nâdi between two streams, ...</td>
<td>176,840</td>
<td>4,466,904</td>
<td>36,291</td>
<td>20</td>
<td>300</td>
</tr>
</tbody>
</table>

**Sârkâr of Baddo.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aján, ...</td>
<td>82,467-17</td>
<td>1,362,867</td>
<td>...</td>
<td>500</td>
<td>300</td>
</tr>
<tr>
<td>Aoplah, ...</td>
<td>14,701</td>
<td>620,020</td>
<td>...</td>
<td>50</td>
<td>40</td>
</tr>
<tr>
<td>Badsîp with suburban district, ...</td>
<td>658,320-5</td>
<td>7,857,671</td>
<td>287,986</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Baril, ...</td>
<td>661,227</td>
<td>12,507,434</td>
<td>91,620</td>
<td>1000</td>
<td>10,000</td>
</tr>
<tr>
<td>Barzâr, ...</td>
<td>196,709</td>
<td>2,147,824</td>
<td>6,754</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Panûr, (Elliot Pânâr.) ...</td>
<td>5,749</td>
<td>260,540</td>
<td>...</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Talhî, (Sulhâtî), ...</td>
<td>26,282</td>
<td>877,911</td>
<td>1,505</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>Sahiwâna, ...</td>
<td>363,120</td>
<td>2,493,898</td>
<td>16,444</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Sanâs Mânch, (E. Satâí Mûndî, ...</td>
<td>58,110</td>
<td>796,815</td>
<td>3,471</td>
<td>50</td>
<td>500</td>
</tr>
</tbody>
</table>

1 Var. Jandrán.
2 Var. Topwar (Tuár).
<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>400,000</td>
<td>400,000</td>
</tr>
<tr>
<td>400,000</td>
<td>400,000</td>
</tr>
<tr>
<td>200,000</td>
<td>200,000</td>
</tr>
<tr>
<td>400,000</td>
<td>400,000</td>
</tr>
<tr>
<td>400,000</td>
<td>400,000</td>
</tr>
<tr>
<td>11,000,000</td>
<td>10,036,000</td>
</tr>
<tr>
<td>400,000</td>
<td>3,342,000</td>
</tr>
<tr>
<td>6,342,000</td>
<td>3,289,478</td>
</tr>
<tr>
<td>2,389,478</td>
<td>1,370,640</td>
</tr>
</tbody>
</table>

**Sarkar of Kumáon.**

**Containing 21 Mahals.** The revenue of 5 Mahals undetermined. 16 Mahals, in money. 40,437,700 Dáms. Castes various. Cavalry, 3000. Infantry, 50,000.

<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyárgálí D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>29,753</td>
<td>1,375,725</td>
<td>...</td>
<td>50</td>
<td>500</td>
<td>Ulúa.</td>
</tr>
<tr>
<td>55,594</td>
<td>2,469,359</td>
<td>48,444</td>
<td>3,000</td>
<td>2000</td>
<td>Báchhal.</td>
</tr>
<tr>
<td>227,500-8</td>
<td>1,219,165</td>
<td>...</td>
<td>50</td>
<td>500</td>
<td>Kaśwár.</td>
</tr>
<tr>
<td>24,640</td>
<td>1,136,931</td>
<td>4,257</td>
<td>100</td>
<td>1000</td>
<td>Dewak.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Báchhal.</td>
</tr>
</tbody>
</table>

**Sarkar of Sambhal.**


<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyárgálí D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>520,664</td>
<td>6,342,000</td>
<td>993,352</td>
<td>1000</td>
<td>5000</td>
<td>50</td>
<td>Sayyid.</td>
</tr>
<tr>
<td>55,467</td>
<td>2,389,478</td>
<td>137,544</td>
<td>30</td>
<td>300</td>
<td>...</td>
<td>Tagá.</td>
</tr>
<tr>
<td>63,096</td>
<td>1,370,640</td>
<td>12,133</td>
<td>100</td>
<td>200</td>
<td>...</td>
<td>Báišnaví.</td>
</tr>
</tbody>
</table>

---

* Var. and T. Adon, G. Adown.
* Var. and G. Batila.
* Var. Tánhki. G. Thungy. T. Langhi.—Note "in the maps, Chanki, now called Balahri and Sarbaná."
* Var. and T. Adbur.
* Now Gadarphárah.
* Var. Talwárah.
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Ujhari</td>
<td>125,221</td>
<td>627,609</td>
<td>2,788</td>
<td>20</td>
<td>200</td>
<td>200</td>
<td>Jat.</td>
</tr>
<tr>
<td>Akbarabad</td>
<td>25,729-14</td>
<td>440,264</td>
<td>27,362</td>
<td>50</td>
<td>200</td>
<td>200</td>
<td>Jat.</td>
</tr>
<tr>
<td>Islampur Dargai</td>
<td>11,217-10</td>
<td>439,675</td>
<td>675</td>
<td>20</td>
<td>500</td>
<td>500</td>
<td>Taga, Brahman.</td>
</tr>
<tr>
<td>Islambad</td>
<td>25,281-10</td>
<td>346,848</td>
<td>6,394</td>
<td>50</td>
<td>500</td>
<td>500</td>
<td>Taga.</td>
</tr>
<tr>
<td>Bijnaur</td>
<td>60,862</td>
<td>3,356,465</td>
<td>18,154</td>
<td>50</td>
<td>500</td>
<td>500</td>
<td>Taga, Brahman.</td>
</tr>
<tr>
<td>Baudharon</td>
<td>115,228-13</td>
<td>829,223</td>
<td>3,632</td>
<td>50</td>
<td>300</td>
<td>300</td>
<td>Taga.</td>
</tr>
<tr>
<td>Biroi</td>
<td>16,027-13</td>
<td>150,000</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td>100</td>
<td>Khoi.</td>
</tr>
<tr>
<td>Bisaru</td>
<td>3,000-7</td>
<td>200,000</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td>100</td>
<td>Khasia.</td>
</tr>
<tr>
<td>Chandpur</td>
<td>87,278</td>
<td>401,071</td>
<td>259,958</td>
<td>50</td>
<td>200</td>
<td>200</td>
<td>Taga, Jat, &amp;c.</td>
</tr>
<tr>
<td>Jalalabad</td>
<td>49,693</td>
<td>1,470,072</td>
<td>12,368</td>
<td>25</td>
<td>100</td>
<td>100</td>
<td>Jat.</td>
</tr>
<tr>
<td>Chauplah, (T. and var. Chaurpah)</td>
<td>1,016,199</td>
<td>1,340,812</td>
<td>100</td>
<td>500</td>
<td>Gaur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jalal</td>
<td>26,795</td>
<td>237,809</td>
<td>34,910</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Jat.</td>
</tr>
<tr>
<td>Jodhpur</td>
<td>76,767-19</td>
<td>828,846</td>
<td>...</td>
<td>50</td>
<td>200</td>
<td>200</td>
<td>Bagdi.</td>
</tr>
<tr>
<td>Suburban district of Sambhal</td>
<td>208,460</td>
<td>3,322,448</td>
<td>143,739</td>
<td>100</td>
<td>500</td>
<td>500</td>
<td>Taga, Brahman, &amp;c.</td>
</tr>
<tr>
<td>Deorah</td>
<td>96,965</td>
<td>1,984,887</td>
<td>...</td>
<td>25</td>
<td>200</td>
<td>200</td>
<td>Baih.</td>
</tr>
<tr>
<td>Dhakoh (Elliot Dhakoh)</td>
<td>180,168-16</td>
<td>670,364</td>
<td>6,487</td>
<td>25</td>
<td>200</td>
<td>200</td>
<td>Baih.</td>
</tr>
<tr>
<td>Dahrauli</td>
<td>82,692-11</td>
<td>280,306</td>
<td>...</td>
<td>25</td>
<td>200</td>
<td>200</td>
<td>Baih.</td>
</tr>
<tr>
<td>Dadilah</td>
<td>30,120-15</td>
<td>210,000</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td>100</td>
<td>Baih.</td>
</tr>
<tr>
<td>Rajpura</td>
<td>189,390</td>
<td>700,000</td>
<td>...</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Baih.</td>
</tr>
<tr>
<td>Rajabpura</td>
<td>40,344-5</td>
<td>612,977</td>
<td>2,288</td>
<td>25</td>
<td>150</td>
<td>150</td>
<td>Baih.</td>
</tr>
<tr>
<td>Sambhal, has a brick fort</td>
<td>46,400</td>
<td>850,950</td>
<td>63,404</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Khokhar.</td>
</tr>
<tr>
<td>Seohraha</td>
<td>27,945</td>
<td>1,383,758</td>
<td>1,418</td>
<td>50</td>
<td>300</td>
<td>300</td>
<td>Taga.</td>
</tr>
<tr>
<td>Sirsi</td>
<td>54,400-11</td>
<td>958,769</td>
<td>153,814</td>
<td>20</td>
<td>200</td>
<td>200</td>
<td>Seyyid, &amp;c.</td>
</tr>
<tr>
<td>Sahasnapur</td>
<td>54,840-10</td>
<td>944,304</td>
<td>1,038</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Taga.</td>
</tr>
<tr>
<td>Sarkashwah</td>
<td>37,508</td>
<td>308,085</td>
<td>...</td>
<td>15</td>
<td>100</td>
<td>100</td>
<td>Kaurawan.</td>
</tr>
<tr>
<td>Shorkot</td>
<td>19,970</td>
<td>4,291,081</td>
<td>218,157</td>
<td>100</td>
<td>1000</td>
<td>1000</td>
<td>Gaur.</td>
</tr>
<tr>
<td>Shahi</td>
<td>80,417</td>
<td>900,406</td>
<td>475</td>
<td>20</td>
<td>200</td>
<td>200</td>
<td>Koir.</td>
</tr>
<tr>
<td>Kundarki</td>
<td>86,164</td>
<td>674,936</td>
<td>74,936</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Koir.</td>
</tr>
<tr>
<td>Kiratpura</td>
<td>80,973</td>
<td>3,410,609</td>
<td>166,218</td>
<td>100</td>
<td>500</td>
<td>500</td>
<td>Koir.</td>
</tr>
<tr>
<td>Gandaur</td>
<td>18,676-17</td>
<td>761,530</td>
<td>34,270</td>
<td>20</td>
<td>200</td>
<td>200</td>
<td>Taga.</td>
</tr>
<tr>
<td>Kabaar</td>
<td>33,282-7</td>
<td>686,359</td>
<td>16,019</td>
<td>50</td>
<td>400</td>
<td>400</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Ganaur</td>
<td>51,005-1</td>
<td>267,919</td>
<td>17,719</td>
<td>10</td>
<td>100</td>
<td>100</td>
<td>Musalmi.</td>
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<tr>
<td>Khankari</td>
<td>31,548-7</td>
<td>200,000</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>100</td>
<td>Gaur.</td>
</tr>
<tr>
<td>Lakhnour</td>
<td>248,440</td>
<td>4,299,206</td>
<td>32,938</td>
<td>1000</td>
<td>5000</td>
<td>5000</td>
<td>Taga.</td>
</tr>
<tr>
<td>Liswahe</td>
<td>1,781</td>
<td>100,000</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>100</td>
<td>Bai.</td>
</tr>
<tr>
<td>Mughalpura</td>
<td>168,374</td>
<td>3,380,300</td>
<td>80,300</td>
<td>50</td>
<td>500</td>
<td>500</td>
<td>Bai.</td>
</tr>
<tr>
<td>Manjhanub (E. Manjhanub)</td>
<td>142,461</td>
<td>1,737,556</td>
<td>6,970</td>
<td>400</td>
<td>8000</td>
<td>8000</td>
<td>Bai.</td>
</tr>
<tr>
<td>Mandawar</td>
<td>66,710</td>
<td>1,256,996</td>
<td>20,455</td>
<td>25</td>
<td>300</td>
<td>300</td>
<td>Bai.</td>
</tr>
<tr>
<td>Nadinah, (Elliot Naginah)</td>
<td>99,283</td>
<td>2,647,243</td>
<td>284,388</td>
<td>50</td>
<td>500</td>
<td>500</td>
<td>Ahir.</td>
</tr>
</tbody>
</table>

1 Khasia is given in Elliot (Appendix, C. 287, I.) as a branch of the Sudras.

3 A Rajpoot clan, which has been considered to be the same as the Ghakkar. E. I. 98.
<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyárgal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nahtaur, in this piece, the mulberry grows in great perfection of size and sweetness—a span in length.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>85,974-12</td>
<td>1,729,160</td>
<td>4,675</td>
<td>50</td>
<td>800</td>
<td>Tagá.</td>
</tr>
<tr>
<td>Neelkanah, ...</td>
<td>209,620-10</td>
<td>904,675</td>
<td>...</td>
<td>100</td>
<td>500</td>
<td>Gaur.</td>
</tr>
<tr>
<td>Nari, ...</td>
<td>181,821</td>
<td>1,408,098</td>
<td>48,212</td>
<td>60</td>
<td>400</td>
<td>Badgójar.</td>
</tr>
<tr>
<td>Hatamnah, ...</td>
<td>5,766-14</td>
<td>260,000</td>
<td>...</td>
<td>50</td>
<td>400</td>
<td>Kódar.</td>
</tr>
</tbody>
</table>

**Sarkád of Saháranpúr.**


<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyárgal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indri, has a brick fort near the Jamna, ...</td>
<td>143,900-38</td>
<td>7,078,326</td>
<td>691,908</td>
<td>50</td>
<td>1000</td>
<td>Rangehar, Tagá.</td>
</tr>
<tr>
<td>Ambitah, ...</td>
<td>17,976</td>
<td>324,860</td>
<td>...</td>
<td>20</td>
<td>300</td>
<td>Gájár, Aswán.²</td>
</tr>
<tr>
<td>Budhánah,...</td>
<td>155,683</td>
<td>3,698,041</td>
<td>181,780</td>
<td>40</td>
<td>300</td>
<td>Tagá, Jat.</td>
</tr>
<tr>
<td>Bidaili,...</td>
<td>111,226</td>
<td>3,115,125</td>
<td>1,400,255</td>
<td>...</td>
<td>...</td>
<td>Sayyid.</td>
</tr>
<tr>
<td>Bahatkanjáwar,...</td>
<td>178,971</td>
<td>2,676,407</td>
<td>142,749</td>
<td>50</td>
<td>500</td>
<td>Tagá; Bahrá.</td>
</tr>
<tr>
<td>Bhogpúr, has a brick fort on the Ganges, a Hindi place of worship, ...</td>
<td>94,428</td>
<td>2,388,120</td>
<td>6,941</td>
<td>100</td>
<td>1000</td>
<td>Rájpat Sarí.</td>
</tr>
<tr>
<td>Púrohapáir,...</td>
<td>36,949</td>
<td>2,101,460</td>
<td>120,438</td>
<td>20</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Bórmah, (Elliot Bórmah), ...</td>
<td>67,451</td>
<td>2,135,408</td>
<td>28,458</td>
<td>2000</td>
<td>7000</td>
<td>Sayyid.</td>
</tr>
<tr>
<td>Baghá,...</td>
<td>50,890</td>
<td>1,913,196</td>
<td>74,840</td>
<td>80</td>
<td>200</td>
<td>Jat.</td>
</tr>
<tr>
<td>Bhansth,...</td>
<td>49,288</td>
<td>1,331,440</td>
<td>8,650</td>
<td>20</td>
<td>200</td>
<td>Tagá.</td>
</tr>
<tr>
<td>Thánah Thám,...</td>
<td>281,377</td>
<td>8,578,540</td>
<td>317,369</td>
<td>20</td>
<td>500</td>
<td>Rájpat, Sadbár.</td>
</tr>
</tbody>
</table>

¹ Probably, according to Dr. King, the *Morus lasiigrata*, a long thin berry with a mawkish, sweet taste.
² This word (عوار) signifies 'siders' or 'assistants.' Unless it be another form of *Ansári*, I am unable to explain it and the text gives it on the authority of all MSS. without comment. This town is the residence of the Pirzádah family of Sayyida. It may be an error for *وار* for which see Vol. I, p. 456, n. 2.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas Bisesr.</th>
<th>Revenue B.</th>
<th>cavalry</th>
<th>Infantry</th>
<th>Elephantias</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tughlaqpur</td>
<td>81,856</td>
<td>222,277</td>
<td>128,853</td>
<td>20</td>
<td>30</td>
<td>Jat</td>
</tr>
<tr>
<td>Jarnai</td>
<td>211,761</td>
<td>2,471,277</td>
<td>71,297</td>
<td>20</td>
<td>200</td>
<td>Bidar</td>
</tr>
</tbody>
</table>
| Jauli           | 40,953         | 1,310,057  | 152,396 | 20       | ...          | Sayyid, (Cavalry entered under Sar-D.)
| Charihawal      | 35,916         | 1,668,822  | 68,872  | 20       | 200         | Tagá                        |
| Suburban district of Saharanpur, has a brick fort cloths of the kinds, Khágah and Chautár (Vol. I, p. 94) are here made in perfection | 212,335-16 | 6,951,545  | 706,448 | 100      | 800         | Afgán, Kulal, Tagá, Gujar, Tagá |
| Deoband, has a brick fort | 335,861 | 6,477,977  | 641,946 | 60       | 300         | Sadár, Tagá                |
| Rampur          | 79,419         | 1,777,908  | 78,567  | 50       | 400         | Rájput, Sadár, Tagá         |
| Burki           | 2,768          | 1,628,860  | 8,361   | 25       | 200         | Brahman, Tagá               |
| Rájpúr Tájár    | 4,088-8        | 990,090    | ...     | 10       | 200         | Jat                         |
| Sikri Bhukarhí, | 183,311        | 3,003,611  | 110,611 | 40       | ...          | Jat                         |
| Saraváh, has a brick fort | 106,800 | 2,516,125  | 18,165  | 30       | 200         | Tagá, Do                   |
| Sarot           | 90,817         | 2,207,779  | 51,671  | 50       | 1000        | Tagá, Abhir                |
| Sirdhánah       | 113,870        | 1,690,606  | 42,342  | 30       | 300         | Sayyid (Cav. entered under Bhonah.) |
| Sambalhéra      | 31,963         | 1,011,078  | 11,978  | ...      | ...          | Jat                         |
| Sorangpuri      | 10,843         | 574,320    | 22,628  | 40       | 250         | Jat                         |
| Khatáni         | 104,747        | 3,624,588  | 190,919 | 40       | 800         | Jat, Tagá, Kulal            |
| Khodi           | 86,613         | 2,514,673  | 58,906  | 50       | 400         | Jat, Tagá, Gujar            |
| Gangoth        | 82,157         | 2,039,032  | 222,515 | 300      | 2000        | Do, Brahman, Sandér, Gujar |
| Lakhnauti       | 79,694         | 1,798,058  | 76,602  | 300      | 2000        | Afgán, Brahmán, Sadgaur     |
| Musaffaribád    | 81,305-15      | 4,074,064  | 71,899  | 20       | 200         | Afgán, Brahmán              |
| Manglaur, has a brick fort | 60,987 | 2,360,311  | 197,266 | 40       | 200         | Afgán                       |
| Malhaipur       | 81,010         | 2,264,707  | 23,077  | 100      | 500         | Afgán, Brahmán              |
| Nakór           | 65,612-10      | 1,387,070  | 26,104  | 40       | 300         | Afgán, Brahmán              |
| Nánautah        | 29,324         | 724,153    | 18,684  | 40       | 300         | Afgán, Brahmán              |

1 Var. Sadar.
2 Sanbaltará.
3 Var. Sadri note suggests Pundir.
## Sarkar of Rewari

**Containing 12 Mahals. 1,155,011 Bighas, 10 Biswas. Suyurghal. 739,268 Dámas. Revenue • • •. Cavalry, 2,175. Infantry, 14,600.**

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bawal</td>
<td>110,375</td>
<td>4,114,753</td>
<td>16,274</td>
<td>100</td>
<td>2001 Rájpút, Ahir, Jat.</td>
</tr>
<tr>
<td>Pataudhi</td>
<td>61,970</td>
<td>2,270,080</td>
<td>5,260</td>
<td>50</td>
<td>500 Do.</td>
</tr>
<tr>
<td>Bhókarah, (E. Bhówarh)</td>
<td>38,547</td>
<td>755,548</td>
<td>345</td>
<td>100</td>
<td>1800 Ahrir.</td>
</tr>
<tr>
<td>Tórú, has a brick fort,</td>
<td>35,858</td>
<td>986,226</td>
<td>51,573</td>
<td>50</td>
<td>500 Musalmán, Khiládár.</td>
</tr>
<tr>
<td>Rewári with sub. dist.; has a brick fort,</td>
<td>405,108</td>
<td>11,906,847</td>
<td>404,100</td>
<td>400</td>
<td>2000 Tháthar, Ahir, Jat.</td>
</tr>
<tr>
<td>Rátí Jatátí</td>
<td>52,191</td>
<td>269,658</td>
<td>523</td>
<td>25</td>
<td>400 Rájpút, Ahir.</td>
</tr>
<tr>
<td>Kóth Kásim Ali</td>
<td>80,410</td>
<td>3,367,980</td>
<td>110,880</td>
<td>25</td>
<td>400 Rájpút Tháthar.</td>
</tr>
<tr>
<td>Ghédít</td>
<td>27,270-10</td>
<td>655,688</td>
<td>700</td>
<td>200</td>
<td>2000 Do.</td>
</tr>
<tr>
<td>Kohánah</td>
<td>15,264</td>
<td>421,440</td>
<td>50</td>
<td>500</td>
<td>500 Do.</td>
</tr>
<tr>
<td>Sahánah, has a stone fort on a hill; here a hot spring and Hindu shrine,</td>
<td>251,738</td>
<td>3,928,364</td>
<td>150,588</td>
<td>200</td>
<td>2000 Do.</td>
</tr>
<tr>
<td>Nimránah, has a stone fort on a hill,</td>
<td>35,047</td>
<td>682,269</td>
<td>500</td>
<td>4000</td>
<td>Various.</td>
</tr>
</tbody>
</table>

## Sarkar of Hisar Firdáus (Hissár).

**Containing 27 Mahals. 3,114,497 Bighas. Revenue, 52,554,905 Dámas. Suyurghál, 1,406,519 Dámas. Castes, various. Cavalry, 6,875. Infantry, 60,800.**

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agrówah (var. Agróháh), Game of all kinds abounds.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sport chiefly hawking, Ahroni,</td>
<td>45,717</td>
<td>1,748,970</td>
<td>6,654</td>
<td>100</td>
<td>2000 Játá, Jat.</td>
</tr>
<tr>
<td></td>
<td>19,597</td>
<td>857,357</td>
<td>160,033</td>
<td>100</td>
<td>1000 Gújar, Jat.</td>
</tr>
</tbody>
</table>

---

1 Var. Khaldán, Jaldás.
2 Called after the Emperor Fírós Sháh Taghlak who founded the town of that name about 1554 A. D.
3 Var. Hádá, Jádú. Jádú is no doubt correct. It is another form of the word Jat, but also means a branch of the Chamár tribe, and is said to be a Rájpút tribe about Karnál, chiefly Muḥammadáns.
<table>
<thead>
<tr>
<th>District</th>
<th>Biswas</th>
<th>Revenoe D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
</table>
| Aithagarh, has a brick fort, and a Hindu temple called Govardhan, \(^1\) | 32,091 | 1,576,200 | ... | 200 | Jat, Toypur, Bahthor, Jat, Punyan.
| Bhangiwali, | ... | 1,800,000 | ... | 200 | ... |
| Punyap, | ... | 1,200,000 | ... | 150 | Jat, Punyan, Bahthor, Jat. |
| Bharangi, | 880,382 | 880,382 | ... | 200 | ... |
| Barwalah, | ... | 1,097,007 | 10,062 | 100 | 1500 | Sayyid, Malikzada, Bakish. |
| Bhati, | ... | 440,000 | ... | 60 | 1000 | Jat. |
| Barwas, | 6,284 | 64,680 | ... | 25 | 300 | Jat, Jat. |
| Bhatnag has a brick fort, | ... | 288,042 | ... | 50 | 10,000 | Bahthor, Bajpate, Afghan, Lohcai. |
| Tohannah, Do. | 180,744 | 4,694,386 | 150,680 | 400 | 3000 | Bahthor, Bajpate, Jat. |
| Tosham, | 511,075 | 1,068,548 | 2,880 | 200 | 1000 | ... |
| Jind, 3 miles from the town in the village of Pandarah, is a Hindu temple, | 281,584 | 5,401,749 | 128,080 | 500 | 4000 | Silkar, Bajpate, Jat. |
| Jamlapur, the Ghaggar flows through several villages here, | 142,455 | 4,277,461 | 81,461 | 700 | 400 | Topwar, Jat. |
| Hisar (Hissar) with sub. dist. has 2 forts, one of brick, one of stone, | 178,512-18 | 4,089,596 | 183,879 | 500 | 2000 | Jat, Ranghar, Sheoram (Sheoram), Sangvan. \(^2\) |
| Dhatarat, has a brick fort, | 29,207-18 | 978,027 | 45,556 | 100 | 2000 | Jat, Afghan. |
| Sirda, do. | 268,595 | 4,861,986 | 163,104 | 500 | 5000 | Jat, Juna (note Jobiya). |
| Seorah, | ... | 400,000 | ... | 100 | 1000 | Jat, Seorah (Sheoram). |

\(^1\) Govardhan (nourisher of kine) name of a hill in Brindaban, said to have been lifted up and supported by Krishna upon one finger for 7 days to shelter the cowherds from a storm of rain sent by Indra to test Krishna’s divinity. Hence he is called Govardhan dhar and Giri dhar the hill-supporter. A variant of Aithgarh is Ankhara. G. and T. Augharah.

\(^2\) A Jat clan.

\(^3\) At p. 105, Bhaṭṭi. These discrepancies cannot always be noted and must be compared by reference to both lists, see Elliot’s Races N.W. P. Vol. II, p. 183.

\(^4\) This and the Sheoram are two of the chief Jat clans of the Delhi territory.
<table>
<thead>
<tr>
<th>Village/Location</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Syurgyald</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sidhmukh, soil mostly sand,</td>
<td>...</td>
<td>171,372</td>
<td>...</td>
<td>50</td>
<td>500</td>
<td>Bajpât, Bâthor, Jat.</td>
</tr>
<tr>
<td>Sewâni,</td>
<td>48,512</td>
<td>76,750</td>
<td>...</td>
<td>100</td>
<td>1000</td>
<td>Bajpât, Jât.</td>
</tr>
<tr>
<td>Shânsdah Dihât (sixteen villages)</td>
<td>29,740</td>
<td>960,111</td>
<td>12,566</td>
<td>200</td>
<td>1500</td>
<td>Bajpât, Toqwar.</td>
</tr>
<tr>
<td>Fatâhabd, has a brick fort,</td>
<td>28,661</td>
<td>1,184,922</td>
<td>81,867</td>
<td>200</td>
<td>2000</td>
<td>Bajpât, Bâthor, Gújar, Jat.</td>
</tr>
<tr>
<td>Gohânâh,</td>
<td>68,961</td>
<td>2,876,115</td>
<td>16,146</td>
<td>300</td>
<td>3000</td>
<td>Jât, Gedi (var. Karî.)</td>
</tr>
<tr>
<td>Khândah, here a large tank in which the Hindús think it auspicious and holy to bathe,</td>
<td>19,488</td>
<td>1,119,364</td>
<td>47,978</td>
<td>100</td>
<td>2000</td>
<td>Jât, Gedi (var. Karî.)</td>
</tr>
<tr>
<td>Mahim, has a brick fort (an illegible sentence follows in one MS.)</td>
<td>188,060</td>
<td>4,958,613</td>
<td>84,202</td>
<td>700</td>
<td>2000</td>
<td>Bajpât, Toqwar, Jat.</td>
</tr>
<tr>
<td>Hânsi, has a brick fort,</td>
<td>988,115</td>
<td>5,484,438</td>
<td>180,066</td>
<td>600</td>
<td>7000</td>
<td>Bâjâpât, Mûtâni, Jât, Jât.</td>
</tr>
</tbody>
</table>

**Sarkâr of Sirhind.**


<table>
<thead>
<tr>
<th>Village/Location</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Syurgyâld</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambâlah,</td>
<td>154,769</td>
<td>4,198,094</td>
<td>821,488</td>
<td>100</td>
<td>1000</td>
<td>Banghâr, Banghâr, Jât.</td>
</tr>
<tr>
<td>Banôr,</td>
<td>420,337</td>
<td>12,549,858</td>
<td>1,087,209</td>
<td>700</td>
<td>3000</td>
<td>Banghâr, Banghâr, Jât.</td>
</tr>
<tr>
<td>Pâl, has a brick fort,</td>
<td>525,932</td>
<td>7,332,260</td>
<td>162,267</td>
<td>200</td>
<td>2000</td>
<td>Jât, #3</td>
</tr>
<tr>
<td>Rhôdar (Bhadôr),</td>
<td>86,877</td>
<td>3,108,289</td>
<td>1,406,106</td>
<td>50</td>
<td>700</td>
<td>Bhatti, Bhatti, Banghâr.</td>
</tr>
<tr>
<td>Bhâsadah,</td>
<td>34,190</td>
<td>598,870</td>
<td>47,152</td>
<td>20</td>
<td>800</td>
<td>Banghâr.</td>
</tr>
<tr>
<td>Pândri,</td>
<td>273,866</td>
<td>7,850,809</td>
<td>2,369,841</td>
<td>1500</td>
<td>1,000</td>
<td>Munji (Var. Shaikh). Jât.</td>
</tr>
<tr>
<td>Thâra h, has a brick fort on the Sutlej,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>400</td>
<td>2000</td>
<td>Bhatti, Bhatti, Banghâr.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province</th>
<th>Bighás Biwas.</th>
<th>Revenue D.</th>
<th>Sayyairgh D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castea.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thânásar, has a brick fort.</td>
<td>228,988-17</td>
<td>7,850,808</td>
<td>2,069,841</td>
<td>50</td>
<td>1599</td>
<td>Ranghār, Jat.</td>
</tr>
<tr>
<td>Chahat (T. and G. Jhet, Jhut.) on the Ghaggar</td>
<td>158,749</td>
<td>750,994</td>
<td>49,850</td>
<td>660</td>
<td>1100</td>
<td>Afghān, Rājpūt.</td>
</tr>
<tr>
<td>Chark (T. Djerk G. Jerk). Khirābād, has a brick fort.</td>
<td>63,083</td>
<td>1,638,090</td>
<td>21,619</td>
<td>20</td>
<td>300</td>
<td>Jat.</td>
</tr>
<tr>
<td>Khirābād, has a brick fort.</td>
<td>362,489</td>
<td>12,066,918</td>
<td>529,170</td>
<td>200</td>
<td>80/90</td>
<td>Bhātī, Jat.</td>
</tr>
<tr>
<td>Dōrākā, ...</td>
<td>66,768</td>
<td>2,188,448</td>
<td>86,710</td>
<td>50</td>
<td>300</td>
<td>Raṅghār.</td>
</tr>
<tr>
<td>Dhōnā, ...</td>
<td>71,967</td>
<td>1,601,344</td>
<td>1,846</td>
<td>300</td>
<td>1500</td>
<td>Rājpūt.</td>
</tr>
<tr>
<td>Deorāmāh, ...</td>
<td>12,359</td>
<td>580,985</td>
<td>17,835</td>
<td>20</td>
<td>200</td>
<td>Jat.</td>
</tr>
<tr>
<td>Rāpar, has a brick fort, ...</td>
<td>86,144</td>
<td>8,005,649</td>
<td>26,034</td>
<td>200</td>
<td>1000</td>
<td>Rājpūt &amp; others.</td>
</tr>
<tr>
<td>Sirhind with sub. dist. has a brick fort,</td>
<td>828,458</td>
<td>12,082,630</td>
<td>603,536</td>
<td>1700</td>
<td>2000</td>
<td>Rājpūt, Harhā, Khaurī, Dādāh (Dādu?) Jat.</td>
</tr>
<tr>
<td>Samānāb, ...</td>
<td>904,261</td>
<td>12,822,270</td>
<td>782,000</td>
<td>700</td>
<td>2000</td>
<td>Bārah, Jat.</td>
</tr>
<tr>
<td>Sunām, has a brick fort, ...</td>
<td>988,563</td>
<td>7,007,696</td>
<td>7,836</td>
<td>500</td>
<td>2000</td>
<td>Raṅghār.</td>
</tr>
<tr>
<td>Sadhāvāh, has a brick fort.</td>
<td>34,361</td>
<td>4,398,064</td>
<td>273,835</td>
<td>400</td>
<td>5000</td>
<td>Chahān, Raṅghār.</td>
</tr>
<tr>
<td>Sultānpūr Bārhāh, ...</td>
<td>13,736</td>
<td>427,086</td>
<td>32,759</td>
<td>20</td>
<td>100</td>
<td>Chahān, Rājpūt.</td>
</tr>
<tr>
<td>Shāhābād, ...</td>
<td>134,148</td>
<td>6,751,486</td>
<td>761,587</td>
<td>200</td>
<td>1600</td>
<td>Bāmān.</td>
</tr>
<tr>
<td>Fatbūr, ...</td>
<td>50,991</td>
<td>684,370</td>
<td>15,440</td>
<td>25</td>
<td>400</td>
<td>Bānghār, Jat. Barhā. (var. Bārhā.)</td>
</tr>
<tr>
<td>Karyāt Rāe Samā, ...</td>
<td>28,069</td>
<td>1,220,090</td>
<td>5,874</td>
<td>40</td>
<td>900</td>
<td></td>
</tr>
</tbody>
</table>


1 See Elliot, I. 118. Extract from Cunningham who gives the possession of Taxila to this people before Alexan-
### Sovereigns of Delhi

**I.**

Twenty princes reigned 437 years 1 month 28 days.\(^1\)

<table>
<thead>
<tr>
<th>Anangpal, Tonwar (Tnar or Tenore of U. T.)</th>
<th>Ys.</th>
<th>M.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baisdeva</td>
<td>18</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ghangnu (var. Khanku, Khankor, Kankeo)</td>
<td>19</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Kanakpal Gangu</td>
<td>21</td>
<td>3</td>
<td>28</td>
</tr>
<tr>
<td>Pirthimal (var. Pirthipal)</td>
<td>19</td>
<td>6</td>
<td>19</td>
</tr>
<tr>
<td>Jaideva</td>
<td>20</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>Nirpal (var. Hirpal)</td>
<td>14</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Adrah, (var. Andiraj and 26-8-15)</td>
<td>26</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Bichhraj</td>
<td>21</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Bik, (Anekpal, Anakpal)</td>
<td>22</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Baghupal</td>
<td>21</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Nekpal (Bekpal)</td>
<td>20</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Gopal</td>
<td>18</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Sulakhan</td>
<td>25</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Jaipal</td>
<td>16</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>Kangwarpal</td>
<td>29</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Anekpal</td>
<td>29</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Bijaipal, (var. Tajpal)</td>
<td>24</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Mahipal (var. Muhetsal)</td>
<td>25</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Aknepal</td>
<td>21</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Pirthiraj</td>
<td>22</td>
<td>3</td>
<td>16</td>
</tr>
</tbody>
</table>

---

\(^1\) This number does not accord with the totals. It would be as unprofitable as it is hopeless to attempt to digest or reconcile the order, number and length of these reigns among various authorities, when dates are unknown or conjectural, the names of the princes disputed and their existence mythical. After this, the minute exactness of their duration of reigns would be ridiculous enough even were not the totals short of the number that heads the list, by about 60 years. Tieffenthaler begins the series from Yudishthira, differing as widely from Wilford and Tod, as they do from each other, and follows with another series from "quelques ecrits persans" at variance with what has preceded, and continuing with a further list of princes "rapportés encore différemment" from a Persian history. The unravelling of this tangle will afford abundant occupation to those interested in these details. I suspect that they are not many.
II.

Seven princes reigned 95\textsuperscript{1} years and 7 months.

<table>
<thead>
<tr>
<th>Prince</th>
<th>Ys</th>
<th>M</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bildeva (Baldeva) Chauhán</td>
<td>...</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Amr Gangú</td>
<td>...</td>
<td>...</td>
<td>5</td>
</tr>
<tr>
<td>Khirpál</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Sümér</td>
<td>...</td>
<td>...</td>
<td>7</td>
</tr>
<tr>
<td>Jáhir</td>
<td>...</td>
<td>...</td>
<td>4</td>
</tr>
<tr>
<td>Nágdeva</td>
<td>...</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Pithaura (Prithwi Rás)</td>
<td>...</td>
<td>...</td>
<td>49</td>
</tr>
</tbody>
</table>

III.

Eleven princes of the Ghori dynasty reigned 96 years 6 months and 20\textsuperscript{3} days.

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>588</td>
<td>1192</td>
</tr>
<tr>
<td>602</td>
<td>1206</td>
</tr>
<tr>
<td>607</td>
<td>1210</td>
</tr>
<tr>
<td>607</td>
<td>1210</td>
</tr>
<tr>
<td>633</td>
<td>1235</td>
</tr>
<tr>
<td>634</td>
<td>1236</td>
</tr>
<tr>
<td>637</td>
<td>1239</td>
</tr>
<tr>
<td>640</td>
<td>1242</td>
</tr>
<tr>
<td>643</td>
<td>1245</td>
</tr>
<tr>
<td>664</td>
<td>1265</td>
</tr>
<tr>
<td>685</td>
<td>1286</td>
</tr>
</tbody>
</table>

A. H. 588, A. D. 1192: Sultán Muizzu’d-din\textsuperscript{6} Muḥammad

826 Ghori

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Ys</th>
<th>M</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>1206</td>
<td>Kuṭbu’d-din Eibak</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>1210</td>
<td>Ārām Sháh, his son</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>1210</td>
<td>Shamsu’d-din Altmish</td>
<td>26</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>1235</td>
<td>Bukanu’d-din Firóz Sháh, his son</td>
<td>6</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>1236</td>
<td>Raziah, his sister</td>
<td>3</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>1239</td>
<td>Muizzu’d-din Bahram Sháh, his brother</td>
<td>2</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>1242</td>
<td>Aláu’d-din Masád Sháh, his nephew</td>
<td>4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1245</td>
<td>Násiru’d-din Mahmúd Sháh, his uncle</td>
<td>19</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>1265</td>
<td>Ghiyášu’d-din Balban</td>
<td>20</td>
<td>and some months</td>
<td></td>
</tr>
</tbody>
</table>

685 1286: Muizzu’d-din Kaikubád, his grandson

688 1289: Sultán Jalálu’d-dín Khilji

IV.

Thirteen princes of the Khilji dynasty reigned 129 years 10 months and 19 days.

688 1289: Sultán Jalálu’d-dín Khilji

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\* Var. 73 and Gladwin 88. The total gives 94-7. Cf. Table XXIII of U. T. p. 104, and Table L of the Indian dynasties taken from Ferashta, p. 124.  
\* Var. 8.  
\* Also called Shahábu’d-dín.
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Name</th>
<th>Relationship</th>
<th>Age</th>
<th>Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>695</td>
<td>1295</td>
<td>Sultan Alauddin Khilji, his nephew</td>
<td></td>
<td>20</td>
<td>some months</td>
</tr>
<tr>
<td>716</td>
<td>1316</td>
<td>Shaiba'uddin Omar, his son</td>
<td></td>
<td>0</td>
<td>3 some days</td>
</tr>
<tr>
<td>717</td>
<td>1317</td>
<td>Kuftu'uddin Mubarak Shah, his elder brother</td>
<td></td>
<td>14</td>
<td>4</td>
</tr>
<tr>
<td>721</td>
<td>1321</td>
<td>Nasiru'uddin Khusrau Khan</td>
<td></td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>721</td>
<td>1321</td>
<td>Ghiyasu'uddin Tughlaq Shah,</td>
<td></td>
<td>4</td>
<td>some months</td>
</tr>
<tr>
<td>725</td>
<td>1324</td>
<td>Muhammad, his son</td>
<td></td>
<td>27</td>
<td>0</td>
</tr>
<tr>
<td>732</td>
<td>1351</td>
<td>Firuz Shah, son of his paternal uncle</td>
<td></td>
<td>38</td>
<td>some months</td>
</tr>
<tr>
<td>790</td>
<td>1389</td>
<td>Tughlaq Shah, his grandson</td>
<td></td>
<td>0</td>
<td>5 3rd</td>
</tr>
<tr>
<td>791</td>
<td>1389</td>
<td>Abu Bakr Shah, son of his paternal uncle</td>
<td></td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>793</td>
<td>1391</td>
<td>Muhammad Shah, his paternal uncle</td>
<td></td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>796</td>
<td>1393</td>
<td>Ala'uddin Sikandar, his son,</td>
<td></td>
<td>0</td>
<td>1 11th</td>
</tr>
<tr>
<td>796</td>
<td>1393</td>
<td>Mahmud, his brother</td>
<td></td>
<td>20</td>
<td>2</td>
</tr>
</tbody>
</table>

V.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Name</th>
<th>Relationship</th>
<th>Age</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>817</td>
<td>1414</td>
<td>Khizr Khan* of the Sayyid Dynasty</td>
<td></td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>824</td>
<td>1421</td>
<td>Mubarak Khan</td>
<td></td>
<td>13</td>
<td>3 16th</td>
</tr>
<tr>
<td>837</td>
<td>1433</td>
<td>Muhammad Shah</td>
<td></td>
<td>10</td>
<td>some months</td>
</tr>
<tr>
<td>850</td>
<td>1446</td>
<td>Sultan Ala'uddin Alam Shah</td>
<td></td>
<td>7</td>
<td>do.</td>
</tr>
<tr>
<td>854</td>
<td>1450</td>
<td>Behlol Lodi</td>
<td></td>
<td>38</td>
<td>8 8th</td>
</tr>
<tr>
<td>894</td>
<td>1488</td>
<td>Sikandar, his son</td>
<td></td>
<td>28</td>
<td>5 0th</td>
</tr>
<tr>
<td>923</td>
<td>1517</td>
<td>Ibrahim, his son</td>
<td></td>
<td>7</td>
<td>some months</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Baber</td>
<td></td>
<td>5</td>
<td>0 0th</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Humayun</td>
<td></td>
<td>9</td>
<td>8 1st</td>
</tr>
<tr>
<td>947</td>
<td>1540</td>
<td>Shahr Khan Sir</td>
<td></td>
<td>5</td>
<td>0 0th</td>
</tr>
<tr>
<td>952</td>
<td>1545</td>
<td>Salim Khan</td>
<td></td>
<td>8</td>
<td>and odd</td>
</tr>
</tbody>
</table>

* All the MSS. concur in this glaring error, an evident slip of a copyist of 14 for 4. He was raised to the throne on the 7th Muharram A. H. 717 (22nd March 1317) and was killed 5th Rabii I, A. H. 721 (6th April 1221.)

* Var. 8.

* Thus in all MSS., but Feraists discovers the method of computation by dating this reign from the abdication of his father Firuz Shah in his favour on the 6th Shaban 789 A. H. (21st August 1387) to his death on the 17th Rabii I, 796 (20th January 1338) disregarding the two intermediate reigns.

