THE

ÁIN I AKBARI

BY

ABUL FAZL ALLÁMI,

TRANSLATED FROM THE ORIGINAL PERSIAN.

BY

COLONEL H. S. JARRETT,
SECRETARY AND MEMBER, BOARD OF EXAMINERS, CALCUTTA.

PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

VOL. II.

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS.
1891.
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 deifies 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 Thucydides, 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 Súbahs 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 Ain 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 Ain 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.
PREFACE.

L'Inde musulmane nous offre, dans les commencements du xviie 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 Ayyn-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 bráhmanique, 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 fourmille 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 indianiste 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. Evidemment, 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. 88. 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 Sarkárs will suffice to trace the location
of any particular town.

H. S. Jarrett.
## CONTENTS

### BOOK THIRD

<table>
<thead>
<tr>
<th>Era</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Divine Era</td>
<td>1</td>
</tr>
<tr>
<td>The Era of the Hindus</td>
<td>15</td>
</tr>
<tr>
<td>The Khâtâi Era</td>
<td>19</td>
</tr>
<tr>
<td>The Turkish Era</td>
<td>20</td>
</tr>
<tr>
<td>Names of the Twelve Years of the Cycle</td>
<td>21</td>
</tr>
<tr>
<td>The Astrological Era</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of Adam</td>
<td>ib.</td>
</tr>
<tr>
<td>The Jewish Era</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of the Deluge</td>
<td>22</td>
</tr>
<tr>
<td>The Era of Bukht Naṣṣar (Nebuchadnezzar)</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of Philippus (Arrhidâmus)</td>
<td>23</td>
</tr>
<tr>
<td>The Coptic Era</td>
<td>ib.</td>
</tr>
<tr>
<td>The Syro-Macedonian Era</td>
<td>24</td>
</tr>
<tr>
<td>The Augustan Era</td>
<td>25</td>
</tr>
<tr>
<td>The Christian Era</td>
<td>26</td>
</tr>
<tr>
<td>The Era of Antoninus of Rome</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of Diocletian of Rome</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of the Hijra</td>
<td>ib.</td>
</tr>
<tr>
<td>The Era of Yazdâjîrîd</td>
<td>28</td>
</tr>
<tr>
<td>The Mâlikî Era</td>
<td>29</td>
</tr>
<tr>
<td>The Khâñî Era</td>
<td>ib.</td>
</tr>
<tr>
<td>The Ilâhîîî Era</td>
<td>30</td>
</tr>
</tbody>
</table>

A‘în

I.—The Commander of the Forces, ... ... ... 37

II.—The Coujdar, ... ... ... ... 40

III.—The Mir Âdl and the Kâzi, ... ... ... 41

IV.—The Kotwall, ... ... ... ... ib.

V.—The Collector of the Revenue, ... ... ... 43

VI.—The Bitîkchi, ... ... ... ... 47

VII.—The Treasurer, ... ... ... ... 49

VIII.—The Ilâhî Gâz, ... ... ... ... 58

IX.—The Tanâb, ... ... ... ... 61

X.—The Bîgha, ... ... ... ... 62

XI.—Land and its classification, and the proportionate dues of sovereignty, ... ... ... ib.
<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A'ín XII.—Chachar Land,</td>
<td>67</td>
</tr>
<tr>
<td>&quot; XIII.—Banjar Land,</td>
<td>6b</td>
</tr>
<tr>
<td>&quot; XIV.—The Nineteen Years' Rates,</td>
<td>69</td>
</tr>
<tr>
<td>&quot; XV.—The Ten Years' Settlement,</td>
<td>88</td>
</tr>
<tr>
<td>Málwah,</td>
<td>112</td>
</tr>
<tr>
<td>Account of the Twelve Súbahs,</td>
<td>115</td>
</tr>
<tr>
<td>The Súbah of Bengal,</td>
<td>126</td>
</tr>
<tr>
<td>Orissa,</td>
<td>129</td>
</tr>
<tr>
<td>Sarkár of Udne'rs,</td>
<td>131</td>
</tr>
<tr>
<td>&quot; &quot; Lakhnauti,</td>
<td>132</td>
</tr>
<tr>
<td>&quot; &quot; Fathábád,</td>
<td>134</td>
</tr>
<tr>
<td>&quot; &quot; Mahmóðabád,</td>
<td>135</td>
</tr>
<tr>
<td>&quot; &quot; Khalípmádabád,</td>
<td>136</td>
</tr>
<tr>
<td>&quot; &quot; Boglá,</td>
<td>137</td>
</tr>
<tr>
<td>&quot; &quot; Púrniyáh,</td>
<td>138</td>
</tr>
<tr>
<td>&quot; &quot; Tájpúr,</td>
<td>139</td>
</tr>
<tr>
<td>&quot; &quot; Ghorághát,</td>
<td>140</td>
</tr>
<tr>
<td>&quot; &quot; Pinjarah,</td>
<td>141</td>
</tr>
<tr>
<td>&quot; &quot; Bárbakabád,</td>
<td>142</td>
</tr>
<tr>
<td>&quot; &quot; Bázohá,</td>
<td>143</td>
</tr>
<tr>
<td>&quot; &quot; Sonárgáon,</td>
<td>144</td>
</tr>
<tr>
<td>&quot; &quot; Sylhet,</td>
<td>145</td>
</tr>
<tr>
<td>&quot; &quot; Chittagong,</td>
<td>146</td>
</tr>
<tr>
<td>&quot; &quot; Sharífábád,</td>
<td>147</td>
</tr>
<tr>
<td>&quot; &quot; Suláimánábád,</td>
<td>148</td>
</tr>
<tr>
<td>&quot; &quot; Sárgán,</td>
<td>149</td>
</tr>
<tr>
<td>&quot; &quot; Madáran,</td>
<td>150</td>
</tr>
<tr>
<td>&quot; &quot; Jálé'sár,</td>
<td>151</td>
</tr>
<tr>
<td>&quot; &quot; Bhadrák,</td>
<td>152</td>
</tr>
<tr>
<td>&quot; &quot; Kátk (Cuttack),</td>
<td>153</td>
</tr>
<tr>
<td>&quot; &quot; Kálang (Dánpát),</td>
<td>154</td>
</tr>
<tr>
<td>&quot; &quot; Ráj Mahándráh,</td>
<td>155</td>
</tr>
<tr>
<td>Sovereigns of Bengal,</td>
<td>156</td>
</tr>
<tr>
<td>Súbah of Behár,</td>
<td>157</td>
</tr>
<tr>
<td>Sarkár &quot; Behár,</td>
<td>158</td>
</tr>
<tr>
<td>&quot; &quot; Monghyr,</td>
<td>159</td>
</tr>
<tr>
<td>&quot; &quot; Champáran,</td>
<td>160</td>
</tr>
<tr>
<td>&quot; &quot; Hájipúr,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; &quot; Sárán,</td>
<td>162</td>
</tr>
<tr>
<td>&quot; &quot; Tírhút,</td>
<td>163</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Sarkār of Rohán,</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sūbah &quot;Allahábád,</td>
<td>...</td>
</tr>
<tr>
<td>Sarkār &quot;Allahábád,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Gházípúr (East),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Benáres (East),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Jánápur (North),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Mánikpúr,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Chamádhá (Chama‘e) South,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Bráthkhora (South),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kálínjár (South),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Koraráh (Corah) West,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kárráh (West),</td>
<td>...</td>
</tr>
<tr>
<td>Sūbah &quot;Oudh, ...</td>
<td>...</td>
</tr>
<tr>
<td>Sarkār &quot;Oudh,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Gorákhpúr,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Bahraich,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Khárábád,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Lucknow,</td>
<td>...</td>
</tr>
<tr>
<td>Sūbah &quot;Agra, ...</td>
<td>...</td>
</tr>
<tr>
<td>Sarkār &quot;Agra,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kálpi,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kanaúj,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kol (Koil),</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Gwálíor,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Isíj,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Batánwán,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Narwār,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Manpláke,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Alwár,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Tijárāh,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Nárñol,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Sahás,</td>
<td>...</td>
</tr>
<tr>
<td>Sūbah &quot;Málwah,</td>
<td>...</td>
</tr>
<tr>
<td>Sarkār &quot;Ujjain,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Rásín,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Kanaúj,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Chande‘ri,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Sárangpúr,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Bijnágárh,</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; Mandó</td>
<td>...</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Sarkar of Hindiah</th>
<th>...</th>
<th>...</th>
<th>207</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot;</td>
<td>Názarábár</td>
<td>...</td>
<td>203</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>Mábóosór</td>
<td>...</td>
<td>ib.</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>Gábóóán</td>
<td>...</td>
<td>209</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>Kótí Paráyah</td>
<td>...</td>
<td>ib.</td>
</tr>
</tbody>
</table>

| Sovereigns of Málwah | ... | ... | 210 |

| Sarkar of Dándé's | ... | ... | 222 |

| Súrah | Berár | ... | 223 |

| Sarkar | Gáwil | ... | 233 |

| " " | Pasár | ... | ib. |
| " " | Kheríkah | ... | ib. |
| " " | Náránálah | ... | 234 |
| " " | Kállám (Kálamáb) | ... | 235 |
| " " | Básím | ... | ib. |
| " " | Máróó | ... | ib. |
| " " | Manikduríg | ... | 236 |
| " " | Páthi | ... | ib. |
| " " | Télingánah | ... | 237 |
| " " | Ránghár (Rághár) | ... | ib. |
| " " | Mahkáb | ... | ib. |
| " " | Bátiáláh (Pítálwári) | ... | ib. |

| Súrah | Gujárát (Gúzerá) | ... | 238 |

| Parganahe of the Timbél tribe | ... | ... | 245 |

| Sarkar of Ahmedábáíd | ... | ... | 252 |

| " " | Páttan, North | ... | 254 |
| " " | Nádótt (Nándód) North | ... | ib. |
| " " | Baroda, South | ... | 255 |
| " " | Bahróch (Broach) South | ... | ib. |
| " " | Chámpané'é | ... | 256 |
| " " | Súrat | ... | ib. |
| " " | Godhrá | ... | 257 |
| " " | Sórás | ... | 258 |
| " " | Port duties | ... | 259 |

| Princes of Gujárát | ... | ... | 259 |

| Súrah | Ajméér (Ajmééer) | ... | 267 |

| Sarkar | Ajmé'er | ... | 272 |
| " " | Chítór | ... | 273 |
| " " | Rántánbhór | ... | 274 |
| " " | Jódhpúr | ... | 276 |
## CONTENTS

<table>
<thead>
<tr>
<th>Sarkär of Siróhi</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>ïb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; Nágob,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>ïb.</td>
</tr>
<tr>
<td>&quot; &quot; Bikane'</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>277</td>
</tr>
<tr>
<td>Súbah of Delhí (Delhi),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>278</td>
</tr>
<tr>
<td>Sarkär of Delhí,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>285</td>
</tr>
<tr>
<td>&quot; &quot; Badáon,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>288</td>
</tr>
<tr>
<td>&quot; &quot; Kúmáon,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>289</td>
</tr>
<tr>
<td>&quot; &quot; Sambhal,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>ïb.</td>
</tr>
<tr>
<td>&quot; &quot; Saharánpúr,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>291</td>
</tr>
<tr>
<td>&quot; &quot; Re'wári,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>293</td>
</tr>
<tr>
<td>&quot; &quot; Hisár Fírozah (Hiísár),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>ïb.</td>
</tr>
<tr>
<td>&quot; &quot; Sirhind,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>295</td>
</tr>
<tr>
<td>Sovereigns of Delhí,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>297</td>
</tr>
<tr>
<td>Súbah of Láhor,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>310</td>
</tr>
<tr>
<td>Sarkär of the Bet Jálándhar Doáb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>315</td>
</tr>
<tr>
<td>&quot; &quot; &quot; Bári Doáb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>318</td>
</tr>
<tr>
<td>&quot; &quot; &quot; Rechnáu Doáb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>319</td>
</tr>
<tr>
<td>Chenhat (Jech) Doáb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>321</td>
</tr>
<tr>
<td>Sind Ságar Doáb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>322</td>
</tr>
</tbody>
</table>

### BEYOND THE FIVE RIVERS (Bírón i Panjnad), 325-330-333

| Súbah of Multán, | ... | ... | ... | 325 |
| Sarkär of Multán. Four Doábs, | ... | ... | ... | 328 |
| Be't Jálándhar Doáb, | ... | ... | ... | 328-331 |
| Bári Doáb, | ... | ... | ... | 329-332 |
| Rechnáu Doáb, | ... | ... | ... | 330-333 |
| Sind Ságar Doáb, | ... | ... | ... | ïb. |
| Sarkär of Dipálfúr, | ... | ... | ... | 331 |
| " " Bhakká (Bukkur), | ... | ... | ... | 333 |

### KINGS OF MULTÁN, 334

| Sarkär of Tattah, | ... | ... | ... | 336 |
| " " Hájíkán, | ... | ... | ... | 340 |
| " " Sewistán, | ... | ... | ... | ïb. |
| " " Nasírpu, | ... | ... | ... | 341 |
| " " Chakarhálah, | ... | ... | ... | ïb. |

### PRINCES OF TATTAH, 315

| Súbah of Kábul, | ... | ... | ... | 347 |
| Sarkär of Kashmir, | ... | ... | ... | ïb. |

### THE MARRÁJ TRACT, 368

<p>| Kamráj Tract, | ... | ... | ... | 370 |
| Sovereigns of Kashmir, | ... | ... | ... | 371 |</p>
<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarkár of Paklí,</td>
<td>390</td>
</tr>
<tr>
<td>&quot;&quot; Sawád (Swá́t),</td>
<td>391</td>
</tr>
<tr>
<td>&quot;&quot; Daúr, Banú and Isákhaíl,</td>
<td>393</td>
</tr>
<tr>
<td>&quot;&quot; Kándahár,</td>
<td>ib.</td>
</tr>
<tr>
<td>Dependencies of Kándahár,</td>
<td>397</td>
</tr>
<tr>
<td>Sarkár of Kábúl,</td>
<td>398</td>
</tr>
<tr>
<td>Dependencies of Kábúl,</td>
<td>411</td>
</tr>
<tr>
<td>A’ín XVI.—The Karóh, or Kós,</td>
<td>414</td>
</tr>
</tbody>
</table>
ADDENDA.

Page 125, line 9, to Sherganj add the following note:
Cissa Sinensis, Brisson. Cissa Venatorin, 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 imitative. They sing lustily a loud screeching strain and are highly carnivorous. The strike-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—Jerdon, II, 315.

Page 56, line 6, to knudan add following note:
The text has 'kudan,' with a variant 'kullan.'—I accepted the former without investigation at the time, but the true reading is Faddan (فداه) which means a certain measure of land, subdivided into 24 kirah—loosely reckoned as the quantity which a yoke of oxen will plough in one day and commonly defined as consisting of 333½ kabahs, the latter being 24 kabah, and the kabah being the measure of a man's flat with the thumb erect, or about 6½ 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,\(^1\) 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 mūarrakh (chronicled), and thence "tarīkh (date) is a household word. Some derive the Arabic from ḫrākh, a wild bull. This conjugation of the measure of tāfaʾil means, to polish. As ignorance of the time of an event grew less, it became dis-

\(^*\) I can find no authority for this statement—no dictionary that I have consulted gives this meaning. Lane says that 'tarīkh' is an arabicized word according to some, borrowed apparently from the Hebrew פ"ת "a month," or from the Chaldean. Others say it is pure Arabic. Al Biruni notes Maqūn-b-Mihrañ for the etymology of "Māhros" and 'Tarikh.' Aṭbar-ūl Bākıya,\(^*\) Saḫanā's translation, p. 34.
tinted by this name. Some assert that it is transposed from 'tākhir 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 illuminated 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 auspiciousness of a just monarch and his abundant solicitude, is not to be

---

1 The Arabic phrase is, فلأات تارخ قريمه
2 This passage is so strikingly similar to the opening of the 3rd chapter of Al Biruni's Athar ul Bakiya that it can scarcely be accidental. There is nothing to hinder the supposition that Abul Faizi was acquainted with that writer's works and not a little indebted to him.
3 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 hemispherical 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 measuring the angle of elongation of the moon when dichotomized. The kitab ul Fihrist mentions only the astrolabe and the armillary sphere, p. 284. Sédillot (Prologomènes des Tables Astron. d'Olong Beg) speaks of a "gnomon à trou" used by Nastruddin Tusi.
4 So I venture to interpret the term, Dozy (Suppl. Dict. Arab.) quotes Berbrugger on this word "Rub'a-el-moudjib, le quart de cercle horodictique, instrument d'une grande simplicité dont on fait usage pour connaître l'heure par la hauteur du soleil." Moudjib 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 Ptolemy in Alexandria who flourished some 1410 years ago; as the Caliph Mâmûn in Baghdad, 790 years past, and Sind bin 'Ali

1 The ancients gave the name of planets to the five planets visible to the naked eye, and the sun and moon. The names of the five—Mercury, Venus, Mars, Jupiter, and Saturn first occur in the cosmical scheme of Philolaus. (Lewis. Astron. of the Ancients) The thirty years must refer to that planet of the seven occupying the longest period in its revolution, namely, Saturn which was the most remote then known. It takes 29 years and 5½ months (very nearly) to return to the same place among the fixed stars, whether the centre of motion be the Sun or the Earth. The Copernican system had been published fifty-six years before Abîl Fazî began this volume.

2 It is needless to say that all these figures are very inexact. Archimedes flourished 287-212 B. C. Aristarchus somewhere about 280-264 B. C. and Hipparchus is placed by Suidas at from B. C. 160 to 145, and yet they are all bracketed together. The date of Ptolemy, illustrious as he is as a mathematician, astronomer and geographer, is uncertain. He observed at Alexandria, A. D. 139 and was alive in A. D. 161. Mâmûn succeeded to the Caliphate on the 24th September 888. He caused all Greek works that he could procure to be translated, and in particular the Almagest of Ptolemy. The real title of this work is Μέγας Σωτάς τῆς 'Αστρονομίας. There was another called μαθηματική σφαιρικίς. The Arabs, to distinguish the two probably called the greater work μεγάς and afterwards μεγηστ and Almagest is a compound of the Greek with a prefix of the Arabic article. Mâmûn 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 Mâmûn's direction entitled, according to the Latin translation, Astronomia Elaborata a compluribus D. D. jussu regis Mâmmun. (Encycl. Metropolitana. Art. Astron.)

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

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.


2 Ibn w'l 'Álam A. H. 375 (A. D. 985), stood in great credit with Aḥmad ud danlah, but finding himself in less estimation with his son Shamsud 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 Hákimí, I can learn nothing.

3 Muhammad b. Júbír al Battáni. (Albatenius) a native of Harrán and inhabitant of Bakka. 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 Sabœans 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 quadripartitum. cf. Ibn Khallikán. art al Battáni and the Fihrist, p. 279. In the Encyclopædia 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 observations 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.