* I take the dates from the U. T. but discrepancies arise from disputed successions, and the state of anarchy which often existed in the intervals of those reigns.
In the year 429 of the era of Bikramajit (A. D. 372) Anangpal of the Toqwar tribe reigned with justice and founded Delhi. In the year 848 of the same luni-solar era (A. D. 791) in the vicinity of that renowned city, a hotly contested battle was fought between Prithviraj Toqwar and Bildeva Chahlan, and the sovereignty was transferred to this latter tribe. During the reign of Raja Pithaura (Prithwi Raja) Sultan Muizzu’ddin Sam made several incursions into Hindustan without any material success. The Hindu chronicles narrate that the Raja engaged and defeated the Sultan in seven pitched battles. In the year 588 A. H. (A. D. 1192,) an eighth engagement took place near Thanesar and the Raja was taken prisoner. One hundred renowned champions (it is related) were among his special retainers. They were severally called ‘Samant’ and their extraordinary exploits cannot be expressed in language nor reconciled to experience or reason. It is said that at this battle none of these champions was present, and that the Raja kept to his palace in selfish indulgence, passing his time in unseemly pleasure, heedless of the administration of the state and of the welfare of his troops.

The story runs that Raja Jaichand Raithor, who held the supremacy of Hindustan was at this time ruling at Kanauj, and the other Rajas to some extent acknowledged his authority and he himself was so liberal-minded that many natives of Iran and Turan were engaged in his service. He announced his intention of celebrating the great sacrifice symbolic of

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1 Another name for Raya-Sena. Wilford says that he was called Anangpala or befriended by love probably for his success in his amours, which he displayed by carrying off his brother’s wife. Teiffenthaler calls him Rasena and credits him with the building of Delhi, which is confirmed by the Agni-purana. Wilford’s criticism of these dates and his emendations (Vol. IX. As. Res. p. 169) are based on the incorrect statement that Abul Fazl makes the 1st year of Vikramaditya to correspond with the 1st of the Hijra. His conclusions are consequently entirely wrong.

2 The text should have instead of سلطان as in the S. ul M.

3 I learn from Professor Cowell that the primary meaning attached to this term in the St. Petersburg Dict. is ‘neighbour,’ and the second significiation, ‘vassal,’ in which sense it often occurs in Sanskrit poetry. Monier Williams defines it as ‘a neighbouring king—a feudatory or tributary prince’ and adds a third meaning ‘a leader, general, champion’ which applies to the text.
paramount supremacy and set about its preparations. One of its conditions is that all menial service should be performed by princes alone, and that even the duties of the royal scullery and the kindling of fires are directly a part of their office. He likewise promised to bestow his beautiful daughter on the bravest of the assembled chivalry. Rájá Pithaura had resolved to attend the festival, but a chance speech of some courtier that while the Chauhán sovereignty existed, the great sacrifice could not legitimately be performed by the Raṭhór chief, inflamed his ancestral pride and he held back. Rájá Jaichand proposed to lead an army against him, but his counsellors representing the duration of the war and the approach of the appointed assembly, dissuaded him from the enterprise. To carry out the integrity of the festival, a statue of Rájá Pithaura was made in gold and placed in the office of porter at the royal gates. Roused to indignation at this news, Rájá Pithaura set out in disguise accompanied by 500 picked warriors and suddenly appeared at the gathering and carrying off the image, he put a great number to the sword and hastily returned. The daughter of Jaichand, who was betrothed to another prince, hearing of this adventurous deed, fell in love with Pithaura and refused her suitor. Her father, wroth at her conduct, expelled her from her chamber in the palace and assigned her a separate dwelling. Pithaura, distracted at the news, returned with a determination to espouse her; and it was arranged that Chándá a bard, a rival in skill of Babylonian¹ minstrelsy, should proceed to the court of Jaichand on the pretence of chanting his praises, while the Rájá himself with a body of chosen followers should accompany him as attendants. Love transformed the intention into act, and by this ingenious device and the spell of valour, he carried off his heart's desire, and after prodigies of bravery and heroism reached his own kingdom. The hundred Sámants (above mentioned) accompanied him under various disguises. One after the other they covered his retreat and defeated their pursuers. Gobind Ráe Geblót made the first stand and bravely fighting, fell. Seven thousand of the enemy sank engulfed in death before him. Next Narainch Deva, Chándá, Pundír, and Sárdhól² Solanki, and Pálhan Deva Kachhwálah with his two brothers, during the first day's action, after performing feats of astonishing heroism sold their lives dearly, and all these heroes perished in the retreat.

¹ The words in the text بیست are meaningless, and the variants are not clearer, but to one MS. that reads باست, a marginal note explains it with the synonym بابلی = Babylonian, a well-known proverbial expression for fascination and enchantment. I am not, however, satisfied with the gloss but cannot amend it.
² Var. Sádhól.
The Rájá, with the bard Chándá and two of his brothers, brought his bride to Delhi amid the admiration of a wondering world.

Unfortunately the prince was all engrossed by his affection for his beautiful wife and neglected all other affairs. After a year had thus passed, Sultán Shahábu’ddín by reason of the above events, formed an alliance with Rájá Jaichand, and assembling an army, invaded the country and captured many places. But no one dared even to represent, not to say, remedy this state of affairs. At last, the principal nobles meeting together, introduced Chándá through the seven gates of the palace, who entering the women’s apartments, by his representations somewhat disturbed the Rájá’s mind. But in the pride of his former victories, he marched to battle with but a small army. As his brave champions were now no more, his kingdom fallen from its ancient renown, and Jaichand his former ally, reversing his past policy, in league with the enemy, the Rájá in this contest was taken prisoner and carried by the Sultán to Ghazni. Chándá in his fidelity and loyalty hastened to Ghazni, entered the Sultán’s service and gained his favour. By his address, he discovered the Rájá and comforted him in his prison. He proposed that he should praise his dexterity with the bow to the Sultán who would desire to witness it, and that then he might use his opportunity. The proposal was carried out and the Rájá pierced the Sultán with an arrow. His retainers fell upon the Rájá and Chándá and cut them to pieces.

The Persian historians give a different account and state that the Rájá was killed in battle.

Fate discloses many such events from its treasure-house of wonders. But where—and blessed is he—who will take warning thereby and act on the lesson?

When the Chauhán dynasty fell, the choicest portion of Hindustán passed into the hands of Sultán Muizzu’ddín Ghori. Leaving Malik Kuṭbu’ddín (Eibak) who was one of his slaves, at the village Guhrám, he himself returned to Ghazni, laying waste the hilly country on his northern march. Kuṭbu’ddín in the same year possessed himself of Delhi and many other places and followed up his successes with remarkable ability. On the death of Muizzu’ddín, Ghiyášu’ddín Maḥmúd son of Ghiyášu’ddín Muḥammad sent from Firózkoh (his capital) the umbrella and insignia of royalty to Malik Kuṭbu’ddín. Kuṭbu’ddín was

\[1\] See list of towns in Sirhind Division, p. 296. Ferishta writes igure and places it at 70 kóś from Delhi. The hilly country he wanted was the Siwálikz. Ferishta.
enthroned at Lahore and exalted his reputation by his justice, munificence and valour. He lost his life while playing at chaugán.\footnote{He fell with his horse while playing at polo, the modern term for an ancient game, and the pomell of his saddle entered his chest and killed him. A. H. 607, (1210 A. D.) Ferishta. The Kutub Minar, a mosque at Delhi still preserve his name, if not his memory. The old chaugán or polo grounds still exist, says Cunningham, (Ladák, p. 311) in every large town in the Panjab hills; in Bilaspur, Nandón, Kangra, Haripur and Chamba, where the goal stones are still standing. The game is repeatedly mentioned by Baber, but became obsolete gradually after his time.}

The nobles raised his son Arám Sháh to the throne, but a strong faction set up Malik Altmish, who had been a purchased slave, and was the son-in-law and adopted heir of Kuṭbu’ddin. Arám Sháh was defeated and retired into obscurity, and Altmish assumed the title of Shamsu’ddin. It is said that his father was chief of some of the Turkish tribes. His brethren and cousins distracted by envy, sold, like Joseph, this nursling of intelligence, into slavery. Through the vicissitudes of fortune, he had various changes of masters until a merchant brought him to Ghazni. Súltán Muizzu’ddin Sám proposed to purchase him, but his owner chaffered for his value and placed an exorbitant price on him. The Súltán enraged, forbade any one to purchase him. Kuṭbu’ddin on his return to Ghazni after the conquest of Gujarát, having obtained permission, bought him for a large sum and adopted him as a son. Khwájah Kuṭbu’ddin Ushi\footnote{Ush is in Transoxiana and was his birthplace. He is also known as Káki from the miraculous production of bread cakes of the kind called in the vernacular hék supplied by the prophet Khízr for the needs of his family whose sustenance his meditations gave him no leisure or occasion to provide. These cakes were in Ferishta’s day still baked and offered at his shrine. His mother was a woman of great and austere virtue, and his future sanctity was predicted by Khízr by whose personal apparition he was twice honoured. He was offered by Altmish the office of Shaikh u’il Islám which he declined. His intercourse with that monarch and the eminent saints of his day may be gathered from Ferishta’s monograph of his life at the close of his history. He died on the 14th Rabáí I, A. H. 634, (A. D. 1236). A sketch of his life is given in Dorn’s History of the Afghans, Book III, p. 2, and his death placed in A. H. 603.} was his contemporary and edified the world by his outward demeanour and the sanctity of his interior life. When Altmish died, his son (Ruknu’ddin Firóz Sháh) succeeded him who regarded wealth as a means of self-indulgence and thought little of winning the affections of his people. He made over the control of affairs to his mother Sháh Turkán. The nobles withdrawing their allegiance raised Razíáh the daughter of Súltán Shamsu’ddin to the throne. The Súltán himself had previously made her
his heir. Some of his courtiers asked him the reason of his doing so while he had sons still living. He replied that his sons, addicted to drinking were unfit for the dignity. During the reign of Mu'izzuddin Babram Sháh, the Mughal troops devastated Lahore. A disloyal faction imprisoned the king and put him to death. In the reign of Sultán Aláuddin Massúd Sháh occurred an eruption of the Mughals into Bengal, entering by way of China or Tibet, but his troops defeated them. Another body advanced from Turkishtán to Uch. The Sultán set out to engage them, but on reaching the banks of the Biáh, intelligence reached him that the enemy had retreated. He returned to Delhi and there affected the company of low and base flatterers and ended his days in prison.

Náširu'ddin Malmúd ruled with capacity and munificence. In his time also, the Mughals entered the Panjáb but retreated on hearing of his approach.

The “Tarakát i Náširi” takes its name from him. He had many excellent qualities. Ghiyasuddin Balban who had been the slave and son-in-law of his father, he raised to the rank of chief minister and gave him the title of Ulugh Khán. This minister filled his high office worthily and sought the divine favour in watchfulness over his people.

Náširu'ddin dying without children, the faithful minister was raised to the sovereignty. Clemency and solid gravity of character added fresh lustre to his dignity, and far from spending his precious hours in unworthy pursuits, he gladdened his kingdom by his appreciation of merit, his knowledge of men and his devotion to God. Those of ill repute and the wicked were banished into obscurity, and the good happily prospered under his encouragement. He conferred the government of the Panjáb on his eldest son Muḥammad, commonly known as Khán i Shahíd, through whose valour and vigilance the province rested in security. Mír Khusrau and Mir Hasan were in his suite. He was returning from a visit to his father

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1 A general history of Persia and India, down to the time of Sultán Naṣiru’d din of Delhi, A. D. 1253. The author was Abu Omar Manháj al Jor-jáni.

2 al-logging as it is sometimes written is a Tartar word and signifies ‘great,' and used often as a proper name as in the case of Ulugh Beg grandson of Timúr.

* Or the martyred prince. See his death in Elphinstone, after his defeat of the Mughals under Timúr Khán, and in Ferishta under Ghiyasuddin Balban where Abul Fazl’s assertion of the prince’s unpreparedness is not confirmed. It was in the pursuit of the flying Mughals that he was surprised by an ambush while he halted by the banks of a stream to drink and to return thanks to God for his victory. Mír Khusrau alludes to his escape in his well-known poem, the Khíar Khání.
unprepared for hostilities, when he encountered some Mughal troops between Dipálpúr and Lahor and lost his life in the action. Mir Khusrau was taken prisoner but contrived to escape. The province of Bengal had been bestowed by Ghiyásu’ddin on his youngest son Bughra Khán.

On the death of Ghiyásu’ddin, the nobles despatched Kai Khusrau the son of Khán i Shahíd, who had been nominated heir, to (his father’s government of) Multán, and bestowed the title of Sultán Muizzu’ddin Kaikubád on the son of Bughra Khán who thus acquired the sovereignty of Delhi. His father in Bengal, assuming the title of Náṣiru’ddin marched to Delhi whence Kaikubád advanced with a force to encounter him. The armies met on the banks of the Sarjú (Gogra) near the town of Ajodhya, and through the conspiracy of disloyal and evil counsellors, the father after the interview returned to Bengal and the supreme sovereignty rested with the son. It is strange that Amír Khusrau should have chosen such a subject as this interview for encomium in his poem the Kirán u’s Sáda’ín. The fortunes of this thankless unflial son through his insobriety fell into decay. A faction set up his son, under the title of Shamsu’ddin to remedy the disorder, and the body of the wretched Kai-kubád was flung into the waters of the Jumna. Shamsu’ddin was set aside and the sovereignty, by assent of the ministers, conferred on the Khiljis.

Jalálu’ddin who was paymaster of the Imperial forces, ascended the throne and by his simplicity of character lent no favours to the designs of the factions. His nephew Malik Aláu’ddin who had been brought up under his care, went from Karrah to the Deccan and having amassed great booty was inflated by its possession and proved rebellious. The Sultán by the persuasion of intriguers advanced from Delhi to Karrah, where the traitor slew him and assumed the title of Sultán Aláu’ddin. Thus by a marvel of Fate did the empire devolve on this miscreant, yet he accomplished some excellent reforms. On several occasions he encountered and defeated the Mughals. Mir Khusrau dedicated to him his Khamsah1 and the story of Dewal2 Ráni to his son Khízr Khán. Unfortunately he aban-

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1 Or five poems, viz., the Haeshh Bihisht, Sikandar Námah, Panj Ganj, Lailla wa Maján, Shírin wa Khuwarú.
2 Known as Dewilé to western literature. Moore in a note to the preface of Lailla Book alludes to this poem on the authority of Ferishta as “the history of the loves of Dewildé and Chiser the son of the Emperor Alla, written in an elegant poem by the noble Chusero.” The story will be found in Briggs, Vol. I, pp. 327-366. Kaupla Devi her mother, the wife of Karan Ráme of Nahrwaía had been taken captive in the wars against that prince (1297) and placed in the royal harem. In 1306 an expedition
duned his usual prudence and fell under the influence of a eunuch (Káfúr) on whom he conferred the conduct of the administration. Through the suggestions of that wretch, his three sons Khizr Khan, Shádi Khan and Mubáarak Khan were imprisoned, and on his own death, by the same instrumentality the youngest son was raised to the throne under the title of Shahábu’ddin. He destroyed the sight of two of his brothers, but Mubáarak Khan providentially escaped. A few days later the wretch (Káfúr) was himself assassinated and Mubáarak Khan who was in prison became chief minister.

Subsequently he deposed his younger brother, and assumed the title of Sultán Kuṭbu’ddin. He reduced Gujarát and the Deccan. Through his incapacity and licentious disposition he chose a favourite of the lower orders named Hasan for the comeliness of his person, and bestowed on him the title of Khusrau Khan. Although the faithful ministers of the Crown represented the man’s unworthiness and infamy, the king regarded their honest advice as the suggestions of envy, till Khusrau Khan, plotting secretly, dared to assassinate his master and assumed the sovereignty under the title of Násiru’ddin. He put to death the surviving members of the family of Aláu’ddin and perpetrated the greatest cruelties. Malik Gházi who was one of Aláu’ddin’s chief nobles, defeated and slew him and with the concurrence of the nobles, ascended the throne with the title of Sultán Ghiyášu’ddin Tughlaq Sháh. After settling the affairs of Bengal, he returned to Delhi. His son Muḥammad Khan erected a pavilion at the distance of 3 kós from Delhi, in the space of three days and with much entreaty invited the king to enter it. The roof of the building fell in and the king perished in the ruins. Although (Ziáu’ddin) Barní endeavours

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proceeding to the Deccan under Káfúr, Kanipa Devi represented to the king that she had borne two daughters to her former husband, that one had died, but the other Dewal Devi was still alive and she desired to recover her. Passing through Málwah, Káfúr demanded her of Karan Rae without success. Shankan Deva Ráe, prince of Deogarh had long sought to obtain her hand, but the proud Rajput had hitherto refused his daughter to the upstart Maharrta. The desire to gain his aid in the war against the king’s troops secured his consent and he despatched her under an escort which fell in accidentally with a body of Muḥammadan troops near the caves of Ellora. An engagement resulted in the capture of the princess and her despatch to her mother at Delhi. Her beauty won the heart of Khizr Khan the king’s son and the rough course of their love with its hapless termination is celebrated in the Khizr Khán. When they first met these precocious lovers were respectively ten and eight years of age.

† The well-known author of the Tarıkhi Fíros Sháhi.
to substantiate the innocence of Muḥammad Khān, the haste with which
the pavilion was erected, and the eagerness to entertain the king therein,
have all the appearance of guilty design.

When Sultān Muḥammad died, Firōz the son of (Sālār) Rajab his
paternal uncle was, according to the will of Muḥammad, raised to the throne.
He ruled with capacity and prudence and left many useful works as
memorials of his reign. At his death anarchy to some extent prevailed in
the empire. A faction set up his grandson (Ghiyāshu’ddin) Taghlaq Shāh
(II) but in a short space he was sent to his last sleep by the hands of
traitors and Abu Bakr1 another grandson succeeded him.

In the reign of Sultān Maḥmūd, the direction of affairs devolved on
Mallū Khān who received the title of Ikbāl Khān, but his incapacity and
ill-fortune were unequal to the burden of state guidance. Internal dis-
orders arose. A grandson of Firōz Shāh was acknowledged by some,
under the title of Naqṣāt Shāh and increased the anarchy. Constant strug-
gles took place in the vicinity of Delhī till in the year 801 A. H. (A. D.
1398) Timūr invaded the country. Sultān Maḥmūd fled to Gujarāt and
every competitor for power was crushed.

When Timūr was on his return march, he left Khizr Khān, whom he
had met during this invasion, in the government of Multān and Dipalpūr.
For two months Delhi was a waste. Naqṣāt Shāh who had fled into the
Doab, took possession of the throne. Ikbāl Khān then marched on Delhī
and seized it and the other fled to Mewāt. Maḥmūd Khān now came from
Gujarāt and Ikbāl Khān feigned acceptance of his service. One night the
Sultān, in desperation of his affairs departed alone to the court of Sultān
Ibrahim of the Shākī dynasty (of Jaunpūr) but met with no encourage-
ment nor assistance. He was compelled therefore to return and Ikbāl Khān
now opposed him but without success, and subsequently was taken prisoner
in an action against Khizr Khān and was slain. Sultān Maḥmūd now
took possession of Delhi, and was for some time occupied in hostilities, till
he was carried off by an illness, and the Khilji dynasty terminated with
him.

For a short period allegiance was paid to Daulat Khān (Lodi) Khāṣhak
Khāil, till Khizr Khān marched from Multān and took possession of Delhi.
Malik Mardān Daulat Khān, one of the nobles of the Court of Sultān
Firōz, had adopted Sulaimān the father of Khizr Khān as his son
who subsequently, in default of recognised heirs, succeeded to his govern-

1 Son of Zafar Khān son of Firōz Shāh.
ment. Khizr Khán in gratitude (to Timúr) did not\(^1\) assume the regal title but styled his Court “The Sublime Standards,” and adorned the Khutbah with the name of that illustrious monarch and afterwards with that of Mírzá Sháh Búkh, but it concluded with a prayer for himself. His son Mubárák Sháh succeeded him in accordance with his will. Sultán Ibráhím Sháh and Hoshang (of Málwáh) being engaged in hostilities, Mubárák intended an attack on Kálpi and the adjacent territories, but he was perfidiously set upon by a band of traitors and slain.\(^2\) Muhammad Sháh, who according to some was the son of Faríd the son of Khizr Khán, while another account makes him the son of Mubárák, was raised to the throne. Sultán Álú’díin (his son and successor) possessed no share of rectitude and abandoned himself to licentious gratification. Bahból (Lodi) now aspired to greatness. He was the nephew of Sultán Sháh Lódi of the Sháhú Kháli tribe (of Afghán). His father Bahram in the time of Sultán Malúmúd, came with five sons from the borders of Balút to Multán and subsisted with some difficulty\(^3\) by traffic. Sultán Sháh obtained service under Khizr Khán. He received the title of Islán Khán, and the revenues of Sirhind were assigned to him. Bahból, the son of his nephew on his brother’s side was prospering ill in Sirhind, but was received into favour by him and adopted as a son. Bahból was born in Multán and during the month in which his birth was expected, a beam of the house fell and killed his mother. He was extracted by the Caesarean operation

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\(^1\) The obscurity of this sentence in the original lies in the elliptical style of Abul Fazl. The sense I have given is in accordance with the facts of Ferishta who says that Malik Marawan Daulá had adopted Sulaimán, and being himself appointed to the government of Multán, was succeeded at his death by his own son Malik Shaikh. The latter dying, made way for Sulaimán who was in turn succeeded by his son Khizr Khán. Ferishta makes the name Marwán and not Mardán.

\(^2\) The MSS. omit the negative, but the text supplies it. Ferishta is clear on the point. “He did not take the name of king nor assume any regal epithet.” The title in the text is not mentioned by him, which, however, is somewhat analogous to the Ottoman style of the ‘Babi Ákli’ or Sublime Porte, though in the latter it is absolute, and in the former vicarious.

\(^3\) He had laid the foundations of the city of Mubárákháb on the Jumna and was in the habit of visiting it to inspect the progress of the buildings. It was in one of these that he was assassinated at the instigation of the Wáṣir Sarwarul-Mulk on the 9th Rajab 837 (A. D. 1433). Ferishta.


\(^5\) One MS. reads ﷴ for ﷴ which would alter the character of his mercantile speculations and substitute opulence for distress.

\(^6\) His eldest son, the others were Malik Káli, Malik Fíróz, Malik Muḥammad and Malik Khwájah. Ferishta.
and his destiny proved fortunate. Although he allowed his sovereign (Ala'uddin) who lived in retirement (at Badáon) to retain nominal power, he boldly assumed the supreme authority. His reign showed some capacity and his conduct was marked by intelligence and recognition of merit. He was carried off by an illness in his 80th year. It is said that he once happened to meet with a darwesh, having at the time with him but a trifling sum of money. The spiritually enlightened recluse called out, "Who will buy the kingdom of Delhi for such a sum of money?" His companions laughed in mockery at the man, but Bahlol frankly gave him all he had, and paid him reverence and eventually fulfilled the prediction. He carried on wars with the Shahi kings which continued with varying successes, until he took Jaunpur and this dynasty was overthrown. He left his son, Bârbak at Jaunpur and returned to Delhi. As he was returning to Delhi from an expedition against Gwalior he died near the town of Saketh. His son Nizâm Khán with the concurrence of the nobles, assumed the sovereignty and was styled Sultân Sikandar. He ruled with sagacity and appreciation of character and transferred the capital to Agra.

In the year A. H. 911 (A. D. 1505), a great earthquake occurred and many lofty buildings were levelled. Sikandar was of comely person and mild disposition and popular from his liberality and open-handedness.

On his death, his son Sultân Ibrahim ascended the throne of Delhi and his authority was recognised as far as the confines of Jaunpur, the nobles conferring upon Jaláil Khán another son of Sikandar's, the sovereignty of Jaunpur. Dissensions followed between the brothers, and Jaláil Khán abandoned his government and took refuge with the governor of Gwalior but meeting with no success, fled to the court of Sultân Mahmûd of Mâwâh, and succeeding as little there, he set out for Gondwânah. There the royal partisans seized him and carried him to the king by whom he was put to death. During his reign various chiefs revolted, such as Daryá Khán Lohâni viceroy of Behâr, and his son Bahâdur Khán had the Khutbah read and the coin minted in his own name. Daulat Khán Lodi fled to Kabul and sought protection at the court of Baber, whom he led to the conquest of Hindustân while affairs resulted in a prosperous issue.

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1 Removing the name of Ala'uddin from the Khutbah, and assuming the insignia of royalty. Ferishta.
2 This story is also told in Ferishta.
3 "Near Bhadâwali, one of the dependencies of Saket," Ferishta; but Abul Fazl places Bhadâwali in the Sarkâr of Behâr in the Agra Sûbah. It was on his return from Etawah that he was seized with illness. Sukota or Sakota according to the I. G. is one of the classical names borne by Ajodhya, the ancient capital of Oudh. Abul Fazl places Suket in the Sarkâr of Kannauj.
4 He was captured by a body of Gonds. Ferishta.
It is situated in the third climate. Its length from the river Satlaj (Sutloj) to the Sind river is 180 kôs. Its breadth from Bhirmar to Chaukhandi one of the dependencies of Satgarah, 86 kôs. It is bounded on the east by Sirhind; on the north by Kashmir; on the south by Bikaner and Ajmer; on the west by Multán. It has six principal rivers which all flow from the northern mountains.

(1.) The Sutlej the ancient name of which is Shattudar and whose source is in the Kâhlor hills. Râpar, Mâchhiwdrah and Lâdhianâh are situated on its banks, and it receives the Bîâh at the Baskhâ ferry.

(2.) The Bîâh (Beâs) was anciently called Bipâsha, (Sansk. Vipasa Gr. Hyphasis). Its source is named Biahkund in the Kullu mountains in the vicinity of which the town of Sultânpûr stands above the river.

(3.) The Ravi, the ancient Trâvati, rises in the Bhadrâl hills. Lahor the capital, is situated on its banks.

(4.) The Chenâb, anciently Chandavbhâgâ. From the summit of the Khâtvrâ range issue two sweet water streams, the one called Chandar, the natural eminence, once surrounded by a wall. Only two gateways remain of the ancient fortifications. I. G.

Zarádor (various reading Zaradur) of Ptolemy: the Sydras or better reading, Hesidrus of Pliny. It rises like the Indus on the slopes of the Kaila's mountains, the Siva's paradise of ancient Sanskrit literature, with peaks 22,000 feet high. The twin lakes of Mânasarowar and Rakas-tal, united with each other, are its direct source. See I. G.

In the maps, according to the text note, Baupur. The junction is at the south boundary of the Kaparthala state.

It is in Kullu proper on the right bank of the Beas in lat. 31°69' N., and long 77°27' E, at an elevation of 4,092 feet above sea level. It is perched on a wall. Only two gateways remain of the ancient fortifications. I. G.

Var. Bhadrâ. It rises in the northern half of the Bangâhal valley in Kangra dist.

Var. Khâtvarâ. Another variant is Khishtwâr and undoubtedly the true reading. The I. G. places Kistawr in the Kashmir state, lat. 33°18'30" N., long 75°43' E. near the left bank of the Chenab which here forces its way through a gorge with precipitous cliffs 1000 feet high. The course of this river and details of its volume will be found in Genl. Cunningham's Ladak and in Drew's 'Jummao and Kashmir' where the history of Khâtâvar is briefly sketched. Kâskvdra is said by Cunningham to signify 'abounding in wood.' The Chenab is called Sandabad by Ptolemy but the Greek historians of Alexander named it Aesinos because its proper name was of ill omen, from its
other Bhágá which unite near Khatwór and are known by the above name whence they flow by Bahálpur, Súdháráh and Hasáráh.

(5.) The Bihaṭ, formerly called Bidasta, has its rise in a lake in the parganah of Vér in Kashmir, flows through Srinagar and enters Hindustán. Bhérahá is lies on its (left) bank.

(6.) The source of the Sindh (Indus) is placed by some between Kashmir and Kásbghár, while others locate it in China. It flows along the borders of the Sawádd territory by Aták Benares and Chaupráh into Balúchistán.

His Majesty has given the name of Bóth Jálandhár to the valley between the Biáh and the Satlaj; of Bári, to that between the Biáh and the Révi; of Rechna to that between the Révi and the Chenáb; of Jênhat to the valley of the Chenáb and the Bihaṭ, and Sindh Sógar to that of the

* It is so called by the Muhammadan historians in contradistinction to Katák Benares in Orissa at the opposite extremity of the empire I. G. On his return from Kábul, on the 14th Safar 989 A. H. (20th March 1581), Akbar crossed the Indus at Attock and ordered the building of the fort, of mortar and stone in order to control that part of the country and called it Aták which signifies in the vernacular ‘hindrance’ or ‘prohibition,’ it being forbidden to the Hindus to cross the Indus. Ferishtá. The Swá́t territory is here meant, the river of that name, the Suástos of the Greeks (Sansk. Suvástu) rising on the east slopes of the mountains which divide Panjakena from the Swá́t country, receives the drainage of the Swá́t valley and entering the Peshawar dist. north of Míchri, joins the Kábul river at Nisátha. The course of the Indus has there a somewhat parallel direction.

* Var. Jhat and Chhat, (under list of Sárkárs Chenhat) more commonly known as the Jech or Jechná Doáb.
Bi hat and Sind. The distance between the Satlaj and the Biáh is 50 kós.

...Biáh...Rávi...17...
...Rávi...Chenáb...30...
...Chenáb...Bi hat...20...
...Bi hat...Sindh...68...

This province is populous, its climate healthy and its agricultural fertility rarely equalled. The irrigation is chiefly from wells. The winter though not as rigorous as in Persia and Turkestán, is more severe than in any other part of India. Through the encouragement given by His Majesty, the choicest productions of Turkestán, Persia and Hindustán are to be found here. Musk-melons are to be had throughout the whole year. They come first in season when the sun is in Taurus and Gemini, (April, May, June,) and a later crop when he is in Cancer and Leo (June, July, August). When the season is over, they are imported from Kásmir and from Kábul, Badakshán and Turkestán. Snow is brought down every year from the northern mountains. The horses resemble the Irák breed and are of excellent mettle. In some parts of the country, they employ themselves in washing the soil whence gold, silver, copper, ráí, zinc, brass and lead are obtained. There are skilful handicraftsmen of various kinds.

Láhor is a large city in the Bari Doáb. In size and population it is among the first. In ancient astronomical tables it is recorded as Lohiwar. Its longitude is 109° 22', lat. 31° 50'. During the present reign the fortifications and citadel have been strengthened with brick masonry and as it was on several occasions the seat of government, many splendid buildings have been erected and delightful gardens have lent it additional beauty. It is the resort of people of all countries whose manufactures present an astonishing display and it is beyond measure remarkable in populousness and extent.

Nagarkot is a city situated on a hill: its fort is called Kangrah. Near the town is the shrine of Mahamáyá which is considered as a manifestation

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1 Tiefenthaler quotes other measures besides these, giving the reason for the variations in the differences of route, the incapacity of travellers and the universal ignorance of geometry.

2 This metal is defined at p. 41 Vol. I. as being composed of 4 sára of copper to 1 of lead, and in India called Bhángádr.

3 Properly, lat. 31° 34' 5" N., long. 74° 21' E.

* The Great Illusion, or the illusory nature of worldly objects divinely personified, an epithet of the goddess Durgá. The earlier name of Hardwar, Mayásárp, represents the ancient worship of this supreme energy and 'by her, whose name is Maya,' says the Bhagavata the Lord made the universe. His temple still exists in Hardwar, and is described in Cunningham's Anci. Geog.
of the divinity. Pilgrims from distant parts visit it and obtain their desires. Strange it is that in order that their prayers may be favourably heard, they cut out their tongues: with some it grows again on the spot, with others after one or two days. Although the medical faculty allow the possibility of growth in the tongue, yet in so short space of time it is sufficiently amazing. In the Hindu mythology, Māhamaya is said to be the wife of Mahādeva, and the learned of this creed represent by this name the energizing power of the deity. It is said that on beholding the disrespect (shown to her husband, Siva) she cut herself in pieces and her body fell in four places; her head and some of her limbs in the northern mountains of Kashmir near Kamrūj, and these relics are called Shāradā: other parts fell near Bījāpūr in the Deccan and are known as Tuljā (Turja) Bhavīni. Such portions as reached the eastern quarter near Kamrūp are called Kāmākhyā, and the remnant that kept its place is celebrated as Jālavāhari which is this particular spot. ¹

¹ The names in the text are incorrectly transliterated.

² The edition of Professor Cowell has directed me to the source of this legend which may be read with variation of detail in the preface to the Gopātha Brāhmaṇa published in Nos. 215-252 of the Bibl. Ind. pp. 30-35. It occurs in the 2nd Book in the germ which afterwards developed into the Panaric tale of Dakshā's great sacrifice. This mind-born son of Brahmā and father of Uma or Durga assisted at a Vīrasrig sacrifice celebrated by his father in which discourtesy was shown to Siva. A quarrel broke out between Daksha and Siva, resulting in the exclusion of the latter from the great sacrifice to which the whole Hindu pantheon was bid. Uma seated in her blissful mansion on the crest of the Kailāsa mountain, saw the crowds proceeding to her father's court to which she repaired and learning the exclusion of her husband, upbraided her father for his injustice and refused to retain the body she had inherited from him. Covering herself up with her robe, she gave up her life in a trance of meditation. The wrath of Siva incarnate in a giant form pursued the feasters and created stupendous havoc. Vishnu unable to pacify Siva and knowing that his fury was kindled by the sight of his dead wife, cut the body to pieces bit by bit with his discus and threw it about the earth and thus calmed the irate and oblivious deity who therupon restored the killed and wounded to life and soundness. Daksha's head having been burnt in the melee, it was replaced by that of a goat which happened to be at hand, apparently without remonstrance from the reanimated demigod or even his consciousness of the substitution. The Tantra Chuddāmani is able fortunately to detail the portions of the body and to identify the places where they fell. As these are said to be still held in high veneration, I record them for the instruction of the curious or the devout.

1. The crown of the head at Hingulā (Hinglaj). 2. The three eyes at Sarkārāra. 3. The nose at Sugandhā. 4.
In the vicinity torch-like flames issue from the ground in some places, and others resemble the blaze of lamps. There is a concourse of pilgrims and various things are cast into the flames with the expectation of obtaining temporal blessings. Over them a domed temple has been erected and an astonishing crowd assembles therein. The vulgar impute to miraculous agency what is simply the effect of a mine of brimstone.


1 See Hügel's Travels in Kashmir p. 42, for this phenomenon. The text has which is a lamp in the shape of a platter, three feet in height from the base, and about 6 inches diameter at the top; having in the middle a small tube with two holes through which the wick is fed by oil or grease ( ) kept in liquefaction by the fame. This shrine is the famous Jeddīmukhi (mouth of Flame) distant two days' journey from Kāngra. It is thus described by Tiefenthaler or Bernoulli for him. "Au milieu du temple, qui est entièrement ceint de murailles, est un creux long de 14 ansse, de la même largeur et de la même profondeur, d'ou s'élancent des flammes. On y jette du bois de Sandal, du ris, de l'huile, du beurre, du l'espirit de vin, des amandes et d'autres choses que le feu souterrain consume et réduit en cendres : les Gentils prennent ensuite ces cendres, s'en frottent doucement les yeux et le front et les conservent dans leurs maisons comme des reliques sacrées. De trois autres endroits creusés dans le mur sortent encore des flammes brillantes ; le peuple superstitieux se prosternent à la vue de ces flammes et adorent en suppliant la divinité qu'il croit cachée sous la forme du feu. Autre fois il offrit à cette idole qui vomit des flammes, une tete coupée avec une serpe de vendangeur ; mais cela se pratiquait rarement aujourd'hui. On monte à ce tem-
In the middle of Sindh Sagar near Shamsabad is the cell of Bālnāth Jogi which they call Tilah Bālnāth. Devotees of Hindustān regard it with veneration and Jogis especially make pilgrimage to it. Rock-salt is found in this neighbourhood. There is a mountain 20 kōs in length from which they excavate it, and some of the workmen carry it out. Of what is obtained, three-fourths is the share of those that excavate and one-fourth is allotted to the carriers. Merchants purchase it at from half to two dāms a man and transport it to distant countries. The landowner takes 10 dāms for every carrier and the merchant pays a duty of one rupee for every 17 man to the state. From this salt artificers make dishes, dish-covers, plates and lamp-stands.

The five Dodās of this province are subdivided into 234 parganahe. The measured land is one krōr, 61 lakhs, 55,643 Bīghas, and 3 Biswas. The gross revenue is 55 krōrs, 94 lakhs, 58,423 dāms. (Rs. 1,398,646-9-2.) Of this 96 lakhs, 65,594 dāms. (Rs. 246,639-13-7) are Suyūrgāl. The local force consists of 54,480 Cavalry and 426,086 Infantry.

Sarkar of the Bet Jālandhar Dodā.


ple par un escalier d'environ 100 marches. Du sommet de la montagne coule un ruisseau qui se jette dans un bassin à peu de distance du temple. Le trou par lequel la source s'élançe se nomme Gere Debbi, ce qui signifie: la boîte de Gorecāt, parce qu'il s'asseyaît en cet endroit pour se livrer à la contemluation. La contrée dans laquelle le temple est situé se nomme Radjober et l'endroit a le nom de Tāgrōta." See the I. G. under Jalandhar for the Jawala Mukhi legend.

The spelling of this word has several variants, but its true orthography seems to be जेब "beth." Sandy unproductive soil. The I. G. interprets it equivalent to khāder, low alluvial soil and productive, but its fertility depends on the deposit of silt during inundations, and thus both significations may hold good, General Cunningham derives it from the " back " (pāth) of the Dāitya King Jalandhera who was crushed under Jawala Mukhi by Siva and whose torso.
<table>
<thead>
<tr>
<th></th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Sayyaf</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islámábád,</td>
<td>2,735</td>
<td>458,122</td>
<td>15</td>
<td>80</td>
<td>200</td>
<td>Afghán.</td>
</tr>
<tr>
<td>Patí Dhinát, ¹</td>
<td>57,686</td>
<td>3,601,675</td>
<td>80,607</td>
<td>80</td>
<td>400</td>
<td>Nárí. (var. Márí.)</td>
</tr>
<tr>
<td>Bhúngá,</td>
<td>61,089-18</td>
<td>2,760,530</td>
<td>10,283</td>
<td>20</td>
<td>300</td>
<td>Do. (var. Bárád.)</td>
</tr>
<tr>
<td>Bajwáráh,</td>
<td>13,363</td>
<td>2,425,813</td>
<td>689</td>
<td>80</td>
<td>200</td>
<td>Khóíri.</td>
</tr>
<tr>
<td>Bhálón, has a stone fort,</td>
<td>32,761</td>
<td>1,805,006</td>
<td>70</td>
<td>1000</td>
<td>Dhádái.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(var. Dól.)</td>
<td></td>
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<tr>
<td>Barwah,</td>
<td>12,611</td>
<td>668,000</td>
<td>70</td>
<td>100</td>
<td>Maiń. ⁶</td>
<td></td>
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<tr>
<td>Pálkwáráh, ²</td>
<td>4,562</td>
<td>200,000</td>
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<td>Afghán. ⁶</td>
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<tr>
<td>Bachhritá, ³</td>
<td>4,215</td>
<td>160,000</td>
<td></td>
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<td>Lodhíi. ⁶</td>
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<tr>
<td>Besálí and Kháṭáb, ²</td>
<td>11,406</td>
<td>556,866</td>
<td></td>
<td></td>
<td>Loháni. ⁶</td>
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<tr>
<td>Mahála, ²</td>
<td>201,460</td>
<td>6,720,387</td>
<td>804,589</td>
<td>70</td>
<td>Bangladesh.</td>
<td></td>
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<tr>
<td>Taiwan,</td>
<td>3,468</td>
<td>170,388</td>
<td></td>
<td></td>
<td>Afghán. ⁶</td>
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<tr>
<td>Tatár-párb, has a stone fort,</td>
<td>147,918</td>
<td>14,761,626</td>
<td>778,167</td>
<td>100</td>
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</tr>
<tr>
<td>Jálandhar, has a brick fort,</td>
<td>15,064</td>
<td>600,000</td>
<td>50</td>
<td>3000</td>
<td>Bhaṭṭí.</td>
<td></td>
</tr>
<tr>
<td>Chánrásí.</td>
<td>96,380</td>
<td>5,483,913</td>
<td>255,516</td>
<td>50</td>
<td>1000</td>
<td>Afghán.</td>
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<tr>
<td>Jeória,</td>
<td>49,124</td>
<td>2,474,854</td>
<td>23,527</td>
<td>90</td>
<td>50</td>
<td>Bhaṭṭí.</td>
</tr>
<tr>
<td>Jasón Bálákótí, has a stone fort,</td>
<td>15,064</td>
<td>600,000</td>
<td>50</td>
<td>3000</td>
<td>Járswál.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>called also Bikanér.</td>
<td></td>
</tr>
<tr>
<td>Chítóór or Chítóór, ²</td>
<td>69,265</td>
<td>2,693,874</td>
<td>92,153</td>
<td>150</td>
<td>Sombánsí.</td>
<td></td>
</tr>
<tr>
<td>Hájípúr Sáríyánah,</td>
<td>497,202-11</td>
<td>9,707,993</td>
<td>92,153</td>
<td>150</td>
<td>Khóíri.</td>
<td></td>
</tr>
<tr>
<td>Dádák, ³</td>
<td>157,963</td>
<td>4,474,950</td>
<td>67,249</td>
<td>400</td>
<td>Wáh.</td>
<td></td>
</tr>
<tr>
<td>Dádál, has a brick fort,</td>
<td>24,150</td>
<td>1,650,000</td>
<td>300</td>
<td>400</td>
<td>Khóíkhar. ²</td>
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<tr>
<td>Dádál, Do.</td>
<td>30,218</td>
<td>1,200,000</td>
<td>400</td>
<td>400</td>
<td>Sasánwál.</td>
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<tr>
<td>Darparáb,</td>
<td>26,444</td>
<td>900,000</td>
<td>100</td>
<td>1000</td>
<td>Sombánsí.</td>
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</tr>
<tr>
<td>Darándí,</td>
<td>15,054</td>
<td>600,000</td>
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<td></td>
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<tr>
<td>Dán Kháńgór,</td>
<td>11,490</td>
<td>455,870</td>
<td></td>
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<tr>
<td>Dhánkál,</td>
<td>1,880</td>
<td>72,000</td>
<td></td>
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<tr>
<td>Bahámábád, ³</td>
<td>8,750</td>
<td>2,480,639</td>
<td>13,031</td>
<td>200</td>
<td>Khóíri.</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Wáh.</td>
<td></td>
</tr>
</tbody>
</table>

* Text-note. In maps Bachhértá and in one MS. local force, 2 Cavalry, 10,000 Infantry.
* See Vol. I, p. 526, a subdiv of Banghárajápárb.
* Text note: in maps Chánrásí near the Bése.
* At p. 110 Dárádák.

lies under the upper part of the Doáb, and concludes characteristically that Akbar accepted this version by his application of the name. Ancient Geog. of India, p. 138.