4 Naṣiru'ddin is the surname of Mūhammad-b-Hassan or Ibn Mūhammad at Tūsī, often simply called Khwájah Naṣiru'ddin (A. H. 597-672, or according 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 administration of all the colleges in his acquired dominions. The town of Murágha in Azarbâyján was assigned to him and he was ordered to prepare the astronomical tables which were termed Imperial (Elkhán). 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\(^1\) 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,\(^2\) 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 recognising 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 Akhlaqi i Nasi, a work on morals was translated into Persian by this savant from the Arabic original the Kitab ut Tawarit, written by Abu Ali b. Maskawith, minister of the house of Buwaih, with additions on domestic and political subjects. Cf. d'Herbelot art Nassiruddin. Sédillot. Prolog. Introd. p. xcvii. Abul Pharaj-ed. Pocoke. 1663, p. 548 in which his death is placed in 675 A. H.

\(^1\) Ulugh Beg (ابن شاه رخ بن تیمور کورکان عبد الرزاقی) 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. 995 with a quadrant of 15 cubits' radius (21 feet 8 inches). The sextant of Abu Muhammed al Khajandi used in 992 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 Kepler. Purbach, Reigmontanus, 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 Sédillot. Prolegom. d'Oulng Beg, Vols. I and II.

\(^2\) See Sédillot. Prolog. des Tab. Ast. Tome I, p. 666. Note 1, where the words of the text are almost literally given from Sháh Kuli.
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. Maju'ur the Turk.

There are two of this family whom Sédillot terms the Benou Amadjour, via... According to him, they were brothers, and the former was the author of the Canon called al Bediá 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 Jounis, but the Fihrist distinctly states that Abu'l Hasan was the son not the brother of Ali b. Amajúr. Ibn Jounis speaks of Abu'l Kásim 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 Pharsa'. (Sedillot, p. xxxix note). The Benou Amadjur 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. Sa'ma't the Greek.

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

8. Thâbit-b-Kurrah b Hárun was a native of Harrán, 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 Mansurah who kept him at Court as an astrologer. He wrote on the Spheres of Theodosius, and retranslated Euclid already turned into Arabic by Hunain-b-Ishaq 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. Sedillot. p. xxv. et seq. For a list of his works, see the Fihrist, p. 272.

9. Husa'm b. Sina'n. (var. Shabán.)

I believe the first name to be an error. The Fihrist mentions a son of Sinán with the patronymic Abúl Hasan who is no doubt here meant. He was grandson of Thâbit-b-Kurrah, and named also Thâbit according to D'Herb. as well as Abúl Hasan after his grandfather. (Sedillot). Equally proficient in astronomy with his grandfather, he was also a celebrated physician and practised in Baghdad. He wrote a history of his own time from about A. H. 290 to his death in 360. Abúl Faraj speaks of it as an excellent work. See also Ibn Khall. De Slane. Vol. II. p. 259 and note 7. His
father, Sinán the son of Thábit-b-Kurrah, 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 Kitab ul anwá, compiled from ancient sources, incorporated by Albirání in his Chronology, and thereby preserved to us the most complete Parapregma of the ancient Greek world. See Albirání. Chronol. Sachau's Transl. p. 427 n.

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


12. Ahmad-b-‘Abdu’llah Jabs’.
Jabs is a copyist’s error for Habah ำ. He was one of Al Mamún’s astronomers, and distinguished by the title of Al Hâsid or the Reckoner. He was employed by Mamún at Sinjár 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. 1663, p. 247) says that he was the author of three Canons; the first modelled on the Sindhind, 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 Hubayah 　 and Habez, the Fihrist and Sedillot confirm the latter reading. A list of this astronomer’s works will be found in the last named work.

13. Abu’ Rayha’n.
Abu Raybán-Muhammad-b-Ahmad Albirání, born 362. A. H. (A. D. 973), d. 440. (A. D. 1048). For further particulars I refer the reader to Sachau’s preface to the Index and the Chronology of this famous Savant.


15. Yahyâ-b-Mansúr.
More correctly Yahyâ-b-Abi Mansúr, was one of Al Mamún’s most famous astronomers. Abu’l Faraj (p. 248), says that he was appointed by that Caliph to the Shamáinah observatory at Baghdad and to that of Mount Kasim at Damascus. The Fihrist gives a list of his works (p. 275) and (p. 143) his genealogy and descendants who appear to have shared and augmented their father’s fame. He died about 833, (A. H. 218) in Mamún’s expedition to Tarsus and was buried at Aleppo.

This is doubtless, Abu Hámid, Ahmad-b-Muhammad as Saghání. Saghání is a town near Marw. Ibn Khallikán’s derivation of Marwarûd will explain the difference in the titular adjectives of place. I transcribe De Slane. V. I, p. 50. “Marwarûd means native of Marwarûd, a well-known city in Khorásán, built on a river, in Persian ar-rád, and situated 40 parasangs from Marw as Sháhjân; these are the two Maras so frequently mentioned by poets: the word Sháhjân is added to the name of the larger one from which also is derived the relative adjective Marwari; the word râd is joined to that of the other city in order to distinguish between them. Marwarûd has for relative adjective Marwarûdi and Marcari, also, according to as Samání.” Sháhjân is, of course, Saghání. Abu Hámid, was one of the first mathematicians and astronomers of his time (d. 879. A. H. 969) and a maker of astrolabes at Baghdad and was employed to certify the correctness of the royal astronomical reports. Ham Purg. B. V. 313.
17. Mughi’thi. Perhaps, Mugni (مغني) tabulæ astronomicae sufficiences, mentioned by Háji Khalifa, p. 568, Art.

18. Sharki. (Var. Sharfi.) probably Abūl Kāsim as Sarakhi (ساوکی) of whom Casiri writes. ‘Abdulcassam Alsaraki Aractensis (of Rakka), Astrologiae judiciae et astronomiae doctrina, uti etiam Tabularum et Sphærae peritia haud ignobilis, inter familiares atque intimos Saifedanlati Ali-ben-Abdalla-ben Hamdan, per ea tempora Regis, habitus est, quibuscumque Sermones Academicos frequens conferebat (Saifedanlatus Syriæ Rex, anno Egira 356 obiit. (Sedillot, p. xlviii.)

19. Abu’l Wafal-Ru’ra’ni. An error for Ilhzjini. BGzbn is a small town in the NisibGr district in the direction of Heš. He was born A. H. 328 (939) d. 389 (998). In his 20th year he settled in Irák. A list of his works will be found in the Fihrist, p. 283. 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 geometers in the same manner as in trigonometrical calculations of the present day. In the time of Al Battâni, 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 Ju’ami’. (Plura continua)
21. The Ba’ligh. (Summum attingens) of Kyakúshyá.
22. The’Adhadi.

Kúshyá-r-b-Kehán al Ḥanbalí. كوشيار بن كهان الحنبلي wrote three Canons, according to Háji Khalifa. Two were the Jami’ and the Sāli’ (سالع) (Báligh 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 (mujmal) summarises their contents (p. 564.) The Jami’ is again mentioned lower down as a work in 85 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 Jami’ entitled کتب اللائمية الكاملة لجامع. The third Canon is called simply جزئ الكوشيار translated into Persian by Md.-b’Umnr-b-Abi Tilib at Tabrizi. This was probably dedicated to Adjlād ‘ud Daulah Alp Arsalan lord of Khorsan who had descended to accept this title from his creature the feeble Kāim bi amrī’ llāh at Baghdad. Hence, I conjecture, the name Adjlād.

23. Sulayma’n-b-Muhammad. Untraceable. This name does not occur in one of the MSS. of the Aín.


The only descendent of the Aṣṣārs that I can find among the astronomers is Ibn us Sháṭir. d. 777 A. H. (1375); the name was Alāu’ddin, patronymic not given. See Haj. Khal. pp. 557. 566. It is possible that the celebrated Abu Hámid al Ghazzáli may be meant.

25. Safa’ih. Evidently the name of a Canon and not of its author.


27. Majmu’a’. Apparently the name of a Canon mentioned by Háji Khalifa. anctore Ibn Shari’î. اين شري (أبي شري) collects de astrologia judiciaaria.

28. Mukhta’ar. امتحان من كتب الإختبارات الفلكية auct. Shaikh Abu Mansūr
Salaiman b. al Hasain-b-Bardjowal. Another work of the same name (Dilectus et libris electionis dierum, astrologicae) was composed by the physician Abu Naṣr Yahya b. Jarir at Takriti for Sādīd ud Daulah Abu’l Ghanā‘im Abu’l Karim.

29. Abū’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-Isha’k Sarakhsi.

The name of Ḫaḍkh does not occur in the genealogy of any Sarakhsi that I can discover. The text probably refers to Ahmad-b-Md. b. at Ṭayyib, the well known predecessor of the Caliph al Mustadham to whom he was put to death in A. H. 286 (899) for revealing his pupil’s confidences. D’Herbelot states that he wrote on the Elexarya of Porphyrius, and Al-Bīrūni (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. Ghararī. Probably Al Fazārī. Abu Ḫaḍkh Ibrahim-b-Ḥabib 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, Hardūn-b-al Masūjī, an astrologer, native of Baghdad and an accomplished scholar. His great grandfather was an astrologer to the Caliph al-Mansūr and his son Yahya served al Fadil-b-Sahl in the same capacity, died A. H. 288 (901). Ibn Khall. IV. p. 605.

33. Adwa’r i Kira’in (Cycles of conjunctions) the name of a Canon whose author I cannot discover.

34. Ya’ku’b-b-Ta’us’s.

I may safely hazard the emendation Τάρικ (تاً) for Τάς. This astronomer is mentioned by Al-Bīrūni. Ham. Purg. gives his date A. H. 218 (833) and a list of his works apparently copied from the Fihrist, p. 278.

35. Khwārazmī.

Muḥammad-b-Mūsā, by command of al Māmūn, was in command an abridgment of the Sindhind (Siddhānta); better known as a mathematician than as astronomer—see Siddil, I. xvi. He was the author of a Canon according to the Fihrist, p. 274.

36. Yūsufī. The secretary of Al Māmūn, Abū’t Tayyib-b-’Abdillah is the only name I discover in this relative form. The Fihrist, (p. 123) mentions no astronomical works of his. Perhaps, Yūsuf-b-Ali Thatta (1043) or Ibn Yūsuf al Massāhi may be meant: the text is too vague to determine accurately.

37. Wafl—the work of Ulugh Beg “fi Maca’s a’l sa’mal un Najumya, (de transitibus operationum astronomicae) is the only title approaching that of the text that I discover.

38. Jauzharayn—Jauzhar the Arabic form of Ganshar, 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 Jauzhar—(Istilājat u’l Funoon, arts.) There is a Canon called فِي مَصِيرِ الجُنُوْر وَالْمَسْتَيْرُ الْحَدِيثُ لْحَدِيثِ دَنْبَ (de motu vero capitis et canone draconis, by Shaikh Ibn ul Kādir al Barāllusī—see Haj-Khall p. 561.

39. Sama’nī. D’Herbelot mentions under this surname Abu Sae’d Abdū
Kārim Muḥammad, the author of a work on Mathematics entitled Adāb fi istʿīmāl il-Hisāb. A. H. 506—62. The Fihrist p. 244, records another Samaʿān as a commentator on the Canon of Ptolemy, and a third Ibn Samaʿān, the slave of Abu Maʾshār, and author of an astronomical work.

40. Ibn Sahra.

The variants of this name suggest its doubtful orthography. Ibn Abi Saḥari is mentioned by Ham. 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. Abuʾl Fadhl Maʿshaʾullah, incorrectly Másháda 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 Mischā. The Fihrist calls him Ibn Aṭhūr and notes his voluminous writings, copied by Ham. Purg. B. III. 257.

42. 'Aaʾsimi—untraceable.

43. Kabiʿ of Abū Maʿshār—a native of Balkh, a contemporary and envious rival of Abū Kindi.—At first a traditionist, he did not begin the study of astronomy till after the age of 47. He died at Wasit 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 Mustaʾīn; upon which his epigram is recorded: “I hit and got hit.” Thirty-three of his works are named in the Fihrist, p. 277. He was known in Europe as Albidrī, and his works translated into Latin, see Sachau’s Albidrī (Chronol.) p. 375,—also Haj. Khal. art. zīj.

44. Sind-bʾAli. See note p. 3.

45. Ibn Aʾṣāʾīm Do. p. 4.

46. Shahryaʾraʾn.

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 Shahryār which is well-known—translated into Arabic by At Tamīmī from the Persian. Fihrist, 244 v. also Sachau’s preface to Albidrī’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 Ahar-gana—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. Abīl Fath 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 Barallusi, Bihjat al Fikr fi Hall is Shams Wāl ʿAmr was written, of which the Jauzah, one of its three parts, is alluded to in 33.

49. Sehelāʾn Kaʾshi.

Sehelān, Sehilān or Ibn Sehilān according to D’Hérbelot was the name of the Minister of Sultan ud Daulah of the Buyide family, whose enmity with his brother Mushafūd Doulah was due to the policy or personal feeling of that statesman. A canon might have been published under his patronage and name.
50. Ahwa'zi. D’Herbelot alludes to several authors under this name; one a commentator on Euclid. The Fihrist names Mūsā b. Ishāk al Ahważi, without date. He appears to have written on agriculture and architecture.

51. The 'Uru's of Abu' Ja'far Bu'shanjī. 
Bu'shanjī, according to Yakūt (Ma’jam il Buldān) 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 Faith—Shaikh Abu’l Faith as Sūfī who amended the tables termed Samarcandi. Haji Khal. 566. III.

53. A’kkah Ra’hibi—untraceable.

54. Masā‘udī.—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 Alib. India, p. xvi.

55. Mu‘ta’tabar of Sanjari. The surname of Abu’l Faith Abdurrahman, called the treasurer; he was a slave of Greek origin, in the service of ‘Alī al Khāzin al Marwazi and much in his favour. On the completion of his Canon, the Sultān Sanjar sent him a thousand dinars which he returned. Haj. Khal. III. 564.

56. Wajī'īs-i-Mu‘ta’tabar is doubtless, as its name imports, an epitome of the foregoing.

57. Ahmad Abdu’l Jali’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’ṣib Tabari. Untraceable.

59. 'Adani.
60. Taylāsāni.
61. Asādābi.

Those are names of tables which I do not find mentioned. By the term Taylāsān 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 (Taylāsān) worn by learned men in the East. A model will be found in Albirūnī’s Chronology. (Sachau), p. 133.


64. Fakhir ‘Ali Nasabī. The variants indicate a corrupt reading—untraceable.

65. The ‘Alai of Shirwa‘nī. Fariduddin Abu’l Hasan Ali b. il Karim as Shirwānī, known as Al Fakhhād, eminent among the later astronomers, the author of several canons besides the one mentioned—See Haj. Khal. p. 507, in two places.

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


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

68. Muntakhab (Selecta) of Yazdi.

69. Abu’ Bazzā Yazdi.

Yazd is a town between Naysabúr and Shiráz. I find no record of either the canon or the astronomer.
70. Kaydu'r'ah.
71. Iklil'i.
   Al Iklil 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 Kaydurah.
73. Mulakkhhas. (Summarium).
74. Dastür't. Dastúr u'l Aml fi Taşhib il Jadwal—a Persian commentary by Mahmúd-b-Mahd.-b-Kádžisáda (known as Meri'm Chelebi, میرم in H. K. and D'-Herb.) of the Canon of Ulugh Beg. See H. K. p. 560, III. and Sedillot, clv. I.
75. Murakkab. (Compositus).
76. Miklamah. (Calamarium).
77. 'Assa'. (Baculus).
79. Ha'sil. (Commodum).
81. Daylam.
   This is a bare list of tables of whose authors there is no certain record. Two of them, Khatáí and Daylam point to the countries where they were in vogue. Kublai Khan the brother of Huláku after his conquest of China, introduced into the Celestial Empire the astronomical learning of Baghdád, and Cochean-king in 1280, received the tables of Ibn Yúnas from the hands of the Persian Jamáu'iddin. For the extent of Chinese science at this time, see Sedillot, cl. 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 Rashid.
   There is a commentary of the Shámil of al Bájzjáni by Hasan-b-Áli al Kumnáti, entitled the Kámil, mentioned in H. K. p. 565. III.
84. Mikha'ni.
   There are the tables of Naširu'iddin Túsi.
85. Jamshi'di. Ghíyáthu'd-din Jamshid together with the astronomer known as Kádžisáda, assisted Ulugh Beg in the preparation of his Canon. The former died during the beginning of the work, the latter before its completion. H. K. 559. D'Herbelot (Art. zig. Ulug. Beg.) reverses this order and asserts that Jamshid finished it. I suspect that he has copied and mistaken the sense of H. K.
86. Gurga'ni. Another name for the Canon of Ulugh Beg. See Sed. p. cxix.
   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 patrah. The Indian sage considers astronomy to be inspired by divine intelligences. A mortal endowed with purity of nature, disposed to meditation, with accordant
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 Brahmin Siddhánt, the Sárāj-Siddhánt, the Sóm-Siddhánt, the Brahaspati-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 Nárad-Siddhánt, the Páráśar Siddhánt the Pulaas-Siddhánt, the Bābhistah-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 keen-sighted 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 Nychthemeron2 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 Jagmot—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 Súráj-Siddhánt—the most ancient astronomical treatise of the Hindus and professed to have been inspired by divine revelation 1,164,999 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 Siddhánts 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. ἱμερον ἐν τῷ βοθῷ πενδίκα Its precision of meaning commends its use which Sachau has adopted.

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

4 Of Albirún'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 Sadhpúr, 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-Battáni assume it as 59 minutes, 8 seconds, 8 thirds, 46 fourths, 56 fifths and 14 sixths. Those of Elkháni make the minutes and seconds the same, but have 19 thirds, 44 fourths, 10 fifths and 37 sixths. The recent Gurgáni 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.” Albiráni 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 Nága and is therefore called Daitantar. When the sun is in the meridian of Miru, it is midday at Jamkót, midnight at Rámak and evening at Saddpúr. The latter name is spelt by Abiráni with a double d. See a map of this peculiar geographical system prefixed, to Gladwin's translation of the Ain and in Blochmann’s text edition, following the preface.

1 Nasír’iddín Túsi, author of the Elkháni 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, and the total of these being 4,320,000 years, a Man appears. He is the offspring of the volition of Brahma and his co-operator in the creation. In each of his days fourteen 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 Yugas of the 28th, and of the fourth Yug, 4,700 years. In the beginning of the present Yug, Rájá Judhiashthira 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 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 Sálibáhan was victorious through some supernatural agency and

1 Vía., 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 Swayambhúva (as sprung from Swayam-bhu, the self-existent,) the author of the famous Codo: the next five are Svarocheshha, Uttama, Támasa, Raivata, Chakshusha; the seventh is called Vaivásvata, or the Sun-born and is the Manu of the present period,—conjectured to be Noah, as the first is thought to be Adam.—Prínsen's Useful Tables.
3 This era to which the luni-solar system is exclusively adapted is called Sanvát, Vulg. Sambat. It began when 3044 years of the Kali Yug had elapsed, i.e., 57 years before Christ, so that if any year, say 4925 of the Kali Yug be proposed and the last expired year of Vikramáditya be required, subtract 3044 therefrom and the result, 1881, is the year sought. To convert Sanvát 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 Hindustan properly so called.—Useful Tables, Part II, p 26.
4 Sáliváhan, a mythological prince of Deccan who opposed Vikramáditya
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 Bijiyábhinandandan will institute a new era from his own reign which will last 10,000 years. Then Nágá Arjún will come to the throne and promulgate another era which will continue for 400,000 years, after which Kalki,1 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.”2 After the invasion of Sálbáhán, the era of Bikramájít was changed from “Sáká” to “Sanpat.” After the expiration of these six, the Sakt3 Yug will re-commence and a new epoch be instituted.

The Hindó astronomers regard the months and years as of four kinds—1st, “Saurmás,” which is the sun’s continuance in one sign of the Zodiac, and such a year consists of 365 days, 15 gharís,3 30 pals, and 22½ bipals; 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 gharís 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
Each twelve degrees of the moon's course, reckoning from its departure from conjunction\(^1\) with the sun is a \textit{tithi}; and from the slowness or speed of the moon's progress there is a difference in the number of \textit{gharis} from a maximum of 65 to a minimum of 54. The first, \textit{tithi} is called Pariwá; the second Dúj; the third Tij; the fourth Chauth; the fifth Panchami; the sixth Chhaṭh; the seventh Saptami; the eighth Aśtami; the ninth Naumi; the tenth Dasmi; the eleventh Ekādasi; the twelfth Daśāsai; the thirteenth Tirūdasi; the fourteenth Chandaś; the fifteenth Pūranmāsi; and from the 16th to the 29th, they use the same names up to the 14th. The 30th is called Amhwa. From Pariwá the 1st to the 15th they call Shuklapachch, and the other half Kishnpachch. Some begin the month from the 1st of Kishnpachch. 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 \textit{gharis} 29 \textit{pals} and 22\frac{1}{2} \textit{bipals}, 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 \textit{gharis}, would amount to one month, and according to the reckoning in the ephe-meris 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;\(^3\) and this must necessarily occur between Chait and Kuhr (āsaṅ) and does not go beyond these seven months. They term this \textit{intercalary} month Adhik (added), vulgarly called Laund.\(^3\)

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

---

\(^1\) 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 con-junction (\textit{amāvasya}) is the last day of the expired month; the first of the new month being the day after conjunction. The \textit{tithi} are computed according to \textit{apparent} time, yet registered in \textit{civil} time. For the comprehension of this perplexing nctation I refer the reader to the \textit{Useful Tables}, Part II, p. 24.

\(^3\) When two new moons fall within one solar month, the name of the cor-responding lunar month is repeated, the year being then intercalary or con-taining 13 months. The two months of the same name are distinguished by the terms \textit{adhika} (added) and \textit{nīja} (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 neces-sary, 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 and each they call Ritu. The period that the sun remains in Pisces and Aries, they term Basant: this is the temperate season: when in Taurus and Gemini, Girekham, the hot season; in Cancer and Leo, Barkha, the rainy season; in Virgo and Libra, Sard, the close of the rainy season and the beginning of winter; in Scorpio and Sagittarius, Hemant, winter; in Capricornus and Aquarius, Shishra, the season between winter and spring.

They divide the year likewise into three parts: to each they give the name of Kāl, beginning from Phāgun. They call the four hot months Dhupkāl; the four rainy months Barkhakāl and the four cold months 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 Uttaragnēl, which is the sun’s progress to the north of the Equator, and from the beginning of Libra to the extreme of Pisces, Dakkhangōl, the sun’s course to the south of the Equator. Also from the first of Capricorn to the end of Gemini, they call Uttardāyan, the sun’s northern declination (the summer solstice): and from the 1st of Cancer to the end of Sagittarius Dachchhalian, 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 ghatis, more commonly ghari. Each ghari is subdivided into the same number of parts, each of which they call pal. In the same way they apportion the pal, and each part they term ndri and also bipal. Each ndri 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 ghari, and 21,600 times in a Nycthemeron. Some affirm that the breath which is expired, they term Swās and that which is inspired Parsvās, and both together they called a parān. Six parāns make a pal, and 60 pāls a ghari. An astronomical hour which is the 24th part of a Nycthemeron.

---

1 Of two sidereal months each, the succession of which is always the same: but the vicissitudes of climate in them will depend upon the position of the equinoctial colure.—U. T. II, 18.
is equal to 2½ šahrīs. Each night and each day is again divided into 4 parts, each of which is called a paahr, but these are not all equal.

The Khaḍāi era.

They reckon from the creation of the world, which in their belief took place 8,884 Wāns and 60 years previous to the present date. Each Wān is 10,000 years. They believe that the duration of the world will be 300,000 Wāns—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. Muḥi‘uddin Maghrebi places it at the 16th degree, others between the 16th and 18th. ¹ They divide the Nycthemeron into 12 Chāgha. Each of which is subdivided into 8 Keha, and to every one of these they give a different name.

They divide the Nycthemeron also into Feneke. For this computation of time they have three cycles, viz., Shāṅg Wān, Jung Wān, and Khā Wān, each comprising 60 years and each year of the cycle is defined by a double² notation. The revolution of the cycle is marked by a series 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.

¹ He was a distinguished philosopher and mathematician in the service of the Sultan of Aleppo. Surnamed al Maghrebi 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. 658 with Nasir-ud-din Tusi in the superintendence of the observatory at Maragha, and shared in the composition of the Elkhání tables. D’Herbelot.

² See D’Herb. (Vol. IV. p. 42.) on this nomenclature and his tables of the cycles.

The word  probably 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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
<td>f</td>
<td>g</td>
<td>h</td>
<td>i</td>
<td>k</td>
</tr>
<tr>
<td>1</td>
<td>21</td>
<td>41</td>
<td>2</td>
<td>22</td>
<td>42</td>
<td>3</td>
<td>23</td>
<td>43</td>
<td>4</td>
</tr>
<tr>
<td>44</td>
<td>5</td>
<td>25</td>
<td>45</td>
<td>6</td>
<td>26</td>
<td>46</td>
<td>7</td>
<td>27</td>
<td>47</td>
</tr>
<tr>
<td>48</td>
<td>8</td>
<td>28</td>
<td>49</td>
<td>9</td>
<td>29</td>
<td>50</td>
<td>10</td>
<td>30</td>
<td>51</td>
</tr>
<tr>
<td>52</td>
<td>11</td>
<td>31</td>
<td>53</td>
<td>12</td>
<td>32</td>
<td>54</td>
<td>13</td>
<td>33</td>
<td>55</td>
</tr>
<tr>
<td>56</td>
<td>14</td>
<td>34</td>
<td>57</td>
<td>15</td>
<td>35</td>
<td>58</td>
<td>16</td>
<td>36</td>
<td>59</td>
</tr>
<tr>
<td>60</td>
<td>17</td>
<td>37</td>
<td>61</td>
<td>18</td>
<td>38</td>
<td>62</td>
<td>19</td>
<td>39</td>
<td>63</td>
</tr>
<tr>
<td>64</td>
<td>20</td>
<td>40</td>
<td>65</td>
<td>21</td>
<td>41</td>
<td>66</td>
<td>22</td>
<td>42</td>
<td>67</td>
</tr>
</tbody>
</table>

Digitized by Google
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 Aighúri. 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) says 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 e 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 o | 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. Kea. 2. yih. 3. ping. 4. ting. 5. woó. 6. ke. 7. kang. 8. kin. 9. jin. 10. kwy.

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. sse. 7. woó. 8. wo. 9. shin. 10. yen. 11. seo. 12. haz.

These characters being substituted for their equivalent letters in the cycle, will show the Chinese name of every year; for example. Kea tse 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 to the following series.

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

1. Sijkdn, the Mouse. 2. U'd, the Ox. 3. Párs, the Leopard. 4. Tawishkán the Hare. 5. Lóiy, the Dragon. 6. X'í’dán, the Serpent. 7. Yínt, the Horse. 8. Kú, the Sheep. 9. Bój, the Ape. 10. Takhákú, the Cock. 11. Yí, the Dog. 12. Tankúz 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 Elkhání 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

---

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 Albirúní’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 ger from to pass or cross. Albirúní says that the Jewish leap year is called 'Ibbúr (אַבֵּר) derived from Me’ubereth (מעבירה) 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. 68.
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 Nassar3 (Nebuchadnezzar).

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. Albidnú’s Chronology, p. 13 where the Jewish Luni-solar year is discussed. The Jews usually employed the Era of the Selucides till the 16th 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 12 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 Nisán. Consequently when the given year is ecclesiastical, deduct a year in the date from Nisán to Elul inclusive. Useful Tables, P. II, p. 8.

2 Albidnú chastises 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 Albidnú buries the astronomer under the ruins of his own system. See the Chronology, p. 29.

3 Albidnú says that this word in its Persian form, Bukht-nasr, 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 Jeru-alem; there is an interval of 143 years between the two. (Chronol. p. 31).

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 67 (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 67, 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 Philopus (Arrhidæus).\(^1\)

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 Sultâni 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 365 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 show 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. 11, p. 9.

\(^1\) He was half brother of Alexander the Great, the son of Philip and a female dancer, Philinna of Larissa. He and his wife Eurydice were put to death by Olympias B. C. 317. Of Thaon’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 Diocletian 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 Diocletian’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>
</tr>
</thead>
<tbody>
<tr>
<td>Thoth</td>
<td>August 20.</td>
</tr>
<tr>
<td>Paophi</td>
<td>September 28.</td>
</tr>
<tr>
<td>Athyr</td>
<td>October 28.</td>
</tr>
<tr>
<td>Cobioc</td>
<td>November 27.</td>
</tr>
<tr>
<td>Tybi</td>
<td>December 27.</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>Epiphi</td>
<td>June 26.</td>
</tr>
<tr>
<td>Mesori</td>
<td>July 25.</td>
</tr>
</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 \(14\text{ m.} \ 45\text{ s.}\)
The Elkhání 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 Battáni, 13 m. 36 s. Muḥiyu’ddín 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 Ṭā’lī 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’ddín
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 Je-
rusalem. Summoning the learned Jews of Syria he directed them to
discontinue the Mosaic 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, there-
fore, thy command shall be obeyed.” And they acted accordingly. And
this took place in Alexander’s 27th year. Some maintain that this Gre-

---

The additional days are called by the modern Copts, Nisi, in common years,
and Kebés, in leap years. To reduce the years of this Era to those of the Chris-
tians, add 283 y. 240 d. When the Dio-
clesian 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.

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.
cian era is of Hebrew origin. Kushyār¹ in his Jāmī' 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 Tishrin ul Awwal. This happened formerly when the sun was in the 4th degree of Libra, and now falls on the 11th.² With the Syro-Macedonians, that date is the 1st of Kānūn i Sānī, when the sun is near the 20th degree of Capricorn. Battānī mentions this era³ 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 Emperors⁴. 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.⁵

---

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. Dict. art Selenc): the U. T. places it, 311 y. 4 m. B. C. The Syrian Greeks began their years in September, other Syrians in October: the Jews, about the autumnal equinox. It is used in the book of Maccabees and appears to have begun in Nisān. 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>Kānūn</td>
<td>Appellaeus</td>
<td>December</td>
</tr>
<tr>
<td>Tishrin</td>
<td>Hyperberetus</td>
<td>October</td>
</tr>
<tr>
<td>II</td>
<td>Dīus</td>
<td>November</td>
</tr>
<tr>
<td>Shubāt</td>
<td>Peritia</td>
<td>February</td>
</tr>
<tr>
<td>I</td>
<td>Appellaeus</td>
<td>January</td>
</tr>
<tr>
<td>II</td>
<td>Andynus</td>
<td>January</td>
</tr>
</tbody>
</table>

⁴ Albirūnī 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 "Caesarean operation," from which he received his name. An ingenious though fictitious etymology from cēdā.

⁵ The Spanish era of the Caesars is reckoned from 1st January, 38 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's to whom was due

1 A. D. 138.
2 The name in the text is Diocletianos with a variant Qatayanes. Abul Fazl evidently meant Constantine, but probably following the text of Albiruni, (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 logiona in 306, the number would be 1380. His father Constantius was proclaimed Cæsar by Diocletian in A. D. 292.

* An error for 'Amr-b-Lohayy-born about 167 A. D., was king of Hijaz; for his genealogy see Caus. de Perc. Essai Sur l'hist. Arab. Tabl. II, VIII, The great tribe of Khuzâ'ah trace their descent from him. Whilst at Balkâ 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 figmento isti nomen sumum," says Pococke. (Spec. p. 97) "ut sit Vani- tatas." He also brought two other idols, Asaf and Na'ilah 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 Ash'arí,3 governor of Yaman made the following representation: "Your despatches have arrived dated the month of Shābān. I cannot discover what date is understood by Shābān." The Caliph summoned the learned. Some of the Jews advised the use of their era. The sage Húr- muzán4 said; "the Persians have a computation which they call Māhroż" 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


1 570 A. D. the year in which Muhammad was born, and the name of which commemorates the defeat of Abraha, the Ethiopian king of Yaman. The story is well known v. Sale's Kurán, p. 499. Semi sur l'Histoire des Arabes Caus. de Perceval, 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 the earthquake.
6th " " year of inquiring.

7th " " year of victory.
8th " " year of equality.
9th " " year of exception.
10th " " year of farewell.

Chronol. Albirúni, Sa- chau, p. 35.

3 Aboo Músá Al Ash'arí was one of the Companions, a native of Kufah. 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 Kurán was unequalled. He died at Medina A. H. 50 or 51. Nawawi. Tahăib u'l Aśmá.

4 Hurmuzan was a learned Persian, taken prisoner by Aboo 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. Ibid.
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 (Gurgâni) 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 Muharram as 30 days, and the second month 29, and so on alternately to the last. In common years, therefore, Dhi'l Hijjah 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 Shahryâr Aparwez b. Hurmuz b. Noshirwân. 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 Farwardin, and it was called by the name of that month. Then Urdibihisht 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.

1 This is a lunation or synodic 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.

2 And 36 seconds. Ibid.

3 For the prohibition of intercalation by Mahomed. See Albirâni Sachan. Chronol. p. 74.

4 In Albirâni, Shahryâr-b-Parwes. Parwes or Aparwez 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 Parwes, though he is not placed as a reigning sovereign. The U. T. however mentions him after Ardeshir III. A. D. 629.

5 A. D. 632.

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

It is also called Jalālī. 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 Jalāl-ud-dīn Malık Shāh Saljākī, 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 Iṣfandārmūs, they add 5 or 6 days. Of this era, 516 years have elapsed.

The Khānī Era
dates from the reign of Ghāzān Khān and is founded on the Elkhānī 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 Ghāzān Khān promoted the cause of justice by the introduction of this era. The names of the month are the Turkish with the addition of the word khānī. Of this, 293 years have elapsed.

known and celebrated as an annual festival, but after the fall of the Magian empire, the intercalation had been neglected: the fractions of minutes and hours were multiplied into days, and the date of the spring was removed from the sign of Aries to that of Pisces.” Gibbon. Decl. and Fall. Vol. X. p. 367. Ed. 1797.

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 15th March A. H. 471 (A. D. 1079) Vol. X. p. 367.

2 Ghāzān Khān, Maḥmūd, eldest son of Arghūn, the 8th from Mangu Khān 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 Ghiāsu-ud-dīn Au-gupta Khudā bandah Muhammad, A. H. 703. (A. D. 1303). U. T. P. II, p. 146. A history of Ghāzān Khān was written by Shamsu-ud-dīn Muḥammad al Kāshī, temp Sultan Abu Said. Háji Khalīfah gives the date of the author's death about A. H. 930. which does not agree with the date of Abu Sād in the U. T.

* A similar act of justice is recorded of the Caliph al Muṣṭadḥīd in his reform of the Calendar. V. Albirūnī, Chronol. p. 36.
The Ild hi 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 fox1 that took to flight when camels were being impressed. In 9922 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 Shirázi,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 Gurgáni 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 so 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 Gulistán 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. 1584.

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
<th>7.</th>
<th>8.</th>
<th>9.</th>
<th>10.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hijri months.</strong></td>
<td><strong>Kashl months.</strong></td>
<td><strong>The Agrab. Era.</strong></td>
<td><strong>The Era of the astrologers.</strong></td>
<td><strong>The Era of Adam.</strong></td>
<td><strong>The Era of the Seph.</strong></td>
<td><strong>The Era of the Deluge.</strong></td>
<td><strong>The Era of Nabolhman.</strong></td>
<td><strong>The Era of Philod. Arth.</strong></td>
<td><strong>The Era of the Copt.</strong></td>
</tr>
<tr>
<td>Chait</td>
<td>Chanweh</td>
<td>Arâm Ay.</td>
<td>Tishri</td>
<td>Thoth</td>
<td>Thoth</td>
<td>Thoth</td>
<td>Thoth</td>
<td>Pâopi</td>
<td></td>
</tr>
<tr>
<td>Baishka</td>
<td>Zheshehweh</td>
<td>Ikanl Af.</td>
<td>Marheshwan</td>
<td>Bâpeh</td>
<td>Hator</td>
<td>Nekhr</td>
<td>Erym</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žaith</td>
<td>Žamarweh</td>
<td>Ochaneh Ay.</td>
<td>Kialow</td>
<td>Hátor</td>
<td>Hátor</td>
<td>Khoir</td>
<td>Khar</td>
<td>Athyr</td>
<td></td>
</tr>
<tr>
<td>Åsâth</td>
<td>Harweh</td>
<td>Dardanj Ay.</td>
<td>Tebeth</td>
<td>Kebakh</td>
<td>Kebakh</td>
<td>Amrkh</td>
<td>Amrkh</td>
<td>Kharl</td>
<td></td>
</tr>
<tr>
<td>Bâwân</td>
<td>Uweh</td>
<td>Beshanj Ay.</td>
<td>Shebáth</td>
<td>Tubah</td>
<td>Tubah</td>
<td>Armf</td>
<td>Armf</td>
<td>Tybi</td>
<td></td>
</tr>
<tr>
<td>Bâdôn</td>
<td>Lúweh</td>
<td>Altinj Ay.</td>
<td>Adar</td>
<td>Amshér</td>
<td>Amshér</td>
<td>Makhr</td>
<td>Makhr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kuwâr</td>
<td>Choweheh</td>
<td>Yetinj Ay.</td>
<td>Nisân</td>
<td>Barmahat</td>
<td>Barmahat</td>
<td>Phamenoth</td>
<td>Phamenoth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kââk</td>
<td>Bâwweh</td>
<td>Sakaneh Ay.</td>
<td>Nýr</td>
<td>Barmudah</td>
<td>Barmudah</td>
<td>Pharṟmûthi</td>
<td>Pharṟmûthi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aghân</td>
<td>Khoweheh</td>
<td>Tûsaneh Ay.</td>
<td>Siwân</td>
<td>Baskanj</td>
<td>Baskanj</td>
<td>Pachon</td>
<td>Pachon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pâuegos</td>
<td>Sâwweh</td>
<td>Onnanj Ay.</td>
<td>Tammúz</td>
<td>Ab</td>
<td>Ab</td>
<td>Pâynee</td>
<td>Pâynee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mârgh</td>
<td>Shayayeheh</td>
<td>Onbiranj Ay.</td>
<td>'Ab</td>
<td>'Ab</td>
<td>'Ab</td>
<td>Epiphi</td>
<td>Epiphi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pâuegos</td>
<td>Sirweh</td>
<td>Hâksabat Ay.</td>
<td>Egl</td>
<td>Mâri</td>
<td>Mâri</td>
<td>Mesori</td>
<td>Mesori</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Syro-Macedonian Era.</strong></td>
<td><strong>The Augustan Era.</strong></td>
<td><strong>The Christian Era.</strong></td>
<td><strong>The Era of the Hijrah.</strong></td>
<td><strong>The Era of Yazdijird.</strong></td>
<td><strong>The Maleki Era.</strong></td>
<td><strong>The Khâni Era.</strong></td>
<td><strong>The Divine Era.</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. These months are somewhat different in Albirini. Chronol. p. 82.
2. 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.
3. In the Coptic months, I have followed the spelling of Sachan’s Albirini (Chrono). p. 83 and the U. T. p. 10. P. II. They are to be found also in Masuđ’s Muruj ud Dahab. Chap. 55, and in Abûl Mahasìn (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, Khaţâ, the Franks, Jews and other peoples are extant. Of the Muhammediand sect, the first who in Hijzâ occupied himself with this subject was Muhammed-b-Ishâh, then follow Wahab-b-Murabbih, Wâkìdi, Asma'i, Tabari, Abu A'bud'llah Muslim-b-Kutaybah, 6

1 Author of the well known work Al Maghâzî wa's Siyar (expeditiones bellicæ et biographiae); he was a native of Medina, and as a traditionist held a high rank, and regarded by Al Bukhâri and as Shâfa'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 Hiahâm extracted the materials for his life of the prophet. v. Ibn Khallak. Others accord the honour of being the first writer on this subject to U'rwa'b-Zubayr. Haj. Khal. V. 646.