¹ Var. Dháníyát. Compare these names, with the nominal list of Sarándás and Mahála of Lahor under the ten years' rates.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajpauran, has a stone fort,</td>
<td></td>
<td></td>
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<tr>
<td>Sultana, has a brick fort,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Sankaranott,</td>
<td>101,865</td>
<td>1,800,000</td>
<td>405,800</td>
<td>300</td>
<td>1000</td>
<td>Bhati.</td>
</tr>
<tr>
<td></td>
<td>59,952</td>
<td>2,583,225</td>
<td>16,485</td>
<td>50</td>
<td>500</td>
<td>Khori.</td>
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<td></td>
<td></td>
<td></td>
<td>Wabah.</td>
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<tr>
<td>Sakhet1 Mandawi, has copper and iron mines,</td>
<td>42,160</td>
<td>1,689,000</td>
<td></td>
<td>100</td>
<td>800</td>
<td>Sombansi.</td>
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<tr>
<td>Sopar</td>
<td>24,583</td>
<td>1,000,000</td>
<td></td>
<td></td>
<td>200</td>
<td>Saanhwal.</td>
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<tr>
<td>Sibah, has a stone fort,</td>
<td>8,114-18</td>
<td>800,000</td>
<td></td>
<td></td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Soran</td>
<td>213,329</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Shaikhpor,</td>
<td>97,173</td>
<td>4,722,604</td>
<td>52,589</td>
<td>150</td>
<td>200</td>
<td>Bhati.</td>
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<tr>
<td>Shergarh,</td>
<td>3,640</td>
<td>194,294</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Isapur,</td>
<td></td>
<td>346,667</td>
<td></td>
<td>30</td>
<td>400</td>
<td>Jat.</td>
</tr>
<tr>
<td>Kotri</td>
<td>116,286</td>
<td>5,546,661</td>
<td>80,670</td>
<td>30</td>
<td>400</td>
<td>Jat.</td>
</tr>
<tr>
<td>Gaar Dumbalal,6</td>
<td>58,083</td>
<td>2,670,687</td>
<td>4,580</td>
<td>20</td>
<td>200</td>
<td>Jat.</td>
</tr>
<tr>
<td>Kotliar,</td>
<td>42,162</td>
<td>1,589,000</td>
<td></td>
<td>800</td>
<td>400</td>
<td>Jartab.</td>
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<tr>
<td>Kotlaur, has a stone fort,</td>
<td>32,592-16</td>
<td>1,310,847</td>
<td></td>
<td>200</td>
<td>800</td>
<td>Kotlahari.</td>
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<tr>
<td>Kharkur,</td>
<td>45,043-12</td>
<td>48,000</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Khokhrur, has a stone fort,</td>
<td>6,021-16</td>
<td>240,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gangot, has a stone fort,</td>
<td>6,021-16</td>
<td>240,000</td>
<td></td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Bhehr,</td>
<td>6,021-16</td>
<td>240,000</td>
<td></td>
<td>20</td>
<td>400</td>
<td>Surajbansi.</td>
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<tr>
<td>Ghawasan (var and G. Ghawas.)</td>
<td>14,742-14</td>
<td>586,906</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Lohari</td>
<td>5,565-8</td>
<td>536,414</td>
<td>17,810</td>
<td></td>
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<tr>
<td>Lalaangi</td>
<td>5,597</td>
<td>256,850</td>
<td></td>
<td></td>
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<tr>
<td>Misani Nuriat,6</td>
<td>66,239</td>
<td>21,083,656</td>
<td>6,158</td>
<td>20</td>
<td>400</td>
<td>Bhati.</td>
</tr>
<tr>
<td>Misri</td>
<td>54,653-17</td>
<td>1,828,559</td>
<td>1,217</td>
<td>20</td>
<td>800</td>
<td>Bhangar.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Mubammadpur,</td>
<td>32,281</td>
<td>1,802,556</td>
<td>10,583</td>
<td>100</td>
<td>600</td>
<td>Jat.</td>
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<tr>
<td>Munawar,</td>
<td>6,668</td>
<td>286,667</td>
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<tr>
<td>Malik</td>
<td>6,412</td>
<td>4,608,620</td>
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<tr>
<td>Mandhotab,</td>
<td>13,280</td>
<td>426,287</td>
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<tr>
<td>Nakadar,</td>
<td>78,783</td>
<td>8,710,796</td>
<td>9,737</td>
<td>20</td>
<td>1000</td>
<td>Main.</td>
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<tr>
<td>Nakal</td>
<td>4,803</td>
<td>267,270</td>
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<tr>
<td>Nakoth,</td>
<td>82,642</td>
<td>1,300,061</td>
<td></td>
<td>500</td>
<td>500</td>
<td>Jat.</td>
</tr>
<tr>
<td>Noonagai,</td>
<td>46,180</td>
<td>2,315,368</td>
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<td>30</td>
<td>300</td>
<td>Baloch.</td>
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<tr>
<td>Nandum,</td>
<td>133,489</td>
<td>5,900,000</td>
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<td>100</td>
<td>1500</td>
<td>Nagarkotia.</td>
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<tr>
<td>Harbanah with Akbarabaid, 2 Mahals,</td>
<td>628,899</td>
<td>6,082,032</td>
<td>49,650</td>
<td>40</td>
<td>406</td>
<td>Naro.</td>
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<td>Hadisabed,</td>
<td>17,126</td>
<td>519,467</td>
<td>2,067</td>
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</table>

1 Var. Saket, Text-note: in maps Saket and Mandi.
2 Var. Sanahwali, Samaahwali, Sinaahwali.

* One MS. gives this as the revenue.
* So in the MSS. but text-note gives Gaar Dweala in maps: also in I. G. in Hoshiarpur Dist.

* Var. Nurbah, Nurtag, Nurinah.

* See Vol. I. 526.

* Var. Alhipur Malot.

Sarkar of the Bāri Doōb.


<table>
<thead>
<tr>
<th>Bīghas, Biswas.</th>
<th>Revenue D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anchharah,</td>
<td>20,781</td>
<td>500,000</td>
<td>7,624</td>
<td>50</td>
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<tr>
<td>Andorah,</td>
<td></td>
<td>1,187,789</td>
<td></td>
<td>100</td>
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<tr>
<td>Abhipūr,</td>
<td></td>
<td>158,000</td>
<td></td>
<td></td>
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<tr>
<td>U'dar,</td>
<td></td>
<td>9,000</td>
<td></td>
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<tr>
<td>Lahore city Baldah see Elliot p. 83.</td>
<td>2,912,600</td>
<td>5,000</td>
<td>4,000</td>
<td>400</td>
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<tr>
<td>Phulwāri,</td>
<td>4,727-10</td>
<td>452,694</td>
<td>143,956</td>
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<td>Phūrā,</td>
<td>106,463</td>
<td>2,413,283</td>
<td>13,388</td>
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<td>Panchgrāmī,</td>
<td>65,557</td>
<td>1,461,630</td>
<td>73,777</td>
<td>15</td>
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<td>Bhal,</td>
<td>17,997</td>
<td>4,060,570</td>
<td>209,799</td>
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<td>Bhalwāl,</td>
<td>62,875</td>
<td>3,181,699</td>
<td>225,408</td>
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<tr>
<td>Patī Haibatpūr,</td>
<td>1,876,683</td>
<td>28,286,380</td>
<td>284,584</td>
<td>700</td>
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<td>Batālah,</td>
<td>515,479</td>
<td>15,820,909</td>
<td>256,653</td>
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<td>Patāhān, has a brick fort.</td>
<td>199,872</td>
<td>7,297,015</td>
<td>97,015</td>
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<tr>
<td>Faṇhāl,</td>
<td>66,769</td>
<td>4,206,000</td>
<td>276,091</td>
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<tr>
<td>Bī,</td>
<td>60,633</td>
<td>3,832,282</td>
<td>8,797</td>
<td>200</td>
</tr>
<tr>
<td>Bahādurpūr,</td>
<td>11,489</td>
<td>447,760</td>
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<td></td>
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<tr>
<td>Talwārāh,</td>
<td>6,394</td>
<td>514,666</td>
<td>10,364</td>
<td>20</td>
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<tr>
<td>Thandōt,</td>
<td>25,232</td>
<td>610,064</td>
<td>3,334</td>
<td>20</td>
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<tr>
<td>Chandrān,</td>
<td>7,194-10</td>
<td>283,568</td>
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<td>20</td>
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<td>Chāhābāgh Bari,</td>
<td>218</td>
<td>58,020</td>
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<td>Jaisākbād,</td>
<td>152,058</td>
<td>5,138,119</td>
<td>30,456</td>
<td>300</td>
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<tr>
<td>Chhut and Ambālah, 2 Mahals.</td>
<td>2,800,000</td>
<td>50</td>
<td>500 Rājpūt Sāmbans.</td>
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<tr>
<td>Jatgar,</td>
<td>45,600</td>
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<td>45,600</td>
<td>20</td>
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<td>Khānpūr,</td>
<td>230,038</td>
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<td>230,038</td>
<td>30</td>
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<tr>
<td>Dāhnavālah,</td>
<td>121,495</td>
<td>6,282,189</td>
<td>57,074</td>
<td>100</td>
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<tr>
<td>Dāhmārī,</td>
<td>1,600,000</td>
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<td>1,600,000</td>
<td>60</td>
</tr>
<tr>
<td>Darwhā,</td>
<td>240,000</td>
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<td>240,000</td>
<td>50</td>
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</tbody>
</table>

1 Text-note suggests Sinīhā, as that and Bhalar are two among the very numerous septs of the Jat tribe.
2 Var. Khārli in nominal list of Mahals of this Sūbah under ten years Rates which ee.
3 See Cunningham, Anc. Geog. of India, p. 201.


b Now known as Nūrpūr, according to a text-note, having been so called in the reign of the Emperor Jahāngīr.
| Revenue D. | Suyárgád D. | Cavalry | Infantry | Castes.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bighas</td>
<td>Biswas.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darwah, Dígar</td>
<td>...</td>
<td>...</td>
<td>24,000</td>
<td>...</td>
</tr>
<tr>
<td>Santhá Arwal</td>
<td>10,874</td>
<td>544,144</td>
<td>19,418</td>
<td>10</td>
</tr>
<tr>
<td>Sindhán, ...</td>
<td>263,402</td>
<td>5,884,649</td>
<td>12,700</td>
<td>800</td>
</tr>
<tr>
<td>Lahore suburbs, ...</td>
<td>11,401</td>
<td>674,053</td>
<td>202,800</td>
<td>...</td>
</tr>
<tr>
<td>Sháhpár, ...</td>
<td>42,399</td>
<td>3,882,235</td>
<td>138,720</td>
<td>...</td>
</tr>
<tr>
<td>Shérpúr, ...</td>
<td>...</td>
<td>...</td>
<td>480,000</td>
<td>...</td>
</tr>
<tr>
<td>Ghurbarán, ...</td>
<td>3,992-13</td>
<td>411,985</td>
<td>63,108</td>
<td>20</td>
</tr>
<tr>
<td>Kasrá, ...</td>
<td>259,468</td>
<td>3,915,506</td>
<td>23,124</td>
<td>800</td>
</tr>
<tr>
<td>Kallínár, ...</td>
<td>266,062</td>
<td>6,383,111</td>
<td>447,699</td>
<td>160</td>
</tr>
<tr>
<td>Koq Wánán, ...</td>
<td>63,608</td>
<td>3,511,499</td>
<td>127,685</td>
<td>50</td>
</tr>
<tr>
<td>Khokhówál, ...</td>
<td>75,194</td>
<td>3,475,610</td>
<td>3,510</td>
<td>20</td>
</tr>
<tr>
<td>Gwáliyar, ...</td>
<td>66,239</td>
<td>2,648,000</td>
<td>3,000</td>
<td>1000</td>
</tr>
<tr>
<td>Kágrah, has a stone fort, ...</td>
<td>...</td>
<td>2,400,000</td>
<td>...</td>
<td>2400</td>
</tr>
<tr>
<td>Kotláh, ...</td>
<td>...</td>
<td>182,518</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kárkárón, ...</td>
<td>...</td>
<td>18,000</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Malik Sháh, ...</td>
<td>28,884-9</td>
<td>1,475,562</td>
<td>53,288</td>
<td>10</td>
</tr>
</tbody>
</table>

Man and Nabáthal, 2 Maháls. ... | 2,400,000 | ... | 300 | ... | Rajpút. |
| Mahrár, ... | ... | 24,000 | ... | ... | ... |
| Kochár Kárnálah, ... | 28,225 | 468,372 | ... | 20 | 400 Jat. |
| Pálam, ... | ... | 9,600 | ... | ... | ... |
| Pátiyár, ... | ... | ... | ... | ... | ... |
| Bhattí, ... | ... | ... | ... | ... | ... |
| Jarjíyah, ... | ... | ... | ... | ... | ... |

Sarkár of the Becháná Dób.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyárgád D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biswas.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Amráí Bhattí, ...</td>
<td>70,763-8</td>
<td>1,948,606</td>
<td>8,673</td>
<td>50</td>
<td>1000 Bhattí.</td>
</tr>
<tr>
<td>Landa of Bégh Ráe Bóchah.</td>
<td>2,683</td>
<td>82,587</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Uminábád, has a brick fort.</td>
<td>515,675-4</td>
<td>24,853,006</td>
<td>489,430</td>
<td>500</td>
<td>5000 Khokhar, Chímáhí do.</td>
</tr>
</tbody>
</table>

1 Var. Dékar, Darodah Dígar.
2 Var. Gharibrán.
3 Text-note, suggests Baghélá.
4 Var. and G. Ghohowál.
5 Var. Dhanáh, Banah, in map Ombah south of Nárprír.
6 Var. Kariálah, Karbálah.
7 Var. Jarjár.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Panchnagar,¹</td>
<td>...</td>
<td>31,741</td>
<td>1,181,266</td>
<td>27,879</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Parsarór, (I. G. Pasrór),</td>
<td>...</td>
<td>609,885-4</td>
<td>27,978,583</td>
<td>486,551</td>
<td>200</td>
<td>4000</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>28,752-18</td>
<td>1,611,882</td>
<td>46,979</td>
<td>50</td>
<td>2000</td>
</tr>
<tr>
<td>Pati Zafarwál, has a fort,</td>
<td>...</td>
<td>6,108,148</td>
<td>3,697,338</td>
<td>160,885</td>
<td>50</td>
<td>400</td>
</tr>
<tr>
<td>Pati Tarmal,⁸</td>
<td>...</td>
<td>29,056</td>
<td>525,932</td>
<td>...</td>
<td>20</td>
<td>400</td>
</tr>
<tr>
<td>Bhaló,</td>
<td>...</td>
<td>20,312-10</td>
<td>818,182</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Bhadrán,⁷ situate on a hill,</td>
<td>...</td>
<td>2,400,000</td>
<td>240,000</td>
<td>...</td>
<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Balíwarah,</td>
<td>...</td>
<td>6,031-6</td>
<td>240,000</td>
<td>8,400</td>
<td>150</td>
<td>2000</td>
</tr>
<tr>
<td>Bhútíyál,</td>
<td>...</td>
<td>2,407-18</td>
<td>96,000</td>
<td>...</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Ban,</td>
<td>...</td>
<td>1,346-19</td>
<td>48,000</td>
<td>...</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>Tárál,</td>
<td>...</td>
<td>28,609-8</td>
<td>2,144,946</td>
<td>5,400</td>
<td>150</td>
<td>2000</td>
</tr>
<tr>
<td>Talíndi,</td>
<td>...</td>
<td>28,608-17</td>
<td>1,578,207</td>
<td>5,792</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Chímah Chatah,</td>
<td>...</td>
<td>98,498</td>
<td>5,878,291</td>
<td>26,489</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Chandánwarak,</td>
<td>(var. darak)</td>
<td>...</td>
<td>81,423-6</td>
<td>4,128,331</td>
<td>30,571</td>
<td>50</td>
</tr>
<tr>
<td>Chhotóáhar,</td>
<td>...</td>
<td>22,858-5</td>
<td>1,301,693</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jabúdádi,⁷</td>
<td>...</td>
<td>12,474</td>
<td>815,587</td>
<td>31,135</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Cháníwat, has a brick fort,</td>
<td>...</td>
<td>154,154</td>
<td>2,806,889</td>
<td>190,062</td>
<td>500</td>
<td>5000</td>
</tr>
<tr>
<td>Jammó, situate at the foot of a hill and a stone fort, above it,¹¹</td>
<td>...</td>
<td>19,839-11</td>
<td>3,956,000</td>
<td>...</td>
<td>1000</td>
<td>20,000</td>
</tr>
<tr>
<td>Jasóráé, (in one MS)</td>
<td>...</td>
<td>150,480</td>
<td>1,660,000</td>
<td>...</td>
<td>400</td>
<td>5000</td>
</tr>
<tr>
<td>in another</td>
<td>...</td>
<td>430-19</td>
<td>1,160,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chári Chapáé,¹²</td>
<td>...</td>
<td>6,021-8</td>
<td>240,000</td>
<td>...</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Háfásbánd,</td>
<td>...</td>
<td>169,498</td>
<td>4,548,000</td>
<td>48,000</td>
<td>150</td>
<td>150</td>
</tr>
<tr>
<td>The lands of Kháínípór,</td>
<td>...</td>
<td>402</td>
<td>27,083</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Daúsátbánd,</td>
<td>...</td>
<td>4,779-10</td>
<td>115,050</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dádú Bándál Bárhi,</td>
<td>...</td>
<td>23,142</td>
<td>1,725,089</td>
<td>237,082</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Daúsátbánd,</td>
<td>...</td>
<td>14,828</td>
<td>241,740</td>
<td>...</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Rápnagar,</td>
<td>...</td>
<td>6,706</td>
<td>410,618</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bínhá,</td>
<td>...</td>
<td>58,560-8</td>
<td>276,860</td>
<td>5,461</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rechná,</td>
<td>...</td>
<td>130,207</td>
<td>8,880,742</td>
<td>443,082</td>
<td>700</td>
<td>7000</td>
</tr>
<tr>
<td>Sáhúnáli,</td>
<td>...</td>
<td>152,291</td>
<td>5,574,764</td>
<td>18,483</td>
<td>40</td>
<td>1200</td>
</tr>
<tr>
<td>Sidhpúr,</td>
<td>...</td>
<td>108,923</td>
<td>3,127,213</td>
<td>78,972</td>
<td>100</td>
<td>2000</td>
</tr>
</tbody>
</table>

¹ Var. and G. Bijnagar.
¹² Var. Bajórah and bélah, Mahúd and Salah.
¹° Var. Bajórah and bélah, Mahúd and Salah.
⁸ Var. Badáhindál.
⁴ Var. Bhólrán, Bhoáwan.
⁵ Var. Barmáli.
⁶ Var. Balíná, Balínáh, Málhás.
⁷ Var. Bhádán.
⁹ Var. Stone.
¹⁰ Var. Jábóháhí, Hábóháhí.
¹¹ The town and palace stand on the south bank of the river Távi a tributary of the Chenáb; the fort overhangs the left or east shore at an elevation of 150 feet above the stream, I. G.
¹² Var. and G. Charlijná.
| Siñkót, is situate on the edge of a ridge on the banks of the Aik torrent, has a brick fort, | 102,035 | 22,090,792 | 184,805 | 500 | 7000 | Jat, Ghaman and Chámah. Chámah. |
| Sahajrío, on the Chenáb, has a high brick minaret. | 5,627-7 | 363,823 | 4,809 | 100 | 1000 | Do.  
| Shánsdah Hinjráo, | 121,721-1 | 7,096,710 | 99,731 | 100 | 1000 | Jat, Hinjráo.  
| Şór, | 64,140 | 1,536,480 | 4,200 | 100 | 1000 | Jat, Langán, Sanáwal (Saháwal). |
| Fattú Bhandál Barhi, | 107,347 | 2,278,940 | 5,061 | 1000 | 5000 |  
| Fazlábád, | 7,926-7 | 613,917 | 5,842 | 100 | 1000 |  
| Gobindwál, | 2,115-7 | 136,528 | 1,000 | 100 | 500 |  
| Káthoháh, | 55,069 | 1,253,967 | 194,623 | 50 | 300 | Orak and Jat.  
| Gujrán Barhi, | 126,688-12 | 5,868,254 | 10,000 | 0 | 0 | Kámwal (var. Káhwál). |
| Kááápin, | 2,681-14 | 670,986 | 11,787 | 100 | 1000 |  
| Kárándi, commonly called Sání, | 2801-19 | 203,964 | 21,702 | 200 | 300 |  
| Kharli Tarli, | 27,665-4 | 1,500,000 | 100 | 1000 | 300 |  
| Lakhmón, | 17,169-1 | 651,818 | 100 | 1000 | 300 |  
| Mangáswáláh, | 131,588 | 3,819,690 | 57,788 | 50 | 300 | Jat.  
| Muhammad Bari Dákhróo, | 1,561-6 | 1,127,903 | 3,367 | 100 | 1000 | Jat.  
| Maharóo, | 125,386-4 | 3,005,602 | 6,602 | 500 | 500 | Brahmán.  
| Móngri, | 82,293 | 1,477,225 | 5,745 | 100 | 1000 | Sihariáy and Gújar.  
| Mánkó, includes 4 towns each with a stone fort. | 1,312 | 85,119 | 30 | 1000 | 1200 | Mánbás.  
| Wán, | 140,234 | 371,553 | 20,273 | 100 | 1000 | Jákš? Sihar.  
| Hamínagar, | 141,063 | 8,391,887 | 59,641 | 100 | 1000 | Jat.  
| Hántiyál, (var. Hántiyál), | 6,201-6 | 240,000 | 100 | 1000 | 200 | Hatíyál.  

Chenhat (Jech) Dodá.


---

1 Var. Khams, Kíman.
2 Var. Sajhrío, Sanjhrío.
3 Var. Jat. Mahjróo.
5 Var. Mahjróo, Sinjráo, Hijráo.
6 Var. Karbarí, called Sáníbá, Sáníár Sásá.
7 Khárak Sihariá, Hárak.
<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Syuýrdhlí D.</th>
<th>Cavalry.</th>
<th>Infantry.</th>
<th>Caste.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andarhal, ... ...</td>
<td>31,070</td>
<td>485,418</td>
<td>...</td>
<td>...</td>
<td>Gakkhar (see Vol. I. 456).</td>
</tr>
<tr>
<td>Akhandór Ambáran, ...</td>
<td>9,866.5</td>
<td>392,000</td>
<td>...</td>
<td>300</td>
<td>3000</td>
</tr>
<tr>
<td>Bhérah, on the banks of the Bhimbar, ...</td>
<td>912,107.7</td>
<td>19,910,000</td>
<td>53,560</td>
<td>700</td>
<td>10,000</td>
</tr>
<tr>
<td>Bahólípár, on the banks of the river Chenab, ...</td>
<td>170,697</td>
<td>2,830,575</td>
<td>10,558</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>Bólít, ...</td>
<td>8,748</td>
<td>400,080</td>
<td>...</td>
<td>60</td>
<td>300</td>
</tr>
<tr>
<td>Bhimbar, situated on the banks of the stream, ...</td>
<td>28,668</td>
<td>1,200,000</td>
<td>...</td>
<td>80</td>
<td>1200</td>
</tr>
<tr>
<td>Bhadú, ...</td>
<td>4,717</td>
<td>192,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Búhati, ...</td>
<td>2,874</td>
<td>57,222</td>
<td>...</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Sáliká and Dudíyál, 2 Mahals, ...</td>
<td>27,481</td>
<td>736,741</td>
<td>...</td>
<td>200</td>
<td>800</td>
</tr>
<tr>
<td>Shórípár, ...</td>
<td>169,874</td>
<td>3,121,546</td>
<td>8,497</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Shakarpár, ...</td>
<td>7,684</td>
<td>1,060,819</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gujrát, ...</td>
<td>285,094</td>
<td>8,286,160</td>
<td>...</td>
<td>120</td>
<td>1000</td>
</tr>
<tr>
<td>Kariyálí, ...</td>
<td>67,818</td>
<td>2,643,270</td>
<td>6,633</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Khokhar, has a brick fort ...</td>
<td>92,826</td>
<td>2,839,194</td>
<td>68,410</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Ghari, on the river Bhát, ...</td>
<td>20,176</td>
<td>1,505,241</td>
<td>...</td>
<td>20</td>
<td>2000</td>
</tr>
<tr>
<td>Lólór, separated from Khusháb, ...</td>
<td>102,253</td>
<td>3,746,166</td>
<td>11,290</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Mangli, ...</td>
<td>2,839</td>
<td>432,000</td>
<td>...</td>
<td>400</td>
<td>2000</td>
</tr>
<tr>
<td>Malót Ráe Kodáí, situate on a hill, ...</td>
<td>17,007</td>
<td>370,549</td>
<td>...</td>
<td>40</td>
<td>400</td>
</tr>
<tr>
<td>Harcó, ...</td>
<td>247,678</td>
<td>9,150,828</td>
<td>76,321</td>
<td>300</td>
<td>3000</td>
</tr>
<tr>
<td>Hazárabh, has a brick fort ...</td>
<td>270,392</td>
<td>4,689,136</td>
<td>219,536</td>
<td>700</td>
<td>3000</td>
</tr>
</tbody>
</table>

**Sindh Ságár Dóbb.**


---

1 See p. 180, Bhéra is on the left bank of the Jhelum. The Bhimbar torrent rising in the second Himalayan range flows within 4 miles N. W. of Gujrát and eventually joins the Jalálía ndél a branch of the Chenab. L. G.  
2 Var. Bhéawál, Bhadvál.  
3 Var. Sakkarwál.  
4 Var. Dudwál.  
5 Var. Sakan, Masín.
<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyrigul D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akbarshábd Tarkhári, 1</td>
<td>204,881</td>
<td>5,491,788</td>
<td>...</td>
<td>2000</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td>Aţak Benáres (Attock),</td>
<td>5,418</td>
<td>3,802,215²</td>
<td>...</td>
<td>1000</td>
<td>Khatar, called also Salásh. 5</td>
</tr>
<tr>
<td>Awán, here are horses of good breed, 6</td>
<td>10,096</td>
<td>415,970</td>
<td>...</td>
<td>50</td>
<td>Awán. (See Vol. I. 456, n. and I. G. under Hazára).</td>
</tr>
<tr>
<td>Paharhálah, has a stone fort, below the fort runs the river Sowári (Sohán),</td>
<td>192,247</td>
<td>5,158,109</td>
<td>...</td>
<td>100</td>
<td>Jánóbah (Janúbah, see Vol. I, 456 ).</td>
</tr>
<tr>
<td>Bél Gházi Khán, 7</td>
<td>17,426</td>
<td>320,000</td>
<td>...</td>
<td>100</td>
<td>Khaṭtár.</td>
</tr>
<tr>
<td>Bálá Khatár, 8</td>
<td>5,825</td>
<td>1,000,040</td>
<td>...</td>
<td>20</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td>Páru Khátár, 7</td>
<td>1,195</td>
<td>48,000</td>
<td>...</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Balókídhan, 7</td>
<td>7,679</td>
<td>1,316,801</td>
<td>...</td>
<td>100</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td>Tharchak  Dámí, 7</td>
<td>6,082</td>
<td>260,875</td>
<td>...</td>
<td>100</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td>Suburban district of Rohtas, has a stone fort, beneath which flows the Kahan stream, 8</td>
<td>120,884</td>
<td>60,403,140</td>
<td>67,052</td>
<td>500</td>
<td>Gakkhar, Bagiyál.</td>
</tr>
<tr>
<td>Khusáh, situate near the river Biháth (Jhelum) the greater part is jungle, 5</td>
<td>73,086</td>
<td>2,702,509</td>
<td>...</td>
<td>500</td>
<td>Afghán, Niyáz, and Isá Khál.</td>
</tr>
<tr>
<td>Dán Gari, 7</td>
<td>147,647</td>
<td>3,801,201</td>
<td>...</td>
<td>1500</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td>Dhanók situate on the banks of the river Mihrán, viz., Indus, has a salt mine, 6</td>
<td>8,927</td>
<td>480,000</td>
<td>...</td>
<td>150</td>
<td>Awán.</td>
</tr>
</tbody>
</table>

1 Var. Barkhári. In maps Tark Pári.
2 Ferry receipts.
4 The text has بارہ marked as doubtful but the variants incorrect and unmeaning as they are, confirm Tieffenthaler’s reading of بارہ ل ”chevaux de bonne race.”
5 Var. Sowáli. T. Sol but there can be no doubt the Sohán is meant which rising in the Marree Hills passes, according to the I. G. “near the ruined Ghakkhar fortress at Pharwála.”
7 Var. Bharchak.
8 The fort built by Shér Sháh as a check on the Ghakkhar tribes, now in picturesque ruin. It is situated in the Salt Range on a gorge overlooking the Kahan Nadi 11 miles north-west of Jhelum town. The walls extend for three miles and encircle the rocks which command the entrance of the pass. Some parts have a thickness of from 30 to 40 feet. One gateway still remains in excellent preservation. I. G.
9 See Vol. I, p. 486, and under Kábul of this volume.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Darband, (here two unintelligible words),</td>
<td>...</td>
<td>3,100,000 in money.</td>
<td>...</td>
<td>20</td>
<td>500 Jándah (Janjúsh).</td>
</tr>
<tr>
<td>Dharáb,</td>
<td>...</td>
<td>2,330</td>
<td>96,000</td>
<td>20</td>
<td>150 Do.</td>
</tr>
<tr>
<td>Dúdwat,</td>
<td>...</td>
<td>2,330</td>
<td>96,000</td>
<td>20</td>
<td>300 Do.</td>
</tr>
<tr>
<td>Réshán,</td>
<td>...</td>
<td>1,195</td>
<td>92,496</td>
<td>10</td>
<td>200 Awán.</td>
</tr>
<tr>
<td>Shamsábád,</td>
<td>...</td>
<td>23,664</td>
<td>7,084,503</td>
<td>...</td>
<td>50 500 Gakkar, (var. Kho-khar). Jándah.</td>
</tr>
<tr>
<td>Patálá (var. Batálá, Midlá, Shambálá),</td>
<td>...</td>
<td>11,146</td>
<td>624,000</td>
<td>...</td>
<td>100 1500 Jándah.</td>
</tr>
<tr>
<td>Fatehpúr Kálauni (var. Kánauni and T.),</td>
<td>...</td>
<td>157,042</td>
<td>4,261,831</td>
<td>...</td>
<td>500 10,000 Gakkar.</td>
</tr>
<tr>
<td>Kalbhálak,</td>
<td>...</td>
<td>40,913</td>
<td>2,888,253</td>
<td>*18,176</td>
<td>30 200 Baloch</td>
</tr>
<tr>
<td>Ghé (var. Khét, Khés, Khep),</td>
<td>...</td>
<td>16,961</td>
<td>984,161</td>
<td>...</td>
<td>300 1200 Khatár(sic). Jándah.</td>
</tr>
<tr>
<td>Khár Darwánah,</td>
<td>...</td>
<td>4,316</td>
<td>24,541</td>
<td>...</td>
<td>50 300 Do.</td>
</tr>
<tr>
<td>Kirjhá,</td>
<td>...</td>
<td>21,401</td>
<td>961,755</td>
<td>...</td>
<td>100 1500 Do.</td>
</tr>
<tr>
<td>Kachákót, one kés distant from this parganah is the spring of Hasan Abdál.</td>
<td>...</td>
<td>5,825</td>
<td>340,000</td>
<td>...</td>
<td>50 2000 Báwalah Tarín Afgán. Jándah.</td>
</tr>
<tr>
<td>Káhwán, has a stone fort,</td>
<td>...</td>
<td>4,665</td>
<td>192,000</td>
<td>...</td>
<td>10 200 Jándah.</td>
</tr>
<tr>
<td>Kambat,</td>
<td>...</td>
<td>2,380</td>
<td>96,000</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Langashtiyár, (var. G. Sliyár).</td>
<td>...</td>
<td>2,380</td>
<td>96,000</td>
<td>...</td>
<td>10 100</td>
</tr>
<tr>
<td>Mákháláh, has a stone fort on a hill—there is scarcity of water—has a salt mine and a shrine,</td>
<td>...</td>
<td>9,320</td>
<td>884,000</td>
<td>...</td>
<td>100 1500 Jándah.</td>
</tr>
</tbody>
</table>

1 Said by Cunningham, (Anct. Geog., p. 163 and pronounced Girják) to be the Hindu name for Jalápúr, the probable site of the famous city of Bukephala built in memory of Alexander's horse.

2 This well-known village lies on the road between Rawal Pindi and Peshawar which with its ruins, says the I. G., forms part of a group of ancient cities lying round the site of the ancient Taxila. Hwen Thaang the Chinese Buddhist pilgrim of the 7th Century A. D. visited the tank of the Serpent King, Elapatra, identified with the spring of Bába Wali (Kandhári) or Panja Sáhib. The fountain is hallowed by legends of Buddhist, Brahman, Moslem and Sikh. The shrine of Panja Sáhib crowns a precipitous hill about one mile east of the town, and at its foot is the holy tank, a small square reservoir, full of fish. Delapidated brick temples surround the edge and on the west side the water gushes out from beneath a rock made with the representation of a hand, ascribed by the Sikhs to their founder Bába Nának. The scenery is extremely picturesque; the river Háróh hard by affords excellent fishing, and on its near shore two ancient cypresses are the only epitaph above the tomb of one of Akbar's wives. For Kachákót, see Cunningham, Anct. Geog., p. 116.
<table>
<thead>
<tr>
<th></th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Surpajhá D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maráli, at the foot of a mountain, Malá, has a stone fort on a hill, Nandapúr, has a brick fort on a hill, Niláb, (Indus) land included under (Attock) Bénares...</td>
<td>5,825</td>
<td>240,000</td>
<td>...</td>
<td>15</td>
<td>500</td>
<td>Janohah.</td>
</tr>
<tr>
<td>Nárwi, on the Sind, Nókóstáral Khaśtar, Hasárah Khariék, Hatiyár Lang, ...</td>
<td>8,787</td>
<td>481,305</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>Hasárah Gojrán, Himmat Khán Karmún, ...</td>
<td>6,676</td>
<td>280,896</td>
<td>... under Akbashád.</td>
<td>40,000</td>
<td>50</td>
<td>Gakkhar.</td>
</tr>
<tr>
<td><strong>Beyond the Five rivers (Birún i Panjnad	extsuperscript{3}).</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bighas Biswas</td>
<td>Revenue D.</td>
<td>Surpajhá D.</td>
<td>Cavalry</td>
<td>Infantry</td>
<td>Castes.</td>
</tr>
<tr>
<td>Brít, Sahlór, ...</td>
<td>...</td>
<td>322,740</td>
<td>100</td>
<td>10,000</td>
<td>Baloch.</td>
<td></td>
</tr>
<tr>
<td>Kahlór, (Punjáb Hill State), ...</td>
<td>...</td>
<td>1,800,000</td>
<td>50</td>
<td>1000</td>
<td>Do.</td>
<td></td>
</tr>
</tbody>
</table>

**Súbah of Multán.**

It is situated in the first, second and third climates simultaneously. Before Tattah was comprised in this province, its length from Fírózpúr

---

	extsuperscript{1} Var. and G. Fariḵ. Var. and T. Káraḵ.

	extsuperscript{2} The valley of the Jhelum takes the name of Trímbá (Three rivers) after its junction with the Chenáb and the Bávi and that of Panjnad (Five rivers) after receiving the united waters of the Beáś and Sutléj. I. G. This restricted signification cannot here apply. Certain outlying portions beyond the limits of the Punjáb Proper were evidently attached to the Súbahs of Lahor and Multán and to the sarkar of Dipalpúr and were denominated—Birún i Panjnad. Their position may be surmised but assurance is perhaps beyond reach. The first two of these three names I cannot satisfactorily trace.
and Sewistán, was 403 kós and its breadth from Khatpur¹ to Jaisalmír, 108
kós, but since its inclusion, it measures to Khach (Gandává) and Mekrán,
660 kós. On the east, it marches with the Sárkór of Sirhínd; on the
north with Shór; on the south, with the Sábáh of Ajmer, and on the west,
with Khach and Mekrán. For facility of reference, the two territories are
separately described. Its principal rivers are the six already mentioned.
The Bháth (Jhelum) joins the Chenáb near the pargañah of Shór and after
a course of 27 kós, they unite with the Rávi at Záfarpúr and the three
flowing collectively in one stream for 60 kós, enter the Indus near Uch.
Within 12 kós of Fárízpúr, the Bháth joins the Sutlej which then bears several
names, viz., Har, Hári, Dand, Núrni,² and in the neighbourhood of

¹ Khatpúr is placed by Abul Fazíl in
the Rachna Dób̤ and by Tieffenbáler
as the first stage in a journey from
Lahor to Múltán. "On passe en venant
de Lahore par Kâpbùr, Gazârsaray,
Nosehârâ, Sátghârâ, Harpâm, Mak-
tounpour, Kangpúr d’on l’on se rend tout
droit a Mûltaan."

² The text differently forms two names
of these four, viz., Harbârî, Dândnûrî
but the authority of the two best MSS-
(relegated to the notes) divides them.
One at least of these names, Dand, still
lives in the local designation of a former
bank of the Sutlej, whose shifting course
has modified the aspect of the country.
One ancient bed, forming the base of the
segment where the Sutlej after its jun-
tion with the Bâvi curves round to the
south-west is called the Sukhar Nai (I.
G.) which crosses the district east to west
and joins the modern channel near the
borders of Sirsa. The Danda bank points
to a still more ancient course crossing
the south-west corner 36 miles east of
the present stream, traceable as far as
Moodkêe and thence at intervals to the
Sutlej 15 miles farther north. The old
beds of the Rávi and Bâvi which former-
ly united their waters much lower down,
are present may be traced through a
great part of the Bâvi Dób̤. (I.G.)
Tieffenbâler transforms the whole river
system locating the confluence of the
Rávi and the Galongîr (his local name
for the Sutlej augmented by the Bâvi)
within 3 miles of Uch and that of the
Chenáb and Bâvi at a town named "Sub-
tanpour," otherwise called "Nosebahr,"
where the Bâvi, joined by the Sutlej
and Bâvi falls into and loses its name
in the Chenáb, and this river, now hold-
ing the Jhelum, Bâvi, Sutlej and Bâvi,
continues to retain its own. See the
ancient courses of these rivers in Cun-
ningham's Ancient Geography of Indis,
p. 220, et seq. General Cunningham bases
his discussion on Gladwin's translation,
viz., 'For the distance of 17 kós from
Feerospoor, the rivers Beyah and Sutle-
øj unite: and then again as they pass
along, divide into 4 streams, viz., the
Hur, Haray, Dand and the Noorny:
and near the city of Múltán these 4
branches join again," and says that these
beds still exist but their names are lost.
Now Abul Fazíl does not say that the
Sutlej divides into 4 streams, but that
it bears several names. I have been
careful to be exactly literal in my ver-
sion. The difficulty lies in the meaning
of the words بداغی، جار، "unites
with those four." Gladwin understands
the four which he divides, but there is
no other tradition of their uniting near
Múltán, and the Danda and the Sukhar

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Multán, confluent with the former four, their accumulated waters unite. Every river that discharges itself into the Indus takes its name of Sindh. In Tattah, they call it Mibrán.¹

To the north are the mountains. Its climate is similar to that of Lahore which it resembles in many aspects, but in Multán, the rainfall is less and the heat excessive.

Multán is one of the oldest cities of India: Long. 107° 35'; Lat. 29° 52'. It has a brick fort and a lofty minaret adds to its beauty. Shaikh Bahá'u'ddín Zakariyá and many other saints here repose.

Bhakkar (Bhukkur) is a notable fortress; in ancient chronicles it is called Mansúrah.² The six rivers united roll beneath it, one channel to the west, passes through the country of Tatta, and disembogues into the sea of Oman.” Further the division of the Sutlej into the four local streams does not alter its point of junction with the Chenáb for at p. 222, Cunningham says that Abul Fazl’s measurements of distances from the confluence of the Chenáb and Jhelum to that of the Chenáb and Rávi and the Chenáb and Indus agree with the later state of those rivers.

¹ The main stream of the Indus. See its course and the names of its channels in Cunningham's Ancient Geography of India, pp. 252, 272, 286, 298, &c. The Indus is called the Mibrán by Ibn Haukal but his information leads him to believe that its source is the Orus from whence passing Multán and being joined by the Sind! at three marches from that town falls into the sea at Dambal (Debal). Ouseley, p. 155.

² Properly 30° 12' N. Long. 71° 30' 45'. Tiss. gives the longitude from the Fortunate Islands at 108° but this he considers excessive. Bahá'u'ddín is mentioned in Vol. I, 399, and Ferishta's monograph of the saint will probably satisfy his modern disciples.

³ After the decline of the Arab power in Sind about A. D. 871, two native kingdoms raised themselves at Multán and Mansúrah. The former comprised
passing the southern face of the fort, the other the northern. The rainfall is inconsiderable, the fruits excellent.

Between Siwi and Bhakkar is a vast desert, over which for three months of the hot season the simoom blows.

The river Sind (Indus) inclines every few years alternately to its southern and northern banks and the village cultivation follows its course. For this reason the houses are constructed of wood and grass.

This Súbah comprises three Sarkárs of 88 parganas, all under assessment for crops paying special rates. The measured land is 3,273,932 bighas, 4 biswas. The gross revenue is 15 kors, 14 lakhs, 3,619 dáms (Rs. 378,590-0-0), of which 30 lakhs, 59,948 dáms (Rs. 76,498-11-2), are Suyúrghál. The local Militia consists of 18,785 Cavalry and 165,650 Infantry.

**Sarkár of Multán. Four Dodbs.**


**Bét Jálantkar Dodb.**


<table>
<thead>
<tr>
<th></th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adamwán,</td>
<td>5,386</td>
<td>369,445</td>
<td>...</td>
<td>80</td>
<td>700</td>
<td>Hasar.</td>
</tr>
<tr>
<td>Jálalábád,</td>
<td>5,000</td>
<td>299,798</td>
<td>...</td>
<td>10</td>
<td>200</td>
<td>Bhím.</td>
</tr>
</tbody>
</table>

the upper valley of the Indus as far as Alor; the latter extended from that town to the sea and nearly coincided with the modern province of Sind. Alor, or Aror, the capital, almost rivalled Multán and had an extensive commerce. I. G. Genl. Cunningham (Ancient Geog.) gives the name of Manşúrah to the town founded, according to Mașádi, by Jamhúr, the Moslem governor of Sindh, and named after his own father Manşúr, so close to Brahmanábád as to be regarded as the same place. His learned discussion depends too much on analogies of sound in names, to be quite convincing.

See, also, Mansúra in Elliot's Arabs in Sind, p. 50, et seq.

1 Siwi, Sewistán, and Sehwán are constantly confounded or mistaken as Elliot remarks without, however, himself determining the position of the first which is a town or the geographical limits of the second which is a province. Siwi is somewhat south of the direct line between Dara Ghazi Khán and Quetta, now well known as Sibi. Vol. I, p. 362, 600.