2 Was a native of Yaman and one of the "Abnâ" i.e., a descendant of one of the Persian soldiers settled there. He died at Sanaa in Yaman A. H. 110. in Muḥarram (April—May A. D. 728)—(others say in 114 or 116) at the age of 90. He was a great transmitter of narrations and legends. A great part of the information given by Moslem historians regarding the anti-Islamic history of Persia, Greece, Yaman, Egypt &c. comes from him. He was an audacious liar, as Moslem critics of a later period discovered. Ibn Khall. De. Sl. IV. p. 672-3.

3 Abu A'bud'llah Muhammed-b-Omar. Wâkîdi, al Wâkidi, a native of Mecca, author of the well known "conquesta" of the Moslems. He was born A. H. 130 (Sep. A. D. 747) and died on the eve of Monday 11 Zil Hijjah. A. H 207 (27th April A. D. 823), being then Kâdhi of the quarter of Baghdad, situated on the west bank of the Tigris; wâkidi means descended from Wâkîd, an ancestor of this name., I. K. III. p. 61.

4 Abu Sâ'id 'Abdul Malik-b-Kuraib al Asma'i, the celebrated philologer, a complete master of Arabic. He was native of Baara, but removed to Baghdad in the reign of Harûn 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 Safar 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.

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

6 A native of Dinawar, some say of Marw, author of the Kitâb ul Ma'dîrîf and Addâ ul Kûtîb; the first a work of general knowledge, from which Eichhorn extracted his genealogies of the Arabs published in his Monumenta historie Arabum; it contains a number of short biographical notices of the early Moslems. A list of other works will be found in I. K.'s biography. II. 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 Addâ ul Kûtîb 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 Sikkit's work, the Iaslá úl Mántik, a book without a preface.

1 Muhammad-b-A'li, known as As'aim Káš; his work, the Futáh As'áthim (H. K.) is a short account of events from the death of the prophet to the death of Húsain at Karbala. It was translated into Persian by Ahmád-b-Md. Mustání: a copy of it is among the MSS. of the Asiatic Society. In this latter the name is spelt with ع instead of ب.

* This name occurs in the Hamásah. A poem beginning لإنبي ني إلا تا (Prophet may it please thee) in the 36th of the “Báb al Adab” is by Al Múnanna' al Kindi. Freytag gives his name from the Scholia as Muhammad-b-Omáisah. He is said to have been called Múnanna' 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 Múnafa' must refer to Ibn al Múnafa'. He was known as the KÁšb or Secretary and he was the author of some celebrated epistles. He also translated Káfa and Dána into Arabic. He was Secretary to Isá-b-A'li, uncle to the first two Abbaside Caliphs, as Saffáh and al Mánásir. His horrible death by order of the governor of Basra, Sofáyán-b-Musáwiyah al Múnallabí may be read in Ibn-Khálil. It occurred in A. H. 144 (A. D. 759-60). The latter states that some of his poetry may be found in the Hamásah.

Hákim A'li Miskawaih, Abúl Faraj,

Abu A'li Ahmád-b-Miskawaih, a Persian of good birth and distinguished attainments. He was treasurer to Malik Adhád Daulah-b-Buwayh, who placed the utmost trust in him. He was the author of several works. Abúl Faraj relates (Hist. Dynast. p. 339) that Avicenna consulted him on a certain abstruse point; and finding him slow of intelligence and incapable of solving his difficulty, let him. His death is placed about A. H. 420. Haj. Khal. makes it 421 (A. D. 1030.) The latter mentions one of his works. Tájírób-l-Umúm wa Tāsítíb w'l Himam (superintendent populi et studia animorum) of much repute.

* Binákit is placed by Yá'áqút (Mudaffá Bu'llád) in Transoxiana. He is the author of the Randhat al Albáb (viri- darium cordatorum) a compendium of Persian history. He lived tempore Jinghiz Khan and wrote on the history of the Khátá'í kings at the request or command of Sultán Aáb Sáid Bahádur. H. K. See Elliot's Bibl. Index to Mohammadan Historians India p. 70.

* The well known author of the Historia Dynastiarum, born A. D. 1226; and died 1286 according to Chaufépí. 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.
Imádú'd-dín b-Kathír,1 Muğaddasí, 2 Abú Ḥanífa b-Dinawári, 3 Muḥammad-b-'Abdúlláh Masa'údí, 4 Ibu Khallákán, 5 Yáfá'i, 6 Abú Naṣr Uṭbí, 7 amongst the Persians, Fírdāusi, Tūsí, Abú Ḥusain Bāhákh, 8 Abú

1 The Hádží Ḫimádú'd-dín, Izmál-b-‘Abdúlláh ad Dimashki died in A. H. 774 (A. D. 1372). The name of his history is ‘Al Biddáyah wa'l Niháyáh (institutum et finis) and is continued to his own time. See H. K.

2 There are several of this name. See D’Herb. art. Mocádes. Shámsu'd-dín ‘Abdúlláh ad Dimmíkh died in A. H. 441 (A. D. 1049).

3 Another is the anthor of a geogrnáphical work entitled: Aliaanu'l takdrn fi Ma'rifdi'la kdla'rn, a description of the seven cliuates, died in A. H. 441 (A. D. 1049).

4 A second, andmnddin Md.-b-Abd Wíqid an-thor of a work on judicial decisions; died in A. H. 643 (A. D. 1245): a third, probably the one alluded to, shshBb(łdfdfn Abh Mahmdd až Sháfá'i anthor of the work Mutha'ru'l Bhrdm ila' Zidrfal Khds dl ahdm fliber cupidinem eacitans Hiero-solyma et Damaecum visendi.) He died in 765, (A. D. 1363).

5 The anthor of the Mdj ud Páháb. (Pratn ñurin) which he composed in the reign of the Caliph Mu’ta Billáh. It begins with the creation of the world, and is wntinned through the Caliphs to his own time. He died in Cairo in 346. A. H. (A. D. 957).

6 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.

7 Author of the Taríkh Fáminí which contains the history of the Ghaznevidíe Sultán Yámín u’d Danláh Maḩmúd-b-Subuktákín of whom he was a contemporay; 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 extraitts. I. K. III. p. 266. Another of his name is Al Uṭbí the poet of Básra; his surname was drawn from Ûthba son of Abú Sufyán. It also signi-\n
8 Author of the Tadkh Pamini which contains the history of the (fhaenivide 9nt.h Ymín u'd Dnnlab AfnhmGd-b-Subuktakin of whom he waa a contem-\n
9 The famous biographer: his work the Wafaydu'l Ad' yán containing the lives of illustrious men is well known. It was composed in Egypt under Sultán Baybars of the Mamelcke 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.
Hassan author of the Tārikh Khusrawi,1 Khwājah Abūl Fazl Baihaki,2 Aḥmad-b-Muṣṭafā,3 Aḥmad-b-Sayyār,4 Abu Ṣayḥ Bazzʿaz,5 Muḥammad Balkhi,6 Abūl Ḫaṣ'im Kābī,7 Abūl Ḥasan Fārsī,8 Ṣadruʿddīn Muḥammad author of the Tājūl Māsīr,9 (corona monumentorum), AbūʾAbduʿllah Jurjānī,10 (author of the Tabakat-i-Nāṣīrī), Kābir ʿĪrākī, Abuʾl Kāsim Kāshī,12 author of the Zubdah (Lactis floe), Khwājah Abūʾ Fazl1 author of the Makhzan al Balāghat (promtuarium eloquentiæ) and Fadhlāl ḵīl Mulūk (virtutes principum præstantes),14 'Ātnʿddīn Juwainī, brother of the Khwājah Shamsʿuddīn author of a Diwān, (he

Maḥmūd Shāh-b-Īltimāsh of Delhi. The name of the author is Abū Omar, Othman-b-Muḥammad al Minhāj, Sirbāj al Jāsānī. So it occurs in the author's own preface to his work which has been printed under the superintendence of Captain Nasan Lees. The name is sometimes written, but apparently incorrectly as Jūrjān: the latter city is placed by Yāḵut between Tabaristān and Khorāsān, while Jurjān is an extensive district between Balkh and Marward. See Capt. Lees' preface for an account of this author.

11 Son of Tājuʿddīn Irākī, who wrote of the conquests of Sultan Aʿlāʿuddīn Khilji. He was a skilled rhetorician, and writer; see a slight sketch of him in the Tārikh Fīroz Shāhī. (p. 361) of Zāḥīddīn Barnī.


13 Aḥmad-b-Biʿd-b-Abī Naṣīr, Abūl Ḥasan Bālāṣīl Al Fārsī, author of the Siyāk fāṣili tārikh Nisābūr (cursus orationis appendix ad historiam Nisabūrin). He died A. H. 527 (A. D. 1133.) H. K.

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

15 The Tabakatī Nāṣīrī is on the military, expeditions of Nāṣīruʿddīn illāmī. Author of the Al Aṣ'āf al Maʾlūmat (pretiosiores partes dieit et noctit) cf. D'Herbel. art. Baihaki.

1 Ḥassān Muḥammad-b-Sulaimān Al Ashāʾirī. the Tārikh 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 Ṣubuktikīn in several volumes. H. K.

3 Author of the Tārikh Khorāsān H. K.


5 Abū Ṣayḥ Muḥammad-b-al Bazzʿaz was the author of a history of Herat. H. K.


8 Author of a history of Balkh. H. K. See also L K. II. p. 21.

9 Abūl Ḫaṣ'im Kābī, Aḥmad-b-Muṣṭafā, Al Bālāṣīl Al Fārsī, author of the Siyāk fauna, tabārikh Nisābūr (cursus orationis appendix ad historicam Nisabūrin). He died A. H. 527 (A. D. 1133.) H. K.

10 This is the Persian History, mentioned by H. K. who gives no further particulars.
wrote the Tarikh Jah\'anskusha, Historia, orbis terrarum victris) Hamdull\'lah Mustanf\' Kazwini,\(^1\) K\'adhi Nidh\'am Bayd\'aw\'i,\(^2\) Khwajah-Rashidi Tabib,\(^3\) Hafiz Abru,\(^4\) 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 "Na\'srat i Akbar" (victoria insignis) and "Kam Baksh" (Kam Bah\'sh). Optatis respondens, but the ancients practised it little; thus the following was written on Avicenna.\(^5\)

The Demonstration of Truth, Abu A\'li Sina.

Entered in Shaja\' (شجع) 373 from non-existence into being.

In Shaj\' (شما) 391 he acquired complete knowledge.

In Tak\'az (تک) 427 he bade the world farewell.

---

\(^1\) Author of the Tarikh Gus\'\'ada (præstantissimae historia) which ranks among the best general histories of the East, written for the Wazir Ghiat\'uddin Mu\'ammad. 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.

\(^2\) K\'adhi Na\'sr\'uddin Abdu\'l\'labb-Omar al Baidhaw\'i-d-A. H. 684 (A. D. 1285) author of the Nidham\'u\'Taw\'arikh (Ordo historiarum), a compendium of Persian history with an account of Moslem dynasties from the house of Umayyah to that of Khw\'arizm and the Mongols. The text has the word Nidham as a name instead of the titles of his work.

\(^3\) Khwajah Rashid\'uddin Fadhl\'llah, the Wazir (put to death in 718 (A. D. 1318), author of the Jam\'i\'u\'Taw\'arikh (historia universalis). He began it just before the death of Gh\'as\'an Kh\'an A. H. 704 (1304 A. D.) His successor Khudaband\'ah Mu\'ammad ordered him to complete it and prefix it with his name and to add to the history of the Jingo dynasty, a more general account of the nations of the world. The full details will be found in H. K. under art.

\(^4\) Nuru\'uddin Lutf\'ullah, al Baraw\'i-b-A\'bdullah, known as Hafidh Abr\'u, author of the Zubdat\'u\'Taw\'arikh composed for Bai San\'kar 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 Abu\'l Fazl from the Baudhatu\'Saf\'a without acknowledgement.

\(^5\) Pur i Sina signifies the same as Ibn Sina. The full name of this philosopher is Abu \'Ali Husain-b-Abdu\'l\'labb-Sina, as Shaikh ar Bais. He was born in Buhk\'ara A. H. 870 (A. D. 980) and died in 428 (1036) at the age of 58. The length to which these notes have run...
A'YN I.

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 Cassin 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.
exercice of foresight, nor, laying the burden of it on others, live absolved from solicitude.

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 lose, 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 min. 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 phœnix 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. 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 Masnawi 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 thereof 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," 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 Jalâl'ud din Rûmi.

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.

A'TN II.

The Foujdár.

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 rebellious, 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 provide 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 cognizant 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 oppressor from the oppressed 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 Kotwal.

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 servis 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 defilement. 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 Subah 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 sdr not more or less than thirty ddrms.1 In the gaz after 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 personal 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 deters 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 Abán, the days of the sun’s passage from one sign of the zodiac to another, viz., the first of every solar mouth, the sixteenth of the same, the Iláhi 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 should remove the place of execution to without the city and see that the Iláhi 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 Iláhi era to be adopted and the beginning of the month according to the Hindu nomenclature he shall place in Shuklapachch.²

AYN 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 stayed. 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 biswa 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 appraisal 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, kanksit: kan in the Hindi language signifies grain, and kút, 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 appraisal, gives a sufficiently accurate return. Secondly, batáí, also called bháoli; 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, khet batáí; when they divide the fields after they are sown. Fourthly, lángh batáí; 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-

1 The 30th 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 dams and 31 sers, and as a monthly ration, on the following scale:

<table>
<thead>
<tr>
<th></th>
<th>Flour</th>
<th>Oil</th>
<th>Grain</th>
<th>Vegetables &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sér</td>
<td>sér</td>
<td>sér</td>
<td>dams</td>
<td></td>
</tr>
<tr>
<td>Superintend. of survey</td>
<td>...</td>
<td>5. 1/2</td>
<td>7.</td>
<td>4.</td>
</tr>
<tr>
<td>Writer</td>
<td>...</td>
<td>...</td>
<td>4. 1/2</td>
<td>5.</td>
</tr>
<tr>
<td>Land surveyor and four thanadars, each</td>
<td>8.</td>
<td>1</td>
<td>5.</td>
<td></td>
</tr>
</tbody>
</table>

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 patwári (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 patwári, 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

such as sugar, pán or inferior crops, such as maize.
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 *Dasharah*, 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 *kárkaun*. 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 trusty 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 be 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 *suyúrgáth* tenures, sending

---

1 If the word *खालस* be read instead of *खास* 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*, 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 *mukaddam* 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 *baltkátı*, 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, enclosure, 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 acquainted 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 jágtrárus, 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.

**ANI VI.**

*The Bitikch*³

Must be conscientious, a good writer, and a skilful accountant. He is indispensable to the collector. It is his duty to take from the *kanúngo*⁴ 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 patricians 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 the tahsildar. Carnegie. Kachh. Technical.
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 *munsif*, 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 pergunnah 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 his, 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 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.

AXN VII.

The Treasurer.

Called in the language of the day Fotadár. 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 angust 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 shikdár 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 cognisance 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 patwâri’s signature to be affixed to the ledger known in Hindustan as bahi, so that discrepancy may be avoided. He shall consent

1 Khizânâdár.
2 The term fotâ 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. Arabe I, 195 quotes from M. Vassy 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-connoises dans nos ports meridionaux qui font le commerce du levant, sous le nom de foutes. De la vient en portugais, Fotâ. The office was no doubt originally named from this distinguishing portion of apparel. In Marathi, it is termed शैलदार whence the common name Poddâr applied to a banker, a cash-keeper, or an officer in public establishments for weighing money or bullion. See Wilson’s Glossary.
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 *diwān,*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 *shikdar* 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 corpulent 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

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 revenue, its remittance to the imperial treasury and invested with extensive judicial powers in all civil and financial causes.—* Ibid.*
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 recluse 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 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 condjutors, 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 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. 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-

---

1 See Vol. I, p. IV. Abul Fa'zi's pre-
2 i.e., in the Homeric sense, τομώνες
ce.
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 suggesti
dgession, it will be evident that whatever circumspect rulers exact from
their subjects after due deliberation and to subserve 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-
cumscribed 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, such 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

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.

Ἐν ἀνάσασις δὴ ταῖς πόλεσιν ἔστι τρία
μέρη τῆς πόλεως, οἱ μὲν εὐποροὶ σφόδρα,
ἀ δὲ ἐποροὶ σφόδρα, οἱ δὲ τρίτοι οἱ μεσοὶ
toiων· ἐπει τοιῶν ὁμολογεῖται τὸ μέτρον
ἀριστον καὶ τὸ μέσον, φανερὸν δὲ
καὶ τῶν εὐπρεπέστερῶν ἡ κτήσις ἡ μέσῃ
βασιλείᾳ πάνω.

The three classes of citizens are dif-
ferently described by Theseus in the
Suppliants of Euripides but the middle
class is there also adjudged to be the
most serviceable to the State. v. Iket.
238.

2. δεύτερον δὲ τὸ καλούμενον βάν-
αυσον ἐστι δὲ τούτο περὶ τὰς τέχνας
ἀν ἀνεὶ πάλιν ἀδύνατον ὠκεδανά-
tοιτῶν δὲ τῶν τεχνῶν τὰς μὲν ἐξ ἀνάγκης
ἐπάρχειν δὲ, τὰς δὲ εἰς τρυφὴν ἢ τὸ κα
λὰς ζῆν. η. τ. (Δ)

* Perhaps this distinction may lie be-
tween arts and instruments made by the
arts. So Aristotle, Δ (Η); ἕκαστα τέχνας,
pολλῶν γὰρ ἀργῶν δεῖται τὸ 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.\footnote{Aristotle counts among these, the mechanical and commercial professions. οὐκ ἔστι βάναννον βίον οὐτ' ἀγοραίον δεῖ}.

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 moveable 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 circumspect in conduct, neglect not a just appreciation of life but make external...
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 dues 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, khirdj. 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 jarib of ten square reeds.² This was sixty royal yards square. One fourth of this was taken as a kafiz³ and valued at three dirhams,⁴ and the third part was fixed as the contribution due to the state. Kafiz is a measure, called also sda' weighing eight rafî,⁵ and, some say, more. The dirhem is equal in weight to one misdh. When the Caliphate fell to Omar, at the suggestion of the learned, he adopted the plan of Noshirwán but through the vicissi-

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 الالله; the second is immersion in the Divine loveالالله مع الالله; the supreme stage is the unitive reserved for his chosen saints.
² In the original, the word kabzah is written erroneously for kafbah which is corrected in the subsequent page with the following note. “According to the glossaries, 6 barleycorns make an asba', (finger breadth): 4 asba', a kabzah: 6 kabzah, a sanda' (cubit): 10 cubits, a kafbah: 10 kafbah, an ashl: a jarib is 1
³ square ashl, i. e. 10 square kafbah or 100 square cubits. According to the kudámah, 4 asba' is equal to a kafzah, and 10 kafzah a cubit, and 60 cubits an ashl. According to this, a jarib would be 60 square cubits.”
⁴ A space of ground containing from about 124 to 144 cubits square. It is also a dry measure.
⁵ See Vol. I, p. 35.
⁶ 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 báa. An Ibrahimí is current for 40 kabírs and 14 kabírs is equal to a rupee of Akbar Sháh. In some parts of the Turkish empire, they exact from the husbandman 30 A'kchehs for every yoke of oxen. The A'kcheh is a silver coin equal to 81 Ibrahimís. And from crown lands the demand is 42 A'kcheh, and from each soldier 21, besides which the governor of the Súbah takes 15 more. In some parts for each plough 20, and from each soldier 7 A'kcheh, while the Governor takes six. In others, the Sanjakbegs receives 27 and the Súbashi (kotwál) twelve. Other systems are also given which obtain in that empire.

The Muhammadans account conquered lands of 3 kinds; U'shri, Khirájí and Sulhiy. The first two are subdivided into five kinds and the last into two. U'shri, 1st, kind; the district of Tehimah which comprises Mecca, Táif, Yemen, Oman, 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

1 A fathom—the arms extended to

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 Eyyät or Government. It is in this latter sense that the word should probably be taken, signifying the provincial govern-

'or he. An A'kcheh is 1 of a para and consequently the 1/10 of a piastre or the 1/10 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 Babah or Rayah, but Abúl Fazl quotes evidently from the Fatwa of Kázi Khan (A. H. 592. Hár. Khal.) where the definition of the limits of U'shri are laid down exactly as in the text with the omission of Babah. The Fatáwa i A'lamgiri follows Kázi Kháán. 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. Khirájí 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. Sulhiy, Lands of the Bani Najrán and Bani Taghlib; 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'shr, and others say that it is U'shri or Khirájí, according to the determination of the Imam. 3rd, Land acquired by conquest, which some make U'shri and others khirájí, and others again affirm that its classification rests with the Imam. 4th, Land which those outside the faith retain on convention. This they call khirájí. Tribute paid by khirájí lands is of two kinds. 1. Mukásamah (divided), is the 5th or 6th produce of the soil. 2. Wazgah, which is settled according to the capability and convenience of the tributaries. Some call the whole produce of the revenue khirájí, and as the share of the producing body is in excess of their expenditure, the Zakát 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 Jaziyah (capitation tax).

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

---

1 The text has Tha'lab, a misprint. The details of the submission of these two tribes may be gathered from Cassin 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 Wazifah 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 therefrom given as the due of God by the possessor that he may purify it thereby, the root of the word, ḫ denoting purity. The proportion varies, but is generally a fortieth or 2% p. c., provided that the property is of a certain amount and has been in possession eleven months. See Lane under ḫ.
5 The Turkish word meaning a royal seal or stamp: sometimes written al-tamgah from the Turkish āl, 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 Jihát and from others again the Sáir Jihát, while other cesses under the name of Wajúhát and Furúa’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 Jihát, and the remainder Sáir Jihát. Extra collections over and above the land tax if taken by revenue officers are Wajúhát; otherwise they are termed Furúa’át.

In every country such demands are troublesome and vexations to the people. His Majesty in his wise statesmanship 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 tenáb, 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 Tassúj. ¹

---

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 impose, as customs, transit dues, houses, fees, market tax &c., in which sense it is current throughout India: the several impose 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. ³ a weight of 4 barley-corns, the 24th part of a weight measure or day.
A Tassúj of the 1st kind was equal to 8 ordinary barley-corns placed together breadthways, and of the other two respectively, to 7 and 6 barley-corns. The long gaz was used for the measurement of cultivated lands, roads, distances, forts, 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 gaz for cloth, arms, beds, seats of state, sedan chairs, palanquins, chairs, carts and the like.

In some other countries, although they reckon the gaz as consisting of 24 Tassúj, they make

\[
\begin{array}{ll}
11 \text{ Tassúj} & \text{equal to} \\
1 \text{ Habbah} & 2 \text{ Barley-corns.} \\
1 \text{ Barley-corn} & 6 \text{ Mustard seeds.} \\
1 \text{ Mustard seed} & 12 \text{ Fals.} \\
1 \text{ Fals} & 6 \text{ Fatíla.} \\
1 \text{ Fatíla} & 6 \text{ Na'ír.} \\
1 \text{ Na'ír} & 8 \text{ Kītmir.} \\
1 \text{ Kītmir} & 12 \text{ Zarrah.} \\
1 \text{ Zarrah} & 8 \text{ Habá.} \\
1 \text{ Habá} & 2 \text{ Wahmah.} \\
\end{array}
\]

Some make 4 Tassúj equal to 1 Dáng.

6 Dáng \text{ equal to } 1 \text{ Gaz.}

Others reckon the gaz as 24 fingers, each finger equal to the breadth of 6 barley-corns, and each barley-corn equal in thickness to 6 hairs from the mane of a cob. In some ancient books they make the gaz 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 gaz.

In other ancient records the gaz is reckoned of seven kinds. 1st, The Gaz i Sawdā (Gas of traffic) consisting of 24 digits and two-thirds of a digit. Harún ar Rashid of the House of 'Abbás 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-corns, a quarter of a dirham: the plur. is طلسم. It also means a district or province or a township, as Ardabil is of the طلسم of Behrān. This term for an agglomeration of villages or townships is analogous to the طلسم of Yemen, the اجدال of the people of Syria, the رسلانيق of El Irák and the طلسم of El Jibál. See Lane under طلسم.

1 This scale is given under Afn II. Vol. I, p. 86.

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, Zirā' i ḵasbah, (Reed-yard) called also Aʿámah, and Daur, of 24 digits: this was introduced by Ibn Abi Laila.\(^1\) 3rd, The Yūsufiyah, used by the provincial governors of Baghdad for the measurement of houses: it consisted of 25 digits. 4th, The short Ḥāshimiyah, of 28 digits and a third. Bilāh\(^2\) the son of Abi Bardah introduced it: according to some it was Abu Mūsa Ashʿari his grandfather. 5th, The long Ḥāshimiyah of 29 digits and two-thirds which Ṣanṣūr the Aʿbbāsidsaide favoured. It is also called the Malik and Ziyādiyāh. Ziyād\(^3\) was the so-called son of Abū ʿSuṭiyān who used it to measure the lands in Arabian ʿIrāḵ. 6th, The Omāriyāh 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 Ḥudafah\(^5\) and Othmān\(^6\)-b-Hunain which they used for the measurement of the villages in Arabian ʿIrāḵ. 7th, The Māmuniyāh of 70 digits less a third. Māmuḥ 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.

---

\(^1\) Muhammad-b.ʿAbdul Bahān, sur-
named Ibn Abi Layla, was a distin-
guished jurist and one of the Ṭabibs. He was Ṭadhi of Kufla where he was born A. H. 74, and died in A. H. 148. D'Herb.

\(^2\) The grandson of Abu Mūsa al Aṣhari, Ṭadhi of Baḥrah, of which his grand-
father had been Governor. See a brief notice of him in Ibn Khall. Vol. II, p. 2.

\(^3\) See D'Herb. and Ockley, p. 388 un-
der art. Ṣiad for a fuller account of him.

\(^4\) 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.

\(^5\) One of the most eminent of the Companions of Muḥammad. Omar ap-
pointed him to the government of Madāin, where he died after the assassi-

\(^6\) He was governor of Baḥrah under the Caliph 'Ali. Ibn Khall, p. 391, Vol. IV.
Sultan Sikander Lodi in Hindustán introduced another gaz of the breadth of 41 Iskanduris and a half. This was a copper coin mixed with silver. Humayún 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 Salim Khán, under whom Hindustán was released from the custom of dividing the grain and its apportionment, in measuring land used this gaz. Till the thirty-first year of the Divine Era, although the Akbar Sháhi gaz of 46 fingers was used as a cloth-measure, the Iskandari gaz 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 gaz of 41 digits into general use. He named it the Iláhi gas and it is employed by the public for all purposes.

ATN IX.

The Tanáb.2

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

---

1 Of the family of Sár who reigned between the expulsion and restoration of Humayun.

2 The Tanáb, Jarib and Bigha seem to have been indiscriminately used as nearly interchangeable terms. The Jarib in its original use, according to Wilson (Glossary), was a measure of capacity equal to 60 kāfs or 884 madd, about 768 pounds. It then became applied to a land measure, or as much land as could be sown with a jarib 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 jarib is — to 5 chains of 11 yards each, or to 60 gaz or 20 gathas or knots. A square of one jarib is a bigha. Before the new system of survey, it was usual to measure lands paying revenue with a jarib 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 jarib 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 3,025 sq. yds. or of an acre. In Bengal the bigha contained only 1,600 sq. yds. or a little less than 1/6 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 3,925 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 3,025 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 pāṇa or 400 sq. kāthis or rods of (each) 5 cubits and 5 handbreadths. The Guzerat bigha contains only 284¼ sq. yds. Mr. Elliot specifies six variations found in the Upper Provinces. See Wilson’s Gloss. under Bigha and Jarib.
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 jaráb was made of bamboos 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.

**AIN X.**

The Bigha

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

**AIN XI.**

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

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

---

¹ The text has an error of 60 for 600. 3600 sq. gaz = 2,600 sq. yards = 0.638 or somewhat more than half an acre. U. T. p. 88.
in 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.

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

Chachar 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.**

<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 these bighas of different sorts.</th>
<th>One third of the preceding being the medium produce of polaj.</th>
<th>One third of the medium produce, being the fixed revenue.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Vetches</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Adas-Pulse (Cicer lens) in Hindi. Masur</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Barley</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>Safflower—(carthamus tinctorius)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Avasa—Millet (Panicum miliaecum) in Hindi China</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mustard</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Peas</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Fenugreek, (Methi)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kür rice</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

---

1 I have copied the form of the 4 following tables from Gladwin. Abul Fazl 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 seer 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 produce, being the medium proceeds, being paid for the enclosure</th>
</tr>
</thead>
<tbody>
<tr>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Molasses <em>1</em></td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Cotton</td>
<td>13</td>
<td>0</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Shidí Mushkin—Dark coloured, small in grain and white, fragrant, that ripens quickly and pleasant to taste</td>
<td>24</td>
<td>0</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>Common rice, not of the above quality</td>
<td>17</td>
<td>0</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td><em>Más</em>—In Hindi <em>Máng</em> (<em>Phascolus mungo</em>)</td>
<td>10</td>
<td>0</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td><em>Mús</em> Siah—<em>H. Urdh</em> (a kind of vetch)</td>
<td>10</td>
<td>0</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td><em>Moth</em> (lentils), coarser than the white <em>máng</em> and better than the dark</td>
<td>6</td>
<td>0</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Jowdr</em> (Andropogon Sorghum. Roxb.)</td>
<td>13</td>
<td>0</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td><em>Shamák</em>—<em>H. Sanwán</em> (Panicum framaceum. Roxb.)</td>
<td>10</td>
<td>0</td>
<td>20</td>
<td>8</td>
</tr>
<tr>
<td><em>Kodo</em></td>
<td>10</td>
<td>0</td>
<td>20</td>
<td>8</td>
</tr>
<tr>
<td><em>Kodó</em> like <em>Sanwán</em> but its outer husk darkish red</td>
<td>17</td>
<td>0</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td><em>Sesamum</em></td>
<td>8</td>
<td>0</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td><em>Kanguni</em> (Panicum italicum)</td>
<td>6</td>
<td>0</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Táriya</em>, like mustard seed, but inclined to red</td>
<td>6</td>
<td>0</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td><em>Arzán</em> (Panicum miliaceum)</td>
<td>16</td>
<td>0</td>
<td>13</td>
<td>0</td>
</tr>
<tr>
<td><em>Lahdaráh</em> grows in ear, the grain like <em>Kangusti</em></td>
<td>10</td>
<td>0</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td><em>Mándikah</em> (<em>Cynosurus coronarius</em>) the ear like <em>Sanwán</em>, the seed like mustard seed, but some red, some white</td>
<td>11</td>
<td>0</td>
<td>20</td>
<td>9</td>
</tr>
</tbody>
</table>

* The 4th and 6th columns have been omitted by Abul Fazl.
* A variant gives *Kodon* and *Koderam* probably the same as *Kodo*—a small grain (*Paspalum Kora*).
As a consideration for watching the crops a quarter of a seer (per mannd) is allowed in some places and in others more, as will be shown.

The revenue from indigo, poppy, turmeric, pignut (Trapa bispinosa), hemp, kach & zw (arum colocasia) pumpkin, hinm (Lawsonia inermis) cncpm-bers, bcidramg (a species of cucumber) the egg-plant (solannm melongena), radishes, carrota, kurekj (Momordica charantia) kaklira, teidas, bnd musk-melone, not counted as produce, we ordered to be paid in ready money at the rates hereafter mentioned.

This is the Singárah or Singhárah. 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 mans 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 Mahemedans. Carnegie's Kachhari Technicalities.

1 Momordica Muricata.
2 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 shikkdar, karkun, and Amin should receive daily 58 dāms 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 dām 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.
Tax 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.
Dérogha’s fees.
Tahsildár’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 Sansk. फ्र 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, heart-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{Al} (\textit{Morinda citrifolia}); in fine all those imposts which the natives of Hindustán include under the term \textit{Sair Jhát}, were remitted.

\textbf{AYN XII.}

\textit{Chachar 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, 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} 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.}

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

\begin{center}
\begin{tabular}{|l|c|c|c|c|c|c|}
\hline
& 1st year & 2nd year & 3rd year & 4th year & 5th year \\
\hline
Wheat & \ldots & \ldots & \ldots & \ldots & \ldots \\
Mustard & \ldots & \ldots & \ldots & \ldots & \ldots \\
Vetches & \ldots & \ldots & \ldots & \ldots & \ldots \\
Do. & \ldots & \ldots & \ldots & \ldots & \ldots \\
\hline
& Md. & Sr. & Md. & Sr. & Md. & Sr. & Md. & Sr. & Md. & Sr. \\
\hline
0 & 20 & 1 & 0 & 2 & 0 & 3 & 0 & as \textit{polaj} \\
0 & 5 & 25 & 0 & 35 & 1 & 10 & \ldots & \ldots & \ldots \\
0 & 10 & 0 & 30 & 1 & 10 & 2 & 10 & \ldots & \ldots \\
0 & 5 & 0 & 30 & 1 & 10 & 2 & 10 & \ldots & \ldots \\
\hline
\end{tabular}
\end{center}

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

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

3 From which a dye is extracted.

4 See p. 58.

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."

6 I take the \textit{bini} between \textit{polaj} to be an error, as by retaining it the percentage would rise to 15 or at least to 10. 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>Crop</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>0 20</td>
<td>1 0</td>
<td>2 0</td>
<td>3 0</td>
<td>as polaj</td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 35</td>
<td>1 20</td>
<td>2 20</td>
<td></td>
</tr>
<tr>
<td>Puja (Cicer lene) Adas</td>
<td>0 10</td>
<td>0 30</td>
<td>1 10</td>
<td>1 30</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 30</td>
<td>1 10</td>
<td>1 30</td>
<td></td>
</tr>
<tr>
<td>Millet (Panicum miliaceum)</td>
<td>0 10</td>
<td>0 25</td>
<td>0 35</td>
<td>1 0</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 25</td>
<td>0 35</td>
<td>1 0</td>
<td></td>
</tr>
<tr>
<td>Linseed</td>
<td>0 10</td>
<td>0 20</td>
<td>0 30</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 5</td>
<td>0 30</td>
<td>1 10</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>Crop</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>Māsh</td>
<td>0 20</td>
<td>1 0</td>
<td>1 20</td>
<td>2 10</td>
<td>as polaj</td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 20</td>
<td>1 0</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Jowār</td>
<td>0 20</td>
<td>1 0</td>
<td>2 0</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 20</td>
<td>1 0</td>
<td>2 0</td>
<td></td>
</tr>
<tr>
<td>Māh</td>
<td>0 5</td>
<td>0 20</td>
<td>0 30</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 20</td>
<td>1 10</td>
<td>1 30</td>
<td></td>
</tr>
<tr>
<td>Nābgarh</td>
<td>0 20</td>
<td>1 0</td>
<td>2 0</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 20</td>
<td>1 20</td>
<td>2 20</td>
<td></td>
</tr>
<tr>
<td>Maṅgha</td>
<td>0 20</td>
<td>1 0</td>
<td>2 0</td>
<td>3 0</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 30</td>
<td>1 10</td>
<td>2 10</td>
<td></td>
</tr>
<tr>
<td>Kūdirī</td>
<td>0 10</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Kāngwā (Pers. kāl)</td>
<td>0 10</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Tūriya</td>
<td>0 20</td>
<td>1 0</td>
<td>1 10</td>
<td>2 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Banwān (Pers. Shamādik)</td>
<td>0 10</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 25</td>
<td>0 35</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Arsan</td>
<td>0 10</td>
<td>0 30</td>
<td>1 0</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>0 5</td>
<td>0 30</td>
<td>1 0</td>
<td>1 10</td>
<td></td>
</tr>
<tr>
<td>Sesame</td>
<td>0 5</td>
<td>0 20</td>
<td>0 30</td>
<td>1 10</td>
<td></td>
</tr>
</tbody>
</table>

In the 4th year the charges of 5 per cent. and one dām 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 dām: 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

---

1 For these names, see p. 64.
Sanbal and Bahráich, 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 kankú or bhaoli.