2 Var. and G. Dáman.

3 Var. Jhhar, Chhar.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Surjghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dunyapur, ...</td>
<td>27,889</td>
<td>1,876,862</td>
<td>11,998</td>
<td>50</td>
<td>400</td>
</tr>
<tr>
<td>Râpâr, ...</td>
<td>1,368</td>
<td>80,397</td>
<td>...</td>
<td>20</td>
<td>800</td>
</tr>
<tr>
<td>Shârgarh, ...</td>
<td>78,000</td>
<td>5,741,200</td>
<td>...</td>
<td>400</td>
<td>4000</td>
</tr>
<tr>
<td>Fatâmhâr, ...</td>
<td>61,797</td>
<td>4,008,661</td>
<td>24,596</td>
<td>500</td>
<td>5000</td>
</tr>
<tr>
<td>Kahâr, *</td>
<td>47,965</td>
<td>306,366</td>
<td>40,931</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Khâbüdî, *</td>
<td>80,411</td>
<td>594,288</td>
<td>...</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Ghalâ Khârah,</td>
<td>19,830</td>
<td>1,201,086</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
</tbody>
</table>

**Bâri Doâb.**


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Surjghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isâmpur, has a brick fort, ...</td>
<td>23,086</td>
<td>1,550,896</td>
<td>60,394</td>
<td>1000</td>
<td>3000</td>
</tr>
<tr>
<td>Isanpur, ...</td>
<td>900</td>
<td>49,392</td>
<td>...</td>
<td>5</td>
<td>50</td>
</tr>
<tr>
<td>Multân town, has a brick fort, ...</td>
<td>2,324</td>
<td>1,719,168</td>
<td>88,980</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td>Tulambah, ...</td>
<td>19,310</td>
<td>1,200,778</td>
<td>15,766</td>
<td>800</td>
<td>5000</td>
</tr>
<tr>
<td>Villages of the parganah of Chaukhandi, ...</td>
<td>2,227</td>
<td>191,054</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Suburban district of Multân, ...</td>
<td>30,925</td>
<td>2,288,354</td>
<td>97,468</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Villages of parganah of Khât-pâr, ...</td>
<td>2,487</td>
<td>149,576</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Do. Do. Deg* Râvi, ...</td>
<td>897-14</td>
<td>60,146</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Shahâ Aliamâr, ...</td>
<td>24,121</td>
<td>1,555,963</td>
<td>1,180</td>
<td>200</td>
<td>4000</td>
</tr>
<tr>
<td>Villages of parganah of Khâbüdî, ...</td>
<td>7,594-19</td>
<td>490,654</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Matilah, ...</td>
<td>2,068</td>
<td>608,418</td>
<td>3,698</td>
<td>20</td>
<td>500</td>
</tr>
</tbody>
</table>

* Var. Uti.
* Among some illegible variants, Thânâh.
* Var. and G. Khardar, but Kahror is well-known in Multán District. See I. G. and Cunningham, p. 241.
* Var. and T. Khâbüdî.

* T. and G. Khelu.
* The Degh (I. G.) is the chief tributary of the Râvi, which it receives after entering Montgomery District on its north-west bank and then passes into Multán District.
Rechnáu Dodb.


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</tr>
</thead>
<tbody>
<tr>
<td>Irajpúr and Dég Bávi, ...</td>
<td>37,230</td>
<td>2,877,300</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Chankháni, ...</td>
<td>7,620</td>
<td>216,830</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Khatpúr, ...</td>
<td>8,887</td>
<td>505,396</td>
<td>...</td>
<td>500</td>
<td>3000</td>
</tr>
<tr>
<td>Dalibháti, ...</td>
<td>8,768-18</td>
<td>266,669</td>
<td>...</td>
<td>20</td>
<td>500</td>
</tr>
<tr>
<td>Kalbah, ...</td>
<td>16,208</td>
<td>966,786</td>
<td>...</td>
<td>50</td>
<td>2000</td>
</tr>
</tbody>
</table>

Sind Ságar Dábab.


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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Villages of Islámpúr, ...</td>
<td>5,775</td>
<td>273,357</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bangpúr, ...</td>
<td>22,907</td>
<td>1,410,737</td>
<td>10,727</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Raápur Kanki, ...</td>
<td>5,600</td>
<td>306,068</td>
<td>2,662</td>
<td>20</td>
<td>600</td>
</tr>
<tr>
<td>Miscellaneous villages, 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahal, ...</td>
<td>600</td>
<td>38,080</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Beyond the Five, Rivers. (Birúm i Panjnad.)


---

1 A slight notice of the Kharals occurs in the description of the Montgomery District. I. G.
2 Of these Cunningham can identify but Uch, Diráwal, Moj and Marot, which he places, east of the Sutlej. The limits of the province of Multán in the time of Hwen Thaang included the north half of the Shawaipur territory in addition to the tract lying between the rivers, the north frontier extending from Derah Dín Panáh on the Indus to Pák Pattan, a distance of 150 miles; on the west, the frontier line of the Indus to Khânánpur, 160 miles; on the east from Pák Pattan to the old bed of the Ghagar, 80 miles; on the south from Khânánpur to the Ghagar, 220 miles, p. 230.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyûrghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ubaurah,</td>
<td>11,320</td>
<td>915,256</td>
<td>4,684</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Uch,</td>
<td>29,056</td>
<td>1,910,140</td>
<td>...</td>
<td>100</td>
<td>400</td>
</tr>
<tr>
<td>Bhurtiwahan, (var. and G. Daman),</td>
<td>16,696</td>
<td>1,336,029</td>
<td>18,564</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Jamesher,</td>
<td>4,384</td>
<td>348,037</td>
<td>...</td>
<td>150</td>
<td>2000</td>
</tr>
<tr>
<td>Dejadi, has a brick fort, Diwär i Awwal, (Cunningham Dirawal),</td>
<td>40,520-11</td>
<td>2,400,000</td>
<td>...</td>
<td>4000</td>
<td>30,000</td>
</tr>
<tr>
<td></td>
<td>2,718</td>
<td>140,000</td>
<td>...</td>
<td>50</td>
<td>600</td>
</tr>
<tr>
<td>Deó Khán,</td>
<td>17,890</td>
<td>1,440,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Villages of Bajpur, Rupari, Siptpur, Soroahi,</td>
<td>452</td>
<td>2,954</td>
<td>12,075</td>
<td>1,060,000</td>
<td>...</td>
</tr>
<tr>
<td>Villages of Fatehpur, Kahardur, Majlolar Ghazipur, Mahb, has a brick fort. (Cunningham Moj.),</td>
<td>44,539-8</td>
<td>4,028,000</td>
<td>5,124</td>
<td>2,800</td>
<td>1000</td>
</tr>
<tr>
<td></td>
<td>5,224</td>
<td>330,779</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>1,384</td>
<td>87,289</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>40,521</td>
<td>2,400,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>9,083</td>
<td>707,069</td>
<td>20,440</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td>Maròt, do.</td>
<td>5,456</td>
<td>204,000</td>
<td>...</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Mahanò</td>
<td>9,338-12</td>
<td>8,014,000</td>
<td>...</td>
<td>300</td>
<td>1000</td>
</tr>
</tbody>
</table>

Sarkár of Dipálpur.*


Bêt Jálánandhar Doáb.


1 Var. Narwi Barwi.  
2 Var. Dáwái, Dádái.  
3 Var. and G. Malót.  
* See Cunningham, Ancient Geography. India, p. 213, et seq for this Sarkár.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Anglophors</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patlan, (Pâk Patlan) has a brick fort, ...</td>
<td>49,014</td>
<td>2,628,928</td>
<td>599,989</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Dipāipur Lakhi, has a brick fort, ...</td>
<td>242,844-11</td>
<td>18,514,059</td>
<td>499,535</td>
<td>600</td>
<td>7000</td>
</tr>
<tr>
<td>Dhanakshâh,² has a brick fort, ...</td>
<td>60,678-1</td>
<td>3,484,375</td>
<td>37,152</td>
<td>...</td>
<td>400</td>
</tr>
<tr>
<td>Deotir, ...</td>
<td>40,730</td>
<td>2,489,850</td>
<td>23,400</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td>Raṭmatâbâd, ...</td>
<td>38,285</td>
<td>1,825,009</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Kabûlah,² has a brick fort, ...</td>
<td>86,615-12</td>
<td>4,803,817</td>
<td>...</td>
<td>1000</td>
<td>2000</td>
</tr>
<tr>
<td>Kîyâmûr Lakhi, has a brick fort, ...</td>
<td>54,673-19</td>
<td>2,008,274</td>
<td>38,855</td>
<td>300</td>
<td>2000</td>
</tr>
<tr>
<td>Khokarrin Lakhi, ...</td>
<td>55,243-3</td>
<td>2,866,969</td>
<td>95,609</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td>Lakhi Loṣkanî,² ...</td>
<td>21,130</td>
<td>1,011,715</td>
<td>36,383</td>
<td>150</td>
<td>1000</td>
</tr>
<tr>
<td></td>
<td>61,519-16</td>
<td>3,156,759</td>
<td>5,940</td>
<td>100</td>
<td>2000</td>
</tr>
</tbody>
</table>

**Bâri Dobb.**

Containing 6 Mahals, 193,495 Bighas, 9 Biswas. Revenue, 1,175,393 Dáms. Castes, various. Cavalry, 1,100. Infantry, 14,000.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Anglophors</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahrâhâl,² ...</td>
<td>18,717-9</td>
<td>1,125,393</td>
<td>...</td>
<td>60</td>
<td>500</td>
</tr>
<tr>
<td>Châhni,¹ ...</td>
<td>25,993</td>
<td>1,200,660</td>
<td>600</td>
<td>60</td>
<td>2000</td>
</tr>
<tr>
<td>Bâhâmâbâd, ...</td>
<td>24,329</td>
<td>1,182,714</td>
<td>...</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Šadkharah,² ...</td>
<td>59,447</td>
<td>3,651,830</td>
<td>20,976</td>
<td>300</td>
<td>4000</td>
</tr>
<tr>
<td>Mandhâli, ² ...</td>
<td>25,624</td>
<td>2,708,429</td>
<td>...</td>
<td>500</td>
<td>5000</td>
</tr>
</tbody>
</table>

¹ Var. Kesôthi.
² Var. and G. Dhanahâh.
³ Var. and G. Lakhi Kabûlah.
* Var. Jôiyah, see Johiya under Montgomery Dist. in I. G. with other Bâri tribes. Also Cunningham, p. 245.
* Var. Bhirâhpâl.
* Var. Jahnî.
* At p. 113, Sadkarah.
Bechmadd Dōab.


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</tr>
</thead>
<tbody>
<tr>
<td>Khānpūr,</td>
<td>19,599-18</td>
<td>1,286,740</td>
<td>80,380</td>
<td>30</td>
<td>500 Kharal.</td>
</tr>
<tr>
<td>Dalchī Chandhār,</td>
<td>9,135-12</td>
<td>606,557</td>
<td>1,620</td>
<td>60</td>
<td>1000 Chandhār.</td>
</tr>
<tr>
<td>Shahzādah Baloch,</td>
<td>12,749-12</td>
<td>799,742</td>
<td>100</td>
<td>1000</td>
<td>Baloch.</td>
</tr>
<tr>
<td>Ābīdī Abād,</td>
<td>5,975</td>
<td>342,932</td>
<td>10</td>
<td>300</td>
<td>Jat.</td>
</tr>
<tr>
<td>Faryābdāb,</td>
<td>18,708</td>
<td>1,098,694</td>
<td>20</td>
<td>1000</td>
<td>Jat.</td>
</tr>
<tr>
<td>Kharal,</td>
<td>23,732</td>
<td>1,907,069</td>
<td>2,800</td>
<td>200</td>
<td>Khar.</td>
</tr>
<tr>
<td>Mahēs,</td>
<td>42,944</td>
<td>2,606,183</td>
<td>200</td>
<td>500</td>
<td></td>
</tr>
</tbody>
</table>

Beyond the Five Rivers (Bīrūnī Panjnad).


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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Jalalābd,</td>
<td>34,475-7</td>
<td>1,739,289</td>
<td>50</td>
<td>1000</td>
<td>Ḍhāṛār, Bhaṭṭī, Jat.</td>
</tr>
<tr>
<td>Jangal,</td>
<td>18,012</td>
<td>653,516</td>
<td>300</td>
<td>4000</td>
<td>Ḍhāṛā, Ṛanghar, Jat.</td>
</tr>
<tr>
<td>Āsālāmpūr,</td>
<td>31,008-10</td>
<td>1,579,558</td>
<td>50</td>
<td>1000</td>
<td>Ṛanghar, Jat.</td>
</tr>
<tr>
<td>Fīrozpūr,</td>
<td>217,710-17</td>
<td>11,479,404</td>
<td>199,404</td>
<td>500</td>
<td>Ḍhāṛān, Ṛanghar.</td>
</tr>
<tr>
<td>Villages of Lakhī Kābūlāh, Muḥammadwāl.</td>
<td>29,186</td>
<td>1,638,550</td>
<td>350,588</td>
<td>100</td>
<td>3600</td>
</tr>
<tr>
<td></td>
<td>56,614-13</td>
<td>3,492,454</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sarkar of Bhakkar (Bukkur).


Footnote: 1 Text note suggests Ḍhāṛā as the proper reading. As there are about 300 clans of Ṛindhīs, besides the tribes and castes of Hindustān proper, that may be located in or about this region, their identification is almost as hopeless as their orthography.
<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alor, has a fort,</td>
<td>143,700</td>
<td>1,132,150</td>
<td>20,550</td>
<td>200</td>
<td>500 Dharejah.¹</td>
</tr>
<tr>
<td>Bhakkar, has a strong fort,</td>
<td></td>
<td>74,362</td>
<td></td>
<td>200</td>
<td>1000 Mehar and Rahár.</td>
</tr>
<tr>
<td>Jándolah,</td>
<td>57,847</td>
<td>3,102,709</td>
<td>85,064</td>
<td>400</td>
<td>800 Jahna.²</td>
</tr>
<tr>
<td>Jától,</td>
<td>179,821-14</td>
<td>2,346,873</td>
<td>156,841</td>
<td>400</td>
<td>800</td>
</tr>
<tr>
<td>Darbólah,</td>
<td>121,146</td>
<td>1,262,761</td>
<td>68,872</td>
<td>200</td>
<td>500 Bhattī.</td>
</tr>
<tr>
<td>Sankar,</td>
<td>100,818</td>
<td>1,808,628</td>
<td>32,332</td>
<td>500</td>
<td>1000 Sabējah.³</td>
</tr>
<tr>
<td>Sewī,</td>
<td></td>
<td>1,381,930</td>
<td></td>
<td>500</td>
<td>1500</td>
</tr>
<tr>
<td>Fathpār,</td>
<td>8,050-10</td>
<td>477,859</td>
<td></td>
<td>200</td>
<td>1000 Sabējah, Dhárējah.</td>
</tr>
<tr>
<td>Khājānâh,⁴</td>
<td>10,063</td>
<td>645,205</td>
<td></td>
<td>200</td>
<td>1000 Jánâ.</td>
</tr>
<tr>
<td>Khārá Kákan,</td>
<td>154,151</td>
<td>2,732,331</td>
<td>138,608</td>
<td>500</td>
<td>1000 Dhárējah.</td>
</tr>
<tr>
<td>Mánhalâh,</td>
<td>128,078</td>
<td>1,353,713</td>
<td>28,944</td>
<td>500</td>
<td>1000 Dhárējah (var. Hárejah).</td>
</tr>
</tbody>
</table>

**Kings of Multán.⁵**

<table>
<thead>
<tr>
<th></th>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaikh Yúsuf, reigned...</td>
<td>...</td>
</tr>
<tr>
<td>Sultán Mahmud⁶ (var. Muḥammad Sháh)</td>
<td>...</td>
</tr>
<tr>
<td>&quot; Kùṭbu’ddin, his son</td>
<td>...</td>
</tr>
<tr>
<td>&quot; Husain, his son</td>
<td>...</td>
</tr>
</tbody>
</table>

---

¹ Var. Saranjah. The Dharejah forest is in Shikarpur District I. G. under Sindh.
² Var. Janah or Jatāh.
³ Var. Sahechah, Sahja, Samjah.
⁴ Var. and G. Gharjānāh.
⁵ This province, says the U. T., was first conquered by Mahomed Kāsīm at the end of the first century Hijra. It was recovered by the Hindūs on the decline of the Ghazni power. After Mahomed Ghorī’s subjugation it remained tributary to Delhi until

A. H. A. D.

847. 1443. Shaikh Yúsuf established an independent monarchy.

849. 1445. Ray Sehrah, or Kùṭbu’ddin Hosen Langa I expelled the Shaikh.

A. H. A. D.

908. 1502. Mahmūd Khán Langa; his minister Jam Bayezid.


⁶ This name is altogether omitted by Perishta who describes Kùṭbu’ddin’s intrigue and succession, in his history of Multán. The name of Kùṭbu’ddin was Rāh Sahra and he was governor of Sewī and the adjacent territory and the head of the Afgān clan of Langāh. He died in A. H. 874 (A. D. 1469), Husain Shāh in 904 or 908 (1498 or 1502) and Mahmūd in 931 (1524).
Sultán Firóz, his son ... ... ... 1
" Húsain, a second time.
" Maḥmúd, son of Sultán Firóz ... ... 27
" Húsain, son of Sultán Firóz ... ... 1
Sháh Húsain, (Arghún), ruler of Sind.
Mírzá Kámrán.
Shér Khán.
Salím Khán.
Síkandár Khán.

At one period the province was subject to the sovereigns of Delhi: at another it was under the control of the rulers of Sind, and for a time was held by the princes of Ghazni. After its conquest by Muizzu'ddín Sám (Ghori), it continued to pay tribute to Delhi. In the year A. H. 847 (A. D. 1443) when Sultán Alán'uddín reigned at Delhi, and constituted authority fell into contempt, every chief in possession of power, set up a pretension to independence. A noisy faction raised Shaikh Yúsuf Kuraishi, a disciple of Shaikh Bahá'u'ddín Zakariya, to supremacy. He was subsequently deposed and proceeded with haste to the court of Sultán Bahlól at Delhi. The sovereignty now devolved upon one of the Langáh family, who assumed the title of Sultán Maḥmúd Sháh. It is related that this chief had given his daughter in marriage to Shaikh Yúsuf, and on the strength of this connection, used frequently to visit her alone, till one night by a successful intrigue he accomplished his design on the throne. During the reign of Sultán Kuṭbu'ddín, Sultán Maḥmúd Khilji advanced from Málwah against Múltán but returned without effecting anything. Some maintain that the first of the Langáh family who was raised to the throne was Kuṭbu'ddín. In the reign of Sultán Húsain, Bahlól sent (his son) Babak Sháh with a force to reinstate Shaikh Yúsuf, but they returned unsuccessful. Sultán Húsain becoming old and doting, placed his eldest son upon the throne under the title of Firóz Sháh, and withdrew into retirement. His Wazir Imadu'l Mulk, poisoned him in revenge for the murder of his own son and Sultán Húsain a second time resumed the sceptre and appointed Maḥmúd Khán, son of Sultán Firóz, his heir. On the death of Sultán Húsain, after a reign of 30 or 34 years, Sultán Maḥmúd ascended the throne. During his reign several incursions were made by the Mughals who, however, retired discomfited. Some malicious intri-

---

1 Ferishta gives his death on the 26th of Safar A. H. 908 (1502) but adds that another account makes it 4 years earlier. The whole of this narrative in much greater detail will be found in that historian.
guers through jealousy created a misunderstanding between the Sultán and Jám Bayazíd who had long held the office of prime minister, and misrepresentations cunningly made in a roundabout way, brought them into open conflict. The minister withdrew from Multán to Shór and read the khufbah in the name of Sultán Sikandar Lódi. On the death of Sultán Mahmúd, his infant son was raised to the throne as Sultán Husain (II). Mirzá Sháh Husain (Arghún) marched from Tattah and took Multán and entrusted its charge to Langar Khán. Mirzá Kámrán dispossessed him of it and after him Shér Khán, Salím Khán and Sikandar successively held it till the splendour of Humayún’s equal administration filled Hindustán with its brightness and secured its peace. At the present day under the just sway of His Majesty his subjects find there an undisturbed repose.

**Sarkár of Tattah.**

During a long period this was an independent territory but now forms part of the imperial dominions. Its length from Bhakkar to Kach and Mekrán is 257 kóś, its breadth from the town of Budín to Bandar Ledhari,¹ 100 kóś, and again from the town of Chándo one of the dependencies of Bhakkar, to Bikanér is 60 kóś. On the east lies Gujarát: to the north Bhakkar and Sóvi:² to the south, the ocean, and to the west Kach and Mekrán. It is situated in the second climate and lies in Longitude 102° 30’; Lat. 24° 10’.³

The ancient capital was Bráhmanábád,⁴ a large city. Its citadel had 1,400 towers, at an interval of a tanáb,⁵ and to this day there are many

---

¹ See this name in the I. G. (Index), under “Lahari Bandar,” and in Cunningham in his account of Sindh. (Ancient Geography).

² The text is, I think, here in error in transforming this name into the Persian 𐭯𐭩 with the išfát, which the construction of the sentence does not properly admit. I am in concurrence with Gladwin and Tiefenthaler.

³ The town lies in Lat. 24° 44’ N. and Long. 68° E.

⁴ Identified by Cunningham with Harmatela, (a softer pronunciation of Bráhmasthala, or Brahmanasthala) of Diodorus and placed on the east branch of the Mihrán or Indus, 47 miles north-east of Haidarábad, 28 miles east of Hála and 20 miles west of the eastern channel of the Indus known as Nára. He gives the number of bastions as 140 on the authority of the MSS. but both Gladwin and Blochmann concur in 1,400, and there is no variant reading. His conclusion is, that the place known now as Bambhra ka thál represents the ruined city of Mansura and the neighbouring mound now called Dílara, Brahmánábád. They certainly attest his industry and research if not his conclusion which the absence of local coins of Hindú origin, though many of Arab governors are found, somewhat impugns.

⁵ See p. 61.
traces of its fortifications. Alor\(^1\) next became the metropolis and at the present day it is Tattah, also called Debal. The mountains to the north form several branches. One of them trends towards Kandahār, and another rising from the sea coast extends to the town of Kohbār, called Bāmgar, and terminates in Sewistān and is there known as Lakhī\(^2\). This tract is inhabited by an important Baloch tribe called Kalmāni,\(^3\) consisting of twenty thousand cavalry. A fine breed of camels is here indigenous. A third range runs from Sēhwān to Sēwi and is called Khattār\(^4\) where dwells a tribe named Nohmārī that can raise a force of 300 horse and 7,000 foot. Below this tribe, there is another clan of the Baloch known as Naḥari with a force of a thousand men. A good breed of horses comes from this tract. A fourth mountain chain touches Kach (Gandāvā) on one side, and on the other the Kalmāni territory, and is called Karah inhabited by 4,000 Balochis.

In the winter season there is no need of poshtina (fur-lined coats) and

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1 The ruins of Alor, or more correctly Aror, are situated to the south of a gap in the low range of limestone hills stretching from Bhatkar to the south for about 20 miles until it is lost in the broad belt of sand hills bounding the Nārā or old bed of the Indus. On the west, Cunningham regards it as the capital of the Muscani of Curtius. He disputes the assertion of Abul Fazl that Debal and Tattah are the same. Sir H. Elliot places Debal at Kārīchī. General Cunningham prefers a site between Karkohī and Tattah and is “almost certain” that it must be the Indian city in which Zobeide in the Arabian Nights found all the people turned to stone. This certitude on such a point is striking and original.

2 The Lakhi range (the text duplicates the k.) is an offshoot from the Kirthar which separates Sind from Beluchistān. I. G. Kohbār has a variant Korahyār, but I do not trace it; the Maṣir ‘ul Umara has Kohbār but as its description of Sind is taken from Abul Fazl, its authority is of no independent value.

3 The Baloch and the Brahui are the two great races of Balochistān, each subdivided into an infinite number of tribes. Of these the Kumberani is said to take precedence of all others. The name in the text is not mentioned in the works I have consulted. Sherring mentions Kirmāni.

4 No doubt the Kirthar range of the I. G., an offshoot of which, the Lakhi, terminates abruptly a few miles south of Sehwān. Naḥari has a variant Taḥsari adopted by Gladwin. The plain country to the east of the mountain mass that intervenes between it and Khelāt is called Kachhi or Kachh Gandāvā and Karah seems to be a spur that strikes thence to the Lakhi chain. North of the Bolān, confused ranges of mountains extend to east with a strike nearly east and west to the Salaimān range. This tract inhabited by Marris, Bugtis and other Baloch tribes is bounded on the north by the province of Sewistān (I. G.) General Cunningham states that Sehwān is said to be a contraction of Sewistān and rejects it as a modern innovation of the Hindus, but he could scarcely have seen the text of Abul Fazl whose account does not admit of this view.
the summer heats are moderate except in Sewistán. Fruits are of various kinds and mangoes are especially fine. In the desert tracts, a small kind of melon grows wild. Flowers are plentiful and camels are numerous and of a good breed. The means of locomotion is by boats of which there are many kinds, large and small, to the number of 40,000. The wild ass is hunted, and game, such as, hares, the kótókh pácháh¹ and wild boars; fishing likewise is much pursued.

The assessment of the country is made on the system of division of crops,² a third being taken from the husbandman. Here are salt-pits and iron mines. Sháli rice is abundant and of good quality. Six kós from Tattáh is a mine of yellow stone, large and small slabs of which are quarried and used for building. The staple food consists of rice and fish. The latter is smoked and loaded in boats, and exported to the ports and other cities, affording a considerable profit. Fish-oil is also extracted and used in boat building. There is a kind of fish called pálwah which comes up into the Indus from the sea, unrivalled for its fine and exquisite flavour. Milk-curd of excellent quality are made and keep for four months.

Near Shewán is a large lake, two days’ journey in length called Manchúr, in which artificial islands have been made by fishermen who dwell on them.

But the greatest of all wonders is the Líver-Eater (Jigar Khwrár), an individual who by glances and incantations can abstract a man’s liver. Some aver that under certain conditions and at certain times, he renders the person senseless upon whom he looks, and then takes from him what resembles the seed of a pomegranate, which he conceals for a time in the

¹ Literally ‘short legged.’ It is mentioned by Baber in his Memoirs among the fauna of Kábúl and India and is thus described in Erskine’s translation. “Its size may be equal to that of the white deer. Its two fore-legs as well as its thighs are short, whence its name. Its horns are branching like those of the gawesin but less. Every year too it casts its horns like the stag. It is a bad runner and therefore never leaves the jungle.” These characteristics seem to point to the hog-deer. (Cervus porcinus.)

² I believe this to be the proper transliteration of ناطش and not ‘corn bearing’ as I have construed it at p. 44, (final word of the page). According to the I. G. in Haidarabad District Sind, the Government assessment was formerly levied in kind (khaspi) but on a petition from the Zambadars, the payment has since been made in cash. They are paid by the tenants in kind at the following rates: On land under charkhi (Persian wheel) cultivation, one-third of produce: on taidábi (canal flooding) lands, two-thirds; in the case of the best lands, yielding cotton, tobacco and sugarcane, as a rule in cash.
calf of his leg. During this interval the person whose liver is stolen remains unconscious, and when thus helpless, the other throws the seed on the fire which spreads out like a plate. Of this he partakes with his fellows and the unconscious victim dies. He can convey a knowledge of his art to whomsoever he wills, by giving him a portion of this food to eat and teaching him the incantation. If he is caught in the act and his calf be cut open and the seed extracted and given to his victim, the latter will recover. The followers of this art are mostly women.

They can convey intelligence from long distances in a brief space of time and if they be thrown into the river with a stone tied to them, they will not sink. When it is desired to deprive one of these of this power, they brand both sides of his head and his joints, fill his eyes with salt, suspend him for forty days in a subterraneous chamber, and give him food without salt, and some of them recite incantations over him. During this period he is called Dhaäkræ. Although his power then no longer exists, he is still able to recognize a Liver-Eater, and these pests are captured through his detection. He can also restore people to health by incantation or administering a certain drug. Extraordinary tales are told of these people that are beyond measure astonishing.

This country is the fourth Sarkar of the Sûbah of Multân. From the confines of Uch to Tattah towards the north are rocky mountain ranges inhabited by various Baloch tribes, and on the south from Uch to Gujardât are sandhills in which region are the Abhâm bhatti and other numerous clans. From Bhakkar to Našîrpûr and Umâkût are the Sodah, Jârejâh and other tribes. This Sûbah contains 5 Sarkârs subdivided into 53 parganahs. The revenue is 6,615,393 dâms. (Rs. 165,383-12-3.)

Sarkar of Tattah.

Containing 18 Mahals. Revenue, 25,999,991 Dâms.

<table>
<thead>
<tr>
<th></th>
<th>Revenue D.</th>
<th></th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lâhâri Bandâr,</td>
<td>...</td>
<td>5,521,419</td>
<td>1,811,612</td>
</tr>
<tr>
<td>Batorâ,¹</td>
<td>...</td>
<td>4,002,886</td>
<td></td>
</tr>
<tr>
<td>Bâhrampûr,</td>
<td>...</td>
<td>434,305</td>
<td></td>
</tr>
<tr>
<td>Bûrî,</td>
<td>...</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ According to Cunningham, the early Arab geographers place a strong fort called Bâhita between Multân and Alor, which, from its position has a claim to be identified with the city built by Alexander among the Sogdî, but he mentions no tribe of the name, neither have any of the Bhatti Rajputs mentioned by Elliot any such prefix as Abhâm. The Sodahs have been identified by Tod with the Sogdîi. Ancient Geography, pp. 253-254.

² Var. 6,615,293.

³ Var. Fatóra, Batwâr, Bawâr.
### Sarkar of Hajkán.

**Containing 11 Mahals. Revenue, 11,784,586 Dámas.**

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jakár,¹</td>
<td>348,483</td>
</tr>
<tr>
<td>Járá,</td>
<td>82,380</td>
</tr>
<tr>
<td>Darak, (var. Durg),</td>
<td>2,970,441</td>
</tr>
<tr>
<td>Danquir, (var. Dékri),</td>
<td>315,981</td>
</tr>
<tr>
<td>Ratnañ,</td>
<td>543,144</td>
</tr>
<tr>
<td>Sankúrah,²</td>
<td>2,108,097</td>
</tr>
</tbody>
</table>

### Sarkar of Sewistán.

**9 Mahals. Revenue, 15,546,808 Dámas.**

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bágh Fatíc,</td>
<td>240,173</td>
</tr>
<tr>
<td>Bélah,</td>
<td>656,317</td>
</tr>
<tr>
<td>Hajkán,</td>
<td>555,699</td>
</tr>
<tr>
<td>Ján,</td>
<td>3,168,418</td>
</tr>
<tr>
<td>Bahbán,</td>
<td>742,973</td>
</tr>
<tr>
<td>Detached villages³</td>
<td>436,729</td>
</tr>
</tbody>
</table>

¹ Though there is no variant to this name, I suspect that there has been a transposition of the K and B, and that it is meant for the town of Jarak situated midway between Haidarábád and Tattah.

² See Elliot, Arabs in Sind, p. 230.

³ So I have translated the term maskúrí, being applied in old revenue accounts to small and scattered estates not included in the accounts of the districts in which they were situated and of which the assessments were paid direct to Government. The word occurs as Maskúrī in the list of parganas under the Sarkars of Tándah and Fatúbáb, Súkh Orissa. It may also signify the villages dependent on the preceding (maskúr) Mahal, viz., Bahbán, and thus Gladwin takes it.
Sarkdr of Našıldür.

7 Mahals. Revenue, 7,834,600 Dáms.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umarkót,</td>
<td>1,057,802</td>
<td>Kásár,</td>
</tr>
<tr>
<td>Talsarah,</td>
<td>826,104</td>
<td>Márkandán,</td>
</tr>
<tr>
<td>Samáwání,</td>
<td>3,081,580</td>
<td>Našıldür,</td>
</tr>
<tr>
<td>(var. and G.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samádání,</td>
<td>515,904</td>
<td></td>
</tr>
<tr>
<td>Kidál, (var. Kandál),</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sarkdr of Chakarhátlah.

8 Mahals. Revenue, 5,085,408 Dáms.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arpúr</td>
<td>781,190</td>
<td>Tewári,</td>
</tr>
<tr>
<td>Chakarhátlah,</td>
<td>747,175</td>
<td>(var. Lawári),</td>
</tr>
<tr>
<td>Siýr,</td>
<td>719,207</td>
<td>Khari Júnah,</td>
</tr>
<tr>
<td>Gházípúr,</td>
<td>938,656</td>
<td>Burkah Manáwallí,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Barhi,</td>
</tr>
</tbody>
</table>

Princes of Tattah.1

1. The family of Tamím Anšáí during the ascendancy of the House of Umayyah.

2. The Sumra (Rájpúť) line of 36 princes, reigned 500 years, (according to Ferishta—100—their names unrecorded).

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1 The following list is from the U. T.

A. H. A. D.


The Anšáries, the Sumrás, and the Sumánas or Jámás, successively gain the ascendancy, then a Delhi, governor 1308 ? Nasír ud din Kabbacha, becomes independent, drowned.

The Jámí Dynasty of Sumánas, originally Rájpúťs.

A. H. A. D.

737. 1336. Jám Áfrá, tributary to Toghlak Sháh.

---

A. H. A. D.

740. 1339. Jám Chobán.
754. 1383. " Bang; asserted his independ- dence.
782. 1387. " Timáji, his bro- ther.
783. 1388. " Saláhu'ddin, con- vert to Islám.
798. 1391. " Nisamú'ddin.
796. 1393. " Ally Sher.
856. 1452. " Sangar, elected.
3. Of the Samma dynasty.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Months</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jâtum Unar, reigned,</td>
<td>3</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Jûnâ, his brother,</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Banhatiyah,</td>
<td>15</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Tamâchi, his brother,</td>
<td>13</td>
<td>and some months.</td>
<td></td>
</tr>
<tr>
<td>Ŝalâhu’ddîn, his brother,</td>
<td>11</td>
<td>and do.</td>
<td></td>
</tr>
<tr>
<td>Nîzâmû’ddîn, his son,</td>
<td>2</td>
<td>and a fraction.</td>
<td></td>
</tr>
<tr>
<td>Âli Shér Tamâchi,</td>
<td>6</td>
<td>and some months.</td>
<td></td>
</tr>
<tr>
<td>Karân, son of Tamâchi,</td>
<td>0</td>
<td>0</td>
<td>1\frac{1}{2}</td>
</tr>
<tr>
<td>Fateh Khán, son of Sikandar,</td>
<td>11</td>
<td>and some months.</td>
<td></td>
</tr>
<tr>
<td>Tughlak, his brother,</td>
<td>28</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mubârak, the chamberlain,</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Sikandar, b. Fateh Khán,</td>
<td>1</td>
<td>6</td>
<td>0</td>
</tr>
</tbody>
</table>

A. H. A. D.

894. 1480. Jâm Nándâ or Nîzâmû’ddîn, cot. of Hasan Langa.

894. 1492. Feroz; the Turkân family became powerful, 1520.

897. 1520. Shâh Beg Arghun occupies Sind.

899. 1523. Shâh Hosain Arghun.

962. 1554. Maḫmûd of Bhakar.

982. 1572. Akbar annexes Sind. (Ferištâ, 1001 = 1592.)

Tieffenthaler’s list except in the first 3 names is in accordance with these, allowing for his erratic spelling; Elliot’s taken from the Tarikh i Masûmi, changes the third name only. Ferištâ gives the 1st and 3rd names Afsâh and Mâni; Briggs, Afrâ and Bany. Ferištâ makes Tamâji son of Mâni; Briggs, his brother. Ferištâ allot 62 years to the reign of Nîzâmû’ddîn Nándâ; Briggs, 32, and his dates are not taken from Ferištâ who gives none except to the last 3 on the U. T. list and in accordance with it. I have to note that Ferištâ gives the duration of the Sumra dynasty, as 100 years and not 500 as Briggs records and the name of the succeeding race, Satmâh or Satmah (medicine) and not Soomuna. The title of Jâm, Ferištâ pronounces a boast of their supposed descent from Jamshîd, but commonly given to their head or chief to preserve the tradition of this fabulous lineage. The lineage of the Sumra and Samma dynasties is discussed in Appendix P. of Elliot’s Arabs in Sind. The latter name may be traced in the Sambastae and Sambus of Alexander’s historians. Sambus occurs as Sababs in Pintarch, Sabutases in Strabo, Ambgarus in Justin and Ambiras in Orosius. These variations are not surprising and we have an analogous instance in the name of the famous English Free Lance of the Middle Ages, Sir John Hawkwood, which occurs frequently in the Italian writers of that time under the following disguises: Anguto, Aguto, Acuto, Haukennod, Das Kennesode, Das Kebhode, Hascutas, Aucob改造, and Falcon del Bosco. Jamshed is formed, according to Elliot’s authorities, from Jâm ‘king’ and Shéd ‘sun’ (p. 195) but he modestly leaves the etymology of Jâm undecided.
Sanjar, commonly called Rádhan (var. and G. Rádman, ... 8 and some months.
Jám Nizámu’d-dín, known as Jám Nandá, (see Vol. I, p. 362), ... 60 and some months.
Jám Firóz, his son.
" Šaláhu’d-dín, a relation of Firóz, " Firóz, a second time.

In former times, there lived a Rájá named Šíharaš 1 whose capital was Alór. His sway extended eastwards, as far as Kashmír and towards the west to Mekrán, while the sea confined it on the south and the mountains on the north. An invading army entered the country from Persia, in opposing which the Rájá lost his life. The invaders contenting themselves with devastating part of the territory, returned. Ráí Sáhi, the Rájá’s son, succeeded his father, by whose enlightened wisdom and the aid of his intelligent minister Rám, justice was universally administered and the repose of the country secured. A Bráhman named Jách 2 of an obscure station in life, attached himself to the minister’s service and by flattery and address made himself of much consequence and was advanced to a post of dignity, and on the death of the minister, was chosen to succeed him. He basely and dishonourably carried on an intrigue with the Rájá’s wife, which the Rájá, notwithstanding its disclosure to him by the ministers of State, refused to credit. During the Rájá’s illness, the wicked wretch, in collusion with this shameless paramour, sent for the generals of the army separately, on pretence of consulting them and set them apart, and by seductive promises won over the several enemies of each to accomplish their death. When they were put out of the way and the Rájá too had breathed his last, he assumed the sovereignty.

1 Of the Rái dynasty whose capital was Alor. The Tuhfátul Kirám makes Šíharaš the son and successor of Ráí Dhodíj, followed by Rái Sáhasí, the first, second and third of that name. It was under the latter that Chach rose to power. The names are differently given by Postans. The same Persian work distributes 187 years over the reigns of these 3 Ráis. The accession of Chach and the extinction of the Rái dynasty is placed by Elliot in the year 10 A.H. Arabs in Sind, pp. 169-173. See also Chacknamah. Elliot’s Hist. of India. Vol. I. p. 188.

2 So the text, but a note amends it “Chach.” The orthography is doubtful. Two Mss. in the Bibliothèque Royale have Hoj: Reinand spells the name Tchoch : Remouard leans to Jaj as he considers it a corruption of Yajnya. De Sacy favours Hajáj. Pottinger writes Chach and is followed by all English authors. Elliot, Arabs in Sind, p. 174.
The pursuers of worldly interests attached themselves to his cause and he took the Rási to wife, thus garnering eternal perdition, but he laboured for the prosperity and increase of his dominions and seized upon Kach (Gandává), and Mekrán.

During the Caliphate of Omar (b. u'l) Khaṭṭāb, Mughírah Abu'l Aás4 advanced by way of Bahrán to Debál, but the troops there opposed him and he was killed in the engagement. In the Caliphate of Othmán an intelligent explorer was sent to ascertain the condition of Sind, and an army of invasion was under orders. The messenger, however, reported that if a large force were sent, supplies would fail, and a small one would effect nothing and he added many dissuasive representations. The Prince of the Faithful, Alí, despatched troops that occupied the borders of Debál but on hearing of the death of the Caliph they withdrew in haste to Mekrán. Muáwiyah twice despatched an army to Sind and on both occasions many of the troops perished.

Chách died after a prosperous reign of 40 years, and his youngest son Dáhir succeeded him on the throne. In the caliphate of Walíd b. Abdu'l Malik, when Hájjáj was governor of Irák, he despatched on his own authority Múḥammad Kásim his cousin and son-in-law to Sind who fought Dáhir in several engagements. On Thursday the 10th of Ramazán A.H. 99, (17th April 717) the Rájá was killed in action and the territory of

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1 See Elliot's Arábe in Sind, p. 3.
2 Hákim. b. Jabala al Ābi was sent to explore Sejistán and Mekrán and the countries bordering on the Indus valley by Abdu'lláh Ámar, a cousin of the Caliph, who had succeeded Abu Músá Ashári in the government of Baara. His report was as follows: "Water in that country is of a dark colour, flowing only drop by drop, the fruits are sour and unwholesome, rocks abound and the soil is brackish. The thieves are intrepid warriors, and the bulk of the population dishonest and treacherous. If the troops sent there are few in number, they will be exterminated, if they are numerous, they will perish of hunger." Ibid. pp. 9 and 10. The expeditions of Alí and Muáwiyah and the progress of the Arab conquests in Sind may be read in the succeeding pages.

Elliott's conclusion that Debál was taken in A.H. 93 is confirmed by As Suyútí in the biography of Al Walíd, b. Abdu'll Malik, in which year Kirakh, or Kiraj as Ibn ul Athir calls it, was also captured. (See my translation of As Suyútí's History of the Caliphs, p. 229.) Elliott thinks this probably situated in, if not named from Kachh. I supposed it to be Karáchi which he identifies with the ancient Krokala of Arrian, but this does not alter its possible metathesis among the Arabs, into Kiraj. The pursuit of these analogies may be interesting but the result is conjecture.

4 Described in Elphinstone (Ed. 66) p. 308, and in Brigg’s Fereshta, IV, p. 417.
Tattah became subject to the invaders. The two daughters of Rájá Dáhir, who had been made captive were sent with some valuable presents to the Caliph. In a spirit of revenge, they deceitfully represented to the Caliph that Muhammed Kásim had dishonoured them. He therefore abstained from visiting them, and in a fit of fury gave orders that Kásim should be stuffed into a raw hide and despatched to his presence. The commands of the Caliph reached him when he was about to march against Hari Chand, king of Kanaúj, and he obediently submitted to them. When he was thus carried to the court, the Caliph exhibited the spectacle to the two princesses who expressed their gratification in viewing the slayer of their father in this condition. This decision of the Caliph excites astonishment inasmuch as it was pronounced without deliberate investigation. It is the duty of just princes not to be swayed by the representation of any one individual, but to be circumspect in their inquiries, since truth is rare and falsehood prevalent, and more especially in regard to the recipients of their favour, towards whom the world burns with envy without just cause of resentment. Against the outwardly plausible and inwardly vicious they should be particularly on their guard, for many are the wicked and factious who speciously impose by their affected merit and by their misrepresentations bring ruin on the innocent.

After Muhammed Kásim's death, the sovereignty of this country devolved on the descendants of the Banu Tamím Anšári. They were succeeded by the Súmrah race who established their rule and were followed by the Sammas who asserted their descent from Jamshíd, and each of them assumed the name of Jám. In the reign of Jám Bánkatiyah

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1 Several of this tribe were at various periods sent to Sind. Under the Caliphate of Yásíd b. Abd u'l Malik, Hálí a't Tamímí was sent in pursuit of the Banu Muhallab. About 107 A. H. Tamím b. Zaid al Ubí succeeded Junáid in the government of that province and died near Debal. Under the Abbassides Músa b. Káb a't Tamímí, drove out Manšúr b. Jamhúr the Umayyad governor. AbdurABBáS the first Ghaznavide governor of Sind, about A. H. 417, (1026) found the descendants of old Arab settlers of the tribes of Thakí, Tamíni, Assád and many other families. The length of the Tamímí occupation is unknown or disputed, and the obscurity of the annals of the time precludes the possibility of decision.

8 Mání according to Ferishta who says that the expedition of Firós Tughlak took place in 768 A. H. (A. D. 1320) and was unsuccessful owing to want of supplies and forage which Mání had cut off by devastating the country. He retired to Gujarat and after the rains and on the approach of winter, the second invasion occurred which led to the submission of Mání.
Sultán Firóz Sháh on three occasions led an army from Delhi against that prince, and obtained some conspicuous successes. On the third occasion, he took him prisoner and carried him to Delhi, leaving Sind under charge of his own officials. Subsequently being satisfied with his good will and capacity he reinstated him in his government. On the death of Jám Tughlák, the chamberlain Mubárak succeeded him through the efforts of a vain and seditions faction, and was followed by Sikandar the son of Jám Fath Khán.