**AIN 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 Novilunar 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.

---

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. 292. Vol. I.

---

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

<table>
<thead>
<tr>
<th>Crop</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</td>
<td>90</td>
<td>90</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>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</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>
<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>
</tr>
<tr>
<td><strong>Safflower</strong></td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td><strong>Linseed</strong></td>
<td>80</td>
<td>D</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>50-60</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
<td>50-70</td>
</tr>
<tr>
<td><strong>Mustard</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>
<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>
</tr>
<tr>
<td><strong>Pears</strong></td>
<td>68</td>
<td>D</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td><strong>Persian Musk-melons</strong></td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td><strong>Indian do.</strong></td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td><strong>Kor rice</strong></td>
<td>60</td>
<td>60</td>
<td>80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
</tr>
<tr>
<td><strong>Ajwain (Ligusticum ajowan)</strong></td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
</tbody>
</table>

**Note.** In these tables D stands for 2/10 and J for Jetaj the 25th part of a 2/10 which is the 40th part of a rupee.
<table>
<thead>
<tr>
<th></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>
<th>25th year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Onions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fennugreek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrots</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lettuce</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>17 to</td>
<td>54-70</td>
<td>70-73</td>
<td>70-72</td>
<td>72-80</td>
<td>72-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
</tr>
</tbody>
</table>

**Autumn Harvest of the Súbah of Agra.**

<table>
<thead>
<tr>
<th>Sugar-cane</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Common sugar-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cane</td>
<td>180-200</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shali Muskin</td>
<td>180-200</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dark coloured</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Munji rice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peashehrs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moth lentils</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mosh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Autumn Harvest of the Sahah of Agra, continued. Nineteen years' rates.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>46th Year</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
</tr>
<tr>
<td>47th Year</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>48th Year</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>49th Year</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
</tr>
<tr>
<td>50th Year</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
</tr>
<tr>
<td>51st Year</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>52nd Year</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>53rd Year</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>54th Year</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>55th Year</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>56th Year</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>57th Year</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>58th Year</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>59th Year</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>60th Year</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
</tbody>
</table>

### Notes
- D.: Dullah.
- L.: Lateh.
- Z.: Zeb.
- K.: Krib.
- K.: Kera.
- M.: Madsah.
- I.: Inj.
- T.: Tourn.
- K.: Kolontt.
- C.: Cullum.
| 6th and 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 |
|------------------|---------|---------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| Wheat            | 90      | 90      | 90       | 60-64    | 80-100   | 80-100   | 70       | 62       | 48-70    | 42-100   | 42-100   | 48-70    | 40-70    | 42-4-64   | 48-8-68  | 62-8-68  | 40-62    | 40-25    |
| Cabul Vetches    | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| Indian do.       | 80      | 80      | 80       | 56-64    | 76-90    | 76-90    | 76-90    | 76-90    | 24-70    | 18-40    | 32-45    | 20-45    | 20-45    | 30-74    | 43-57    | 33-50    | 22-4-44  | 24-48    |
| Barley           | 70      | 80      | 80       | 80-120   | 80       | 80       | 70-76    | 50-106   | 50-100   | 50-100   | 50-100   | 40-100   | 40-100   | 40-100   | 40-100   | 40-100   | 40-100   | 40-100   | 40-100   |
| Pot-herbs        | 80      | 80      | 80       | 80-120   | 80       | 80       | 70-76    | 60-70    | 44       | 28-70    | 32-50    | 30-50    | 30-50    | 21-50    | 22-50    | 22-4-7    | 46-8-9   | 38-56    | 24-56    |
| Poppy            | 160     | 160     | 160      | 140      | 140      | 140      | 130      | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  | 100-130  |
| Safflower        | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| Linseed          | 80      | 80      | 80       | 80-70-80 | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    |
| Mustard          | 80      | 80      | 80       | 80-70-80 | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    | 80-80    |
| Adas             | 60      | 60      | 60       | 50-54    | 54-60    | 54-60    | 54-60    | 54-60    | 42       | 17-60    | 18-40    | 24-40    | 15-40    | 15-40    | 15-40    | 15-40    | 15-40    | 15-40    |
| Persian Musk-    | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| melons           | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| Indian do.       | 10      | 10      | 10       | 10       | 10       | 10-12    | 12-16    | 12-16    | 12-16    | 8-16     | 9-16     | 12-40    | 12-40    | 12-40    | 12-40    | 12-40    | 12-40    | 12-40    | 12-40    |
| Kūr rice         | 60      | 60      | 60       | 60       | 54-80    | 60-70    | 40-80    | 40-80    | 44-66    | 40-48    | 40-48    | 36-86    | 38-86    | 38-86    | 38-86    | 38-86    | 38-86    | 38-86    | 38-86    |
| Ajedía           | 80      | 80      | 80       | 80       | 80       | 80       | 80       | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   | 70-100   |
| Onions           | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| Fonggrek         | ...     | ...     | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      | ...      |
| Carrots          | 24-40   | 24-40   | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    | 24-40    |
### Autumn Harvest of the Súbah of Allahabad. Nineteen years' rates.

<table>
<thead>
<tr>
<th>Year</th>
<th>6th and 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>(pounds)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common sugar-cane</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>170-180</td>
<td>174-180</td>
<td>100-144</td>
<td>96-120</td>
<td>100-150</td>
<td>120-200</td>
<td>100-150</td>
<td>86-120</td>
<td>86-150</td>
<td>86-150</td>
<td>86-150</td>
<td>86-150</td>
<td></td>
</tr>
<tr>
<td>Dark coloured rice (Shádi)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mushtín</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>80-90</td>
<td>80-90</td>
<td>80-90</td>
<td>70</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
</tr>
<tr>
<td>Common rice</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>110</td>
<td>120</td>
<td>120</td>
<td>96</td>
<td>90-120</td>
<td>90-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
<td>70-120</td>
</tr>
<tr>
<td>Cotton</td>
<td>70</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>70</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
<td>70-100</td>
</tr>
<tr>
<td>Pot herbs</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>70-80</td>
<td>70</td>
<td>60</td>
<td>60</td>
<td>50-100</td>
<td>39-50</td>
<td>28-40</td>
<td>28-40</td>
<td>22-32</td>
<td>22-32</td>
<td>22-32</td>
<td>22-32</td>
<td>22-32</td>
<td>22-32</td>
<td></td>
</tr>
<tr>
<td>Moth (lentils)</td>
<td>48</td>
<td>48</td>
<td>44</td>
<td>44-44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Mung</td>
<td>48</td>
<td>48</td>
<td>44</td>
<td>44-44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Jowar</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Lahdarah</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48-50</td>
<td>50-50</td>
<td>50-50</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Lobiya</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44-44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Kodaram</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48-60</td>
<td>50-60</td>
<td>50-60</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Kori</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48-60</td>
<td>50-60</td>
<td>50-60</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shamákh</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48-60</td>
<td>50-60</td>
<td>50-60</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gál</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48-60</td>
<td>50-60</td>
<td>50-60</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td></td>
</tr>
</tbody>
</table>
Autumn Harvest of the Sihon of Allahabad (continued). Nineteen years, rates.

<table>
<thead>
<tr>
<th>Year</th>
<th>5th Year</th>
<th>6th Year</th>
<th>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>
</tr>
</thead>
<tbody>
<tr>
<td>Araucaria</td>
<td>44</td>
<td>40</td>
<td>40</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
<td>10-80</td>
</tr>
<tr>
<td>Mangoes</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
</tr>
<tr>
<td>Indigo</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Hemp</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Cotton</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Khus</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Watermelons</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Pani-ghar</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Aragon (Cyclone)</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Caujan</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>
## Spring Harvest of the Sibah of Oudh. Nineteen years’ rates.

<table>
<thead>
<tr>
<th></th>
<th>6th and 7th year</th>
<th>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>Pot-herbs</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>62-72</td>
<td>56-60</td>
<td>60-60</td>
<td>50-60</td>
<td>40-62</td>
<td>40-60</td>
<td>40-62</td>
<td>40-60</td>
<td>40-62</td>
<td>40-60</td>
<td>40-60</td>
<td>40-60</td>
<td>40-60</td>
</tr>
<tr>
<td>Poppy</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
</tr>
<tr>
<td>Sunflower</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Linseed</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>
<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>
<td>80</td>
</tr>
<tr>
<td>Mustard</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>
<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>
<td>80</td>
</tr>
<tr>
<td>Adas</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>50</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Arsan</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Peas</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Persian Muskmelons</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
</tr>
<tr>
<td>Indian rice</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>8-10</td>
<td>8-10</td>
<td>8-10</td>
<td>8-10</td>
<td>16</td>
<td>8-16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Ajwain</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>50-60</td>
<td>50-60</td>
<td>50-60</td>
<td>50-60</td>
<td>52-60</td>
<td>44-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
<td>36-46</td>
</tr>
<tr>
<td>Onions</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>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>Fenugreek</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
<td>4 man</td>
</tr>
<tr>
<td>Carrots</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
<td>1 man</td>
</tr>
</tbody>
</table>
### Autumn Harvest of the Sūbah of Oudh. Nineteen years' rates.

<table>
<thead>
<tr>
<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>1st</td>
<td>2nd</td>
<td>3rd</td>
<td>4th</td>
<td>5th</td>
<td>6th</td>
<td>7th</td>
<td>8th</td>
<td>9th</td>
<td>10th</td>
<td>11th</td>
<td>12th</td>
<td>13th</td>
<td>14th</td>
<td>15th</td>
</tr>
<tr>
<td>Sugar-cane (pānnda)</td>
<td>...</td>
<td>...</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Common Sugar-cane</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>180</td>
</tr>
<tr>
<td>Dark coloured rice (Shāli Mushkīn)</td>
<td>...</td>
<td>...</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>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Common rice</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>60</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
<td>60-80</td>
</tr>
<tr>
<td>Mūnji rice</td>
<td>...</td>
<td>...</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>Cotton</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
</tr>
<tr>
<td>Pot-herbs</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Sesame seed</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Moth</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
</tr>
<tr>
<td>Mash</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
<td>48</td>
</tr>
<tr>
<td>Jowar</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Lohiya</td>
<td>...</td>
<td>...</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
<td>16-44</td>
</tr>
<tr>
<td>Kori</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Shamsh</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
<td>36</td>
</tr>
<tr>
<td>Gāli</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Aran</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
<td>44</td>
</tr>
<tr>
<td>Indigo</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>140</td>
</tr>
<tr>
<td>Hemp</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
<tr>
<td>Twiśya</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>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
</tr>
</tbody>
</table>
## Autumn Harvest of the Shībah of Oudh (continued). 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>Kachdiu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kult</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Henna</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water melons</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singhdehrah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arhar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Spring Harvest of the Shībah of Delhi. Nineteen years' rates.

<table>
<thead>
<tr>
<th></th>
<th>6th year</th>
<th>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>Cabuli vetches</td>
<td>90</td>
<td>84-90</td>
<td>90</td>
<td>44-50</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>
<td>44-56</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>
<td>44-56</td>
<td>44-56</td>
</tr>
<tr>
<td>Indian do</td>
<td>70</td>
<td>70-86</td>
<td>80</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>
<td>44-56</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>
<td>44-56</td>
<td>44-56</td>
<td>44-56</td>
</tr>
<tr>
<td>Pot-herbs</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>
<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>
<td>80</td>
</tr>
<tr>
<td>Mustard</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>
<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>
<td>80</td>
</tr>
</tbody>
</table>
### Spring Harvest of the Sûbah of Delhi (continued). Nineteen years' rate.

<table>
<thead>
<tr>
<th>6th and 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>Arzam</td>
<td>44  44</td>
<td>20  30</td>
<td>30</td>
<td>30</td>
<td>24-28</td>
<td>15-20</td>
<td>15-20</td>
<td>12-20</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
<td>12-17</td>
</tr>
<tr>
<td>Persian Musk Melons</td>
<td></td>
<td>120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
<td>80-120</td>
</tr>
<tr>
<td>Indian ditto</td>
<td>10  10</td>
<td>8-10</td>
<td>8-10</td>
<td>8-10</td>
<td>11-15</td>
<td>11-15</td>
<td>11-15</td>
<td>10-15</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
<td>12-16</td>
</tr>
<tr>
<td>Kör rice</td>
<td>60  60</td>
<td>40-60</td>
<td>40-60</td>
<td>40-60</td>
<td>40-54</td>
<td>36-54</td>
<td>36-54</td>
<td>34-48</td>
<td>28-52</td>
<td>24-54</td>
<td>24-54</td>
<td>30-56</td>
<td>30-56</td>
<td>30-56</td>
<td>30-56</td>
<td>30-56</td>
<td>30-56</td>
</tr>
<tr>
<td>Ajwadin</td>
<td>80  80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
</tr>
<tr>
<td>Onions</td>
<td></td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
<td>70-73</td>
</tr>
<tr>
<td>Lettuce</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>6th and 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>Common sugar-cane</td>
<td>180</td>
<td>180</td>
<td>180</td>
<td>106-140</td>
<td>106-140</td>
<td>106-140</td>
<td>106-140</td>
<td>112-164</td>
<td>101-130</td>
<td>90-134</td>
<td>96-134</td>
<td>90-134</td>
<td>90-134</td>
<td>90-134</td>
<td>90-134</td>
<td>90-134</td>
<td>90-134</td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td>Shârī mushkân</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70-80</td>
<td>70-80</td>
<td>70-80</td>
<td>70-72</td>
<td>64</td>
<td>47-57</td>
<td>48-57</td>
<td>47-57</td>
<td>48-57</td>
<td>48-57</td>
<td>44-57</td>
<td>64-77</td>
<td>47-70</td>
</tr>
<tr>
<td>Common rice</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70-60</td>
<td>70-60</td>
<td>70-60</td>
<td>68</td>
<td>44-48</td>
<td>33-45</td>
<td>31-45</td>
<td>30-49</td>
<td>28-50</td>
<td>18-50</td>
<td>32-57</td>
<td>32-57</td>
<td>36-64</td>
<td>36-66</td>
</tr>
<tr>
<td>Autumn Harvest of the Subhā of Delhi—(continued). Nineteen years' rates.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6th &amp; 7th year.</td>
<td>8th year.</td>
<td>9th year.</td>
<td>10th year.</td>
<td>11th year.</td>
<td>12th year.</td>
<td>13th year.</td>
<td>14th year.</td>
<td>15th year.</td>
<td>16th year.</td>
<td>17th year.</td>
<td>18th year.</td>
<td>19th year.</td>
<td>20th year.</td>
<td>21st year.</td>
<td>22nd year.</td>
<td>23rd year.</td>
</tr>
<tr>
<td>Cotton</td>
<td>120</td>
<td>120</td>
<td>130</td>
<td>110</td>
<td>110</td>
<td>110</td>
<td>90</td>
<td>75</td>
<td>70</td>
<td>70</td>
<td>60</td>
<td>60</td>
<td>50</td>
<td>50</td>
<td>40</td>
<td>30</td>
<td>20</td>
</tr>
<tr>
<td>Pot-herbs</td>
<td>50</td>
<td>60</td>
<td>60</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>60</td>
<td>60</td>
<td>50</td>
<td>50</td>
<td>40</td>
<td>30</td>
<td>20</td>
</tr>
<tr>
<td>Sesame seed</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Moth</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Must</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Mango</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Jowar</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Lahdarkar</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Lobia</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Kedaram</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Kori</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Shamākh</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Gl</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Anan</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Mandwah</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Indigo</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Hemp</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Tāriya</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Tarmico</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Kachch</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Kult</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Hinna</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Water-melons</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

*Note: The table includes various crops and their rates for different years.*
### Spring Harvest of the Sibah of Lahore—(continued). Nineteen years' rates.

<table>
<thead>
<tr>
<th></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>D</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>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
</tr>
<tr>
<td></td>
<td>90</td>
<td>80</td>
<td>90</td>
<td>50</td>
<td>56</td>
<td>56</td>
<td>60</td>
<td>60</td>
<td>44-52</td>
<td>48-52</td>
<td>40</td>
<td>21</td>
<td>30</td>
<td>40-43</td>
<td>28-38</td>
<td>44-55</td>
<td>38-64</td>
</tr>
<tr>
<td><strong>Cabal Vetches</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>
<td>D</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>
</tr>
<tr>
<td></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>
<td>D</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>
</tr>
<tr>
<td><strong>Barley</strong></td>
<td>70</td>
<td>70</td>
<td>60</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>26-34</td>
<td>32-38</td>
<td>25</td>
<td>16</td>
<td>20</td>
<td>29-34</td>
<td>18-24</td>
<td>26-40</td>
<td>30-51</td>
</tr>
<tr>
<td><strong>Potherba</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>60-70</td>
<td>50-60</td>
<td>60</td>
<td>50</td>
<td>50</td>
<td>54</td>
<td>54</td>
<td>54</td>
<td>54-74</td>
</tr>
<tr>
<td><strong>Poppy</strong></td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>120</td>
<td>120</td>
<td>110</td>
<td>100</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
</tr>
<tr>
<td><strong>Safflower</strong></td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
<td>1/2 man do.</td>
</tr>
<tr>
<td><strong>Mustard</strong></td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>25-30</td>
<td>25-30</td>
<td>25</td>
<td>20</td>
<td>20</td>
<td>20-25</td>
<td>18-20</td>
<td>25-30</td>
<td>20-30</td>
</tr>
<tr>
<td><strong>Asa</strong></td>
<td>44</td>
<td>44</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>12-24</td>
<td>20-22</td>
<td>16</td>
<td>13</td>
<td>20</td>
<td>16-18</td>
<td>71-104</td>
<td>71-14</td>
<td>12-20</td>
</tr>
<tr>
<td><strong>Persian Muskmelons</strong></td>
<td>100-100</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>120</td>
<td>80</td>
<td>65</td>
<td>86</td>
<td>86</td>
<td>86</td>
<td>86</td>
<td>86</td>
<td>86</td>
<td>86</td>
</tr>
<tr>
<td><strong>Indian ditto</strong></td>
<td>10</td>
<td>10</td>
<td>8</td>
<td>8</td>
<td>12-24</td>
<td>12-24</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>15</td>
<td>15</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td><strong>Kor rice</strong></td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>40-44</td>
<td>40-44</td>
<td>24</td>
<td>24</td>
<td>27</td>
<td>27</td>
<td>26-27</td>
<td>31-40</td>
<td>36-50</td>
</tr>
<tr>
<td><strong>Ajeetia</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>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td><strong>Onions</strong></td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>73</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
</tr>
<tr>
<td><strong>Pungrace</strong></td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
<td>70-74</td>
</tr>
<tr>
<td><strong>Lettuce</strong></td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
<td>18½</td>
</tr>
</tbody>
</table>

* D stands for Dāms and J for Jetals. In these six columns, the J applies only to the Cabal Vetches and not to the following figures.
<table>
<thead>
<tr>
<th>Year</th>
<th>1st Year</th>
<th>2nd Year</th>
<th>3rd Year</th>
<th>4th Year</th>
<th>5th Year</th>
<th>6th Year</th>
<th>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>1776</td>
<td>1777</td>
<td>1778</td>
<td>1779</td>
<td>1780</td>
<td>1781</td>
<td>1782</td>
<td>1783</td>
<td>1784</td>
<td>1785</td>
<td>1786</td>
<td>1787</td>
<td>1788</td>
<td>1789</td>
<td>1790</td>
<td>1791</td>
<td>1792</td>
<td>1793</td>
<td>1794</td>
<td>1795</td>
<td>1796</td>
<td>1797</td>
<td>1798</td>
<td>1799</td>
<td>1800</td>
</tr>
</tbody>
</table>

*Autumn Harvest of the Golden Oak.* Nineteen years' rents.
Spring Harvest of the Sūbah of the Multān. Nineteen years' rates.