During the reign of Jám Nándá, Sháh Bég Arghún made a descent from Kandahár and took Séosí and leaving the command of it to his brother Sultán Muḥammad, returned to Kandahár. The Jám marched a force against Muḥammad who was killed in action. Sháh Bég made a second incursion and took possession of Sèhwán and a considerable part of Sind and leaving his conquests in charge of his own people, withdrew.

In the reign of Jám Firóz, a relative of his named Šaláhu'ddin rose in rebellion and failing in his attempt took refuge with Sultán Maḥmúd of Gujarát who received him graciously and assisted him with an army; Daryá Khán the prime minister of Jám Firóz espoused his cause and the kingdom of Sind fell under his power without a blow. Subsequently the said Daryá Khán determined to restore Jám Firóz who had withdrawn into private life, but who thus recovered his kingdom. Šaláhu'ddin a second time advanced from Gujarát with a force furnished by the Sultán and occupied Sind. Firóz retired to Kandahár and Sháh Bég supplied him with troops, and an engagement took place near Sèhwán in which Šaláhu'ddin and his son were slain. Thus Firóz was again established in his kingdom. In the year A. H. 929¹ (A. D. 1522-3) Sháh Bég took possession of Sind and Jám Firóz retired to Gujarát, gave his daughter in marriage to Sultán Bahádur and was attached to the Court in the ranks of its nobles. Sind was now subject to Sháh Bég. This prince was the son of Mír Zu'n Nún Bég, the commander-in-chief of Sultán Husain Mirzá,² who received the government of Kandahár. He fell fighting bravely against Shaibak Khán Uzbek who was engaged in hostilities with the sons of Sultán Husain Mirzá. His eldest son succeeded to the government of Kandahár, a prince of distinguished valour and versed in the learning of his age. At his death, his son Sháh Ḥusain ascended the throne and wrested Multán from Sultán Maḥmúd. After him Mirzá Isá son of Ābdú'l Āli Tarkhán³ succeed-

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¹ Ferishta says, 927 A. H.
² See Note 5, p. 220.
³ Tarkhán was originally a rank among the Mughals and Turks, but in the time of Baber it had come to belong to a particular family. The ancient Tarkhán was exempt from all duties and could enter the royal presence without asking
ed, followed by Muḥammad Payandah but this prince being subject to fits of mental estrangement, did not personally administer the government. Mirzā Jání Beg, his son assumed the direction of affairs till His Majesty’s victorious troops advanced into the country and reduced it to order, and Mirzā Jání Beg was enrolled in the ranks of his nobility.

Sūbah of Kábul.

It is situated in the third and fourth climates, and comprises Kashmir, Pakhl, Dimbar, Swat, Bajaur, Kandahár and Zábulistán. Its capital was formerly Ghaznah, but now Kábul.

Sarkár of Kashmir.

It lies in the third and fourth climates. Its length from Kambar Ver to Kishan Ganga is 120 kós, and its breadth from 10 to 25 kós. On the east are Paristán and the river Chenáb: on the south-east Báníhíl and the Jammú mountains: on the north-east, Great Tibet: on the west, Pakhl and the Kishen Ganga river: on the south-west, the Gakkar country: on the north-west, Little Tibet. It is encompassed on all sides by the Himalayan ranges. Twenty-six different roads lead into Hindustán but those by Bhimbhar and Pakhl are the best and are generally practicable on horseback. The first mentioned is the nearest and it has several routes of which three are good, viz., (1) Hasti Bhanj which was the former route for

leave and was to be pardoned nine times be the fault what it would. He had perfect liberty of speech and might say what he pleased before royalty. The name constantly occurs in the early portion of Baber’s Memoirs.

1 He has omitted the succession of Muḥammad Báki son of Isā Tarkhán to whom Ferishta gives a prosperous reign of 18 years. The genealogical tree of Mirzā Jání Beg and the subsequent history of this family will be found at pp. 361-2, Vol. I of this work. Ferishta altogether omits Muḥammad Payandah and gives the succession to Jání Beg immediately after Muḥammad Báki.

2 The spelling is that of the text and varies from the same name given a little above. According to Cunningham, the name of “Bhimbar” was little used, the common appellation being Chihbáns which is found in Shafu’ddin's History of Timúr under the form of Jihbáh.

5 The text has “Hasti Water,” but the present Governor of Jammu, Pandit Radha Kishan Kaul, with whom it has been my good fortune to be placed in communication, and whose courtesy adds a grace to his learning, has proved its inaccuracy and has suggested the emendation. The name with its derivation occurs later on and will be noticed in its place. The three different routes into Kashmir are thus described by the Pandit.

The first runs almost in a straight line passing through Nowareshah, Rajori, the Pir Panjál pass and Shupiyon. The
the march of troops; (2) Pir Panjâl,1 which His Majesty has thrice traversed on his way to the rose garden of Kashmir. If on these hills an ox or a horse be killed, storm clouds and wind arise with a fall of snow and rain; (3) Tangtalah.

The country is enchanting, and might be fittingly called a garden of perpetual spring surrounding a citadel terraced to the skies, and deservedly appropriate to be either the delight of the worldling or the retired abode of the recluse. Its streams are sweet to the taste, its waterfalls music to the ear, and its climate is invigorating. The rain and snowfall are similar to that of Turkestan and Persia and its periodical rains occur at the same season as in Hindustân. The lands are artificially watered2 or dependent

...deviating from Rajori runs to the Pûnch river and on to Pûnch and crossing the Hâji Pir, joins the Murree road near Uri. The third, parting from Samani Sarâ, passes through Kotli and Sera to Pûnch and unites with the second. The route by Shupiyon is the Pir Panjâl. The second is Tangtalâh which name, however, is no longer known and is probably a misscript. The third is believed by the Pandit to be the Hasti Bhanj, for it is the only one by which elephants can travel, and to this day elephants from Jammu must be sent by Kotli to Pûnch and across Hâji Pir to Uri. Cf. Vigne's Kashmir and Ladak, I. 147 in which 20 passes into Kashmir are mentioned and described.

1 Panchâl in most of the MSS, which Cunningham asserts is the pronunciation of the Punjâbis, and Pantsâl of the Kashmisris, p. 128. The superstition regarding the tempest of wind and snow and rain, appears to be connected with that of the Ye day or rain-stone frequently alluded to by Babar, the history of which is given by D'Herbelot. It is of Tartar origin and the virtues of the stone are celebrated in Yarkand and attested by authorities who have never witnessed them. It is said to be found in the head of a horse or a cow, and if steeped in blood of an animal with certain ceremonies, a wind arises followed by snow and rain. See the introduction to Baber's memoirs by Erakine, p. xlvi. The word Pir, according to Drew (Jummo and Kashmir) has come to be used more or less generally in Kashmir for "pass," probably from the "pîr" or fakir who often established himself upon it to maintain or acquire the reputation of sanctity. Pir Panjâl has come to mean the pass of the Great Range, Panjâl being applied to a great mountain ridge. There was once a fakir who lived on it and bore the title of "pîr." Bernier who crossed in Aurangzeb's time mentions a hermit on the pass who had lived there since the reign of Jahangir. The creed he professed was not known, but his powers were said to be miraculous and the elements were under his control, rain, hail, storm and wind rising or ceasing at his bidding. He demanded alms in a tone of authority, and forbade any noise being made lest a tempest should be the consequence, an experience which Jahângir incurred to his extreme peril through disobedience of this injunction. Voyages, II, 290.

2 The terms are Abû, Labati. The first signifies in the N.-W. P., land watered from ponds, tanks, lakes and watercourses, in distinction to that watered from wells, and as being liable
on rain for irrigation. The flowers are enchanting fill the heart with delight. Violets, the red rose and wild narcissus cover the plains. To enumerate its flora would be impossible. Its spring and autumn are extremely beautiful. The houses are all of wood and are of four stories and some of more, but it is not the custom to enclose them. Tulips are grown on the roofs which presents a lovely sight in the spring time. Cattle and sundry stores are kept in the lower storey, the second contains the family apartments, and in the third and fourth are the household chattels. On account of the abundance of wood and the constant earthquakes, houses of stone and brick are not built, but the ancient temples inspire astonishment. At the present day many of them are in ruins. Woollen fabrics are made in high perfection, especially shawls which are sent as valuable gifts to every clime. But the bane of this country is its people yet strange to say, notwithstanding its numerous population and the scantiness of the means of subsistence, thieving and begging are rare. Besides plums and mulberries, the fruits are numerous. Melons, apples, peaches, apricots are excellent. Although grapes are in plenty, the finer qualities are rare and the vines bear on mulberry trees. The mulberry is little eaten, its leaves being reserved for the silkworm. The eggs are brought from Gilgit and Little
to fall in the hot season, is assessed at a lower rate. The second is a Fashtu word (Raverty) and means growing spontaneously and applied to crops wholly dependent on rain for irrigation or spring crops. The next term Chai-khi in the text I have ventured to amend as چاکی which occurs in a MS. belonging to the Governor of Jammu. Though a variant چاکی may stand for Jālāhpāya signifying parched land that has absorbed its moisture, yet the absence of a conjunction between it and Laimi evidences a disconnection in the sentence. Another variant چاکی supports this view but the reading of the Jammu MS. is the best and fittingly precedes the sentence that follows.

1 Dr. King takes this to be probably the Fritillaria Imperialis, though there is nothing against the plant being a real tulip. The T. stellater is common in many parts of the N. W. Himalayas, so common as to be a troublesome weed in the fields. The European tulip is only one of a large genus and is not likely to be the plant referred to. Moorcroft says that the roofs are formed of layers of birch bark covered by a coating of earth in which seeds dropped by birds or wafted by the wind have vegetated and they are constantly overrun with grass and flowers.

2 All travellers from Hwen Thang downwards concur in this opinion, but Moorcroft almost alone has realised that the vices of the Kashmirian are due to the effects of his political condition rather than his nature, and that the transformation of his character is possible to a better government and a purer faith. Mendicancy has largely developed since Abul Fazl's day.
Tibet, in the former of which they are procured in greater abundance and are more choice. The food of the people is chiefly rice, wine, fish and various vegetables, and the last mentioned they dry and preserve. Rice is cooked and kept over night to be eaten. Though shedi rice is plentiful, the finest quality is not obtainable. Wheat is small in grain and black in colour, and there is little of it, and little consumed. Grams and barley are nowhere found. They have a species of sheep which they call Hándá delicate and sweet in flavour and wholesome. Apparel is generally of wool, a coat of which will last for some years. The horses are small, strong, and traverse difficult ground. There are neither elephants nor camels. The cows are black and ill-shaped, but give excellent milk and butter. There are artificers of various kinds who might be deservedly employed in the greatest cities. The bazar system is little in use, as a brisk traffic is carried on at their own places of business. Snakes, scorpions and other venomous reptiles are not found in the cities. There is a mountain called Mahádeva and in any spot whence its summit can

1 Gladwin and the S. ul M. have here 'mu'ng,' the pulse, Pháséolus munjó.
2 The chick-pea, Cicer arietinum.
3 Here follow two words, كَتْبِي, "like the Kadi." A marginal gloss to two MSS. defines these words as resembling in size and stature the female of the 'karmi.' Another gloss explaining 'karmi' is unhappily wanting. According to Cunningham (Ladakí, p. 210) the Ladakí sheep are of two kinds, the tall black-faced Huniya used chiefly for carrying burdens and the pretty diminutive sheep of Purik used only for food. The common sheep is the Huniya which with the exception of the Purik breed is almost the only kind of sheep to be found throughout Tibet. It is much larger than any of the Indian breeds, the height averaging from 27 to 30 inches. Nearly the whole of the traffic is transported on these sheep which are food, clothing and carriage and are the principal wealth of the country. Drew (Jammoo and Kashmir, p. 288) gives the average weight carried by them at from 24 to 32 lbs. The Purik sheep when full grown is not larger than a south-down lamb of 5 or 6 months, and is said by Moorcroft to equal in the fineness and weight of its fleece and flavour of its mutton any race hitherto discovered. The oxen are the yák or chaarsi-tailed bull and the yák cow. Brimo or Dímo, and their produce with the common cattle. The yák is kept chiefly for loads, being generally too intractable for the plough. The cow is kept only for milk. The most valuable hybrids are the Deo bull and Deomó cow, the produce of the male yák and common cow. Other hybrids are the Drepó or Drepó, the male produce between the common bull and the Deomó and the Dremó or female. The Governor of Jammu whose considerable attainments are always at the service of those who seek his aid, informs me that Hándú is a pure Kashmiri word and signifies an ordinary domestic ram, generally well fed and taken care of for the purposes of fighting or sacrifice.
be seen, no snake exists, but fleas, lice, gnats and flies are very common. From the general use of pellet-bows which are fitted with bow-strings, sparrows are very scarce. The people take their pleasure in skiffs upon the lakes, and their hawks strike the wild-fowl in mid-air and bring them to the boats, and sometimes they hold them down in the water in their talons, and stand on them, presenting an exciting spectacle.

Stage and partridges likewise afford sport and the leopard too is tracked. The carriage of goods is effected by boat, but men also carry great loads over the most difficult country. Boatmen and carpenters drive a thriving trade. The Brāhman class is very numerous.

Although Kashmir has a dialect of its own, their learned books are in the Sanskrit language. They have a separate character which they use for manuscript work, and they write chiefly on Tús which is the bark of a tree worked into sheets with some rude art and which keeps for years. All their ancient documents are written on this. Their ink is so prepared as to be indelible by washing. Although, in ancient times, the learning of the Hindūs was in vogue, at the present day, various sciences are studied and their knowledge is of a more general character. Their astrological

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1 The text has for کیک کیک.
2 The languages of Kashmir are divided into 13 separate dialects. Of these Dogri and Chibali which do not differ much from Hindustāni and Panjābi are spoken on the hills and the Pūch and Jammu country. Kashmiri is mostly used in Kashmir proper and is curiously and closely related to Sanskrit. Five dialects are included in the term Pahdrī: two are Tibetan spoken in Baltistán, Ladakh and Champan) and three or four varieties of the Dard dialects of Aryan origin in the North-West. The thirteen dialects are enumerated and discussed by Drew (Jummao and Kashmir) and a Language map defines the groups that are mutually incomprehensible, classifying the dialects under five languages. Cunningham says that the Devanagari alphabet of India was introduced into Tibet from Kashmir in the first half of the 7th century of our era. Thumi Sambhota was the first who taught the Tibetans the use of the Kashmīrian characters which remain unchanged to this day. Ladak, p. 5.
3 Tūs in the Burhān i Kāti is said to be the bark of a tree used to wrap round saddles and bows. According to Dozy, Ibn Baitār makes it synonymous with هور روزی, the white poplar, a meaning confirmed by Hamza Ispahāni who calls it the خندگ, a name of similar import. Dr. King identifies it with the well-known birch, Betula Bhojpattra, Wall. Bhojpattra he states is the current vernacular name, but in the N. W. Himalayas it is known in various localities as Barj, Bursal, Shāg &c. Its bark splits into very thin layers and is largely used even now for writing upon, and many of the oldest Sanskrit MSS. are written on it. It is also used nowadays, to make umbrellas, for wrapping up parcels and to roll up as tubes for flexible hookah-stems. The etymology of Tūs is not clear.
art and astronomy are after the manner of the Hindús. The majority of the narrow-minded conservatives of blind tradition are Sunnis, and there are some Imāmis and Nūr Bakshis,¹ all perpetually at strife with each other. These are chiefly from Persia and Turkestán. Their musicians are exceeding many and all equally monotonous, and with each note they seem to dig

¹ As the account of this sect in Ferishta has been almost entirely passed over by Briggs in his translation, the omission may be here made good and will serve the double purpose of supplementing his version and elucidating the present text. With the following note may be compared a monograph on the Roshanlyah sect by Dr. Leyden in the XIth Vol. Asiatic Researches.

Mirzá Haidar (Dughlat) in his work the Kitāb i Kashfí says that formerly all the inhabitants of Kashmir were of the Hanif sect. In the time of Fath Sháh, a man named Shamsu’díin came from Irán and declared himself to be a follower of Mir Muḥammad Nūr Baksh. He introduced a new form of religion which he called Nūrbakshi and promulgated various heretical and impious opinions and circulated among the repudiate a book of theology named Ukhála which accords neither with the Sunni or Shiáh belief. And the followers of this sect, like heretics, consider it their duty to revile and abuse the three Caliphs and Ayishah, but unlike the Shiáhs, they regard Amír Sayyíd Muḥammad Nūr Baksh as the Mahdi and Apostle of his time, and they do not believe as the Shiáhs do in saints and holy persons, but consider them to be Sunnis. He thus introduced innovations in religious worship as well as in worldly transactions, and styled his creed Nūrbakshi. Mirzá Haidar adds, ‘I have seen many elders of this sect in Badakshán who have shared in my literary and scientific pursuits. They all outwardly observe the various religious obligations and follow the instructions of the Prophet, and their belief is in conformity with that of the Sunnis. One of the sons of Amír Sayyíd Md. Nūr Baksh showed me his work. There was a striking passage in it which runs thus: “Kings and the rich and the ignorant are of opinion that worldly power cannot be combined with piety and purity of heart in any one person. This idea is altogether false, for the great prophets and apostles, notwithstanding their divine legislation ruled kingdoms and strove likewise for purity of heart, such as Joseph, Solomon, David, Moses and our Prophet.” This opinion is opposed to the belief of the Nūrbakshi sect but is in accord with that of the Sunnis. I sent the theological work Ukhála which was well known in those days in Kashmir to the learned men of India. Their judgment on it was as follows: ‘O God, show unto us the truth in its reality and the false wherein it is void, and show unto us things as they verily are.’ After a studious and careful consideration of this work, it appears to us that its author believes in a false religion, has forsaken the divine commands and prohibitions and has exculded himself from the congregation of the Sunnis. In his pretension that God hath commanded him to do away with all differences, firstly, in the developments of the religious teaching of Islam that have arisen among the followers of the Prophet and to restore it to the form it held in his time without addition or diminution, and secondly, in its funda-
their nails into your liver. The most respectable class in this country is that of the Bráhmans, who notwithstanding their need of freedom from the bonds of tradition and custom, are true worshippers of God.

They do not loosen the tongue of calumny against those not of their faith, nor beg nor importune. They employ themselves in planting fruit trees, and are generally a source of benefit to the people. They abstain

mental principles among the sects and among all peoples with certainty of belief, he is false and inclined to the doctrine of heretics and perverts. It is the religious duty of those who have the power, to destroy this book and efface it from the earth, and to extirpate this religion, root and branch, and to prohibit persons from following it and acting according to its dogmas. And if they persist in their belief and abandon not their false creed, it is necessary for the security of the Muslims from their ill example, to chastise and even slay them. But if they abandon it and repent of their past conduct, they should be directed to follow the teaching of Abu Hanifa to whom our Prophet alluded in his saying, ‘Lamp of my followers.’ When this declaration reached me, I compelled many men of Kashmir who were much disposed to this heresy, to accept willingly or otherwise the true religion and I put others to death. Some of these men saved themselves by adopting mystic doctrines and called themselves Súfis. In reality they are not sincere Súfis, but are a sprinkling of heretics and atheists who lead men astray, do not know what is lawful or unlawful, consider night watching and abstinence in food, acts of piety and purity, eat whatever is put before them, are avaricious and greedy to an extreme; sedulously employ themselves in the interpretation of dreams, fortune-telling and disclosing events, past and future; prostrate themselves before one another, and together with such disgraceful acts, observe the forty days of retirement; are averse from the pursuits of the learned, walk proudly in the way of interior holiness, omitting the observance of religious forms and ceremonies, and maintain that the former is independent of the latter. In short, such heretics and atheists are not to be found elsewhere in the world. May God preserve us, and take the people of Islam under His protection, and save them from such calamities and misfortunes in the name of Muhammad and his descendants.” Before these people, there lived in Kashmir a sect of Sun-worshippers who were called Shammasín. Their creed was that the sun’s light owed its existence to their purity of faith, and that they themselves existed through the light of the sun, and that if they rendered their faith impure, the sun would cease to be. On the other hand if the sun ceased to shine they would not live; thus they owed their existence to the sun and without them it could not endure. When the sun is present, that is in the day-time they are bound to act virtuously, as he sees their actions, but when it is night and the sun neither sees them nor has knowledge of what they do, their moral responsibility for their deeds ceases. This sect called themselves “Shamsu’ddín (Sun of Religion) pretending to receive the delivery of the title from heaven. The Kashmiris abbreviated it into Shamíssí.”
from flesh-meat and do not marry. There are about two thousand of this class.

The Tolah\(^1\) in this country is 16 máshas, each marshá being equal to 6 surkhá. The gold mohur weighs 16 dánis, each dánis equalling 6 survha, being 4 survha more than the ordinary mohurs of Delhi. Rop Sánni\(^2\) is a silver coin of 9 máshas. The panchá is of copper, equal to the fourth of a dáma and is called kaséra. One-fourth of this is the bahgyna, of which again one-fourth is called shakri.

\[
\begin{align*}
4 \text{ kaséra} & = 1 \text{ rahat.} \\
40 \text{ kaséra} & = 1 \text{ saénú.} \\
1\frac{1}{2} \text{ saénú} & = 1 \text{ sikkah.} \\
100 \text{ sikkahs} & = 1 \text{ lakh which, according to the imperial estimate, is equal to one thousand dáma.}
\end{align*}
\]

The whole country is regarded as holy ground by the Hindá sages. Forty-five shrines are dedicated to Mahádeva, sixty-four to Vishnu, three to Brahmá, and twenty-two to Durga. In seven hundred places there are graven images of snakes which they worship and regarding which wonderful legends are told.\(^3\)

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The Surkhá is the common red and black bead, Abrus precatorius, and is equal to a Rati in weight. For Dáni, the S. n. M. has Dánaq (داناَ), the Arabicised form of Dánq (دنةَ) probably the correct reading as it certainly is almost the corresponding weight, 6 surkhá being equal to a másha with the Kashmiris, and 8 in India. But every denomination of weight has local variations. At p. 32, Vol. I, the weights of two current mohurs of pure gold are given, viz., Láli i Jaláli = 1 tola \(\text{f}^1\) survha = 97\(\frac{1}{2}\) survha.

The other = 11 máshas = 88 do.

The Kashmiri

<table>
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<tr>
<th>mohur = 16 dání or</th>
<th>dánís</th>
<th>= 96 survha.</th>
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<td>1 D = 6 S</td>
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The 96 ratis or survha in a tolah exactly represent the 96 carat grains in the gold assay pound.

The faultiness of the text has been corrected by the learning of the Gover-

nor of Jammu who tells me that “rop” signifies silver, and “sás” a thousand, in Kashmiri. In former times ordinary money transactions were conducted in Kashmiri by means of copper coins, for the great majority of payments were made in grain which has always been abundant there, but from its monopoly by the State, difficult to obtain. One copper coin was called a hundred, and two coppers two hundred, and so on. A thousand, represented 10 coppers which was probably the only silver coin of early times. Its value now would be about 2\(\frac{1}{2}\) annas, but as Ábul Faree gives its weight as 9 máshas, its value would then have been about 10 annas. This coin is now unknown. The text has panchá and drakhání.

3 Serpent-worship, according to Geal. Cunningham, has been the prevailing religion in Kashmir from time immemorial. The reigning sovereign who at the time of Hwen Tsaung’s arrival in Kash-
Srinagar is the capital and is 4 farsaks in length. The rivers Bikat, Már, and Lachmakhul flow through it. The last-mentioned runs occasionally dry: the second, at times, becomes so shallow that boats cannot pass. This has been a flourishing city from ancient times and the home of artisans of various kinds. Beautiful shawls are woven, and they manufacture woollen stuffs extremely soft. Durmah, paṭṭá and other woollen materials are prepared but the best are brought from Tibet. Mír Sayyid Ali Hamadání resided for some time in this city, and a monastery founded by him still preserves his memory. To the east is a high hill known as the Koh i Sulaimán, and adjoining the city are two large lakes always full of water, and it is remarkable that their water will not deteriorate in good savour and wholesomeness for any length of time provided that their free exit is undisturbed.

Near the town of Brung is a long defile in which is a pool seven yards square and as deep as a man's stature. It is regarded as a place of great sanctity. Strange to say it is dry during eleven months, but in the Divine month of Urddi-bhisisht (April), water bubbles forth from two springs.

mír in A.D. 631, was Durlaba, is said to have been the son of a Nága or Dragon, and the dynasty he founded is called the Nága or Karkola. Ancient Geography of India, p. 92.

1 The Jhelum, which nearly intersects the valley is formed, says the I. G., by the junction of three streams, the Arpat, Brung and Sandarans, and receives in its course numerous tributaries. It mentions the Teess i Kul, or apple-tree canal connecting the Dal or city lake, with the Jhelum which it enters opposite the palace and the Náli Máar which flows into the Sind near Shádipúr connecting the Anchar with the Dal. The Dádagang, a stream of good volume joins the river on the left bank at the city of Srinagar.

2 Srinagar, the old capital, prior to the erection of Prvarasenapura is stated in the Baja Tarangini to have been founded by Asoka, who reigned between B.C. 263-266. It stood on the site of the present Pándrethán, and is said to have extended along the bank of the river from the foot of the Takt i Sulaimán to Pánasok, a distance of more than three miles.

3 The word is सकल, the same word as at page 110 of the text, with a difference in the final t, translated, Vol. I, p. 95. “Scarlet broad-cloth.” In Wilson's Glossary, it is translated woollen or broad-cloth, derived apparently from the English 'scarlet.' For Durmah and Paṭṭá, see Vol. I, p. 95.

4 This monastery is built entirely of wood. Pandit Radha Kishan, Governor of Jammu tells me that it is still extant and known as the Khánkáh i Múśila, on the right bank of the Bihat above Zanu Kadál the fourth bridge of the town of Srinagar. An illustration of it will be found in the title page of Drew's Jammu and Kashmír, where it is called the mosque of Sháh Hamadán. His story is given in Vigne II. 82 and in Hugel's Travels, p. 117.
First in one corner of it is a cavity like a mortar called Sendh brári: when this becomes full, the spring rises in another corner called Saf rishi. From these two sources the pool runs over. Sometimes it boils up for three hours; and at times for only a second. Then it begins to decrease till not a drop remains. At three periods of the day, viz., morning, noon and evening, this rise occurs. Various flowers are thrown in as offerings to either spring, and after the reflux of the water, the flowers of each votary are found in their respective springs.  

But this, like the divining cup is a contrivance of the ancients to secure the devotion of the simple.

In this vicinity also is a spring, which during six months is dry. On a stated day, the peasants flock to worship and make appropriate offerings of a sheep or a goat. Water then flows forth and irrigates the cultivation of five villages. If the flush is in excess, they resort to the same supplications, and the stream subsides of its own accord. There is also another spring called Kokar Nág, the water of which is limpid, cold and wholesome. Should a hungry person drink of it, his hunger will be appeased, and its satisfaction in turn renews appetite. At a little distance, in the midst of a beautiful temple, seven fountains excite the wonderment of the beholder. In the summer time self-immolating ascetics here heap up a large fire around themselves, and with the utmost fortitude suffer themselves to be burnt to ashes. This they consider a means of union with the Deity. There is also a spring which produces touchstone, and to the north of it a lofty hill which contains an iron mine.

The village of Vej Brára, one of the dependencies of Inch is a place of great sanctity. It was formerly a large city and contained wonderful

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1 Tiéffenthaler ascribes the cause of the phenomenon to the melting of the mountain snows under the influence of the sun which descending along hollows or by subterranean passages reach this cavern and boil up within it. The later editions he conceives, are due either to the shade of the trees or the declining force of the sun on the snows. Bernier's opinion is somewhat the same. Voyages, II, 293.

2 Vigne (I. 339) on the contrary bears testimony to its being provocative of appetite. The spring, situated about 2½ miles from the iron works at Sof Ahan, forms a stream equal in volume to that of Varnaq and far superior in the quality of its water.

* The principal ancient cities of Kashmir are the old capital of Srinagari and the new, Pravarasena-paara which was lost in the former name: Khagendra-pura and Khanamuh, identified with Kâkapur on the left bank of the Bihat, ten miles to the south of the Takht-para, and Khanambo, four miles north-east of Pâmpur: Vijipara and Pantasiek. The former twenty-five miles
temples. In the vicinity is an upland meadow called *Nandimarg*, of which I know not whether most to praise its level sweep of mead, the loveliness of its verdure and flowers, or the bountiful virtues of its streams and its air. In the village of *Pampur* one of the dependencies of *Vihí*, there are fields of saffron to the extent of ten or twelve thousand *bighás*, a sight that would enchant the most fastidious. At the close of the month of March and during all April, which is the season of cultivation,¹ the land is ploughed up and rendered soft, and each portion is prepared with the spade for planting, and the saffron bulbs are hard in the ground. In a month's time they sprout and at the close of September, it is at its full growth, shooting up somewhat over a span. The stalk is white, and when it has sprouted to the height of a finger, it begins to flower one bud after another in succession till there are eight flowers in bloom. It has six lilac-tinted petals. Usually among six² filaments, three are yellow and three ruddy. The last three yield the saffron. When the flowers are over, leaves appear upon the stalk. Once planted it will flower for six years in succession.

¹ See Vol. I, p. 84 where the method of cultivation of this plant is explained somewhat differently, and the Wájíl i Jahángírí, in Elliot's Hist. India, VI, 375.
² I am indebted to Dr. King for the following note:

"There are three stamens and three stigmas in each flower. The latter yield the saffron. The style divides at the level of the anthers into three yellow drooping branches which hang out of the flower and become gradually thickened and tubular upward, stigmas dilated, notched and often split down one side, dark orange coloured. The mode of collection and preparation of saffron varies in different countries, but it consists essentially in removing the stigmas with the upper part of the style from the other parts of the flower and afterwards drying the parts detached. A not uncommon adulteration of saffron is made by intermixing the dyed stamens of the saffron coccus. It takes from 7000 to 8000 flowers to yield 17½ ounces of fresh saffron which by drying is reduced to 9½. Medicinal Plants. Bentley and Trimen, IV, 274. In the Wájíl i Jahángírí, it is asserted that in an ordinary year, 400 maunds or 3,200 Khuramsí maunds are produced. Half belongs to Government, half to the cultivators and a sérv sells for about 10 Rs. A note states that one good grain of saffron contains the stigmata and styles of 9 flowers; hence 4,329 flowers yield one oz.
The first year, the yield is small; in the second as 30 to 10. In the third year it reaches its highest point and the bulbs are dug up. If left in the same soil, they gradually deteriorate, but if taken up they may be profitably transplanted.

In the village of Zéwān are a spring and a reservoir which are considered sacred, and it is thought that the saffron seed came from this spring. When the cultivation begins, they worship at this font and pour cow's milk into it. If it falls it sinks into the water, it is accounted a good omen and the saffron crop will be plentiful, but if it floats on the surface, it will be otherwise.

In the village of Khrit 360 springs refresh the eye and each of these is accounted a means of divine worship. Near this is an iron mine.

Maru Aśvin adjoins Great Tibet where the Handū is found of the best breed and large in size, and carries heavy burdens. Near this is a hill called Chatar Kōt on the summit of which snakes are so numerous that no one can approach it. There is also a high hill difficult of ascent, on which is a large lake. It is not every one that can find his way to it, for it often disappears from sight. At the foot of the mountain in different places images of Mahādeva fashioned of a stone like crystal are found and are a source of wonder.

In the neighbourhood of Achā Dal, one of the dependencies of Khattār is a fountain which shoots up to the height of a cubit, and is scarce equalled for its coldness, limpidity and refreshing qualities. The sick that drink of it and persevere in a course of its waters, recover their health.

In the village of Kotihār is a deep spring, surrounded by stone temples. When its water decreases, an image of Mahādeva in sandal-wood appears. The quality of this spring does not alter.

In the vicinity of Wular is a lofty mountain, containing a salt spring. The Kashmir stag is here found in numbers.

Matan stands upon a hill and once possessed a large temple. There

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1 I conceive the text would be amended by a different punctuation, viz., دشوار پیر - براو ہوئے. This retains the reading and the sense, which the text confuses. The name above is Maru Wardwān according to Vigne.

2 Kotihār is a perganah according to Vigne and produces the best silk in Kashmir.

8 The Bārā Singha or Kashmir stag (Cervus Cashmerianus). It is known in Kashmir as the Hanglu, and Vigne describes it as most numerous in Dachhin-pārah.

4 This name is retained by Hügel (Travels, p. 135), through apparently not familiar to Vigne (I, 381), who gives it the better known appellation of Mar-
is a small pool on the summit, the water of which never decreases. Some suppose this to be the Well of Babylon, but at the present day there is no trace of anything but an ordinary pit.

On the slope of the hill is a spring, at the head of which a reservoir has been constructed, full of fish. The sanctity of the place preserves them from being touched. By the side of it is a cave, the depth of which cannot be ascertained.

In Khâwarşahr is a source, whose waters tumble headlong with a mighty roar.

In the village of Aish is the cell of Bâbâ Zainu'llâh Râshî. It is in the side of a hill. It is said that in ancient times the hill held no water, but when he took up his abode there, a spring began to flow. For twelve years he occupied this cell and at length closed its mouth with a large stone and never went forth again, and none has ever found trace of him.

The town of Dachchhînpârah is on the side of a mountain bordering

tand, situated on the highest part of the Kurewah or raised plain between Isâmâbâd and the higher mountains. The temple is described by Hügel as "Korau Pandau," the beautiful ruins of which are the finest in Kashmir. Vigne inverts the order as Pandu Koru. At 160 yards distance as the Châh i Bâlul or well of Háriût and Mâráût whose story does not need repetition. The spring referred to in the following paragraph is that of Bawan, one of the holiest in Kashmir, swarming, says Vigne, (I, 359) with Himalayan trout. Hügel gives the legend of the caves one of which he was assured extended 10 kâs, and that no one who ever entered, had been known to return. He penetrated to the end of it in a few minutes. Matan is the name of the Kurewah at the end of which, according to Moorcroft, the Martand temple stands (II, 255) ascribed like most of the architectural remains to the Pândus.

The village of Aish Maâkâm or the abode of pleasure, holds in a long building situated conspicuously on the left bank of the Lidar, the shrine of the saint. He directed that a tomb should be erected where his staff should be found, as his body would disappear. It is still missing. See Vigne, II, 6.

The text has Aish with a variant Aish.

* With reference to this name and that of Khâwarşahr Cunningham instances an effect on the nomenclature of the points of the compass caused by difference of creed. By the Hindu who worships the sun, the cardinal points are named with reference to the East, as pâra, the 'front' or earth, to which he turns in his daily morning worship; apra, 'behind' or the West, pāma, the 'left' hand or North, and dakhina, the 'right' hand or the South. By the Muhâmmâdan who turns to the West or Mecca, these terms are reversed, and 'Dachhîn' which still means the 'right' hand in Kashmiri, is now used to denote the North and Kâwar on the 'left' to denote the South. Thus on the Lidar, there is the subdivision of Dachhînpâra to the west of the stream, and Kâwar-pâra to the south. On the Behat river also, below Bardhâmula, the subdivision of Dachhîn lies to the north, and that of
Great Tibet and is fed by the waters of the above-mentioned spring. Between Great Tibet and the above-mentioned parganah is a cave in which is an image in ice called Amar Nât. It is considered a shrine of great sanctity. When the new moon rises from her throne of rays, a bubble as it were of ice is formed in the cave which daily increases little by little for fifteen days till it is somewhat higher than two yards, of the measure of the yard determined by His Majesty; with the waning moon, the image likewise begins to decrease, till no trace of it remains when the moon disappears. They believe it to be the image of Mahâdeva and regard it as a means (through supplication) of the fulfilment of their desires. Near the cave is a rill called Amrâoti, the clay of which is extremely white. They account it auspicious and smear themselves with it. The snows of this mountainous tract nowhere melt, and from the extreme cold, the straitness of the defiles and the rough inequalities of the road, they are surmounted with great toil.

In the village of Dâkhámân is a spring, and whenever its water boils up and becomes turbid its surface is covered with particles of straw and rubbish, the dust of dissension arises in the country. A quarry of Solomon's stone is in the vicinity of which utensils are fashioned.

About the parganah of Phâk grow a variety of herbs and plants. Adjoining is a large lake called Dal. One side of it is contiguous to the city and on its surface a number of floating islands are constructed which are cultivated, and fraudulent people will at times cut off a piece and carry it away to a different position. Sultan Zainul Aabidin constructed in this lake a causeway (sad) of clay and stone one kós in length from the

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Káwar to the south of the stream. This change in the meaning of Dachin from south to north must have taken place before the time of Akbar as Abul Fazl describes Dachinpâra as situated at the pool of a mountain on the side of Great Tibet, that is to the north of the Lidar. Ancient Geography, India, p. 94.

The Amarnâth cave is marked in Drew's map, south-east of Baltal and Sonamarg, near the sources of the Sind river. Its history and ceremonies are told by Vigne, II, 8. The ice bubble was doubtless a stalactite. See Moorcroft, II, 262.

1 Applied indiscriminately to both agate and onyx. Tiefenthaler describes a stone of their country, as green with white streaks which is worked with diamond powder and made into phials, sauceos, hafts of daggers and the like. It is probably a kind of jade.

2 Cucumbers and melons are commonly grown on them. Their construction is described by Moorcroft (II, 138) with the thoroughness which characterizes his observations. The causeway is called by Vignes, (II, 99) Sad i Chodri and is carried entirely through the lake to the village of Isna Bryri, four miles on the opposite side. It more resembled a line of rushes than a causeway in his day.
city to this pargana. In the vicinity also is a spring of which the sick drink and are restored to health.

In the village of Thád, a delightful spot where seven springs unite: around them are stone buildings, memorials of bygone times. There is also a source which in winter is warm and in summer cold.

In the village of Bázvál is a waterfall from the crest of Sháhkót. It is called Shálamár. Here fish are caught in numbers. A streamlet is caged at two ends and when the water is carried off, the fish between are taken.

In Ishibári is a spring held sacred by the people of Hindustán, called Suryasar, surrounded by stone temples. Shatkarnág is a spring which is dry all the year, but should the 9th of any month happen to fall on a Friday, it bubbles up and flows from morn till eve, and people flock to partake of its blessings.

In the village of Rambal are a spring and a pool. Those who have special needs throw in a nut, if it floats, it is an augury of success; if it sinks, it is considered adverse.

In Bánihat is a temple dedicated to Durgá. If any one desires to learn the issue of a strife between himself and his enemy, he fills two vessels with boiled rice, the one representing his own fortunes, the other those of his foe, and places them in the temple and closes the doors. On the following day the devotees present themselves to learn the result. In whose vessel roses and saffron are found, his undertaking will prosper, and that which is full of straws and dirt, portends the ruin of the person it represents. Stranger still, in a dispute where it is difficult to discover the truth, each party is given a fowl or a goat and sent to the temple. They then poison each of these animals and severally rub them with their hands. His animal whose cause is just recovers, and the other dies.

In the Véř tract of country is the source of the Bihat. It is a pool measuring a jaríb which tosses in foam with an astonishing roar, and its depth is unfathomable. It goes by the name of Vernoź and is surrounded by a stone embankment and to its east are temples of stone. In the village of Kambar is a spring called Bawan Sendh which during two

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3 Thad, in the text.
2 In the text Isha balári. I am guided on these names by the Governor of Jammu.
* Var. Zambil, Zimbál, Ratil.
* Ver. is the old name for Shahábád.
4 A description of this celebrated fountain may be read in Vigne's Kashmir, I, 322, and in Moorcroft, II, 250.
* Var. Bhawan Send, Bián Send, Bha Sendh, Pawan Sendh.
months of the spring-time is in agitation. It is always full and its water never decreases.

In Devsar in the village of Balau is a pool called Balau Nāg 20 yards square in which the water is agitated: it is embosomed in delightful verdure and canopied by shady trees. Whosoever is desirous of knowing the prospects of the harvest, or whether his own circumstances are to be prosperous or unfavourable, fills an earthen vessel with rice, writes his name on its rim, and closing its mouth, casts it into the spring. After a time the vessel of its own accord floats on the surface, and he then opens it and if the rice be fragrant and warm, the year will be prosperous and his undertakings successful, but if it be filled with clay or mud and rubbish, the reverse will be the case.¹

Veshu² is the name of a stream which issues picturequely from an orifice in a mountain, and at the same place is a declivity down which the waters tumble from a height of 20 yards with a thundering roar. Hindu devotees throw themselves down from its summit and with the utmost fortitude sacrifice their lives, in the belief that it is a means of securing their spiritual welfare.

Kuthār³ is a spring which remains dry for eleven years, and when the planet Jupiter enters the sign of Leo, it flows on the following Thursday and during the succeeding seven days is again dry and once more fills on the Thursday next following, and so continues for a year.

In the village of Matahitamah is a wood in which is a heronry,⁴ the feathers are taken for plumes, and the birds are here regularly fed.

Near Shukroh⁵ is a low hill on the summit of which is a fountain which flows throughout the year and is a place of pilgrimage for the devout. The snow does not fall on this spur.

¹ This is also mentioned by Ferishta.
² Vigne calls the cataract, Arabal or Haribal.
³ This appears to be the Kosah Nāg of Vigne which he says is pronounced Kausar or Kautsar by the Muhammadans after the fountain in Paradise.
⁴ The text has relegated recit to a note as doubtful and substituted the conjectural emendation of recit, eagle, which is wrong. The learned Pandit Radha Kishan, to whom I am indebted for so much regarding Kashmir, tells me that the word is pronounced Onkar or Okar and signifies a heron. See Vigne, I, 306. The heronries are strictly guarded and in the spring when their long feathers fall from their necks, there is a watchman in attendance to pick them up.
⁵ The Brāhmans of Kashmir identify this place which Cunningham supposes to be Zukru or Zukur still a considerable village four miles north of the capital, with Jushkapura founded by the Indo-Scythian prince Jushka, a brother of Kanishka and Hushka, p 101.
In Nágám is a spring called Nílah Nág, the basin of which measures 40 bigahs. Its waters are exquisitely clear and it is considered a sacred spot, and many voluntarily perish by fire about its border. Strange to relate omens are taken by its means. A nut is divided into four parts and thrown in, and if an odd number floats, the angry is favourable, if otherwise, the reverse. In the same way if milk (thrown in) sinks, it is a good omen, and if not, it is unpropitious. In ancient times a volume, which they call Nímat, arose from its depths, which contained a detailed description of Káshmir and the history and particulars of its temples. They say that a flourishing city with lofty buildings is underneath its waters, and that in the time of Bádu Sháh, a Bráhman descended into it and returned after three days, bringing back some of its rarities and narrated his experiences.

In the village of Biruwa is a spring and in its water lepers bathe early on the first day of the week and are restored to health. In the vicinity is a plateau, a pasture ground for cattle, the grass of which has peculiar fattening properties.

In the village of Halthal of the parganah of Rókh is found a quivering tree. If the smallest branch of it be shaken, the whole tree becomes tremulous.

Lár borders on the mountains of Great Tibet. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous. At its foot are two springs, two yards distant from each other, the waters of one being extremely cold and those of the other exceedingly hot. They are considered sacred and the bones of bodies are here reduced to ashes: the bones and ashes of the dead are cast into a large lake on the mountain and this ceremony is regarded as a means of union with the Divinity. If the flesh of an animal fall into it, a heavy fall

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1 There are two of this name; one mentioned by Vigne, (II, 170) near Drábo, the capital of the parganah of Shukhr, which is nothing more than a large pond in the forest. He heard nothing of Abul Fazl's legend, on the spot; the other by Moorcroft, (II, 283) who did not actually visit it as it lay out of his route, but describes it as the source of two streams, one taking the direction of the Lala-Koal or Pohru in Káshmir, the other that of Kathás in the Baramula pass.

2 Bádu Sháh is Zainu'l-Aábidín (Vigne, II, 73).

3 Dr. King informs me that the Aspen (Populus tremula) occurs wild in the N. W. Himalaya. The P. Euphratica of which the leaves are as tremulous as the aspen, is also common in many parts. The former has a more northern range and is found in Siberia and may have been introduced into Káshmir. For the proper names in the text I follow the guidance of the Governor of Jammu.
of snow and rain ensues. The river called Sind which rises in Tibet, is wholesome to drink, and is so clear that the fish in it are visible. They strike them with iron spears and catch them also in other ways. Shahabuddinpur is on the banks of the Bihat, and about it are large plane trees which is a favourite resort. The Sind joins the Bihat at this point.

In Tulmulá is an area of about 100 bighas in extent which is flooded during the rains, and remains somewhat moist even after the waters have dried up. The people plunge in sticks of a yard in length, more or less, and work them about, and thrusting their hands into the holes pull out fish of four pounds weight and more, but commonly of small size.

In Satpúr is a pool, the depth of which cannot be fathomed. It is held in great veneration and is a place of worship. Bhuteswar is a temple dedicated to Mahádeva. Whoever approaches to pay his devotions, hears the sounds of ceremonial worship and no one can tell whence they proceed.

In Kohkuma which adjoins Little Tibet is a large lake called the Wular twenty-eight kós in circumference. The Bihat flows into it and its course is somewhat lost to the eye. Here Sulțán Zainu’l Aábbidín built a large palace called Zain Lanka. Boats full of stones and branches of trees are sunk in the lake and pulled up by ropes after the lapse of three or four months, and many fish are taken that have homed there. The capture of water-fowl here affords considerable sport, and in the village of Ajas, stage are chased down to the lake and taken. Near Máchhámú is an island covered with trees which when shaken by the wind, cause the island also to quake.

Saffron is also cultivated in Paraspúr. It formerly held a lofty temple which when destroyed by Sikandar father of Sulțán Zainu’l Aábbidín, a copper tablet was discovered on which was inscribed in Sanskrit, that after the lapse of eleven hundred years, one Sikandar, would destroy it and gather for himself exceeding great chastisement. ³

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³ See Vigne, II, 158. The legend of the Lanka islet is given in Muhammad Aásam’s Hist of Kashmir translated by me in the A. S. Journal, XLIX, Part I, 1880.

⁴ Var. Ahsan.

⁵ Cunningham alludes to this at p. 102 and adds, ‘The same story is told by Firihsa with the addition of the name of the Khája whom the translator calls Balddi probably a mistake for Lddít, the contracted form of Lalántidītya among the Kashmiris. As the difference of time between this prince and Sikandar is barely 700 years, it is strange that the tradition should preserve a date so much at variance with the chronology of their own native chronicles.’ His inference of the inaccuracy of the translation is correct. Firihsa has distinctly Lalántid, and not Balddi, and he places the temple at Tdraspúr.
In the Parganah of Kamrāj⁴ at the village of Trahgām the residence of the Chaka is a fountain of sweet water called Chattarnāq and in the middle is a stone building of great age. The fish grow to great size but whoever touches them, is afflicted by some calamity.

Near Kargōn is a defile called Sāyam⁵ where an area of ten jarths of land becomes so hot at the time of the conjunction of Jupiter and Leo that trees are burnt up and a vessel of water if left on the ground will boil. A flourishing little town stands here. From Kamrāj is a defile, one end of which touches Kāshghar and on the west lies Pakti, where gold is obtained in the following manner. The skins of long-haired goats are spread in the fords of the river, with stones placed round them that the current may not bear them away. They are taken up after three days and left in the sun. When dry, they are shaken, yielding their three tolaha weight of gold dust. Gilgit is the name of another pass which leads to Kāshghar. Gold is there obtained by soil washings.

At two days’ distance from Háshámún is the river named Padmati which flows from the Dārdus⁶ country. Gold is also found in this river.

but P. is the right initial and pronounced by the Kashmirīs Pārṣwārī. (Vigne, II, 148). Parishaptara was built by Raja Lalitaditya who reigned A. D. 723—760. It was, writes Cunningham, situated on the river bank of the Jhelum near the present village of Sumbal. The names in Briggs are frequently incorrect and his version skips whole passages of his author. See also p. 86, Vol. I.

¹ Kamrāj and Maraj were two large districts into which Kashmir was divided from the earliest times, the former being the north half of the valley below the junction of the Sind with the Jhelum, and the latter the south half, above that junction. Cunningham, p. 94. Vigne calls the village Tāragān (II, 139) the village of the stars. The remains of ancient masonry a fine spring were still to be seen, some of the blocks little inferior in size to those of Martand.

² Suhoyum in Vigne, (II, 281,) who states that it lies near the village of Nichi Hama in the Parganah of Machiapora at the north-west end of the valley, and that 36 years before his visit an intense heat was found to issue from the spot. The phenomenon has several times occurred, a white smoke being occasionally seen to issue from the ground, but without sulphurous smell or fissures in the soil.

³ Few people can be traced through so long a period in the same place as these whom H. H. Wilson (Moorcroft, II, 266, n.) identifies as the Dāradas of Sanskrit geography, and Daradæ or Daradæ of Strabo. He supposes them to be the Kāfs of the Muhammadans, though now nominally converted to Islam. The ariferous region of the Dāradas is mentioned by Humboldt (Cosmos II. p. 513. E. C. Otté) who places it either in the Thibetian highlands east of the Bolor chain, west of Iskardo, or towards the desert of Gobi described also as ariferous by Hewen Thang. 
On its banks is a stone temple called Súrada, dedicated to Durga, and regarded with great veneration. On every eighth tithi of Shuklapachch, it begins to shake and produces the most extraordinary effect.

The system of revenue collection is by appraisement and division of crops, assessments for crops paying special rates and cash transactions not being the custom of the country. Some part of the Saír Jihází cesses, however, are taken in cash. Payments in coin and kind were estimated in kharwárs of (Sháli) rice. Although one-third had been for a long time past the nominal share of the State, more than two shares was actually taken but through His Majesty's justice, it has been reduced to one half. According to the assessment of Kázi (Áli) the revenue was fixed at 30 lakhs, 63,050 kharwárs, 11 taraks, each kharwár being 3 man, 8 sér's Akbarsháhi. A weight of two dáms is called a pal, and ½ and ¼ of this weight are also in use.

Seven and a half pales are considered equivalent to one sér, two sér's are equal to half a man, and four sér's to a tarak, and sixteen taraks to one kharwár. A tarak, according to the royal weights (of Akbar) is eight sér's. Taking the prices current for several years, the Kázi struck an average of

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1 A name of Durga as well as of Saraswati. See this name in the description of Kágra under Súbah of Lahore.
2 See p. 17 of this Volume.
3 See p. 58, n.

The immemorial tradition in Kashmír considered the whole of the land as the property of the ruler. Of some portions of the kólasáh lands the sovereigns divested themselves by grants in jagir for various periods. The Sikhs made a general resumption, ousted the possessors of grants and reduced thousands to destitution. In Moorcroft's day it was 20, at from 2½ to 6½ Rs. a kharwár. His weight-measures differ from those of Abul Fazł, a kharwár being 16 taraks, a tarak 6 sér's, a sér 20 pales, a pal 8½ Mahomed Shahi rupees, which (the rupees being 173-3 grains) should make the sér nearly 2 pounds. The actual sér was, however, above one pound avoirdupois, and a kharwár or ass-load was therefore 96 pounds. A horse-load equalled 22 taraks.

4 See pp. 447 and 411 of Vol. I, where further information is given regarding the revenue system, its exactions and the disturbances which led to the Kázi's murder.
the aggregate, and the kharwâr (in kind) was ascertained to be 29 dâms, and the kharwâr in money, was fixed according to the former rate of 13½ dâms. The revenue, therefore, amounted to 7 krôrs, 46 lakhs, 70,411 dâms. (Rs. 1,866,760-4-5), out of which 9 lakhs, 1,663 kharwârs and 8 tarâks were paid in money, equivalent to 1 krôr, 20 lakhs, 22,183 dâms. (Rs. 300,554-9-2.) The revenue fixed by Aṣaf Khan,¹ was 30 lakhs, 79,443 kharwârs, of which 10 lakhs, 11,330½ kharwârs were in money. The cesses bâj and tamghâ,² were altogether remitted by His Majesty, which produced a reduction of 67,824½ kharwârs, equivalent to 898,400 dâms. (Rs. 22,460.) For the additional relief of the husbandman, five dâms on the price of a kharwâr, were thrown in. Although the revenue, in kharwâr, of Aṣaf Khân was in excess of that of Kâzi Ali by 16,392 kharwârs, yet calculated in money the receipts are less, after deducting the remissions, by 860,034½ dâms (Rs. 21,500-13-7), because he estimated the kharwâr in money which is of lower relative worth, above its value.

In the revenue returns forwarded by Kâzi Ali to the Imperial Exchequer, forty-one parganahs are taken while the return submitted by Aṣaf Khân contains but thirty-eight, there being but thirty-eight in point of fact. For Kâzi Ali on a review of the question separated the two villages Kârná and Dârdū, of the pargana of Kamrâj, and dividing the pargana of Sâîr-i Mawâzî into two, constituted these into two parganahs. In former times certain selected towns of each pargana were denominated Sâîrûl Mawâzî (village-group) and were held as Khâlîshah.⁴ Kâzi Ali

² Var. 16,330½.
³ I have retained these expressions as they may serve to throw some light on their exact nature. Tamghâ has been already defined at p. 57 of this Volume, as being a demand in excess of the land revenue and bâj is simply a toll or tax and must here have a somewhat similar application, but there were various other taxes in excess of land revenue, such as Nihât, Sâîr Jihât, Farâs'ût and others whose nature is defined at p. 58. Elliot discusses the value of the terms at p. 6, Vol. II, of his Races of the North-West Provinces, but he arrives at no determination of their special fiscal significance. The two are, in several instances, found coupled together when remissions of taxation are mentioned and perhaps they were thus employed to express all cesses of whatever kind over and above the land revenue. Tamghâ occurs later under Kabul, signifying inland tolls.
⁴ Lands of which the revenue was the property of the government, not being made over in grants or gifts, Jâgir or Inâm to any other parties. Also to lands and villages held immediately of government and of which the State is the manager or holder. More generally it was applied to the exchequer under the Muhammadan administration. It is more usually pronounced Khâlishah. Wilson’s Gloss.
united forty villages of the Marráj side under the name of Parganaḥ Häveli and retained eighty-eight villages of Kamráj according to the former distribution, as parganaḥ of Sáirul Manzí.

The whole kingdom was divided under its ancient rulers into two divisions, Marráj on the east, and Kamráj on the west.

At the present day that a great part of the army in Kashmir has been withdrawn, the local militia consists of 4,932 cavalry and 92,400 infantry.

**Sarkár of Kashmir.**

Containing 38 Mahals. Revenue 3,011,618 kharwárs, 12 taraks, being equivalent to 62,113,040½ dáms. (Rs. 1,552,826); out of which 9,435,006 kharwárs, 14 taraks is paid in money, equivalent to 12,501,880 dáms. (Rs. 312,547.) Castes, various. Cavalry, 3,202. Infantry, 27,725.

**The Marráj Tract.**

Containing 22 Mahals. Revenue 1,792,819 kharwárs, equivalent to 35,796,122½ dáms, (Rs. 894,903), of which 670,551 kharwárs, 12 taraks are paid in money, equivalent to 8,885,248 dáms, (Rs. 222,131-3-2). Cavalry, 1,620. Infantry, 4,600.

City of S'rinagar. Revenue 342,694 kharwárs, 12 taraks, in money, 342,996 kharwárs, 8 taraks; in kind, 1,698 kharwárs, 4 taraks.

**Parganaḥs east of S'rinagar, 3 Mahals.**

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<tr>
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<tbody>
<tr>
<td></td>
<td>Kharwárs</td>
<td>Taraks.</td>
<td>Kharwárs</td>
<td>Taraks.</td>
<td></td>
</tr>
<tr>
<td>Itohb,</td>
<td>144,102</td>
<td>0</td>
<td>62,034</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Brang,</td>
<td>78,834</td>
<td>4</td>
<td>8,769</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Vibi,</td>
<td>209,632</td>
<td>8</td>
<td>161,968</td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>

¹ Abul Fazl duplicates the r, but at p. 98 of the text, one MS. gives Marráj which is the usual spelling. The Governor of Jammu says that both forms are in use. Vigne, (I. 272) and Moorcroft, (II. 118) give a list of 36 parganaḥs. H. H. Wilson the editor of Moorcroft's travels notices that he has omitted some names.

² Var. eight.

³ Var. Kashmáh, and unintelligible variants of Zínáh.

⁴ Further on, a variant gives Bhat, which in Elliot, I, 151, is one of the classifications of Bráhman in the Census N.-W. P. for 1865.
<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Wular,</td>
<td>126,656</td>
<td>12,605</td>
<td>20</td>
<td>200</td>
<td>Dardah and Shál.</td>
</tr>
<tr>
<td>Phák,</td>
<td>7,111</td>
<td>17,402</td>
<td>...</td>
<td>...</td>
<td>Khán.</td>
</tr>
<tr>
<td>Dashhinhprah,</td>
<td>75,182</td>
<td>6,802</td>
<td>20</td>
<td>100</td>
<td>Khéwar.</td>
</tr>
<tr>
<td>Khawarpírah,</td>
<td>45,398</td>
<td>3,675</td>
<td>100</td>
<td>500</td>
<td>Dard.</td>
</tr>
<tr>
<td>Khattár,</td>
<td>37,479</td>
<td>3,321</td>
<td>15</td>
<td>200</td>
<td>half bowmen</td>
</tr>
<tr>
<td>Maru Adwín (Maru Wardwín, Vigne),</td>
<td>...</td>
<td>5,041</td>
<td>300</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Matán,</td>
<td>190,68½</td>
<td>18,63½</td>
<td>20</td>
<td>100</td>
<td>Bat.</td>
</tr>
</tbody>
</table>

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</thead>
<tbody>
<tr>
<td>Kédín,</td>
<td>101,483</td>
<td>14,815</td>
<td>16</td>
<td>100</td>
<td>Dard.</td>
</tr>
<tr>
<td>Ichh,</td>
<td>96,360</td>
<td>14,377</td>
<td>6</td>
<td>80</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Bánhal,</td>
<td>6,485</td>
<td>...</td>
<td>400</td>
<td>4000</td>
<td>Sihar.</td>
</tr>
<tr>
<td>Bárú,</td>
<td>8,615</td>
<td>4,235</td>
<td>50</td>
<td>300</td>
<td>Nák.</td>
</tr>
<tr>
<td>Dévar,</td>
<td>85,644</td>
<td>822</td>
<td>800</td>
<td>800</td>
<td>Zínah.</td>
</tr>
<tr>
<td>Zínáhpírah,</td>
<td>15,375</td>
<td>1,700</td>
<td>20</td>
<td>200</td>
<td>Kambah.</td>
</tr>
<tr>
<td>Sóparanam, *</td>
<td>6,183</td>
<td>2,008</td>
<td>70</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Shédaráh,</td>
<td>39,167</td>
<td>8,560</td>
<td>12</td>
<td>...</td>
<td>Thakar. *</td>
</tr>
</tbody>
</table>

1 Var. Háwah or Hádah.
2 Var. Kábáh.
3 This must be a mistake for 12, as 16 taraks make a kharvadr: in the Arabic numerals the 2 (٢) and 6 (٦) are easily confounded.
4 A horse load is 22 taraks.
5 Var. Taik. The Nák are classified in Elliot I, 152, as Bráhmans.
6 Numerals omitted.
7 Var. Básah, Rúnhah, Ratíah.
8 Sóparanam, Sársaman.
9 Var. Bhákár. Drow confirms the reading Thakor, which is the chief cultivating caste in the hills.
<table>
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<tbody>
<tr>
<td></td>
<td>Khar-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>vadra.</td>
<td>vadra.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shukróh,</td>
<td>...</td>
<td>45,224</td>
<td>12,757 8</td>
<td>20</td>
<td>Ashwár.</td>
</tr>
<tr>
<td>Nágám,</td>
<td>...</td>
<td>189,770</td>
<td>22,576 4</td>
<td>15</td>
<td>Bat.</td>
</tr>
<tr>
<td>Vér,</td>
<td>...</td>
<td>12,270</td>
<td>833</td>
<td>500</td>
<td>Sahsah.</td>
</tr>
</tbody>
</table>

**Kamról Tract.**

Containing 16 Mahals. Revenue 1,218,799 kharvárs, 12 tarakas, equivalent to 26,316,918 dáms. (Rs. 657,922-15-2.) In money, 272,954½ kharvárs, equivalent to 3,616,632 dáms. (Rs. 90,415-12-9.) Cavalry, 1,590. Infantry, 16,965.

**Parganahs, north-west.**

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<tbody>
<tr>
<td></td>
<td>Khar-</td>
<td>Khar-</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>vadra.</td>
<td>vadra.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Zínahkar,| ...      | 13,263    | 32,555 0 | 60        | Bat, Musal-
| Kholáma, | ...      | 83,670    | 15,622 0 | 60        | mán. Zínah.|

**Parganahs, south-west.**

<table>
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<tr>
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<tbody>
<tr>
<td></td>
<td>Khar-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>vadra.</td>
<td>vadra.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indarkól,</td>
<td>...</td>
<td>9,563</td>
<td>7,238 0</td>
<td>...</td>
<td>Bat.</td>
</tr>
<tr>
<td>Paraspúr,</td>
<td>...</td>
<td>18,880</td>
<td>3,852 8</td>
<td>...</td>
<td>Sýáhi.</td>
</tr>
</tbody>
</table>

* Var. Sahah, Sansah, Nakhab.  
* Var. Ahir.
### Sovereigns of Kashmir

Fifty-three princes reigned during a period of 1266 years.

I.

Ugnand.

Damódar, * his sons.

Bál, 

Thirty-five princes succeeded whose names are unknown.°

II.

Lavah, (var. Lava.)

Kishen, his son (var. Kish.)

<table>
<thead>
<tr>
<th>In kind.</th>
<th>In money.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Khar-wdrs. Taraks.</td>
<td>Khar-wdrs. Taraks.</td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>Patan,</td>
<td>4,799 4</td>
<td>523 0</td>
<td>200</td>
<td>500 Bhat, Muslimán.</td>
</tr>
<tr>
<td>Bánkal,</td>
<td>115,283 12</td>
<td>20,280 4</td>
<td>35</td>
<td>30Kháo.*</td>
</tr>
<tr>
<td>Barwi,</td>
<td>67,098 12</td>
<td>13,388 0</td>
<td>30</td>
<td>30Pandit.</td>
</tr>
<tr>
<td>Telkám,</td>
<td>15,415 12</td>
<td>4,435 4</td>
<td>...</td>
<td>400Dóni.</td>
</tr>
<tr>
<td>Dínáz°</td>
<td>53,219½ 4</td>
<td>17,988½ 4</td>
<td>150</td>
<td>300Khasi, Kankanu,* Zínah.</td>
</tr>
<tr>
<td>Dachhin Kháwarah, °</td>
<td>86,223 4</td>
<td>20,553 0</td>
<td>25</td>
<td>300</td>
</tr>
</tbody>
</table>

Sáis’s Mawásí, 192,641 4 18,553 12 ... ... 15 Rawér.  
Kók, 12,945 0 270 ... ... 15 Chak.  
Kámraj, 342,844 4 108,725 4 1000 10,000  
Karákhán, * 115,474 0 29,779 12 ... ... 110  

---

1 Var. Akbari, Khaséri.  
2 Var. Kahár.  
3 Var. Danéo, Danséo.  
4 Var. Khakar, Rínah, Kábikánk Dínah, Kákki Kahku.  
5 Gardhan, and Kardhan, in the Gulsár i Kashmir.  
° As some of these names are supplied by the U. T., I append the series in apposition to the dynasties in the text. The series in Tieffenthaler corresponds, and is taken (says a note, apparently by Anquetil du Perron) from a history of Kashmir written by Haidar Maler, A. H. 1027 (A. D. 1607).  

Rajas of Cashmír of the line of Cúru in the lunar race worshippers of Nágas or snakes.  
The Bajá Tarāngini whence this line is taken, commences with an account of the dissipation of the valley by Casyapa Muni, supposed to allude to the deluge.  
Wilson, As. Rs. XV, I.  
First period. Caúrava race 1266 years.  
B. C. 3714. Cashmír colonised by Casyapa. B. C. 2666. W.  
Fifty-three princes, names omitted by Hindu writers,
Kahargandra, his son.
Surandra, his son.
Gohara, of another tribe.
Súran, his son.
Janaka, his son.
Shachinar, (var. Hashka, Bishka).
Asóka, son of Janaka's paternal uncle.
Jalóka, his son.
Damódar, descendant of Asóka.
Hashka,
Zashka. \{ three brothers. Buddhists.
Kaniska,
Abhiman.

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<tr>
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<tbody>
<tr>
<td>Akber Khán.</td>
<td>Damodara, I.</td>
</tr>
<tr>
<td>Jaber Khán.</td>
<td>Gondera, II.</td>
</tr>
<tr>
<td>Nandor Khán.</td>
<td>Thirty-five princes; names forgotten.</td>
</tr>
<tr>
<td>An interval ensues and authentic history commences with</td>
<td>&quot; 1664. Caujásya.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1660. Khagendra.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1600. Surendra, coet. with Bahman of Persia.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1575. Gohara.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1587. Suvarna.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1477. Janasa.</td>
</tr>
<tr>
<td></td>
<td>&quot; 1471. Sachinara.</td>
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<tr>
<td></td>
<td>&quot; 1894. Asoo, established Buddhism.</td>
</tr>
</tbody>
</table>

but partly supplied by Muhammadan authority as follows:

Sulimán.
Cassalgham.
Maherkas.
Bandú Khán, (Pandu of the lunar line.)
Lódi Khán.
Ledder Khán.
Sunder Khán, Hindú worship established.
Cunder Khán.
Sunder Khán.
Tandu Khán.
Beddu Khán.
Mahand Khán.
Durbínash Khán.
Decoir Khán.
Tehab Khán, dethroned by king of Cabul.
Cálju Khán.
Luvkhab Khán.
Shermavaran Khán.
Naureng Khán, conqueror of China.
Barigh Khán.
Gowasheh Khán.
Pandú Khán II, extended empire to the sea.
Haris Khán.
III.

Rájá Ganand (Gonerda III) reigned, ... 35 0 0
  Bhikan (Vibhishana,) his son, ... 53 0 0
  Indrājíta, his son, ... 35 0 6
  Ráwana, his son, ... 30 0 0
  Bhikan II, his son, ... 35 6 0
  Nara, (also called Khar), his son, ... 39 9 0
  Sidha, his son, ... 60 0 0
  Utpaláchah, his son, ... 30 6 0
  Híranya, his son, ... 37 7 0
  Hírankal, his son, ... 60 0 0
  Abaskaha, his son, ... 60 0 0
  Mihirkal, his son, ... 70 0 0
  Baka (Vaka), his son, ... 63 0 13
  Khatnanda, his son, ... 30 0 0
  Vasunanda, his son, ... 52 2 0
  Nara, his son, ... 60 0 0
  Aja, (Aksha), his son, ... 60 0 0
  Gopáditya, his son, (MSS. Kópárat), ... 60 0 6
  Karan, his son, ... 57 0 11
  Narendraditya, his son, ... 36 3 10
  Yudisht'hira, his son, ... 48 0 10

B. C. 1302. Damodara, II, a Siva: transformed into a snake.

127. Huskha, Juehca, Canishca, Tartar princes, re-established Buddhism.

1217. Abhimanyu, an orthodox Hindu. B. C. 423 W.

Second Period, Gonerdiya dynasty, 1013 years, or 378 years after adjustment. (Wilson.) For all these dynasties see Wilson's Essay on the Hindu History of Cashmore, As. Res. XV.

B. C.

1182 Gonerda III, Nága worship resumed, B. C. 388 W.

1147 Vibhishana, 370

B. C.

1096 Indrājíta, B. C. 353
1060-6 Ráwana, , 334
1030-6 Vibhishana II, 316
993 Nara (Kinnara) persecuted Buddhists, 298
953-3 Siddha, 280
893-3 Utpaláxa, 262
862-9 Híranyáxa, 244
825-2 Híranyácala, 228
765-2 Vásuca, 218
705-2 Mihirácüla, invaded Lanka or Ceylon, 200
635-2 Vaco, 182
572-2 Xitinanda, 164
542-2 Vasunanda, 146
490 Nara II, or Bara, 128
430 Aza (by some said to have built the
IV. Y. M. D.

Six princes reigned 192 years.

Pratapāditya, said to be a descendant of Vikramāditya, ... 32 0 0
Jalóka, his son, ... 32 0 0
Tanjir, (Tanjina) his son, (T. Tanzar G. and var Banjir), ... 36 0 0
Bijai, relation of above, ... 8 0 0
Jayandra, (var. Chandra), his son, ... 37 0 0
Arya Ráj, ... 47 0 0

V.

Ten princes reigned 592 years, 2 months, 1 day.

Meghavahana, a descendant of Judisht'hira, ... 34 0 0
Srishatsena, his son, ... 30 0 0
Hiran, his son, ... 30 2 0
Mātrigupta, Brāhmaṇa, ... 4 9 1
Pravarasena, a descendant of Meghavahana, ... 63 0 0
Judisht'hira, his son, ... 39 3 0
Lakshman, called also Nandradit, ... 13 0 0
Ranāditya, his younger brother, ... 30 0 0
Vikramāditya, his son, ... 42 0 0
Bālāditya, his younger brother, no issue, ... 36 0 0


B. C.

23-9 Arya Rájá, of miraculous accession, B. C. 135

Gonerdīya line restored, 592 years, or 433, adjusted.

A. D.

23-3 Meghavahana, invited Baudhās and invaded Ceylon.

57-2 Sreṣṭhasena, or Pravaraśena.

57-3 Hiranya, contention with Tora-mana Yavaraśa, connected with Vikramāditya.

117-5 Mātrigupta, Brāhmaṇa from Ujjain succeeded by election, 471 W.

122-2 Pravaraśena, invaded

24-2 Silāditya of Gujarāt, 476

185-2 Yudhisht'hira II, 499

224-5 Nandradiva, Narendraditya, or Lakshman, 522

237-5 Ranāditya, married daughter of Chola Rājá, 545
Seventeen princes reigned 257 years, 5 months, 20 days.

Y. M. D.

Durlabhavardan, son-in-law of Báládít, 36 0 0
Pratapáditya, grandson of his daughter, 50 0 0
Chandrápírā, his eldest son, 8 0 8
Tárápírā, his brother, 4 0 24
Lalitáditya, another brother, 36 7 11
Kavalayápírā, his son, 1 0 15
Vajráditya, his brother, 7 0 0
Prithivyápírā, his son, 4 1 0
Sangrápírā, grandson of Lalitáditya by a son, 7 0 0
Jayápírā, ditto, 31 0 0
Jaj, his brother-in-law, some months.
Lelitápírā, his son, 12 0 0
Sangrámapírā, his brother, 37 0 0
Brihaspati, son of Lalitápírā, 12 0 0
Ajitápírā, or Ajayápírā, son of Prabhubápírā, 36 0 0
Anangápírā, son of Sangrámápírā, 3 0 0
Utpalápírā, son of Ajayápírā.

A. D.

537-5 Vikramáditya, supposed an interpolation, 688
579-5 Báládít, last of the Gondera race, 592
Nága or Caroota dynasty, 260 years, 6 months.
615-5 Durlabhaverdhana, connected with Yesdijird. [pūr.
651-5 Pratapáditya, founded Pratápa-
Durlabhaca.
701-5 Chandrápírā, or Chandranand, a virtuous prince.
710-1 Tárápírā, a tyrant.
714-1 Lalitáditya, conquered Yasovarna of Kanaaj (Yasovigrama of inscriptions) and overran India.
750-8 Cuvalayápírā.
751-8 Vajráditya.
758-8 Prithivyápírā.
762-10 Sangramápírā.
769-10 Jajja, an usurper, deposed by

A. D.
772-10 Jayápírā, married daughter of Jayanta of Gaur, encouraged learning, invaded Bhima Sén of Gujarat; 841.
803-10 Lalitápírā.
815-10 Sangrámapírā, II or Prithivyápírā.
822-10 Brihaspati, or Chippataya, son of a prostitute whose five brothers governed in his name.
884-10 Ajitápírā, set up by the same usurpers.
870-10 Anangápírā, restored to succession.
873-10 Utpalápírā, last of the Caroota race.

The text has the ḍa-kdr or hard ḍ which is convertible with the Hindi hard r, to which I have ventured to alter it in correspondence with the Hindi pronunciation of these names.
VI.

Fifteen princes reigned 89 years, 1 month, 15 days.

<table>
<thead>
<tr>
<th>Y. M. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avanti Varmá, of the Chamár easte,</td>
</tr>
<tr>
<td>Sankar Varmá, his son,</td>
</tr>
<tr>
<td>Gopál Varmá,</td>
</tr>
<tr>
<td>Sankat, said to be his brother,</td>
</tr>
<tr>
<td>Sugandhá Ráíni, mother of above-mentioned Gopál,</td>
</tr>
<tr>
<td>Páráthá, son of Nárjit Varmá, son of Sukh Varmá,</td>
</tr>
<tr>
<td>Nárjit Varmá, son of Sukh Varmá, his brother,</td>
</tr>
<tr>
<td>Chakra Varmá,</td>
</tr>
<tr>
<td>Súra Varmá, his brother,</td>
</tr>
<tr>
<td>Páráthá, son of Nárjit,</td>
</tr>
<tr>
<td>Chakra Varmá, second time,</td>
</tr>
<tr>
<td>Sankar Vardhana, son of Mir Vardhana,</td>
</tr>
<tr>
<td>Chakra Varmá, third time,</td>
</tr>
<tr>
<td>Unmatti Avanti Varmá, son of Rájá Páráthá,</td>
</tr>
<tr>
<td>Surma (Sura) Varmá, second time, last of the Chamár princes,</td>
</tr>
</tbody>
</table>

VII.

Ten princes reigned 64 years, 3 months, 14 days.

<table>
<thead>
<tr>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jasaara (Jasaskar) Dev, a peasant,</td>
</tr>
<tr>
<td>Búranit, an uncle's descendant,</td>
</tr>
<tr>
<td>Sangráma Deva, son of Jasaskar,</td>
</tr>
</tbody>
</table>

Utpala Dynasty, 84 years, 6 months.

A. D.

875-10 Aditya Varmá, or Avanti Varmá, a severe famine.
904-1 Sankar Varmá, invaded Gujjaras and Bajá Bhoja, Kashmir cycle brought into use.
922-9 Gopál Varmá, killed youth. Sankata, last of the Varmá race.
924-9 Sugandhá Ráíni, recommended election of
926-9 Páráthá, The Tatris and Ecangas powerful.
941-9 Nirjita Varmá, also called Pengu, the Cripple.
942-9 Chakra Varmá, civil wars.

A.D.

952-9 Sura Varmá.
953-9 Páráthá, a second time
954-3 Chakra Varmá, do.
954-9 Sancara Vardhana.
956-3 Chakra Varmá, third time.
957-7 Unmatti Varmá
955-9 Sura Varmá, II.

Last or mixed Dynasty 64 years, 4 months.

960-3 Yasascara Déva, elected sovereign.
969-3 Sangrama Déva, dethroned and killed by
969-7 Parvagupta, slain at Suréswari Kotra.
Parva Gupta, one of his subjects, ... ... 1 4 0
Khema (Kshéma) Gupta, ... ... 8 6 0
Abhiman, his son, ... ... 14 0 0
Nanda Gupta, his son, ... ... 1 1 9
Trihbúvana, ... ... 2 0 7
Bhímá Gupta, son of Abhiman, ... ... 4 3 20
Didá Ráni, mother of Abhiman, ... ... 23 6 0

Twenty-seven princes reigned 351 years, 6 months, 17 days.
Sangráma, son of Adiráj, nephew of the Ráni, ... 24 2 0
Harirájá, his son, ... ... 0 0 22
Ananta, his son, ... ... 5 5 0
Kalasa Déva, his son, ... ... 26 0 0

<table>
<thead>
<tr>
<th>Y. M. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>351</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>17</td>
</tr>
</tbody>
</table>

A. D.
971-3 Xema Gupta, destroyed many Viharas of Buddhists.
979-9 Abhimanya, intrigues and tumult.
993-9 Nandi Gupta, put to death by his grandmother Diddá.
994-10 Trihbúvana, shared the same fate.
996-10 Bhímá Gupta, ditto.
1001-1 Didá Ráni, assumed the throne, adopts.
1024-7 Sangráma Déva II. with whom Wilson’s list closes.
1032 Harirájá and Ananta Déva, his sons (continued from printed Taringini).3

1054 Kalasa.
1063 Utkaráé, and Harsha Déva.

The lengths of reigns only are given in the original; calculating backwards from Aláu'ddin, it becomes necessary to curtail the reign of Harirájá (52 years) by about 30 years to form a natural link with Wilson’s date of Sangráma Déva.—Princep. I add that the conclusion of this series is incompatible with the fictions even of Hindú Chronology, and though the intervention of 18 Muḥammasdian kings be conceded, the term of four years is an extremely undignified allowance for this royal procession. The dates of the Muḥammasdian kings is continued from Table LXXV of the U. T. taken apparently from Briggs whose calculations are based on two dates given by Ferashta, viz., that of Sháh Mír’s arrival in Kashmir under Sinha Déva, in 715 (A. D. 1315) and the death of Rájá Adín in 747 (1346). According to Ferashta, the latter was succeeded by Kotadervi who, after a brief opposition to Sháh Mír, espoused him. She was imprisoned the following day and her husband ascended the throne and died after a reign of three years. To his son Jamáhíd is allotted 1 year and 2 months. Allowing a year for the brief reign of the Ráni, this would give the accession of Aláu’ddin about A. D. 1351. Ferashta does not give separate dates to each reign as might be inferred from Briggs’ digest of his pages. He places the death of Kůṭbu’ddin in 796 (A. D. 1393); that of Sikandar the Iconoclast in 819 (1416); Ali Sháh in 826 (1422) and Zain u’l Aábídín in 877 (1472).
Utkarasá, his son, ................................. ................................. 0 0 22
Haras, son of Kalasa, .................................... 12 0 0
Uchal, grandfather of Haras, ............................ 10 4 2
Riddha, son of Siddha, one of the murderers of Uchal. one night and 3 hours.
Salhan, brother of Uchal, ..................................... 0 3 27
Susalha, brother of Salhan, ............................... 7 10 0
Bhekhyájar, son of Haras, ................................. 0 6 12
Rájá Susalha, second time, ............................... 2 3 0
Jaya Singh, son of Susalha, .................................. 27 0 0
Parnának, son of above .................................... 9 6 10
Dati (var. and G. Danji Déva), his son, ................... 9 4 17
Jas Déva, his younger brother, ............................ 18 0 13
Chag (Jag) Déva, son of above, .......................... 14 2 0
Rájá Déva, his son, ........................................ 23 3 7
Sangráma Déva, his son, ................................... 16 0 10
Ráma Déva, his son, ......................................... 21 1 13
Lachhman (Lakshman) Déva, son of a Bráhman, ........ 13 3 12
Sinha Déva, chief of Labdar of Daskhínáparah, .......... 14 5 27
Sinha Déva, brother of above, ............................ 19 3 26
Rinjan of Tibet, a native of that country, ................. 10 some months.
Adin Déva, relation of Sinha Déva, .......................... 15 2 10
Ráni Kotá Dévi, wife of Adin Déva, ....................... 0 6 15

Y. M. D.
A. D.
1062 Udayama Vikrama, son of the latter.
1072 Sankha Rája.
1002 Salha, grandson of Udayama.
1072 Susalha, usurper, ditto.
1088 Mallina, his brother, (end of Kalhana Pandit's list).
1088 Jaya Sinh, son of Susalha (Jona Rája's list).
1110 Paramána.
1119 Bandi Déva.
1126 Bopya Déva.
1135 Jaesa Déva, his brother, an imbecile.
1153 Jaga Déva, son of Bopya.

A. D.
1167 Rájá Déva.
1190 Sangráma Déva, III.
1206 Ráma Déva.
1227 Lakhana Déva, adopted.
1261 Sinha Déva, new line; killed by brother-in-law
1275 Sinha Déva, II, usurper, himself deposed and killed by the Malchchas under Rájá Dullách?
The Bhota Dynasty.
1294 Sri Rinchanna, obtained throne by conquest.
1294 Kota Ráni, his wife.
Udyána Déva, second husband.
Their minister, Sháhí Amír killed
Thirty-two princes reigned 282 years, 5 months, 1 day.

A. H.  A. D.  Y. M. D.
715  1315  Sultán Shamsu’d din, minister of Sinha Déva,  2 11 25
750  1349  Jamshid, his son, ... ... 1 10 0
752  1351  Ālāu’d din, son of Shamsu’d din, ... 12 18 13
765  1363  Sháhábu’d din, ... ... 20 0 0
785  1386  Kuṭbu’d din, son of Ḥasanu’d din, ... 15 5 2
799  1396  Sikandar, his son whose name was Sankár, ... ... 22 9 6
819  1416  Āli Sháh, his son, ... ... 6 9 0
826  1422  Zainu’l Ābidín, younger brother of Āli Sháh, ... 52 0 0
877  1472  Ḥáji Haidar Sháh, his son, ... 1 2 0
878  1473  Ḥasan Khán, his son, ... 12 0 5
891  1486  Muḥammad Sháh, his son, ... 2 7 0
902  1496  Faith Sháh, son of Kádam Khán, son of Sultán Zainu’l Ābidín, ... 9 1 0
911  1505  Muḥammad Sháh, a second time, ... 0 9 9
911  1505  Faith Sháh, a second time, ... 1 1 0
911  1505  Muḥammad Sháh, a third time, ... 11 11 11
911  1505  Ibrahím, his son, ... ... 0 8 25
942  1535  Náṣuz Sháh, son of Faith Sháh, (Fe-rišta, “son of Ibrahím, son of Muḥammad Sháh”), ... ... 1 0 0
  942  1535  Muḥammad Sháh, a fourth time, ... 34 8 10
  942  1535  Shamsi, son of Muḥammad Sháh, ... 0 2 0
  942  1535  Isma'il Sháh, his brother, ... 2 9 0

the whole family and succeeded as Sri Shamsu’d din.

18 Muḥammadan princes succeeded. Names not recorded.

Vikhyana Bhatt, overcame the last of these.

1298 ? Jayansara, his son overcome by Sultán.

1300 Alls’uddín, Muḥammad Sháh.

2 Death of Kuṭbu’d din 738. Feraista.

* Of the length of this reign, Feraista states he is ignorant, but Briggs makes him ‘led to believe’ that it ‘must have been nineteen years.’

* Feraista, 894—(1488-9).

* Feraista gives fifty years for the whole reign of Muḥammad Sháh, which would place the date of his son Shamsu’uddin’s accession in 941, (1534); Feraista is unable to give the length of his reign and omitting mention of Isma'il, follows it with the accession of Náṣuz, who, after six months gives place to Mirzá Haidar. The Shamsu’uddin of Feraista, is the father of Náṣuz, viz., Ibrahím. The series and dates of Feraista continuo in the following order:
A. H. A. D.  

Názuk, second time,  
Mirzá Haidar,  
Názuk, third time,  
Ibrahim, son of Názuk (Briggs, brother).  
Ismáil, brother of Ibrahim,  
Habíb, son of Ismáil,  
Gházi Sháh (Gházi Khán Chak),  
Husain, brother of Gházi.  
Ali Sháh Chak.

Y. M. D.  

13 9 0  
1 5 0  
10 0 0  
1 0 0  
10 6 0  
6 10 0  
8 9 0  
1 0 20  
0 1 25  
1 2 0  
5 3 0  
1 0 0  

Thus this series of 191 princes, reigning throughout a period of 4,109 years, 11 months and 9 days, passed away.

When the Imperial standards were for the first time borne aloft in this garden of perpetual spring, a book called Ráj Taranqini written in the Sanskrit tongue containing an account of the princes of Kashmír during a period of some four thousand years, was presented to His Majesty. It had been the custom in that country for its rulers to employ certain learned men in writing its annals. His Majesty who was desirous of extending the bounds of knowledge appointed capable interpreters in its translation which in a short time was happily accomplished. In this work it is stated that the whole of this mountainous region was submerged under water and called Sati Sar. Sati is the name of the wife of Mahádeva, and Sar signifies a lake. One day of Brahmá comprises 14 manvantaras.¹ Up to the 40th year of the Divine Era, of the seventh manvantara, at which time Kashmír began to be inhabited, 27 (kalpas) each of four cycles (yug)

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985-1577. Yusuf Sháh, son of Ali Sháh who abdicated in 995 (1586) in favour of his son Yákúb, and in the same year Kashmír was occupied by Akbar and shortly after formally annexed.

¹ A manvantara is the period or age of a Manu, being equal to 12,000 years of the gods, or 4,320,000 years of mortals. Its nature and duration are fully described in H. H. Wilson’s Vishnu Purána.
as before mentioned, have elapsed and of the twenty-eighth three cycles, and of the fourth cycle 4,701 solar years. And when, according to the legend which they relate, the waters had somewhat subsided, Kasyapa who is regarded as one of the most sublime amongst ascetics, brought in the Brāhmans to inhabit the new region. When men began to multiply they sought to have a just ruler over them, and experienced elders, solicitous of the public weal met together in council and elected to the supreme authority one who was distinguished for his wisdom, his large understanding, his comprehensive benevolence and his personal courage. From this period dates the origin of their monarchical government which proceeded thus to the time of Ugnand 4,044 years prior to this the 40th year of the Divine Era. Ugnand fell by the hand of Balbhadra, the elder brother of Kishan in the battle fought at Mathura between Kishan and Jaraśandha râjâ of Behâr. Damodâra (his son), to revenge his death marched against some of the relations of Kishan who were hastening to a marriage festival in Kândahâr, and was killed fighting on the banks of the Sind. His wife being then pregnant and the astrologers foretelling that it would prove a son, Kishan bestowed on him the government of the province. Thirty-five princes succeeded, but through their tyranny their names are no more remembered. When Lavâh ascended the throne, justice was universally administered and deeds met their just recognition. He founded in Kâmraj the great city of Lavapûr the ruins of which are still to be traced. It is said to have held 800,000,000 houses. As the sage of Ganjâh well says:

House linked to house from Ispahan to Rai
Like jointed canes, I've heard, stretch countlessly,
So that a cat might trace the distant span
From roof to roof twixt Rai and Ispahan;
But if the tale my credit doth belio,
The teller is its surety, faith not I.