<table>
<thead>
<tr>
<th>Plant Type</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>
</table>
### Autumn Harvest of the Sūbah of Multān. Nineteen years' rates.

<table>
<thead>
<tr>
<th></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>Common sugarcane</td>
<td></td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td></td>
<td>60</td>
<td>46</td>
<td>46</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Common rice</td>
<td></td>
<td>50</td>
<td>40</td>
<td>40</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Munji do.</td>
<td></td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td></td>
<td>120</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>Potherbs</td>
<td></td>
<td>76</td>
<td>76</td>
<td>70</td>
<td>70</td>
<td>60-70</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Sesame seed</td>
<td></td>
<td>58</td>
<td>48</td>
<td>40</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Moth</td>
<td></td>
<td>31</td>
<td>25</td>
<td>25</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Mūng</td>
<td></td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>J stronghold</td>
<td></td>
<td>39</td>
<td>32</td>
<td>32</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Lahāvah</td>
<td></td>
<td>30</td>
<td>28</td>
<td>28</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Lobiya</td>
<td></td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Kodarum</td>
<td></td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Kori</td>
<td></td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Shamākh</td>
<td></td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td></td>
</tr>
</tbody>
</table>

* Gladwin has 46\(\frac{1}{2}\) but the text has no variant.
Autumn Harvest of the Sūbah of Multān—(continued). Nineteen years' rates.

<table>
<thead>
<tr>
<th>6th &amp; 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>Gil</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Aran</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mandooah</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Indigo</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Hemp</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Turiya</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Turmeric</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kuchàtu</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kutt</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Hinna</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Water melons</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Pān</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Singhárah</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Arkar</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>6th &amp; 7th</td>
<td>8th year</td>
<td>9th year</td>
<td>10th year</td>
<td>11th year</td>
<td>12th year</td>
<td>13th year</td>
<td>14th year</td>
<td>15th year</td>
<td>16th year</td>
<td>17th year</td>
<td>18th year</td>
<td>19th year</td>
<td>20th year</td>
<td>21st year</td>
<td>22nd year</td>
<td>23rd year</td>
</tr>
<tr>
<td>----</td>
<td>-----------</td>
<td>----------</td>
<td>----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>Wheat</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>Musaffar 1</td>
<td>2 to 50</td>
<td>1/4 M to 43½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Cabul Vetches</td>
<td>...</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>1/4 M to 43½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Indian do.</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>2 M to 60D</td>
<td>3</td>
<td>Musaffaris to 75 dâms.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barley</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potherbes</td>
<td>75</td>
<td>75</td>
<td>75</td>
<td>75</td>
<td>75</td>
<td>75</td>
<td>75</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poppy</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Safflower</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linseed</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mustard</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adas and Arzân</td>
<td>50</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peas</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td>50</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian musk-melons</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian do.</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kûr rice</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajwân</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Onions, Fenugreek</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrots, lettuce</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td>2</td>
<td>Musaffaris to 50.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 See Vol. I, p. 23. There were three Sovereigns of Gujarât of the name of Musaffar: the 1st reigned A. H. 799, (A. D. 1396); the 2nd in A. H. 917, (A. D. 1511); the 3rd in 960, (A. D. 1563.) The last named abdicated in favour of Akbar in 980 (A. D. 1672), 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. Mâlah was united to Gujarât under Bahadur 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 Gujarât. In the list of coins there are two of copper of Musaffar Shah II, of 169 and 169 grains respectively, and three of silver of Muhammad Shah 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 Gujarât, Bayley, Index, Musaffar.
Autumn Harvest of the Subah of Malwa. Nineteen years' rates.

<table>
<thead>
<tr>
<th></th>
<th>6th &amp; 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>Common Sugarcane</td>
<td>150</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>6-150</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>7 to 75</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2½-62½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>8 to 75</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Common rice</td>
<td>50</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>2-50</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>1 to 43½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Munji</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2-50</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>2½-62½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Cotton</td>
<td>50</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>2-50</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>1-43½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Potherbs</td>
<td>75</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>3-75</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>2½-62½</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
<td>do.</td>
</tr>
<tr>
<td>Mādh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jouar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lahdarah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lobiya</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kadaram</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kori</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shamādikh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arstan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mandwād</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indigo</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hemp</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turiya</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Ten Years' Settlement.

From the beginning of this immortal reign, persons of intelligence and void of rapacity, 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 was raised to the dignity of Prime Minister, the total revenue was taken at an estimation, 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 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.

---

The Stibah of Allahabad comprises nine sarkārs (districts) and possesses fifteen separate revenue codes.1

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

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

Jalālābād has three mahals and a revenue code.

Bhadōi, seven mahals, viz., Bhadōi, Sikandarpūr, Sarāōn, Sangrōv, Mak, Kowāi, Hādīābās—and a revenue code.

2. The Sarkār of Benāres has eight mahals and a revenue code. The detail is as follows—the suburban district of Benāres, the township of Benāres, Pandarhā, Kaswār, Harhāwā, Byālīsī.4

3. The Sarkār of Jauānpur has 41 mahals and two codes.

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


4. The Sarkār of Chandīdah, 14 mahals and one revenue code, viz.

---

1 The Dastār w'il A'mal is a body of instructions and tables for the use of native revenue officers under the Mahomedan Government. Although professing to be copied from the original of Akbar, no two copies agree, owing, as Mr. Elliot conjectures, to their having been made up, in various degrees of completeness, from another account left by the Kamungos, the A'mal-dastur, in which orders superseding those of the Dastār w'il A'mal were registered. Wilson's Gloss.

2 There is probably an error here as a note to the text suggests.—The MSS. all differ in the names of the various pargana of this district.

3 In Tiefenthaler's Geographie de l'Indostan (Bernoulli. Descript de l'In-
de, Vol. I) the above names with one exception are mentioned with the addition of Khoregh. A note in the text of Abul Fazi supplies this omission.

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

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

6 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 Chanddah, Ahópolah, Bhóli, Baqdóli, Tándah, Dhós, Bákghupór— the villages on the western bank of the river, Majhwórah, Maháech, Mahwóri, Mahóí, Silípór, Naran.

5. The Sarkar of Gházípór, 18 mahals, one code, viz., the suburban district of Gházípór, Bálíá, Pachótar, Bálkábád, Bháríábád, Bhalájé, Chawá, Dèhbá, Sayyidpór Namái, Zaháríábád, Káryáit Páli, Kópá Oohéi, Gáñghá, Karandáh, Lákñner, Madoan Bénáras, Mughámandábád, Parháríbári.

6. The Sarkar of Kárrah, 12 mahals, one code, viz., the township of Kárrah, its suburban district, Aichhi, Atharban, Ayáis, Ráí, Kárári, Kótá, Kauíra commonly called Kósé, Fátehpúr Hánsúah, Hátegáj, Hánsúah.

7. The Sarkar of Koraró, 8 mahals, 3 codes, viz., thus detailed. The suburban district of Koraró has one code and 2 mahals, viz., itself and Gháítámpór; Kótíá, 3 mahals, Kótíá, Góndé, Koránpúr Kindrá, and one code; jájmóu, 3 mahals, viz. Jájmóu, Muhsínpúr, Majháoon, and one code.

8. The Sarkar of Kálinjór, 10 mahals, one code, viz., Kálinjór with its suburbs, Agúdú, Ajígaí, Senóhá, Samóní, Shádípúr, Rásan, Kharélah, Mahóbá, Módihá.

9. The Sarkar of Mánikpúr, 14 mahals, 2 codes. The suburbs of Mánikpúr have 10 mahals and one code, viz., Mánikpúr together with its suburban district, Arócaí Bhalóí, Salón, Jálíápúr Bálkhar, Káryáit Páegáí, Khatáí, Nasírábád.

Ráé Bárélí, etc. 4 mahals, one code, viz. Ráé Bárélí, Talhaní, Jóes, Dalmaí.

A note to the text gives Bálghupór 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. Tieffenthaler adds to the above, the fortress of Tchínárghor (Chanár) built of stone, on an eminence on the western bank of the Ganges.

Thus in all MSS. but Elliot has Kérapúr Kanánda.

This is the variant in a note and accords with the spelling at p. 428 of text.

* Tieff. has “surnommé Halaca.”
<table>
<thead>
<tr>
<th>Suburban district of Allahabad.</th>
<th>3 Mahalas.</th>
<th>5 Mahalas.</th>
<th>Suburban district of Jumna.</th>
<th>6 Mahalas.</th>
<th>14 Mahalas.</th>
<th>Suburban district of Chambal.</th>
<th>12 Mahalas.</th>
<th>8 Mahalas.</th>
<th>Suburban district of Kaimu.</th>
<th>2 Mahalas.</th>
<th>9 Mahalas.</th>
<th>Suburban district of Maho.</th>
<th>1 Mahala.</th>
<th>8 Mahalas.</th>
<th>Suburban district of Sardar.</th>
<th>4 Mahalas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>60-9</td>
<td>58-4</td>
<td>64-21</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kabul Vetches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian do.</td>
<td>38-0</td>
<td>39-3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barley</td>
<td>40-6</td>
<td>40-12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Green barley not in ear</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adas</td>
<td>24-15</td>
<td>23-12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Safflower</td>
<td>83-15</td>
<td>83-21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poppy</td>
<td>150-13</td>
<td>150-13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pothorba</td>
<td>27-2</td>
<td>28-5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linseed</td>
<td>51-8</td>
<td>27-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mustard</td>
<td>35-8</td>
<td>28-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arzan</td>
<td>20-3</td>
<td>16-19</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peas (Maskhang)</td>
<td>24-15</td>
<td>29-2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrots</td>
<td>25-18</td>
<td>26-21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Onions</td>
<td>82-21</td>
<td>73-2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fenugreek</td>
<td>74-23</td>
<td>97-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian muskmelons</td>
<td>144-6</td>
<td>150-13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian ditto</td>
<td>19-0</td>
<td>7-22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cumin seed</td>
<td></td>
<td>61-12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coriander seed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ké rice</td>
<td>52-14</td>
<td>56-24</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayudin</td>
<td>38-21</td>
<td>79-10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. In these tables, D stands for dám and J for jetal, the 25th part of a dám which is the 40th part of a rupee.
<table>
<thead>
<tr>
<th>Sub-District of Allahabad</th>
<th>Jalalabad</th>
<th>Bandi</th>
<th>Sarkar of Benas</th>
<th>Sub-District of Jaunpur</th>
<th>Pargana of Mongra</th>
<th>Sarkar of Chanda</th>
<th>Ghazipur</th>
<th>Pargana of Karnal</th>
<th>Pargana of Kori</th>
<th>Jajmal</th>
<th>Sarkar of Malika</th>
<th>Rae Bareli</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub-District of Allahabad</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
<tr>
<td>Common Sugarcane</td>
<td>126-9</td>
<td>123-0</td>
<td>123-0</td>
<td>126-9</td>
<td>123-9</td>
<td>123-0</td>
<td>109-17</td>
<td>143-3</td>
<td>103-17</td>
<td>143-3</td>
<td>134-17</td>
<td>126-6</td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
<td>81-14</td>
<td>67-2</td>
<td>81-14</td>
<td>73-20</td>
<td>67-2</td>
<td>71-14</td>
</tr>
<tr>
<td>&quot;Al&quot; (morinda citrifolia, from which a red dye is extracted)</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
<td>205-18</td>
</tr>
<tr>
<td>Arsan</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
</tr>
<tr>
<td>Indigo</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
<td>163-6</td>
</tr>
<tr>
<td>Binaa</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
<td>76-0</td>
</tr>
<tr>
<td>Potharba</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
<td>87-5</td>
</tr>
<tr>
<td>Pan</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
<td>210-0</td>
</tr>
<tr>
<td>Singhareh</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
<td>120-18</td>
</tr>
<tr>
<td>Javānd, (Jawār)</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
<td>34-17</td>
</tr>
<tr>
<td>Kūra (a kind of wild grain)</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
</tr>
<tr>
<td>Persian muskmelons</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
<td>40-0</td>
</tr>
<tr>
<td>Mung</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
</tr>
<tr>
<td>Turmeric</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
</tr>
</tbody>
</table>
The Subah of Oudh comprises five sarkars and possesses twelve codes.

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

Oudh with its suburban district; Anboudka, Anhónah, Pachhamráth, Bilehri, Babodhi, Thánah Bhadúán, Bakthá, Daryábad, Rudauni, Selak, Sultánpúr, Sátanpúr, Supakah, Sarwápdii, Satrakah, Gawárchah, Manglasi Naipúr.

Ibrahimábd and Kishni are each a parganah with one code.

2. The Sarkar of Bharáitch has 11 mahals, one code. The suburban district of Bharáitch, &c. 8 mahals, one code. Bharáitch with its suburbs 6 mahals, Bahrah, Hussánpúr, Wámkdún, Rajhat, Sanjháuli, Fakhrpúr, Fort Naúgarh.

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

Kharosna, one mahal, one code.

3. The Sarkar of Khairabád, 2 mahals, 3 codes. Khairabád, &c., 12 parganahs, one code, viz., suburbs of Khairabád, Basirá, Baswáh, Basrah, Chhitápúr, Khairigárh, Sadrrpúr, Kheri, Kharkhelá, and Laharpúr, two mahals; Machharkaffah, and Hargarón, two mahals. Pádi, &c. has 8 mahals, one code, viz., Pádi, Barúránjnah, Bawan, Sándi, Sirah, Gopamau, Khánkatmu, Nimkhá; Bhawárárah, &c., two mahals, included in Oudh, viz., Bhawárárah and Pádi,—and one code.

4. The Sarkar of Gorákhpúr, 24 parganahs, one code. The suburban district of Gorakhpur with the town, 2 mahals, Athaúli, Anhólah; Basákpúr &c. 4 mahals, Bánbhánparáh, Bhawápará, Telpúr, Chitúpará, Daryápará, Dewápará and Kótlah, 2 mahals, Rohlí; Rámşàr and Górí, 2 mahals, Basáxpúr and Ghósí 2 mahals; Kaflhá, Khalápará, Mahóti, Mandwa, Mandlah; Manghár and Rataýnpúr, 2 mahals; Maharántoh.5

5. The Sarkar of Lucknow has 55 mahals, 2 codes. The suburban district of Lucknow, &c., 47 parganahs, one code. Abéthi, Isaúli, Asióyn, Ahdá, Unchah Gáon, Balkar Bijlour,6 Bárí, Bharimau Pangwán, Bethóli, Panhan, Parsandán, Pátan, Bárkhákor, Jaló tér, Dewi, Deorakh, Dádráh, Bangípúr, Bámkóf, Sandhálah, Saáxpúr, Sarósi, Saháli, Sidhór, Sidháxpúr, Sandí, Sarón, Fatekípúr, Fort of Ambhásti, Kursi, Kákóri, Khánjráh, Ghátam-

---

1 Dangdum. Tiefenthal.—A variant in the text has Damakdún; almost every name has an alternative spelling.

2 This name is neither in Bernoulli nor in Elliot and is not mentioned in the account of Oudh. It has several variants.

3 A note suggests this to be Bijnour.
pír, Karanđa, Kónbhi, Lucknow with its suburbs, Lashkhar,¹ Malíhabád, Mohán, Moráo, Maḍiáo, Mahónah, Manavi, Makrád,² Hágha, Inhár.

Onám &c., 8 parganas, one code, viz., Onám, Bilgráo, Bangarmau, Hardoi, Sáitanpír, Fatehpúr Chaurási, Kachhándu, Malíwah.