2 See p. 16 of this Vol.
3 According to Tiefenthaler, he was called "Cashapmir, from Cashapa grand-son of Brahmâ and méř, a mountain or habitation." Bâber mentions in his Mo-emoirs that the hill country along the upper course of the Indus was formerly inhabited by a race called Kás from whom he conjectures that Kashmir received its name. The Kasia regio of Plolemy ap-plies to the race and seems to confirm his conjecture. Kasyapa was the son of Marichi the son of Brahmâ, and was father of Vivaswat the father of Manu. His name signifies a tortoise which form he assumed as Prajapati, the father of all, and had a large share in the work of creation. He was one of the seven great Rishis. Dowson.
4 As the 40th year of Akbar's reign is A. H. 1003, commencing 5th Dec. 1594 and ending 25th Nov. 1695 A. D. the date of Ugnund would be B. C. 2449.
5 Shaikh Nizâmi, who was born in that town. The lines occur in the Haft
When the succession devolved on Aśoka the son of Janaka's paternal uncle, he abolished the Brahminical religion and established the Jain faith. His personal virtues adorned his reign, and his son Bājā Jaňaka was distinguished for his justice, and his conquests were limited only by the ocean. On his return from Kaśmīr, then the capital of Hindustán, he brought with him a number of learned and enlightened men and of these his sagacity and perception of worth selected seven individuals. To one of them he entrusted the administration of justice; to another the revenue department; to a third the finances; to a fourth the superintendence of the troops; the fifth took charge of the department of commerce; the sixth controlled the material resources of the state, and the seventh interpreted the mysteries of the stars. He had also a knowledge of alchemy. It is said that a huge serpent ministered to his commands, mounted upon which he could descend below water for a long space. Sometimes he appeared as an old man, and at other times, as a youth, and marvellous tales are related of him. Buddhism became prevalent about this time.

Damodar (II) is said by some to have been one of the descendants of Aśoka. He was a pious devout prince but was transformed into a snake through the curse of an ascetic. In the reign of Bājā Nara the Brāhmanas prevailed over the Buddhists and levelled their temples to the ground. Bājā Mihaikāl was a shameless tyrant, but by the strange freaks of fortune he made extensive conquests. As he was once returning homewards by the pass of Hastābhanj, an elephant lost its footing, and its screams and

Paīkar, one of the Khamash or Five poems of Nizāmi. The other four are the Makh/som Aśår, Khurān wa Bihān, Lalī ni Majnūn, and the Sīkandar Nāmāh. Some copies have the Khirād Nīmah (Aristotle's instructions to Alexander) instead of the Haft Paīkar.

1 The origin, history and sects of the Jains are sketched in H. G. Briggs' Cities of Gujarashtra. Prof. Wilson remarks that their faith was introduced into the peninsula about the 7th century A. D.; Col. Sykes thinks about the 4th. It is closely allied to Buddhism, though the Jains assert it to be long anterior. Sir W. Hunter defines Jainism as Buddhism equipped with a mythology of saints and narrowed in its practical aspects from a national religion to suit the exclusive requirements of a sect. According to one view, the Jains are a remnant of the Indian Buddhists who saved themselves from extinction by compromises with Hinduism and erected themselves into a separate caste. Another view represents them as the unbroken succession of the Nigantha sect of the Aśoka edicts. The Buddhism of Aśoka (244 B.C.) is said to be a later product than the Jain doctrines. The I. G. refers to the modern literature of the subject in Mr. Ed. Thomas' Jainism or the Early faith of Aśoka. Mr. Rhys David's article in The Academy of 18th Sept. 1879; and Numismata Orientalia (Ceylon fascicula) pp. 55, 60. (Trübner, 1877.)
manner of falling caused him such amusement that he ordered a hundred elephants to be precipitated in a similar manner. From this circumstance the pass received its name hasti signifying elephant, and bhanj,\(^1\) injury. During his reign, a large rock blocked up the ferry of a river, and, however much it was cut away, it yet increased again during the night to its ordinary dimensions. Remedies were proposed in vain. At length a voice came forth intimating that if touched by the hand of a chaste woman, the rock would displace itself. Time after time it was touched by women in succession, and when no effect was produced, he ordered the women to be put to death for incontinence, the children for bastardy, and the husbands for consenting to the evil, until three krośa of human beings were massacred. The miracle was at length effected by the hand of a chaste woman, a potter by trade and caused great wonder. The Rájá being afflicted by various diseases, burnt himself to death.

Rájá Gopadit possessed considerable learning and his justice increased the extent of his sway. The slaughtering of animals was forbidden throughout his dominions and high and low abstained from eating flesh. The temple which now stands on Solomon's Hill was built by his minister.

Rájá Júdithihira in the beginning of his rule administered the state with an impartial hand, but in a short space through his licentious conduct and intimacy with base associates, his subjects became estranged from him, and the kings of Hindustán and Tibet were arrayed against him. The chiefs of Kashmir threw him into prison.

During the reign of Rájá Tanjir (Banjir) snow fell when the sun was in Leo (July, August). The crops were destroyed and a terrible famine threw the country into disorder.

Rájá Jayandra possessed a minister wise, loyal and virtuous, and void of levity and dissimulation. His equals bore him envy and the wicked at heart but specious in appearance sought his ruin and undermined his influence by underhand misrepresentations. As princes are on these occasions apt to err and do not investigate closely, forgetful of former experiences of what envy can effect, the minister was overthrown, and

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\(^1\) In Sanskrit न्द्र or ब्ं—destruction, loss, injury. See p. 347—The Governor of Jammu informs me that this word does not occur in the body of the Ráj Tarangini, as Dr. Stein who is editing the Sanskrit text has shown him, but where the mention of this elephant story is made, there is a marginal gloss in Dr. Stein's MS. in which it is stated that the spot where the accident took place is still known by the name of Hasti-bhanj or bhenj. There is no doubt therefore that the Hasti Watar of the text is incorrect.
banished in disgrace. His strange destiny, however, did not deprive him of his composure. He allowed not grief to encompass him, but gladdened his days with cheerfulness of heart. His wicked enemies represented him as aiming at the throne, and the Rājā, ignorant of the real facts, ordered him to be impaled. After some time had elapsed, his spiritual preceptor happened to pass that way and read on the frontal bone of his skull that he was destined to disgrace and imprisonment and to be impaled, but that he should again come to life and obtain the sovereignty. Amazed at learning this, he took down the body and secretly kept it and continued in supplication to the Almighty. One night the spirits gathered round and by their incantations restored the corpse to life. In a short time he succeeded to the throne, but his experience of life soon induced him to withdraw into retirement.

Megavāhān was renowned for his virtues and gave peace and security to Hindustān as far as the borders of the ocean. After the death of Rājā Hiran without issue, the chiefs of Kashmir paid allegiance to Rājā Bikramājit, the ruler of Hindustān. Rājā Matrigupta was a learned Kashmirī Brāhman. Bikramājit profited by his wisdom but did not advance his temporal interests. He, however, gave him a sealed letter to convey to Kashmir and furnishing him with a small sum of money for his expenses as he started, despatched him on his mission. The Brāhman set out with a heavy heart. On his arrival in Kashmir, the letter was opened. It ran thus. 'The bearer has rendered important services at my Court and has experienced many reverses of fortune. On the receipt of this letter, let the government of the country be entrusted to him, and be this mandate obeyed under fear of the royal displeasure.' The chiefs met in council and yielded their submission.

Rājā Pravarasēna had withdrawn from the country and lived in retirement in Hindustān. A devout and enlightened servant of God predicted to him the good tidings of his future elevation to a throne. On the faith of this, he went to Nagarkot and possessed himself of that place. On hearing of the death of Bikramājit, Matrigupta abdicated and setting out for Benares lived in seclusion. Pravarasēna was universally distinguished for his justice and liberality. He founded Srinagar1 the capital of the

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1 The old capital previous to the erection of Pravarasēnapura is stated to have been founded by Aśoka (Rāj Tarangini, i, 104,) (B. C. 263—226). It stood on the site of the present Pāndrathān and is said to have extended along the bank of the river from the foot of the Takhī Sulaimān to Pānt-sok, a distance of more than three miles. It was still the capital in the reign of Pravarasēna I, towards the end of the 5th century when the king erected a famous symbol
country and rendered it populous during his reign with 600,000 houses. With surpassing munificence he sent to Mātrigupta the aggregate of eleven years' revenue of Kashmir which that personage bestowed upon the indigent. Rājā Ranāditya was a just prince and made many conquests. In the neighbourhood of Kistawār near the river Chenāb, he entered a cave with all his family and many of his courtiers, and was seen no more; many strange legends are related regarding him. Rājā Bālāditya invaded Hindustān and extended his dominions to the borders of the sea.

In the reign of Rājā Chandrapīra the wife of a Brāhman appeared to him claiming justice, saying, that her husband had been killed and the murderer was undiscovered. He asked her if she suspected any one, to which she replied that her husband was of an amiable disposition and had no enemy, but that he often had disputations on points of philosophy with a certain person. This man was brought up but strenuously denied the accusation, and the complainant would not accept an ordeal by fire or water lest the man should employ some supernatural means of escaping it. The Rājā in his perplexity could neither eat nor sleep. An enlightened sage appearing to him in a vision taught him an incantation to be uttered over rice-meal scattered about, upon which the suspected person was to walk. If the footsteps of two people were observed as he passed over it, he was not to be suffered to escape. Through this suggestion the truth was discovered and punishment duly meted out. But as a Brāhman could not be put to death, an iron image of a man without a head was made and his forehead branded therewith.

Rājā Lalitāditya devoted himself to the prosperity of his kingdom and in the strength of the divine aid overran Irān, Tarān, Pārā, Hindustān, Khaṭa, and the whole habitable globe, and administered his dominions with justice. He died in the mountains of the north, and it is said that he was turned into stone by the curse of an ascetic, but others relate the story differently.

Rājā Jayāpīra reached a lofty pitch of glory and his conquests were extensive. Ninety-nine thousand nine hundred and ninety-nine horses were bestowed by him in charity at Benares, and his gifts to the poor were on the same munificent scale. He asked of the elders whether the army of his grandfather Lalitāditya or his own were the larger. They answered that

of the god Siva, named after himself Pravārenvara. The new capital was built by Pravarasena, II, in the beginning of the 6th century. Anct. Geog. India, p. 97. Neither the text nor the U. T. mention two homonymous monarchs: This epoch given by Cunningham shows that they must have followed in close succession, and a single name has possibly been by error duplicated.
his contained but 80,000 litters, whereas 125,000 of such conveyances were arrayed under his grandfather’s standard, by which proportion he might judge of the numerical strength of his other retinue. When he had proceeded some distance on his march of conquest, his brother-in-law, Jajja, who was in Kashmir disputed the throne. The nobles of the king, in anxious fear for their wives and children, betrayed him and preferred their outward reputation before their true honour. The Rájá hastened alone to Bengal, and with the aid of troops from that country, repossessed himself of his kingdom, Jajja being slain in battle.

Rájá Lalitápiśra took low companions into favour and associated with buffoons, and his wise councillors withdrew from the court. His minister finding remonstrance of no avail, retired from office.

Rájá Sankar Varna conquered Gujarát and Sind, and overran the Deccan, but left it in the possession of its ruler. Although in the beginning of his reign he followed a virtuous course, he lacked perseverance. The intoxication of worldly prosperity plunged him into every vice.

During the reign of Rájá Jasakardeva, a Bráhman lost a purse of a hundred gold mohurs. Under the impulse of violent grief he resolved to make away with himself. The thief hearing of this, asked him how much he would be satisfied to take, if he discovered the purse. The Bráhman answered, “Whatever you please.” The thief offered him ten mohurs. The Bráhman, sore at heart, appealed to the Rájá who inquired into the case, and sending for the thief ordered him to restore ninety mohurs, intending by this, that the amount the thief desired to keep for himself, should be the portion of the Bráhman.

In the reign of Sinhadeva, a Muhammedan named Sháh Amir who traced his descent to Arjun the Pandava was in the royal service. About this time Dalju the chief commander under the king of Kandahár, attacked and plundered the kingdom. The Rájá took refuge in the mountain passes and levied forcible contributions on the people, and sent them to him and entreated him as a supplicant. The invader withdrew, dreading the severity of the weather, and many of his troops perished in the snow. About the same time also, Rinjan, the son of the ruler of Tibet invaded the country which was reduced to great distress. On the death of the Rájá, the sovereignty devolved on Rinjan who was distinguished for his munificence. He appointed Sháh Mír his minister whose religion, through intimacy and association with him, he eventually adopted.

When Rájá Adindeva died, the aforesaid Sháh Mír by specious flat- tery and intriguing, married his widow. In the year 742, A. H. (1341-2,
A. D.) he caused the khutbah to be read, and the coin to be minted in his own name and assumed the title of Shamsu’ddin and levied a tax of one-sixth on all imports into Kashmir. It had been revealed to him in a dream that he would obtain the sovereignty of the kingdom.¹

Sultán Aláu’ddin issued an ordinance that an unchaste woman should not inherit of her husband.

Sultán Shahábu’ddin encouraged learning and proclaimed an equal administration of the laws. Nagarkót, Tibet and other places were overrun by him.

During the reign of Sultán Kutbu’ddin Mir Sayyid Ali Hamadáni arrived in Kashmir and was received with great favour.

Sultán Sikandar was a rigid follower of religious tradition and a bigot. He overthrew idolatrous shrines and persecuted people not of his faith. During his reign, Timúr invaded Hindustán and sent him two elephants. Sikandar desired to pay his homage to that conqueror, but on his road to the interview he learnt that it was reported in Timúr’s camp that the sovereign of Kashmir was bringing with him a present of a thousand horses. Concerned at the untruthfulness of this rumour he returned and sent his excuses.² Ali Sháh appointed (his brother) Zainu’l Aábidin regent in his stead and set out for Hijáz. By the persuasion of foolish and evil advisers³ and through inconstancy of purpose, he returned with the view of recovering his authority in Kashmir and aided by the Rájá of Jammu he took possession of the kingdom. Zainu’l Aábidin set out for

² Such is the literal translation according to the punctuation of the text which I suspect is in error. Ferihta states that Shamsu’ddin abolished the exactions of his predecessors and having repaired the ruin, caused by the invasion and exactions of Dalju, by written orders fixed the revenue at ¼th of the produce. The readings of Gladwin and the S. ul M. here complete the sentence and continue, that before he came to Kashmir, it was revealed to him in a dream that he should obtain the kingdom. I have little doubt that this is the correct division of the sentences. A full stop should follow ارکانه جسد if inadvertently omitted, but retained by Gladwin and S. ul M. The text would then run as follows “Assumed the title of Shamsu’ddin and fixed the revenue at one-sixth of the produce. Before his arrival in Kashmir, it had been revealed to him in a dream that he would obtain &c.”

³ Ferihta relates this circumstance with detail, somewhat curtailed by Briggs.

⁴ These, states Ferihta, were his father-in-law the Jammu Rájá, and the chief of Rauári, who dissuaded him from abandoning his authority and abdicating in favour of his brother. Finding that without their help, his restoration could not be effected they reinstated him by force.
the Punjāb and joined Jasrat of the Khokhar tribe Ali Shāh collecting a large army advanced into the Punjāb and a great battle took place in which Ali Shāh was defeated and fell into obscurity while Zainu'l Aabidin recovered the sovereignty of Kashmir. Jasrat leaving Kashmir advanced against Delhi but defeated by Sultan Bahlol Lodi retreated to Kashmir and with the assistance of an army from its monarch, conquered the Panjāb.

Zainu'l Aabidin overran Tibet and Sind. He was a wise prince, devoted to philosophical studies and it was his fortune to enjoy universal peace. He was regarded by high and low as a special servant of God and venerated as a saint. He was credited with the power of divesting himself of his corporeal form, and he foretold that under the dynasty of the Chaks, the sovereignty of Kashmir would be transferred from that family to the monarchs of Hindustān, which prediction after a period of years was accomplished. His benevolence and love of his people induced him to abolish the capitation tax (levied on other than Muslims) and to prohibit the slaughtering of cows, as well as penalties and presents of all kinds. He added somewhat to the measure of the Jārib. His private revenues were drawn from copper mines. He often personally administered medicinal remedies and resolved all difficult undertakings with ease. Robbers were employed in chained gangs on public works. His gentleness of disposition dissuaded men from the pursuit of game, and he himself eat no flesh meat. He caused many works to be translated from the Arabic, Persian, Kashmiri and Sanskrit languages. During his reign musicians from Persia and Turkestan flocked to his court; among them Mulla Uddi the imme-

1 According to Ferishta Jasrat Shaikhs Ghakar imprisoned by Timur in Samar-kand, escaped and founded or acquired a principality in the Punjāb. Zainu'l Aabidin with his aid defeated Ali Shāh who, according to one account was taken prisoner by Jasrat, and to another was expelled from Kashmir by his successful brother. Mention of Jasrat occurs in Ferishta under Bahlol Lodi, and Zainu'l Aabidin, he says, on his accession fitted out an army under Jasrat for the conquest of Delhi and the Punjāb. Unable to cope with Bahlol Lodi at Delhi, he, however, possessed himself of the Punjāb. This freebooter gave considerable trouble to the Sayyid dynasty and held his own against Bahlol Lodi when that chief governed Multan under Sayyid Muhammad. See Vol. I, 466, n. for the Gakkhas (as is there spelt) and the reference to Delmerick's history of this tribe.

2 Ferishta says that for the encouragement of the study of medicine, he specially favoured Sri Bhat an eminent physician, by whose advice, the Brāhmans, expelled under Sikander the Ironoclast, were recalled. Briggs has been too sparing in his extracts of this reign of the most celebrated among Moslem monarchs of Kashmir. Weared with his long task, the gaps are greater as he approaches its completion.
diate pupil of the famous Khwajah Abu'l Kadir arrived from Khurásán, and Mulla Jamil who in singing and painting was preeminent among his contemporaries. Sultan Abu Said Mirza sent him presents of Arab horses and dromedaries from Khurásán and Bahol Lodi king of Delhi and Sultan Mahmud of Gujarát were in friendly alliance with him.

Sultan Hasan, collecting an army invaded the Punjáb and encountering Tátár Khan (Lodi) in several actions devastated the country.

In the reign of Fath Sháh, Mir Shamsu'ddin one of the disciples of Sháh Kásim Anwár came from Irák and promulgated the Núr Bakhshí doctrines, from which period date the dissensions between Sunnis and Shi'ís in this country.

During the third reign of Muhammed Sháh when he recovered the kingdom by the help of Sultan Sikandar (Lodi of Delhi), Bábér invaded Hindustán.

During Sultan Ibrahim's domination, Abdúl Mákri represented to Sultan Bábér that Kashmir might be conquered with little difficulty. Sháik Ali Beg, Muhammed Khán and Mahmud Khán were therefore despatched to that country and obtained some success but the intrigues of the people prevented a settlement and they returned with gifts and presents and Názuk Sháh succeeded to the government. Under the reign of

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1 The Delhi governor of the Punjáb and the country at the foot of the hills. Briggs mistranslates his author here, and makes Tátár Khan penetrate into Jammu and sack Sílkot, whereas Ferishta says that the Kashmir troops, under Malik Bari Bhat fought Tátár Khan, ravaged his country and plundered Sílkot.

2 Ferishta places the accession of Fatih Sháh in A. H. 894 (A. D. 1488-9), about which time occurred the arrival of Sháh Kásim son of Sayyid Muhammad Núr Bakhsh, and the establishment of his doctrines as the prevailing creed. All religious grants and places of worship were made over to this sect, among the most illustrious converts to which were the Chak tribe. Their proselytes were very numerous, but the esoteric doctrines of Mir Shamsu'ddin being beyond the comprehension of some of them, on the death of this apostle, they fell into heresy or reverted to paganism. Briggs ornaments his page with the ceremony and explanation of the "cup of grace" given to the proselytes. It may be true, but Ferishta does not allude to it.

3 He was the son of Ibrahim Mákri who was minister in chief to Muhammed Sháh during his second reign. Abdúl Mákri his son played a considerable part in the stirring events of this time and was eventually driven from court by the intrigues of the minister Malik Káji. He went to India and incited Baber to the conquest of Kashmir. Fearing that the inhabitants would be opposed to the foreign rule of the Mughals, the enthronement of Názuk the son of Ibrahim was adopted as a pretense to conciliate the Kashmiris, who, on his instalment in authority, dismissed the troops of Baber with conciliatory gifts.
Muḥammad Shāh for the fourth time, the emperor Humāyūn ascended the throne of Delhi, and when Mīrzā Kāmrān¹ was at Labor, the officers formerly despatched to Kashmir (Āli Beg and Muḥammad Khān) persuaded him that Kashmir could be taken with little trouble. The Mīrzā therefore, despatched Maḥram (Beg) Kōkah with a body of troops to that country which they occupied. Massacres were frequent and their intolerable tyranny drove the people to rise till the Mughal chiefs sued for terms and withdrew. In the year A. H. 930, (1523-4) by command of Sultān Sāli Khān of Kāshghar, his son Sikandar Khān and Mīrzā Haidar² advanced into Kashmir at the head of 10,000 troops by way of Tibet and Lār, and taking an enormous booty retired after a short time under terms of peace. In the year A. H. 948 (1541-2) Mīrzā Haidar, by command of Humāyūn a second time entered Kashmir, guided by some of the natives of that country, as has been related in former accounts, and took possession of a part of Great Tibet. Kājī Chak came to Hindustān and bringing with him the aid of an army from Sher Khān, engaged Mīrzā Haidar but was defeated. The Mīrzā won over the Kashmiris by peaceful and conciliatory measures, so that he succeeded in having the Khubāh read and the coin minted in the name of Humāyūn, the Kashmiris having previously read the Khubāh in the name of Nāzuk Shāh.

At the present time under the sway of His Imperial Majesty it is the secure and happy abode of many nationalities, including natives of Persia and Turkestan as well as of Kashmir.

Sarkār of Pakli.

Its length is 35 and its breadth 25 kōs. It is bounded on the east by Kashmir, on the north by Kātor,³ on the south by the territory of Gakhara,⁴ and on the west by Aṭak Benāres. Timūr left a few troops to

¹ Brother of the Emperor, governor of Kabul and Kandahār, to whom Humāyūn had ceded the government of the Punjāb and the Indus frontier.
² See Vol. I, pp 460-1, for a slight notice of this historian, poet, and prince who governed Kashmir for ten years. The events of his reign are condensed by Briggs under the name of the impotent Nāzuk, who is as unworthy of the preference as are the reasons by which Briggs, against the authority of Fersihta, supports it.
³ Vār. Kīr, Kanōr. T. Katour. G. Kinore. Erskine says (p. 144) that Kattor or Katār is a place of note in the Kāshīristān country, but in the maps Kunar occupies a corresponding position.
⁴ “The Gakhar chiefs hold the lower valley of the Jhelum and the upper course of the Haro river to the S. W. of Kashmir. They are all Muḥammadans, but their conversion is comparatively recent as their names were Indian down to the invasion of Timur. Their occupation of these districts is of very early date; but they are Turanism and not Arians, as none but a Gakar will inter-
hold this tract, and their descendants remain there to this day. Snow lies perpetually on these mountains and at times falls on the plains. The period of winter is longer than the summer. The rainfall is somewhat similar to Hindustán. It is watered by three rivers, the Kishan Ganga, the Bihat and the Sindh. The language of the country differs from that of Kashmir, Hindustán or Zábulistán. Vetches and barley are the principal crops. Apricots, peaches and walnuts grow wild, it not being the custom to plant fruit trees. Game and horses, camels and buffaloes are of middling account: goats and poultry, plentiful. The rulers of this district generally paid tribute to Kashmir.

**Sarkár of Sávád (Swát).**

It comprises three districts, those of Bimbar, Swád and Bajaur. The first is 16 kós long by 12 broad and is bounded by Paklí on the east, Kator and Káshghár on the north, Aţák Benáres on the south and Swád on the west. Two roads approach it from Hindustán, viz., the Shérkhání pass and the Balandari Kóta; although both routes are difficult to traverse, the first is the more rugged.

The second district (Swád) is 40 kós in length by 5 to 15 in breadth. On the east lies Bimbar; to the north Katór (Kunar) and Káshghár; to the south Bigráma and on the west Bajaur. It possesses many defiles. Near the Damghar pass which leads to Káshghár is the town of Mangló.

...marry with a Gakar, a practice repugnant to Hinduism which permits no man to marry one of his own tribe. They also occupy several portions of the E. Doáb, as Guliána near Gujar Khán, and Bugáal under the lofty hill of Balmáth. But these districts do not properly belong to the hills, although they were subject to Kashmír at the time of Hwen Thang's visit in the seventh century.”


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survived the dominion. The Kásia or Akhassa regio of Ptolemy beyond Mount Imaus has perhaps given its name to both Káshghár and Kashmír.

* Var. Sarjáni, Sarkání.


* This name is said by Cunningham (p. 29) to signify “the city” par excellence and is applied to 3 other ancient sites near Kábul, Jalalábád and Pesháwar. Mason derives the name from the Turki bi or be “chief” and the Hind grám, a hybrid to which Cunningham prefers the simpler Sanscrit prefix in vijráma.

* Var. دریه و مفارکه or دریه مفارکه.

* This was the capital of Udyána, the
the residence of the governor. It is entered by two routes from Hindustán, viz., the passes of Malkand Baj1 and Sherkhánah. It has no extremes of heat or cold, and though snow falls, it does not lie in the plains for more than three or four days; in the mountains it is perpetual. It is spring-time here during the periodical rains of Hindustán. Rainfall occurs and the spring and autumn are very delightful. Its flora are those of Turkestán and India, wild violets and narcissus covering the meadows, and various kinds of fruit trees grow wild. Peaches and pears are excellent, and fine hawks and falcons are obtained. It also possesses an iron mine.

The third district (Bajaur) is 25 kós in length by 5 to 10 in breadth. On the east lies Swát, on the north Kutár and Káshghar, on the south Bigrám, and on the west Kunér (and) Nárkil. Numerous passes lead from Kábul.

An ancient mansoleum2 exists here, and there is a strong fortress which is said to be the residence of the governor. Amír Sayyid Áli Hamadání died here and his body was conveyed to Khultán3 by his last testament. Its climate is similar to that of Swát, but the extremes of cold and heat are greater. It has only three roads, one from Hindustán called Dánishkol, and two from Kábul, one called Samaj and the other Kunér and Nárkil, the easiest of these being Dánishkol. Adjoining this and between the mountains and the Indus and Kabul rivers, is a plain, 30 kós in length by 20 to 25 kós in breadth.

The whole of this tract of hill and plain is the domain of the Yusufzai clan. In the time of Mirzá Ulugh Beg of Kábul, they migrated from

1 Sanskrit name for the modern districts of Panjkora, Bajaur, Swát and Buner. It is mentioned by Hwen Thang as Mung-kie-li or Mangala, probably the Mangora of Wilford’s surveyor and the Mangora of General Court’s map. It was about 2½ miles in circuit and very populous. Anct. Geog. Ind. p. 82.
2 Var. Malkand, Sher Khán; Malik Ranj or Ríkh.
3 Erskine states that Kunér and Nárgil form another Tumán situated in the midst of Kafiristán which forms its boundary. Nárgil, says Báber, lies on the west and Kúner on the east of the Cheghán suráí or Kánumh river, p. 143.
4 The text is here in the hesitancy of uncertain readings and makes fact or sense of none. Báber removes the doubt. The word دار should be transferred from the bottom of p. 585 to the top of p. 586, and a stop placed after باستنی The word که according to the Burhán i Káti is equivalent to the arabicized form کبّة.
5 Var. Jilán, but Báber confirms Khultán. Hamadání, he says, died one farsang higher up than Kúner, and his disciples carried him to Khultán. A mansoleum is erected on the spot where he died and in the year 920 (1514) Báber circumambulated his tomb, near which are groves of orange and citron, p. 144.
Kábul to this territory and wrested it from the Sultáns who affected to be descended from a daughter of Alexander Bicornutus. It is said that this monarch left some of his treasures in these parts with a few of his kindred and to this day the descendants of this band dwell in these mountains and affect to show their genealogical descent from Alexander.¹

Under the present ever-during Imperial sway, of the lawless inhabitants of this country, some have been put to death, others imprisoned, while some happily dwell under their tribal rule.

**Sarkár of Daur, Banu² and Isakhel.**

This territory is to the south-east of Kábul, and is inhabited entirely by Afgháns. It is the principal settlement of the Shiráni, Kararáni and Wazirí tribes.

**Sarkár of Kandahár.**

It is situated in the third climate. Its length from Kalát Banjárah to Ghor and Gharjistán³ is 300 kós: its breadth from Sind to Farah is 260 kós. On its east lies Sind; to the north Ghór and Gharjistán; on the south Siwi, and on the west Farah; Kábul and Ghazné on the north-east. Its mountains are covered with perpetual snow which seldom falls in the city.

Eighteen dinárs make a támán, and each támán is equivalent to 800

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² I am indebted to the critical acumen of Pandit Radha Kishan, governor of Jammu, for his ingenious emendation of the faulty text. The two first names of the three are jumbled together into one with a misplacement of the critical points in all the variants. The alteration required to clear the difficulty was simple, but its simplicity unobserved, as is usually the case, until after the discovery. Isakhail is still a tahel of Banu district, and Daur is independent territory. The country which the Isakhails, according to Baber, shared with the Keráni, Kivi, Sdr and Nisáí Afgháns, has Chaupárah and the Indus to the south, Dinkót on the east, and on the west the Deht, called also Bázár and Ták. After

the sack of Kohát, Baber attacked the Isakhails who fled to the Chaupárah hills, and following them up stormed their sanga. See p. 160. But all through his operations in Banu, Baber uses W. for S. and the other points of the compass accordingly. Hence we have on the E. Chaupárah and Sind, Dinkot on the N. and Deht or Damán on the S. Erskine.


⁴ See Vol. I, p. 38. Erskine’s note on the tumán (p. 61) is at fault through his not knowing its varying local values
dáms. The támán of Khurásán is equal in value to 30 rupees and the támán of Irák to 40.

Grain is for the most part taken in kharwáre, the kharwár being equivalent to 40 Kandahári man, or 10 of Hindustán.

The capital of the district is Kandahár. Its longitude is 107° 40', and the latitude 33° 40'. It has two forts. The summer heats are extreme and the cold in winter is inconsiderable, but the ice-pits are filled in December and January. Once in three or four years a fall of snow occurs and is hailed with delight. Flowers and fruits are in abundance. Its wheat is extremely white, and is sent as a present of value to distant countries. At a distance of five kós is a hill called Ashdarkoh (the Dragon Hill) in which is a wonderful cave known as the Cave of Jamshíd. People enter with lighted lamps, but the oppression of its atmosphere prevents exploration of its extent. Eight kós from Kálat is a large mountain in the side of which is a huge cave called Ghár-i Sháh (the King's Cave). Within it are two natural columns, one of which touches the roof of the cave and is 30 yards high. Water flows down it and enters a basin at its foot. The other is 11 yards in height. The waters of the Hirmand (Helmand) which rises between Balkh, and Kábul, flow in this direction along the skirts of the mountains. The meaning of Hirmand is 'abounding in blessings.' Mauláná Muínuddín in his history of Khurásán records that it feeds a thousand streams. At a distance of 16 kós is a mountain, at the base of which is an area of land called Natíl, formerly full of watercourses, where melons are grown in great quantity and perfection. The mountain has several clear springs. There is also an iron-mine, and at the foot of the mountain is an iron-foundry for the smelting of the ore, a work of ancient times.

West of Kandahár is a long torrid tract of country, (Garmisdr) through which flows the Hirmand. One side of it touches the Dáwar.
territory, and on the other Sistán. There are many forts and much cultivation on both sides of the river. In this neighbourhood once stood a large city, the residence of the Sulṭāns of Ghor, and many ruins still exist of the palaces of its ancient kings.

Between the Hirmand and Kandahār is the well-known city of Maiwand, described in old astronomical tables.

Wheat and barley are called Safdāhari. The jarīb of sixty (square) yards is used for measurements, but they reckon 30 yards of this according to the Hijāzi jarīb, each yard of 24½ digits, the gas there in use; equal altogether to 54 gas of Kandahār. In the exchequer, out of every ten kharwārs, two are taken for the minister of finance on account of revenue and jiḥdt cesses. Cultivation is reckoned under seven heads. In the registers, the best kind of land is marked with an ١ and calculating the produce of each jarīb at 3 kharwārs, 24 man are taken as revenue. Thus:

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<td>1</td>
<td>Best.</td>
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<td>2</td>
<td>Best and Medium.</td>
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<td>3</td>
<td>Medium.</td>
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<td>Medium and Poor.</td>
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<td>Poor and Poorest.</td>
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<td>7</td>
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But if the husbandman is incapable of sustaining this class of assessment, the produce is divided into three heaps, two of which are taken by the tenant, and the third is again subdivided into three shares, two of which go to the revenue department and the third is charged to incidental expenses.

defines it elsewhere, on the right bank of the Helmand reaching from Jirbasra under the Hasára hills to the Helmand. ¹ Var. and G. safdāhari. I am disposed to think the marginal reading correct and that it signifies white crops in contradistinction to the sabzāhari or green crops that follow lower down, though it is not easy to see why rice should be relegated to the green, rather than the white class. There are, however, two kinds of shālī rice, the white requiring deep water and the red needing only a moist soil.

¹ I read ٢٠ for ٣ an evident error.
The revenue from grapes also is taken by agreement and by paying a special rate. In the latter case experts appraise the average outturn of the vineyard and exact 4 báberis for each kharwdr. Under the reigns of Bábér and Humáyún the rate was fixed at 2 báberis and 4 tangahs. The báberi is one misckil weight and 2½ are equivalent to the rupee. Besides these three (wheat, barley, grapes), upon nine other articles called safáchari, 7½ báberis are taken for every jarb, formerly rated at 5 báberis, viz., rice (Sháli), musk-melons, water-melons, cucumbers, onions, turnips, carrots and lettuce. On other crops than these, two báberis were formerly taken, the Turkománs exacting three.

In the torrid tract (above-mentioned, between Dáwar and Sístán), the safáchari crops are divided into three heaps according to the Kandahár custom and all crops paying special rates are registered under the 1 and 2 class (No. 2), and for every jarb, 50 man of the torrid tract (Dármeer) equalling 20 man of Kandahár, are taken. The kharwdr of this district is 100 man, equivalent to 10 man of Hindustán. Grapes are treated in the same manner as at Kandahár. All articles under Safáchári, pay two báberis on each jarb.

In the Dáwar tract, produce under Safáchári is apportioned in three heaps as described above and the exchequer receives for every 4 jarbi, one kharwdr weight of Dáwar, which is equivalent to one kharwdr and ten man of Kandahár, and for other produce, one kharwdr on three jarbi.8

Sarkár of Kandahár.

Containing 24 Mahals. Revenue 8,114½ támáns, 39,600 dínárs: 45,775 sheep; 45 Balochi horses: 3,752,977 kharwdrs of grain; 420 man of rice; 2 kharwdrs of flour; 20 man of clarified butter. It furnishes 13,875 Cavalry and 25,260 Infantry. Kandahár city—5,270 támáns in cash; 35,120 kharwdrs of corn; 550 horse; 1,000 foot.

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8 See p. 86, Vol. I.

Under the Caliphs, the land-tax was usually rated at ½ of the produce of wheat and barley if the fields were watered by public canals; ½ if irrigated by wheels or other artificial means; and ¼ if altogether unirrigated. If arable land were left uncultivated, it seems to have paid 1 dirhem per jarb and ½ of probable produce. Of dates, grapes, garden produce, ½ was taken either in kind or money; and ¼ of the yield of wines, fishing, pearls and generally of products not derived from cultivation, was to be delivered in kind or paid in value even before the expenses had been defrayed. The customs and transit dues, for which unbelievers paid a double rate, and the taxes on trades, manufactures and handicrafts were also sources of public revenue. Sir H. Elliot. (Arabs in Sind, p. 78). His principal references are to Hammer-Purgstall in the Asiatic Journal, XXX, p. 52.
Dependencies east of Kandahar.

Territory of Duki, 1 has a fort of unbaked brick. 6 tumáns in money: 1,800 kharwárs of grain; 12,000 sheep; 15 Balochi horses; Afghans of the Tarín and Kákár tribes: 500 horse, and 1,000 foot.

of Pashang; has an old fort of unbaked brick. 33 tumáns in money; 3,200 sheep; 500 kharwárs of grain; 1,500 horse and 1,500 foot.

of Sháí, has a mud fort; 4½ tumáns in money; 940 sheep; 780 kharwárs of grain; Afghans of Kist² and Baloch; 1,000 horse, and 1,000 foot.

of Mashtang, (Mastang) has a mud fort; 10 tumáns and 8,000 dinárs in money; 470 kharwárs in grain. Afghans of Kári, ³ and Baloch 100 horse and 500 foot.

of Khelgari, 12 tumáns in money; 415 kharwárs of grain; 200 horse, 300 foot.

Tribe of Pani, 60 sheep, an Afghán clan, 1,000 horse, 1,000 foot.

Abdáli, formerly paid revenue 1,000 sheep; fixed in the time of the Kázilbashis ⁴ at 100 tumáns, 400 horse, 600 foot.

Abdáli, 2,800 sheep, 5 kharwárs of butter. Afghans. 2,000 horse, 3,000 foot.

Jamándi, responsible for 11 tumáns and 4,000 dinárs. Afghans, 30 horse, 20 foot.

Surkh Bábá ¹ i Balochán, revenue included under city of Kandahár. 50 horse, 50 foot.

Dependencies south of Kandahar.

Kaldé Banjárah, has a strong mud fort. 30 Balochi horses, 30 camels,—Baloch—500 horse, 500 foot.

Shórábah, 1,200 sheep. Afghans. 200 horse, 100 foot.

¹ Eskinse says that the whole country probably took the name of Duki from its lying among the hills, Déká signifying a hill in the language of the country, and may be opposed to Deskit, or plain, Báber, p. 164.
² Var. Kási.
³ Var. Afghan and Sóšt.
⁴ This name (Kwóli, red, kósh, head) was given to the seven Turkish tribes, descendants of the captives released by Timur at the request of Safín-dín ancestor of Shaikh Ismáil the first of the Sufiavean monarchs. To the gratitude of these Carmanian captives the Safí, (Anglice Sophy) dynasty of Persia owed its elevation to the throne. See the XIVth Chapter of Malcolm's History of Persia. Round the red cap was twisted a turban in 12 plaited to the memory and in honour of the 12 Imáms. D'Herbelot. The term is applied generally to the Persians, and is so employed by Báber, p. 181.
Tribe of Bísakh, 1 225 sheep. Afgháns. 200 horse, 300 foot.

" Mírkáni, 9 támáns in money, 3,250 sheep. Afgháns. 200 horse, 400 foot.

" of Mawáni, 2 200 sheep. 7 man of butter. Afgháns. 50 horse, 100 foot.

Dependencies north of Kandahár.

Territory of Kalát Tártyšk 3 has a very strong mud fort. 520 támáns, 9,600 dínárs in money. 4,346 sheep; 1,171 kharwárs (of grain?) 1 man of butter; 1 kharwár of rice. Ghilzai Afgháns. 2,200 horse, 3,820 foot.

Hasráh Dahlah, 4 1,454 sheep; 20 kharwár of grain; 200 horse, 500 foot.

Hasar Banjáh Banji, 5 160 sheep; 15 horse, 50 foot.

Territory of Tarín, has a strong fort. 15,000 sheep; 1,000 kharwár of grain. Hazaráh tribe. 1,500 horse, 3,000 foot.

Dependencies west of Kandahár.

Territory of the torrid tract (Garmeé). 602 támáns, and 8,000 dínárs in money; 12,000 kharwár of grain. 200 horse, 2,000 foot.

" of Zamin Dáwar, 1,200 horse, 1,000 foot.

Tribe of Siáhkíhánah, 42 támáns; 30 horse, 70 foot.

Fort of Kushk Nakjód, has a mud fort, revenue included under city of Kandahár.

Sarkár of Kábul.

It is situated in the third and fourth climates. Its length from Áfak Benáres on the Indus to the Hindu kóh is 150 kós; its breadth from Karábágh 6 of Kandahár to Cheghán Será, 100 kós. It is bounded on the

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1 Var. Biaki.
2 Var. Maswáli, Mastiwáni.
4 Var. Dahnah.
5 Var. and G. Dhajar Banji; var. Sahar Sahi.
6 According to Tieffenthaler 11 royal miles from Gharni (about 19½ common miles) on the road to Kandahár, I, 21. The greater part of the account of this province is taken without acknowledgment by Ábul Fázíl from the Memoirs of Bábér, which should be in the hands of the reader for comparison and illustration of this brief sketch. Cheghánseráí contains one village only, according to Bábér, and lies in the entrance of Kafirstán. The large river known as the Cheghán-seráí river comes from the north-east behind Bajaur. Another smaller stream from the west after flowing through
east by Hindustán; on the north-west by the mountains and Ghór; be-
tween to the north lies Anderáb of Badakshán, the Hindu kóh intervening; 
on the south by Farmul and Naghr. Adequate praise of its climate is 
behind the power of pen to express, and although its winter is severe rather 
than moderate, it occasions no distress. The torrid and cold belts are so 
contiguous that the transition may be made from one to the other in a 
single day. Such approximation of summer and winter pasturage in an 
inhabited country is uncommon. Snow falls both in the plains and on the 
mountains; in the former from November and on the latter from September:
Báber states that the snowfall in the direction of Hindustán does not pass 
the crest of the Bádám Ohashmah.¹ This doubtless was the case in those 
days, but at the present time it extends to the crest of the Nimlah, and 
indeed as far as the Kháibar pass. Even in summer time covering is need-
ed during the nights. There are various delightful fruits, but the melons are 
not so good.² Agriculture is not very prosperous. The country is 
surrounded on all sides by lofty mountains, so that the sudden invasion of 
an enemy is attended with extreme difficulty.

The Hindu kóh separates Kábul from Badakshán and Bálkh, and 
seven routes are employed by the people of Turán in their marches to and 
from. Three are by the Panjšír³ (valley), the highest of which is over the 
Kháwák pass; below this is Tál, and the next lower in succession, Bádárak.

¹ The pass of Bádám Ohashmah lies 
south of the Kábul river between Little 
Kábul and Báríkáb. Erskine.
² Báber confirms or originates this fact, 
and adds that those raised from seed 
brought from Khurásán are tolerable.
³ He praises those of Bokhára, but pro-
nounces those of Akhái, a district north 
of the Jaxartes, to be beyond comparison 
the best.

* The word is so written by Báber, 
but, according to Cunningham, (p. 32,) 
the true name is Panjshír, the Arabs 
writing j for the Indian ch. The modern 
spelling of Panjshír, adopted by Burnes, 
Leech and others, now prevails. A town 
named Panjshír is mentioned by Ibn 
Haukal and a mountain called Fashái 
was crossed by Ibn Batútá on his way 
from Kunduz to Parwán. The height of the 
Kháwák pass over the Hindu Kush 
is marked in Curzon’s map. (Russia in 
Central Asia) 13,000 feet. In this 
enumeration, as Erskine observes, Báber 
beginns from the east. The whole pas-
sage is taken almost word for word from 
the Memoirs.
The best of these is Túl but it is somewhat long as its name implies. The most direct is over the heights of Bázárak. Between the high range and Parván are seven other heights called Haft Bachah (the Seven Younglings). From Anderáb two roads unite at the foot of the main pass and debouch (on Parván) by the Haft Bachah. This is extremely arduous. Three other roads lead by Parván up the Ghórbánd valley. The nearest route is by the pass of Yangi-yáli,¹ (the new road) which leads down to Wulián and Khínjár; another is the Kibchák pass, also somewhat easy to traverse, and a third is the Shibertú. In the summer when the rivers rise, it is by this pass that they descend by way of Bámián and Túlíkán, but in the winter the Ābdarāh route is chosen, for at this season, all other routes but this are closed.

There is also a road leading from Khurásán to Kandahár which is direct and has no mountain pass.

¹ I have corrected the inaccuracies of the text by the true readings in Báber.

For ینگی بولی پاییزی بولیان For Bámián and Túlíkán, Erskine has Bámián and Saighán. He adds that Bázárak must be the straight road from Saífábád to Chármaghzár (p. 189). The Parván route is that by Parván to Chármaghzár which passes between Saífábád and the head of the valley of Sauleh-suleng (between Panjhir and Ghorband). Yangi-yáli is that by Doshákhkáh direct upon Khínjár. The Kiphchák route runs up the valley of Ghorband and then over the mountains to the junction of the two rivers at Kila Beisa. The Shibertú pass is by Shiber. There seems to have been a direct road from that to Mader in dry weather; but in wet, people went round by Bámián, Saighán and the pass of Dendán Shiiken, or the Tooh-breaker. Báber himself passed through Bámián and by the Shibertú Kotal on his march from Khorasan to Kabul in February 1607. Three of these roads, the ژباکش of Strabo, leading to Baotria parted at Opián near Charák, the Hupián of Báber, identified with Alex-
From Hindustán five roads are practicable. 1. Karpah, which after traversing two defiles, leads to Jalálábád. This route is not mentioned by Báber and doubtless was not used in his time. 2. Khaibar, this was formerly somewhat difficult, but by the command of His Majesty it has been made easily practicable for wheeled conveyance, and at the present time travellers from Turán and India take this route.¹ 3. Bangash which is reached by crossing the Indus at the Dhanakt² ferry. 4. Naghr. 5. Farmul, by which the Indus must be crossed at the Chauparáh ferry.

Eleven languages are spoken in this province, each nationality using its own, viz., Turkish, Mughal, Persian, Hindi, Afghání, Pashtu, Paráchi, Geberi, Berekí, Lamghiáni and Arabic.⁵ The chief tribes⁴ are the Hazárahs

¹ The S. ul M. states that by the command of Nádir Sháh, after his conquest of Kábúl, the Afghánas made the Khaibáar pass broad enough to allow 40 horsemen to ride abreast, and it was so swept and cleared that travellers were uninconvenienced by thorns and stones. Behind his commands was the sword. The Karpah or as Elphinstone writes it, Carrapa Pass is in the Mohmand country, but seldom traversed on account of its rugged defiles and the frequent crossings over the stony and rapid fords of the Cabul river. (p. 355).

² Erakine writes the word Dínkot and locates it near “Khusalghar” or “perhaps Kálabagh.” The road from Chauparáh to Farmul was probably the direct road from Kánigurám to Urgbún. Chauparáh itself he places near “Kagalwála” on the Kurram.

³ Báber adds Pashái; Gabri is said in the Khulását-ul Anásáb, to be a place in Bajaur. Dorn, p. 181.

⁴ See Vol. I, p. 371. The meaning there given to بابر does not apply here. The word is constantly used by Báber either alone or in conjunction with ہ and یل, as at pp. 77, 138, 140, to signify the wild nomad tribes of the country. At p. 151 is the following passage: “As in Khurasán and Samarkand, the possessors of the Wolds are the Turks and Aimáks, so in this country, (Kábúl) the inhabitants of the Waste are Hazárahs and Afghánas. The most powerful of the Házarás in this territory, are the Sultán Masmádí Hazárahs, and the most powerful of the Afghánas are the Mewmend Afghánas.” This interpretation is also confirmed by Dorn who in his annotations on Part I of his History of the Afghánas, p. 67, refers to this passage of the Aín i Akbari in discussing the origin of the Hazárahs and Afghánas. The general name of Aimák or Eimák has become the special designation of a particular cluster of septa. The author of Anáblámáh i Afghínah employs the term اورمِل in the meaning of tribes, and in another passage speaks of the Chár Aimákh consisting of 60,000 families. De Guignes (Hist. des Huns. I. Part II, p. 9) gives the eponymous founders of these four tribes or Aimáks and the curious origin of their names, but he is in error in making Nikodar the grandson of Hulagu (L. 283). Nikodar took the name of Ahmad Khán and according to D’Herbelot was the 9th of the Moghal Emperors of the race of Chengis Khán. He reigned from A. D. 1282 to 1284. Dorn places the event related by Abul Fazl between A. H. 644—647. Elphinstone (Cábúl) devotes an interesting chapter to the
and Afghán, and the pasturage of the country is in the hands of these two clans. The Hasárahs are the descendants of the Chaghatai army, sent by Manku Kádín to the assistance of Hulákí Khán. These troops were sent to these parts under the command of his son Nikodár Oghlín. Their settlements extend from Ghazni to Kandahár and from Maidán to the confines of Balkh. They number more than 100,000 families,1 the third part of which consists of cavalry. They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf.

The Afghán considers themselves the descendants of the Israelites. They assert that their remote progenitor, named Afghán,2 had three sons, viz., Sarabán to whom the Saraboni clan trace their lineage; the second, Ghurghushít from whom the Ghurghustí claim descent, and the third Bátan to whom the pedigree of the Bátani tribe is ascribed. From these three branches they developed into their several clans, each distinguished by its eponymous triobach. The following septs unite in SARABAN, viz., Tarín, Baraich, Miyánah, Kharshín, Shirání, Urmár, Kázi, Jamand, Kheṣghi, Katáni, Khalíl, Mohmandsón, Dáúdzái, Yusufzáí, Káliyáni,4 and Tarkaláni. From GHRUSHUSHT spring the Surání (var. Suráni), Jíám, Oralzái, Afrídí, Jagrání, Khattáki, Kávaráni, Báwar, Mansúb, Kákar, Nághar,

Aimák and Hasáráhs. The former, he says, live in camps, called Orde, derived from the Turkish Ordá from which name is derived the lingua franca of Hindustán and our English word, 'horde.' De Guignes apãyés the same name to the palaces of the four principal wives of Chengís Khán. (III. 70.)

1 Lit. houses; the Tartar reckons the numbers of their families by households, tents and sometimes by kettles. Erkine's Bábíer.

2 In Dorn, Abdár Rashíd, surnamed Pathán. See p. 41, Part II, and annotations for these genealogies. Bátan according to Dorn is more frequently written بیتن and sometimes بیتز. The tribal ramifications are given by Niamat-ulláh in considerable detail which it is unprofitable to transcribe and may be pursued in Dorn, in Elphinestone's Cábúl, and Sherring's Tribes, Vol. II.

3 According to the Khalísat-u'í Ansáb (Dorn, p. 127) the Katání possess no territory but are scattered in single families. From Niási descend the Má-sakhhil, Isakhhil, Sambal Sáharangh, conjointly called Niási: they reside about the town of Makhád on the banks of the Indus as far as Dera Ismáil Khán. The descendants of Pani reside about Shikárpúr. Another account places them, after their expulsion from their country, about Jeypúr and Jodhpúr where they subsist by traffic and carry merchandize to the Deccan. Nághar's descendants reside about Dera Gházi-khán, and Kákáris near Kandahár. The word 'saí' or 'sony' as Ravery writes the word, signifies 'son,' and answers to Mao, Fitz, and O. Suffixed to the tribal name, it means 'a man' of the particular clan.

4 Probably a misscript for Gagiyáni.
Bānī, Maswānī, Pani, and Tāvar. To BATAN are ascribed the Ghilsai, Lōdī, Niyāzī, Lojbānī, Sūr, Bani, Sarwānī and Kakbār.1

It is said that Mast Ali Ghōrī whom the Afghāns call Matī had illicit intercourse with one of the daughters of Bātan. When the results of this clandestine intimacy were about to become manifest, he preserved her reputation by marriage, and three sons were born to him, viz., Ghilsai, Lōdī, and Sarwānī.

Some assert the Afghāns to be Copts, and that when the Israelites came to Egypt from Jerusalem, this people passed into Hindustān. The tradition is too long to be condensed within narrow limits, but it is noticed in passing as a fanciful digression.

There are many wild tribes, such as the Khwājāh Khizri, Kākshāl, Mai-dānī, Uzbēk, Kalātki, Parāνōchī, Nīlūrāchī, Bakhderi, Bakhūdī, Sūdibā, Tufa-kandās (matchlockmen), Arab, Gilākhbān (shepherds) and Tākbāī but not as numerous as the first mentioned, and most of them at the present time have become settled colonists.

The City of Kābul is situated in the fourth climate. Its longitude is 104° 40', and its latitude 34° 30'. It is one of the finest of ancient cities, and is said to have been founded in the time of Pashang. It possesses a double earthwork fortress of considerable strength. To the south-west of the fortified town is a low hill which is a source of much beneficence, called Shāh Kābul,6 doubtless with reference to an edifice erected

1 Var. Gakbor.
2 According to Dorn, Shāh Husain, Prince of Ghor, (pp. 46, 48, Part II.). Matī was the name of Shaikh Patnī's daughter and Shāh Husain not being of Afghan extraction, his descendants were called by the maternal name of Matī. The name of Ghilsai was given on account of the clandestine amour, 'ghil' signifying thief, and 'sāi' born, a son.
3 This is taken, according to Tiefenthaler, from the Fortunate Islands. Its true position is long. 69° 5' E., lat. 34° 30'. This meridian is the subject of a later portion of the A. A.
4 It was the old capital of the country, says Cunningham, before the Macedonian conquest, and Ibn Haukal states that inauguration at Kābul was a necessary qualification for government in a king. Tiefenthaler names 4 gates, viz., Lahor, Kābul, Nīlbandī and Fatouchi, adding that near this last was an ancient castle with mud walls. It was pulled down by Aḥmed Abdālī, and the houses in front of the Fatouchi gate razed to the ground. A new fort was then erected of brick work 'sur un lieu élevé,' and its garden laid out by the governor.
5 Erskine says that there is a hill south of Kābul on which Kābil (Cain) the founder, is said to have been interred, but the only hill south-west is that known as Bāber Bādshāh where Bāber himself was interred, and is the great holiday resort of the people. Bāber's description is as follows: "There is a small ridge which runs out from the hill of Shāh Kābul and is called Akhtain, and there is besides another small hill on which stands
upon it by one of its former kings. Upon its summit stands the citadel, and there was a separate ridge named Akában. As it somewhat overlooked the fort, it was included within its precincts by royal command. Skirting its base are fair embankments, pleasure-gardens and delightful groves, amongst which the Shahr Árá (Pride of the City) are especially beautiful. The city is watered by two streams. One of these, called the Júi Khaṭibán, enters from Lálandar and flowing through the Shahr Árá passes by the city; the other, the Júi Pul i Mastán, more wholesome and limpid than the former, from the narrows of the Deh i Yákúb winds past the Delhi Gate and runs on to Deh i Mánuráh. Near this a canal called Mákum Anagah³ has been brought, which is of extreme convenience, and adjacent is the Gulkanah quarter fair to the eye and dear to the heart. From the hill (of Sháh Kábúl) flow three streams citywards; at the head of one is the shrine of Khwájah Hamú; the second, according to popular belief, had been visited by the prophet Khísár; the third is over against (the tomb of) Khwájah Ábdú’s Samad known as Khwájah Roshamád. The wise of ancient times considered Kábúl and Kandahár as the twin gates of Hindustán, the one leading to Turkestán and the other to Persia. The custody of these highways secured India from foreign invaders, and they are likewise the appropriate portals to foreign travel.

In Kábúl as well as in Samarkan and Bokhára, a pargañah which comprises towns and villages is called a Támán.⁴ The Támán of Bigrám is called Parasháwar, the spring season of which is delightful. Here is a shrine greatly venerated called Körkhatrí, visited by people especially jógis from distant parts.

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³ It is a canal derived from the river Logar as it enters the plains of Sherwáki and has a course of about five miles. I. G.
⁴ The name of Akbar’s nurse (Anagah) who attended him from his cradle and exercised a backstairs influence that affected many political fortunes. See Vol. I. 333 and note, and Vol. I. 90 of Mrs. Beveridge’s Translation of Count Noor’s Kaisar Akbar.”
⁵ Var. Samu, but Bábér, Shams.
⁶ And Bábér adds that in Andeján, Kásánghar and the neighbouring countries, it is called Urchin.

¹ I read يبنی کریم and would so amend the text.
The Túman of Néknihád is one of the dependencies of Lamghán. The
residence of the governor was formerly at Adinahpur but is now at Jelálábád. There is here no snowfall and the cold is not so severe. Nine streams irrigate the cultivated lands; the pomegranates have no seed-stones. Near Jelálábád is the Bágh-i Safá (The Garden of Purity) a memorial of Bâber, and adjacent to Adinahpur is the Bágh-i Wafá (The Garden of Fidelity) another relic of the same monarch. To the south lies the stupendous range of the Safed kóh (The White Mountain) with its perpetual snows from which it derives its name. In this neighbourhood is a low hill where when it snows in Kábul, a similar snowfall occurs.

Cut off their hair and shave their beards at this spot. He rode out to Bigrám to see the great tree but was not shown the shrine in 1605. Fourteen years later his curiosity was gratified. Gor Khatri was once a Buddhist monastery, (I. G.) then rebuilt into a Hindu temple, and now used as a saráí. I refer the reader to the Gazetteer for a sketch of the ancient and modern history of Pesháwar. His curiosity may be further gratified or confounded by the learned details of Cunningham of this ancient capital of the Gandhára kingdom. Gor of Kor Khatri, (the Grain Merchants’ House,) he says, was applied to a cell in the Ranigát hill, sixteen miles north of Ohind, as well as to the great védra of Kanishka at Pesháwar which is mentioned in the Memoirs of Bâber. Pesháwar was also fortunate in possessing, during the first centuries of the Christian era, the begging-pot of Buddha and the holy pipat tree which had shaded the great ermite when he predicted the coming of the king Kanishka.

1 Var. Néknihád; in the I. G. Nangnithár and by Bâber Nangênhár, or Nekorhár, the district south of the Kábul river in the province of Jelálábád, that on the north, bounded on the west and east by the Aílingár and Kunar rivers, being Lamghán. It lies along the Kábul river on the south, and the name is said to mean ‘nine rivers.’ The I. G. affirms it to be a distortion of the ancient name of Nagarhára, identified by Lassen with the Nagar of Ptolemy regarded by Cunningham as identical with Jelálábád. Adinahpur is south of the Kábul river.

* A garden of this name was planted by Bâber at Koldh-Khár (Kuller Kaher) near Pind Dádan Kháí, eleven years after that of the Bágh-i Wafá near Adinahpur south of the Kábul river. It was situated 10 kos from Bahrah in the middle of the hill of Jâd on a level plot of ground in the centre of which was a lake which received the water of the surrounding hills and was about five miles in circumference. Bahrah or Bhira is marked in the maps 20 kos from Kuller Kaher, but the name is said to be common in the district. I find mention of no other Bágh-i Safá nearer Jelálábád. Jâd is apparently a spur of the Salt Range. Bâber states that the tribes of Jâd and Janjúshah descended from a common ancestor, are the ruling races of the district and of all the tribes between the Sind and Bahrah. The hill received its name from its supposed resemblance to Mount Ararat, (Jâdî).

* Bâber is more explicit. ‘On the south of the fort of Adinahpur is the Surkh-rád (runs into the Kábul river between Jagdalik and Gandamak). On
The Túmán of Mandráur: monkeys here abound. The Alishang river uniting with the Alingár joins the Báran, while the Cheghán Saráí river flowing through the north-east quarter enters Kakír.1

The Túmán of Alishang is surrounded by lofty mountains covered with snow in which is the source of the Alishang river. The inhabitants are called Káfrs. In the vicinity is a tomb assorted by the people to be that of Ldm the father of Noah, called also Lamek (Lamech). The people here pronounce the káf like a ghain, and hence the currency of the name (Lamghán).

The mountainous Túmán of Najírdo2 also is peopled by the Káfrs. Instead of lamp they burn the chilghozáh.3 There is also an animal called the Flying Fox,4 which flies upward about the height of a yard. There is also a rat which exhalés the smell of musk.5

Charkh is a village of the Túmán of Loghar which gives its name to Maulana Yákub Charkhi. Sajáwán is also one of the well-known villages of this Túmán.

The mountains of the Túmán of Badírdo6 are the home of káfrs and wild Házarahs and Afgáns.

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1 Báber's words are: 'The river of Chegahanaráí, after passing through Káferistán from the north-east, unites with the river Báán, in the Bafik of Kámeh and then passes onwards to the east.'

2 It lies north-east from Kábul in the hill country according to Báber, who adds that their inhabitants are wine drinkers, never pray, fear neither God nor man, and are heathenish in their usages.

3 The seed of the Pinus gerardiana; the cone, which is as big as a man's two fists, and also the tree itself, said to be derived from chikl forty and ghosa a nut.' Sansk. चिकल + गुढ़.

4 Copied from Bāber whose account is as follows: "It is an animal larger than a squirrel with a kind of leathern web stretching between its fore and hind feet like a bat's wing. It is said that they can fly a bowshot from a higher tree to a lower one. I myself have never seen them fly, but have let one go beside a tree which it quickly clung to and ascended, and when driven away, expanded its wings like a bird and came to the ground without injury." This must be the flying squirrel, which does not fly though wing-handed, but is supported by its membrane as it leaps.

5 Báber likewise mentions the muskrat, but adds that he had never seen it; whence Erkine suggests the inference that it may not have been as common in India in his day as it is now.

6 Perhaps the upper part of Tugow now called Bāhágháí. Charkh is now called Charkh Boraki. The geography of this part of the country may be followed in Elphinstone's Cábul, Cap. II, 94.
The Túmán of Ašá is situated intermediately between the torrid and cold belts. Birds cross this tract about the beginning of spring and good sport is had.

The Túmán of Bangash furnishes 7,000 Cavalry and 87,800 Infantry, viz.:

<table>
<thead>
<tr>
<th></th>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohmand</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Khālíl</td>
<td>500</td>
<td>6,500</td>
</tr>
<tr>
<td>Dáúdsai</td>
<td>3,000</td>
<td>37,000</td>
</tr>
<tr>
<td>Gagyáni</td>
<td>500</td>
<td>4,500</td>
</tr>
<tr>
<td>Muḥammadzai</td>
<td>400</td>
<td>4,000</td>
</tr>
<tr>
<td>Sháni</td>
<td>100</td>
<td>1,400</td>
</tr>
<tr>
<td>Utmánkhāl</td>
<td>50</td>
<td>850</td>
</tr>
<tr>
<td>Ghislāi</td>
<td>100</td>
<td>2,900</td>
</tr>
<tr>
<td>Khīrkhāl</td>
<td>30</td>
<td>950</td>
</tr>
<tr>
<td>Shērzdā</td>
<td>20</td>
<td>1,400</td>
</tr>
<tr>
<td>Khargúni</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>Khattāki</td>
<td>200</td>
<td>4,000</td>
</tr>
<tr>
<td>Abdūr Bahmáni</td>
<td>100</td>
<td>2,500</td>
</tr>
<tr>
<td>Afrādī</td>
<td>500</td>
<td>10,500</td>
</tr>
<tr>
<td>Orūk, (Orakzai)</td>
<td>500</td>
<td>5,500</td>
</tr>
<tr>
<td></td>
<td>6,510</td>
<td>82,700</td>
</tr>
</tbody>
</table>

The Túmán of Gardés has a strong fort. The houses are for the most part three and four stories high.

1 Béber, Alah-sáī, which Erakine says is now called Togow. "It lies two or three farsangs east of Najrā’o from which you advance straight towards Alah-sáī." Béber places it between the cold and warm belts, and says that the birds take their flight across in the spring. Fowlers sit behind, scream and raise nets as the flights of fowl approach and intercept them. In the winter season the birds come down to the skirts of the hills and if in their flight they happen to pass over a vineyard they are no longer able to fly and are caught. A similar story is told of some fields near Whithy. (Notes to Marmion.) The pomegranates of Alah-sáī are famous in the country, and are sent to Hindustán.

2 Occupies the lower grounds from Gardes to Kohát. Béber says it is infested by Afghán robbers such as the Khngiání, Khirilohí, Bári and the Linder.

3 Var. Kharkdii.

4 Upwards of sixty-five miles south-east from Kábul. Béber says that the Daroghá of the Túmán of Zúrmát, south of Kábul and south-east of Ghasni, resides at Gardés which is not named as a separate Túmán. Next follows the Túmán of Fārmul omitted by Abul Fzāl. It is notable only in the fact that the Shaikhsdāhs, who were treated, as...
Ghaznīn is situated in the third climate, and is also known as Zábul, and was the capital of Sultan Mahmúd, Sultan Shahábu’ddin and several other monarchs.

This territory was formerly called Zábulistán, and some reckon Kandahár as included within it. Here is the last resting-place of Hakim Sanáí and many other saintly personages. The winter season is said to resemble that of Samarqand and Tabríz. A river runs from north to south which waters all the arable tracts. The cultivators are put to great trouble as fresh soil has to be supplied each year to fertilize the land and it becomes then more productive than that of Kábul. The metal called ruín is here abundant and is imported into Hindustán. In the time of Báber there was here a tomb which shook whenever the praises of Muḥammad were recited. The investigations of acute observers discovered that this was effected by the fraud of relic-mongers. There is also a spring into which if any filth be thrown, a thunderstorm ensues with a fall of snow and rain.

The Túmán of Dýman i koh has a profusion of flowers and its spring and autumn are matchless in beauty.

Báber says, with such distinguished favour in Hindustán during the time of the Afgháns, were all of Fármul and descended from Shaikh Muḥammad Musulmán.

1 This tomb is mentioned by Elphinstone, Cábul, 433. He was a mystic of high authority and repute whom the great Sufi Manlaná Rám looked up to as his master. He flourished under Bahárm Sháh son of Maṣúd Sháh of Ghazni (A.D. 1118-52) to whom he dedicated his Hadikat úl Hákík. He left also the usual Diwán which is necessary to every Persian poet's fame or ambition. He is said to have died in 1131 at the age of 62. Orient. Biog., Beale.

2 Ghazni is situated on the left bank of a river of the same name. It runs north to Loghar and joins the Kábul river. Báber says it may be large enough to drive four or five mills.

3 Albirúni in his Chronology, Chap. XIII alludes to the "famous well in the mountains of Farghána" which causes rain if contaminated and addsuces several similar traditions. Báber says that he made strict inquiry for the well but no one could give him the slightest information about it. The discovery of the fraud at the tomb is due to his observation. A scaffolding had been erected over it, so contrived, that it could be set in motion when any one stood upon it, so that a looker-on imagined it was the tomb that moved. He directed the persons who attended the tomb to come down from the scaffolding, after which no number of prayers or praises could persuade it to stir.

4 This beautiful plain is better known as Káh Dýman the hill skirt of the Paghmán range. The gardens of Istalif at its north extremity, gay with flowers, its limpid ice-cold streams, the Arghún troses with their vivid blossoms of scar-
In the Támán of Ghorband the variety of floral hues is beyond expression. Three and thirty species of tulips here bloom and one kind named the rose-scented tulip breathes the fragrance of the blush-rose.1

Mines of silver and lapis-lazuli are also found. Near the mountains is a sandy tract called Khwajah Râq i Bawân2 and from this quicksand, the sound as of drums is heard in the summer time.

In the Támán of Zohâk and Bámîán, the fortress of Zohâk is a monument of great antiquity, and in good preservation, but the fort of Bámîán is in ruins. In the mountain-side caves have been excavated and ornamented with plaster and paintings. Of these there are 12,000 which are called Sumaj and in former times were used by the people as winter retreats. Three colossal figures are here: one is the statue of a man, 80 yards in height; another that of a woman 50 yards high, and the third is that of a child measuring 15 yards. Strange to relate, in one of these caves is placed a coffin containing the body of one who reposeth in his last sleep.3

let and yellow seen in no other part of the country, its groves of oak and spreading plane tree have excited the eloquent admiration of Báber.

1 It is needless to say that the nomenclature of native flora by Persian or Indian writers is extremely unscientific and vague, and beyond a few well-known kinds, the rest are indiscriminately expressed by a shrugging of the few botanical terms they possess, and the same name does duty for more than one flower. Thus nasmâ is the egplantine and the narsinus; ijâh the tulip and the red poppy and the prefix of gât which means both 'rose' and 'flower' increases the confusion. Again 'rayâhs' plur. of 'rayha' means particularly the Ocimum basilicicum, hence any sweet smelling shrub, and further extended in a general sense to flowers of any kind. A glance at the Abu Fazl's description of the flora of India at p. 82, 1st Vol. suffices to show the breadth and freedom of his treatment. This large licence of expression in Oriental writers may be perhaps considerably permitted in their translators. This account of the tulips is taken directly from Báber's Memoirs who mentions that he himself thus named the tulip alluded to in the text. He also noticed in the skirts of the same hills below Bawân, the lâdâh i sâd bâry or hundred-leaved tulip, found only in one narrow spot emerging from the straits of Ghorband. This flower Erskine calls the double poppy. The etymology of Ghorband is given by Báber from band a steep hill pass, and ghâr the country to which it mainly leads.

2 This is mentioned by Báber. The name of Khwâjah Râq i Bawân (Khwâjah quicksand) appears in the margin of Elphinstone's Turki copy of Báber's Memoirs as that of one of three personages known as the Seh Yârân or Three Friends who have given this name to a fountain in the Koh Dâman (Khwâjah Seh Yârân) mentioned by Báber. The other two are Khwâjah Mandûd Chahâhi and Khwâjah Khawend Sâjid, p. 147.

3 The punctuation in the text is clearly misplaced. The asterisk after ज़ेक ते should be removed and intervene between कृष्ण and वाल्मीकिन, the former word losing its izâfat. Moorcroft describes
The oldest and most learned of antiquarians can give no account of its origin, but suppose it to be of great antiquity. In days of old the ancients prepared a medicament with which they anointed corpses and consigned them to earth in a hard soil. The simple deceived by this art, attribute their preservation to a miracle.

The territory of Kábul comprises twenty Támáns. The Emperor Bábér in his Memoirs sets down the revenue at twenty lakhs of Sháhrukhís, inclusive of Tamghá1 imposts, equivalent to three lakhs and twenty thousand Akbar Sháhi rupees, the rupee being reckoned at forty dáms.

these idols with his usual accuracy of observation, (II, 387). The ancient city of Bámíán called Gulgula stood on a conical hill pierced with caves. Two colossal idols are cut out of the rock opposite the hill on which the city stood. The larger, said to represent a male, is called Sang-sal, the smaller called Shák-muma, is said to be a female, but the general appearance indicates no difference of sex. They stand in recesses cut out of the rock; and both have been mutilated. The height of the smaller figure is 117 feet; and the larger is probably a third more. Dead bodies have been occasionally found in subterranean chambers which have fallen to dust on exposure to the air. Moorcroft is convinced from his intimate acquaintance with the monasteries of Ladakh and Chanthan, and from the character of the painting and sculptures, that Bámíán was the residence of a great Lama bearing the same relation to the Lamaism of the West as Lassa does to the East. The excavations which were connected by means of galleries and staircases, constituted the accommodation of the higher orders of the clergy and the insulated cells were the dwellings of the lower monastic society. The word Shák-muma, he considers a probable corruption of Shak-muni. Burnes, eight years later, visited Bámíán and gives the height of the larger figure as 120 feet and an illustration of the idols as he saw them. He records the plastering and the vivid colours of the paintings but his opinion on their origin has little to recommend it. Masson (Journ. A. S. Soc. 1836, p. 188) ascribes them with a confidence not shared by his readers, to the Sassanian age and dynasty, A. D. 220.

1 Inland tolls. See Vol. I. 189, but Bábér’s words are: “The amount of the revenue of Kábul, whether arising from settled lands or raised from the inhabitants of the waste, is eight lakhs of Sháhrukhís.” The word ‘twenty’ must be a copyist’s error for eight, as the Akbar Sháhi rupee being equal to 2½ Sháhrukhís, the whole would give exactly three lakhs and twenty thousand rupees. The word tamgha on the case in point, occurs later at p. 172 where Bábér says, with reference to one of his officers. “The revenue of Kábul arises from a Tamgha. This tamgha I bestowed on him, and made him at the same time Daroga of Kábul and Panjhir, gave him the property tax levied from the Hazrath and conferred on him the office of Captain of my Guards.” Erskine notes tamgha as the stamp tax. All animals, goods, clothes &c. brought into the country are stamped or marked and a tax collected.
At the present time notwithstanding the remission of various taxes, by the blessing of this ever-during rule, the revenue has reached the amount of six krórs, seventy-three lakhs, six thousand, nine hundred and eighty-three dáms. (Rs. 1,682,674-9.) The increase is to be attributed to the improved state of the cultivation, and also that Parasháwar and Ashtaghár were not included in the former account, and lastly, that the revenue officers of that time were not as capable as they are at present.

Sarkar of Kábul.


City of Kábul—Revenue, 1,275,841 Dáms. Cavalry, 7,000. Infantry, 15,000.

<table>
<thead>
<tr>
<th>Dependencies east of Kábul.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Támán of Bigrám</td>
</tr>
<tr>
<td>&quot; Neknihál (Nangnihár)</td>
</tr>
<tr>
<td>Bulák i Kámah (not recorded)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>North.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Támán of Mandráur</td>
</tr>
<tr>
<td>&quot; Aliahang</td>
</tr>
<tr>
<td>&quot; Alingár</td>
</tr>
<tr>
<td>Bulák Najróo</td>
</tr>
<tr>
<td>Támán of Loghár</td>
</tr>
<tr>
<td>&quot; Badrásó</td>
</tr>
<tr>
<td>&quot; Aláíí</td>
</tr>
<tr>
<td>&quot; Panjhir (Panjahír)</td>
</tr>
</tbody>
</table>

1 A corruption of Hashtnagar, now a tahsíl of the Pesháwar district. The “eight towns” of which it was composed were Tangi, Shirpao, Umrzai, Turangzai, Usmánsai, Rajaur, Chársada and Paráng. The last two are seated close together in a bend of the Kábul river and the sites of all are shown in Map IV. of Cunningham's Anc. Geog., p. 46.
<table>
<thead>
<tr>
<th>Tribe</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Túmán of Bangash</td>
<td>3,332,347</td>
<td></td>
<td>7,087</td>
<td>87,800</td>
<td>Afghán</td>
</tr>
<tr>
<td>&quot; Naghr (var. Naghs.)</td>
<td>854,000</td>
<td></td>
<td>1000</td>
<td>7000</td>
<td>Afghan &amp; Bah-khail.</td>
</tr>
<tr>
<td>&quot; Gardés</td>
<td>2,030,002</td>
<td></td>
<td>200</td>
<td>1000</td>
<td>Hazaráh Maidáni.</td>
</tr>
<tr>
<td>&quot; Maidán</td>
<td>1,606,799</td>
<td>1,864</td>
<td>2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Ghaznín</td>
<td>3,766,642</td>
<td>1,076</td>
<td>1000</td>
<td>5000</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Túmán of Faramul</td>
<td>325,712</td>
<td></td>
<td>1000</td>
<td>5000</td>
<td></td>
</tr>
<tr>
<td>&quot; Daman I Koh</td>
<td>16,461,785</td>
<td></td>
<td>5000</td>
<td>30,000</td>
<td></td>
</tr>
<tr>
<td>&quot; Ghorband</td>
<td>1,574,760</td>
<td></td>
<td>3:00</td>
<td>5000</td>
<td>Hararáh and Turkomán</td>
</tr>
<tr>
<td>&quot; Zohák Bámán</td>
<td>861,750</td>
<td></td>
<td>200</td>
<td>1000</td>
<td></td>
</tr>
</tbody>
</table>

In the year 77 of the Flight (A. D. 696-7) Ābdūl Malik b. Marwán removed Umayyah b. Ābdūl Malik from the government of Khurasán and conferred it upon Hajjáj b. Yusuf of the tribe of Thakif, and sent Ābdūl-lah b. Abu Bakr to Sistán, who levied an army, marched against Ranthél king of Kábul. The latter unable to withstand him took refuge in the depths of the mountains. Ābdūl-lah not realising the difficulties of his undertaking eagerly pursued. The mountaineers barricading the passes with stone breast-works, blocked his road. The invading force was hard-pressed and reduced to extremity through want of provisions. Ābdūl-lah was therefore compelled to purchase a retreat with the sum of 700,000 dirhams, equivalent in present money value to 3,00,000 rupees. Shuraib b. Hání in indignation at the compact advanced to an engagement notwithstanding his being stricken in years, and fell bravely fighting. Hajjáj on hearing of the event, reprimanded Ābdūl-lah and removed him from his

1 Var. Shahú Khail.
command. In the year 80 (A. D. 699) he appointed Abdu'r Rahmán b. Muhammad Ashāth to conduct the war against Ranthél and bestowed on him the government of Sistán and the adjacent territory. Abdu'r Rahmán on his arrival in Kábul adopted the former tactics, but prudently occupied each defile with his pickets and performing prodigies of valour, secured a large booty. The difficulties of the country, however, prevented its permanent occupation. Hajjáj disapproving his retreat sent him a severe reprimand in the following terms: "Although your exertions during the present year have been strenuous, the retribution demanded by your dishonourable retreat is that immediately on the receipt of this letter, you take possession of the country. Should you, through persistence in your own opinions or through fear of the consequences to yourself, refuse to comply and defer operations till the coming year, you are removed from your command, and are hereby required to look upon Isháq b. Muhammad as your commander and to place yourself under his orders." Abdu'r Rahmán, confiding in the strength of possession, disloyally formed a compact with his officers and refusing submission, made peace with the king of Kábul and marched against Hajjáj. The conditions of peace were that Abdu'llah if victorious should altogether withdraw from Kábul and in no way molest it, but if defeated, the king should on his part afford him protection and assistance. Hajjáj was enraged at this rebellious conduct, and gave him battle outside the walls of Tustar. Abdu'r Rahmán was victorious, and Hajjáj retreated to Basrah. A second engagement took place in which the rebel was defeated and took refuge in the fortress of Basht² which was held by one of his lieutenants. This accursed of God and man, with a view to ingratiate himself with Hajjáj, seized him with the intention of surrendering him to Hajjáj. The king of Kábul, on being informed of the circumstance, set out with the greatest expedition and releasing him, returned with him to Kábul. On several subsequent occasions, with the assistance of the king, he continued the war but without success. In the lunar year 84, (A. D. 703) Ranthél overcome by the persuasion and seductive promises of Hajjáj, sent Abdu'llah to him as a prisoner. The latter resenting the dishonour, whilst on the road, threw himself from a precipice and was killed.

In A. H. 107 (A.D. 725-6) under the caliphate of Hishám b. Abdu'l Malik, Amin b. Abdu'llah Kashari, governor of Khurasán conquered Ghor,

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² Now Shuster in Khuzistán. It was first conquered in A. H. 20 in the Caliphate of Omar. See my translation of A. S. Suyúti's History of the Caliphs, p. 136.
² Basht in Luristán.
Gharjistán, the territory of Nimroz and Kabul and made (the latter) his capital. From that time continuously under the dynasties of Umayyah and Abbás, it was held by the governor of Khurasán, until under the Sámánid, Alptegin a slave of that House, withdrew from their obedience, took possession of Ghaznín and Kabul and asserted his independence. On his death Sabuktegin father of the great Maḥmud succeeded to the kingdom, and it continued under the House of Ghazni. From this it passed to that of Ghor and thence into the possession of their slaves, one of whom was Táju'ddin Eldoz. The kings of Khwárizm succeeded, yielding in turn to the Great Kásán Changiz Khán. From him it reverted to Timur and is held by his descendants. May its fortune, through the enduring justice, unstinted clemency and ever increasing wisdom of the Imperial House, be blessed by an unfading prosperity.

AYN 16.

The Karóh or Kós.

The system of survey and measurement, as promoting the interests of civilization having deeply engaged the attention of His Majesty, directions were issued for the ascertainment of distances and their determination by the standard measure of the kós. The kós was fixed at 100 tándהs, each consisting of 50 Iláhi gas, or of 400 poles (بام bám) each pole of 12½ gas. Both of these measurements give 5000 gas to the kós.

Whenever His Majesty travels, the distances are recorded in polo-
measurements by careful surveyors, and their calculations are audited by the superintendent and inspector.

Sher Khan fixed the kos at 60 jarab, each of 60 Sikandari gas which measurement is employed in the Delhi country. In Malwa it consists of 90 tandab of 60 gas each and in Gujarat is called the cow kos, that is, the greatest distance at which the ordinary lowing of a cow can be heard, which is put by experts at 50 jarabs. In Bengal it is called dhapiyah, which is the distance that a fast runner can traverse at one breath. Some assert that it is the distance within which a green leaf placed on the head of one who walks rapidly, will become dry.

In ancient tables of measurement by farsakh of distances and magnitudes, it is recorded that the circumference of the globe according to the method of the old geographers was 8000 farsakh, but 6,800 of the modern school, while all agree in defining a farsakh as three kos. The former made the kos 3000 gas, each gas of 32 digits. The latter fixed it at 4000 gas, each of 24 digits. The digit with both was the breadth of six ordinary barleycorns placed front to back in succession, and the breadth of each barleycorn was equal to the thickness of six hairs of the mane of a Turki horse.

To short-sighted superficial observers, it would appear that these two systems differ in their estimate of the kos, but it is clear to the perspicacity of the far-seeing that their conclusion is the same, and the apparent difference is caused by the variance in the number of the digits as may be proved by the rule of proportion. This consists of four numbers, the first bearing the same ratio to the second, as the third does to the fourth, as for instance, two is to four as eight is to sixteen. Of the properties of this relation one is this that the product of the extremes is equal to the product of the means, as is evident from the example above mentioned. The proof is given in the 19th proposition of the 7th book of Euclid where the apparent contradic-

1 Properly विज्ञ. The word is Hindi and not Bengali as might be inferred from the text. It means a short run according to Wilson's Glossary, about \( \frac{1}{4} \) of a kos or half a mile.

2 The circumference of the earth, according to our calculations is 24,897 miles and the farsakh is about \( \frac{3}{4} \) English miles; there are of course many local variations. Hamdullah Mustanfi, the author of the Nushatul Kuldib, says that the farsakh under the Kalianian dynasty contained 3 miles of 12,000 feet; that of Khwarism was 15,000 yards; in Azarbijan and Armenia, 12,000 yards, while in the two Ira's and the neighbouring provinces it was reckoned at 6000 yards, and in some other places at 8000. The diversity is noticed by Pliny. Persae scromos et parasangas allia mensura determinant.—See Ibn Haukal. Ouseley. Pref.

3 The Elements of Euclid were restored to Europe by translations from the Arabic which were begun to be made under the Caliphs Harun and Mamun.
tion is removed. The ratio of 3000 to 4000 is the ratio of 24 to 32. Although the four numbers are here severally distinct, the product of 3000 and of 32 which are the extremes, is equal to the product of 4000 and of 24 which are the means, namely, 96,000. Thus the result in both is the same, and the discrepancy in the number of yards is through the difference in the number of digits. Each farsakh therefore consists of 12,000 gas (of 24 digits) according to the measure of the moderns or of 9000 (of 32 digits) according to the gas of the ancients. The properties and virtues of these proportional numbers are manifold. Among them are the following: If one of the extremes be unknown, multiply the means together and divide by the known extreme, and the quotient is the unknown extreme. For instance in the given example, if 2, the first extreme, be unknown, by multiplying the means together which are 4 and 8, we get 32. Dividing this by 16, the quotient (2) is the unknown extreme. In the same way, if the other extreme, which is 16, be unknown, by dividing the product of the means by 2, the known extreme, the quotient is 16. Again, if the unknown quantity be one of the means, we divide the product of the extremes by the known mean, and the quotient is the unknown mean. For example, if 4, the first mean, be unknown, by dividing the product of the extremes, which is 32, by the known mean which is 8, the quotient is 4.

at a time when the very name of that geometrician had disappeared from the West. Naṣīrūddīn Ṭūsī (see p. 4, n. 4 of this Volume) in the preface to his Arabic Edition of the thirteen books of the Elements, describes their original composition by Euclid and the subsequent addition of two books by Hypsicles who is disguised under the name of Ḥūṣayn ibn ʿAbd al-Wahhāb (probably a copyist's error for Ḥūṣayn ibn ʿAbd al-Wahhāb) of Ascalon. The attempts of succeeding geometers to add to or explain the Elements are enumerated, and the reasons that led to his own. This edition, excellent in type but somewhat faulty in the orthography of the Arabic, was printed in Rome in 1594 and from it I transcribe the enunciation of the proposition referred to in the text.

"When four numbers are proportionals, the product of the 1st and 4th = the product of the 2nd and 3rd, and if the product of the 1st and 4th = the product of the 2nd and 3rd, the ratio of the 1st is to the 2nd as the ratio of the 3rd to the 4th."

The proof follows. The 7th, 8th and 9th books of Euclid treat of the fundamental properties of numbers on which the rules of arithmetic must be founded. The 10th is the development of all the preceding ones, geometrical and arithmetical. When the modern system began to prevail, these books were abandoned to the antiquary. In Smith's Dictionary art. Euclides, the Greek and Arabic editions of the Elements are fully discussed and enumerated.
And if the second mean, 8, be unknown, by dividing the product of the extremes by 4, the quotient is 8.

By the same means the distance and altitude from the base of a given object can be ascertained. A staff of a given height is fixed upright. Its shadow and that of the elevate object are measured. The ratio of the shadow of the staff to the staff is proportional to the ratio of the shadow of the object-height to the height itself. Again, a staff is fixed in the ground in the same line with the height to be measured and regarded from such a point that the line of vision may pass over the top of the staff to the summit of the object-height; the ratio of the distance from the stand-point of vision to the base of the staff is to the height of the staff as the ratio of the distance from the same point to the base of the object is to the height of the object. And if the altitude of an object be measured in a mirror or water and the like, a position must be taken whence the incident line of vision may strike the summit of the (reflected) object-height. The ratio of the distance of the reflected summit from the foot of the spectator is to his height as the ratio of the distance of the same point from the base of the object is to the height of the object. And if it be required to find the depth of a well, the observer must stand where his line of vision traversing the brink of the well touches the level bottom of the well on the side opposite to him. The ratio of the distance of the brink of the well from the foot of the observer is to his height as the breadth of the well is to its depth.1

Some take the barid as the standard measure of length and make.

1 barid equal to 3 farsakh.
1 farsakh
1 mil
1 bag
1 gas
1 digit
1 barleycorn

According to the Hindu philosophers—

8 barleycorns stripped of husks and laid breadth-ways make 1 digit (angusht).

24 digits 1 dast (cubit).
4 dast 1 ḍand (pole or perch) or ḍhanuk.
2000 ḍand 1 karóh or kós.
4 karóh 1 yoojana.

1 This method of calculating distance and altitudes is more scientifically given with illustrations in the Sidhanta Siromani of Pundit Bapu Deva.

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Some measure by the steps of a woman with a water-jar on her head and carrying a child in her arms, reckoning a thousand such steps to a kós.

Praise be unto God that the institutes of imperial administration have been completed and a general survey of the Empire, by the aid of divine grace, placed upon record. The numbers of the tribal contingents and the chronology of the ancient kings with some other particulars have cost considerable labour, and from the conflicting accounts received, I was well nigh relinquishing the task, but the decrees of fate cannot be resisted. I have set down what has best commended itself to my judgment, hoping that it may win lustre from the light of public acceptance and its errors escape the carping of illiberal criticism.

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OF THE
'AĪN-I-AKBĀRĪ,
Vol. II.

(TRANSLATED BY COLONEL H. S. JARRETT.)

SIR WILLIAM JONES

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BY
WILLIAM IRVINE,
(Late of the Bengal Civil Service)
AND
LAVINIA MARY ANSTEY.

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W. IRVINE.

December 6th, 1904.
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* J. Heāmeeś saith the word is properly Ujeyāl, meaning "high land."
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