**Spring Harvest of the Súbah of Oudh.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
<tr>
<td>Indian Vetchea</td>
<td>54-20</td>
<td>62-15</td>
<td>58-4</td>
<td>54-20</td>
</tr>
<tr>
<td>Mustard seed (Khardal)</td>
<td>34-17</td>
<td>39-3</td>
<td>39-3</td>
<td>33-14</td>
</tr>
<tr>
<td>Barley</td>
<td>39-3</td>
<td>40-6</td>
<td>38-0</td>
<td>35-20</td>
</tr>
<tr>
<td>Adas</td>
<td>23-12</td>
<td>25-20</td>
<td>22-9</td>
<td>21-6</td>
</tr>
<tr>
<td>Safflower</td>
<td>71-14</td>
<td>72-0</td>
<td>71-14</td>
<td>71-14</td>
</tr>
<tr>
<td>Poppy</td>
<td>127-15</td>
<td>115-20</td>
<td>127-12</td>
<td>127-11</td>
</tr>
<tr>
<td>Potberba</td>
<td>69-9</td>
<td>76-1</td>
<td>76-12</td>
<td>76-12</td>
</tr>
<tr>
<td>Linseed</td>
<td>29-0</td>
<td>35-20</td>
<td>32-15</td>
<td>26-21</td>
</tr>
<tr>
<td>Mustard seed (Sarhaf)</td>
<td>30-5</td>
<td>38-0</td>
<td>27-24</td>
<td>29-2</td>
</tr>
<tr>
<td>Ārran</td>
<td>20-3</td>
<td>24-14</td>
<td>19-16</td>
<td>22-2</td>
</tr>
<tr>
<td>Peas</td>
<td>29-2</td>
<td>28-2</td>
<td>25-8</td>
<td>24-15</td>
</tr>
<tr>
<td>Carrots</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Onions</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Fennugreek</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Persian Muskmelons</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Indian do.</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Cumin seed</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Curriander seed</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Kar rice</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
<tr>
<td>Ayemba</td>
<td>29-2</td>
<td>28-2</td>
<td>29-2</td>
<td>29-2</td>
</tr>
</tbody>
</table>

---

¹ The text has Lashkher only—Tieffen-thaler, Lashkarpír. 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 Tieff. "Bakrásd autrement Bári."
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Common sugarcane</td>
<td>190-16</td>
<td>123-0</td>
<td>125-0</td>
<td>123-0</td>
<td>118-0</td>
<td>123-0</td>
<td>134-4</td>
<td>131-23</td>
<td>190-15</td>
<td>123-0</td>
<td>127-15</td>
<td>131-8</td>
</tr>
<tr>
<td>Common rice</td>
<td>43-15</td>
<td>46-24</td>
<td>42-12</td>
<td>40-6</td>
<td>41-9</td>
<td>40-6</td>
<td>41-9</td>
<td>46-24</td>
<td>43-17</td>
<td>40-6</td>
<td>44-18</td>
<td>46-24</td>
</tr>
<tr>
<td>Mādh...</td>
<td>83-15</td>
<td>34-17</td>
<td>40-6</td>
<td>31-8</td>
<td>32-15</td>
<td>31-8</td>
<td>32-15</td>
<td>34-17</td>
<td>33-15</td>
<td>31-8</td>
<td>34-24</td>
<td>34-17</td>
</tr>
<tr>
<td>Turīya</td>
<td>31-8</td>
<td>38-0</td>
<td>35-20</td>
<td>31-8</td>
<td>33-14</td>
<td>31-6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arɔn</td>
<td>25-18</td>
<td>24-15</td>
<td>17-22</td>
<td>22-9</td>
<td>24-16</td>
<td>22-9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indigo</td>
<td>123-15</td>
<td>162-3</td>
<td>162-3</td>
<td>163-6</td>
<td>163-6</td>
<td>162-6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hinna</td>
<td>70-15</td>
<td>79-15</td>
<td>79-15</td>
<td>69-8</td>
<td>71-14</td>
<td>69-20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hemp</td>
<td>89-15</td>
<td>84-24</td>
<td>85-24</td>
<td>85-31</td>
<td>89-15</td>
<td>82-15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potherbha</td>
<td>89-2</td>
<td>84-5</td>
<td>87-5</td>
<td>82-18</td>
<td>82-16</td>
<td>83-21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kachrāh (Cucumis melo)</td>
<td>12-30</td>
<td>4-3</td>
<td>13-15</td>
<td>12-8</td>
<td>14-4</td>
<td>12-8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Śinghārah</td>
<td>115-8</td>
<td>115-8</td>
<td>115-8</td>
<td>115-8</td>
<td>115-8</td>
<td>115-8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lobiyā</td>
<td>38-0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jowdṛi, (millet)</td>
<td>35-20</td>
<td>35-0</td>
<td>35-8</td>
<td>35-0</td>
<td>33-14</td>
<td>35-9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrot</td>
<td>81-15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kūra, (a kind of wild grain)</td>
<td>13-15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian* watermelon</td>
<td>105-2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ሜהרש</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* So the text, but it is probably a misprint of for خرونة توزیع متزیف.
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, Chaçuwar, Jalesar, the city of Agra, Dhólpúr, Mahávar. Beánah &c. 33 mahals, one code; the suburbs of Beánah, 2 mahals, Oudéki, Ód, Ól, Bhasówar Tódaabhím, Bináwar, Chawasíth, Kánvá, Rajhóhar, Fatehpúr known as Sikri, Senókar Senókri, Mathura, Mahóli, Mangótilah, Bhaskar, Wazírpúr, Hélah, Híndón, Réparí, Búri, Bajwárah. Etúah &c. 3 mahals, one code, viz., Etúah, Rápri,¹ Hatakánt. Mandáwar &c. 2 mahals, one code, viz., Mandáwar, Khákóhmar.


7, 8, 9. Sarkár of Gwálíor, &c., one code. Sarkár of Gwálíor, 13 mahals, one code. Sarkár of Narópánj, 5 mahals, one code. Sarkár of Beanwán, 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.


See Table next page.
Spring Harvest of the royal residence of Agra.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>67.2</td>
<td>0-9</td>
<td>67.2</td>
<td>67.2</td>
<td>66.2-2</td>
<td>63-13</td>
<td>63-17</td>
<td>64-21</td>
<td>67-2</td>
<td>67-2</td>
<td>67-2</td>
<td>64-21</td>
<td>68-2</td>
<td>60-21</td>
<td>D. J.</td>
</tr>
<tr>
<td>Cabul Vetches</td>
<td>67.9</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Indian do.</td>
<td>35-20</td>
<td>42-12</td>
<td>40-6</td>
<td>56-25</td>
<td>52-20</td>
<td>43-17</td>
<td>66-23</td>
<td>66-23</td>
<td>66-23</td>
<td>66-23</td>
<td>66-23</td>
<td>66-23</td>
<td>40-6</td>
<td>37-15</td>
<td>40-0</td>
</tr>
<tr>
<td>Pothersa</td>
<td>60.8</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
<td>60.7</td>
</tr>
<tr>
<td>Mustard seed</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
</tr>
<tr>
<td>Carrots</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
</tr>
<tr>
<td>Indian ditto</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
<td>14-16</td>
</tr>
<tr>
<td>Kür rice</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
<td>50-8</td>
</tr>
<tr>
<td>Ajrudin</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
<td>61-16</td>
</tr>
<tr>
<td>Suburban district of Agra</td>
<td>Suburban district of Bahadur</td>
<td>Alwar</td>
<td>Bucherah</td>
<td>Mahoba</td>
<td>Etaj</td>
<td>Thārah</td>
<td>Thārah of Kaha</td>
<td>Bāra</td>
<td>Sibār</td>
<td>Pahāli</td>
<td>Nohāra</td>
<td>Kanaūj</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------------------------</td>
<td>-------</td>
<td>----------</td>
<td>--------</td>
<td>-----</td>
<td>--------</td>
<td>---------------</td>
<td>-----</td>
<td>------</td>
<td>--------</td>
<td>-------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sugarcane (paundah)</td>
<td>239-6</td>
<td>239-8</td>
<td>228-17</td>
<td>200-18</td>
<td>205-0</td>
<td>223-15</td>
<td>223-15</td>
<td>217-0</td>
<td>218-18</td>
<td>220-15</td>
<td>217-0</td>
<td>217-0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td>84-20</td>
<td>60-9</td>
<td>82-17</td>
<td>81-14</td>
<td>81-14</td>
<td>78-7</td>
<td>76-0</td>
<td>67-2</td>
<td>73-8</td>
<td>71-14</td>
<td>76-1</td>
<td>78-7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common rice</td>
<td>6-9</td>
<td>44-17</td>
<td>58-4</td>
<td>63-18</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td>63-17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>256-17</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāsh</td>
<td>40-6</td>
<td>34-17</td>
<td>35-0</td>
<td>35-20</td>
<td>35-9</td>
<td>35-20</td>
<td>35-20</td>
<td>35-19</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td>7-5</td>
<td>89-15</td>
<td>89-11</td>
<td>89-11</td>
<td>89-15</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moth</td>
<td>29-2</td>
<td>24-15</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tēriya</td>
<td>40-12</td>
<td>34-17</td>
<td>40-6</td>
<td>39-3</td>
<td>39-3</td>
<td>38-0</td>
<td>35-20</td>
<td>38-0</td>
<td>38-0</td>
<td>42-12</td>
<td>38-0</td>
<td>39-3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arran</td>
<td>29-2</td>
<td>22-9</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indigo</td>
<td>156-13</td>
<td>159-22</td>
<td>158-19</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>156-18</td>
<td>163-0</td>
<td>161-0</td>
<td>163-6</td>
<td>163-6</td>
<td>161-0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hīmāma</td>
<td>70-7</td>
<td>76-7</td>
<td>67-2</td>
<td>77-7</td>
<td>78-7</td>
<td>78-7</td>
<td>78-7</td>
<td>78-0</td>
<td>78-7</td>
<td>78-7</td>
<td>78-7</td>
<td>78-7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hemp</td>
<td>93-23</td>
<td>89-11</td>
<td>80-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>88-8</td>
<td>89-11</td>
<td>88-8</td>
<td>88-8</td>
<td>89-11</td>
<td>84-24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potherba</td>
<td>84-24</td>
<td>80-12</td>
<td>81-14</td>
<td>81-14</td>
<td>81-14</td>
<td>82-17</td>
<td>81-14</td>
<td>84-23</td>
<td>82-17</td>
<td>81-14</td>
<td>78-7</td>
<td>72-17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loboyya</td>
<td>31-8</td>
<td>30-15</td>
<td>33-8</td>
<td>30-5</td>
<td>30-5</td>
<td>31-8</td>
<td>31-8</td>
<td>33-14</td>
<td>33-14</td>
<td>30-5</td>
<td>27-24</td>
<td>27-24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jowoṛi</td>
<td>44-18</td>
<td>36-5</td>
<td>40-6</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>36-23</td>
<td>35-20</td>
<td>36-5</td>
<td>32-15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kārl</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lahdarah</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kodorah</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manṣūqah</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seemār seed</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shāṃdkh</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mūṅg</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Supplement to the Spring Harvest of the Sibah of Agra.

<table>
<thead>
<tr>
<th>Crop</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>64-21</td>
<td>58-4</td>
<td>60-9</td>
<td>63-18</td>
<td>69-8</td>
<td>63-18</td>
<td>63-9</td>
<td>58-4</td>
<td>63-18</td>
<td>60-9</td>
</tr>
<tr>
<td>Cabul Vetches</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
<td>55-23</td>
<td>.....</td>
<td>.....</td>
<td>55-23</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Indian do.</td>
<td>39-3</td>
<td>33-14</td>
<td>33-0</td>
<td>34-18</td>
<td>42-12</td>
<td>34-17</td>
<td>35-20</td>
<td>35-17</td>
<td>35-20</td>
<td>35-0</td>
</tr>
<tr>
<td>Barley</td>
<td>40-12</td>
<td>38-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>35-0</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
</tr>
<tr>
<td>Saflower</td>
<td>73-20</td>
<td>73-20</td>
<td>73-23</td>
<td>72-17</td>
<td>69-8</td>
<td>72-17</td>
<td>71-14</td>
<td>83-21</td>
<td>81-14</td>
<td>73-23</td>
</tr>
<tr>
<td>Potheros</td>
<td>60-9</td>
<td>57-4</td>
<td>57-4</td>
<td>55-23</td>
<td>60-9</td>
<td>50-23</td>
<td>58-4</td>
<td>64-21</td>
<td>63-2</td>
<td>58-4</td>
</tr>
<tr>
<td>Mustard seed</td>
<td>32-15</td>
<td>30-5</td>
<td>30-15</td>
<td>33-14</td>
<td>32-15</td>
<td>29-2</td>
<td>30-5</td>
<td>29-2</td>
<td>30-15</td>
<td>37-4</td>
</tr>
<tr>
<td>Arzaan</td>
<td>21-6</td>
<td>20-3</td>
<td>20-3</td>
<td>16-12</td>
<td>20-3</td>
<td>19-0</td>
<td>22-9</td>
<td>21-6</td>
<td>20-9</td>
<td>22-9</td>
</tr>
<tr>
<td>Peas</td>
<td>31-20</td>
<td>24-15</td>
<td>29-2</td>
<td>31-8</td>
<td>22-9</td>
<td>26-21</td>
<td>28-2</td>
<td>29-2</td>
<td>27-23</td>
<td>25-21</td>
</tr>
<tr>
<td>Carrots</td>
<td>31-20</td>
<td>29-20</td>
<td>31-20</td>
<td>26-21</td>
<td>26-21</td>
<td>24-15</td>
<td>26-21</td>
<td>31-8</td>
<td>26-1</td>
<td>24-20</td>
</tr>
<tr>
<td>Onions</td>
<td>87-5</td>
<td>80-18</td>
<td>87-5</td>
<td>82-18</td>
<td>84-24</td>
<td>82-18</td>
<td>89-15</td>
<td>81-15</td>
<td>81-16</td>
<td>85-12</td>
</tr>
<tr>
<td>Fenugreek</td>
<td>89-15</td>
<td>.....</td>
<td>89-11</td>
<td>.....</td>
<td>.....</td>
<td>49-5</td>
<td>.....</td>
<td>89-15</td>
<td>.....</td>
<td>81-16</td>
</tr>
<tr>
<td>Persian Musk Melons</td>
<td>101-19</td>
<td>109-14</td>
<td>115-20</td>
<td>110-14</td>
<td>109-14</td>
<td>100-16</td>
<td>145-9</td>
<td>111-8</td>
<td>102-21</td>
<td>100-16</td>
</tr>
<tr>
<td>Gumin seed</td>
<td>84-24</td>
<td>82-18</td>
<td>87-5</td>
<td>82-18</td>
<td>84-14</td>
<td>80-19</td>
<td>86-2</td>
<td>84-24</td>
<td>87-5</td>
<td></td>
</tr>
<tr>
<td>Ajudén</td>
<td>84-24</td>
<td>80-18</td>
<td>87-5</td>
<td>82-2</td>
<td>86-2</td>
<td>84-24</td>
<td>86-2</td>
<td>84-24</td>
<td>87-23</td>
<td>84-12</td>
</tr>
</tbody>
</table>

100
### Supplement to the Autumn Harvest of the Sabah of Agra

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chil Kalman</td>
<td>218</td>
<td>219-2</td>
<td>223-5</td>
<td>223-15</td>
<td>223-18</td>
<td>223-15</td>
<td>221-2</td>
<td>218</td>
</tr>
<tr>
<td>Natal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mathuria</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thoban Farda</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koli</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gomior, Gc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phulgarn</td>
<td>228-6</td>
<td>223-15</td>
<td>223-5</td>
<td>223-15</td>
<td>223-5</td>
<td>223-15</td>
<td>223-5</td>
<td>223-15</td>
</tr>
<tr>
<td>Sikandpur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhugio</td>
<td>223-15</td>
<td>223-5</td>
<td>223-5</td>
<td>223-5</td>
<td>223-5</td>
<td>223-5</td>
<td>223-5</td>
<td>223-5</td>
</tr>
<tr>
<td>Saket</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Common names and descriptions

- **Sugarcane** (P. saccharum)...
  - Common name...
  - Dark colored rice...
  - Common rice...

- **Alfalfa**...
  - Adapted...
  - Matured...
  - Ripe...

- **Triticum**...
  - Winter wheat...
  - Hard wheat...
  - Soft wheat...

- **Indigo**...
  - Common name...
  - Dark color...

- **Henna**...
  - Common name...
  - Dark color...

- **Hemp**...
  - Common name...
  - Dark color...

- **Potherbs**...
  - Common name...
  - Dark color...

- **Kachrah**...
  - Common name...
  - Dark color...

- **Finger millet**...
  - Common name...
  - Dark color...

### Other data

- **Rice**...
  - Dark color...
  - Common rice...
  - Dark color rice...

- **Cotton**...
  - Common name...
  - Dark color...

- **Moth**...
  - Common name...
  - Dark color...

- **Bilva**...
  - Common name...
  - Dark color...

- **Tanjore**...
  - Common name...
  - Dark color...

- **Artsakh**...
  - Common name...
  - Dark color...

- **Jowdri**...
  - Common name...
  - Dark color...

- **Ktiri**...
  - Common name...
  - Dark color...

- **Lahdarah**...
  - Common name...
  - Dark color...

- **Kodam**...
  - Common name...
  - Dark color...

- **Hafizwah**...
  - Common name...
  - Dark color...

- **Sharndkh**...
  - Common name...
  - Dark color...

- **Pea**...
  - Common name...
  - Dark color...

- **Turmeric**...
  - Common name...
  - Dark color...
Súbah of Ajmere, 7 Sarkárs, 9 codes.


5. Sarkár of Nágór, 30 Parganahs, 1 code. Suburban district of Nágór, Amár Sárání, Indáráh, Bhádánah, Baldúbalám, Batádhá, Barodáh, Báráh gáín, Cháel, Chároáh, Jákhrá, Khárikjáthu, Dénvánah, Dónpúr, Rewása, Rón, Ráshúpúr, Ráhtó, Sádélah, Faòhpúr Jhanjmán, Káli, Kháéláh Kójíaírah, Kólíwáh, Kumhári, Kérán, Ládón, Merath, Manóríhá nagár, Nókhá.

6 & 7. Sarkárs of Sarói and Bikánér. The codes of these two Sarkárs are not laid down.

1 Bahácói, Tieff. 2 Zounbára, Ibid. 3 Bossina, Ibid. 4 Aparpátí, Ibid.
5 In the text Bakdu, but the above is the name in the account of this Súbah which occurs later on.
### Spring Harvest of the Sūbah of Ajmer.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
<tr>
<td>Wheat</td>
<td>36-7</td>
<td>38-1</td>
<td>40-1</td>
<td>38-8</td>
<td>38-1</td>
<td>38-2</td>
<td>38-2</td>
<td>38-2</td>
</tr>
<tr>
<td>Indian Vetches</td>
<td>24-2</td>
<td>22-9</td>
<td>22-9</td>
<td>22-9</td>
<td>22-9</td>
<td>22-9</td>
<td>22-9</td>
<td>22-9</td>
</tr>
<tr>
<td>Adas</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
</tr>
<tr>
<td>Safflower</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
</tr>
<tr>
<td>Potarsests</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
<td>38-5</td>
</tr>
<tr>
<td>Linseed</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
<td>32-10</td>
</tr>
<tr>
<td>Mustard seed</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
<td>34-13</td>
</tr>
<tr>
<td>Arsen</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
<td>24-10</td>
</tr>
<tr>
<td>Poes</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
</tr>
<tr>
<td>Carota</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
</tr>
<tr>
<td>Onions</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
<td>46-10</td>
</tr>
<tr>
<td>Penicretes</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
<td>52-6</td>
</tr>
<tr>
<td>Indian ditto</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
</tr>
<tr>
<td>Camin</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
</tr>
<tr>
<td>Kür rice</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
</tr>
<tr>
<td>Ajodaia</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
<td>10-4</td>
</tr>
</tbody>
</table>

### Autumn Harvest of the Sūbah of Ajmer.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
<tr>
<td>Sugarcane (paundah)</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
<td>115-40</td>
</tr>
<tr>
<td>Common rice</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
<td>38-1</td>
</tr>
<tr>
<td>MUD</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
<td>40-1</td>
</tr>
<tr>
<td>Cotton</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
<td>42-1</td>
</tr>
<tr>
<td>Mulb</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
<td>44-1</td>
</tr>
<tr>
<td>Gel</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
<td>46-1</td>
</tr>
<tr>
<td>Tariya</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
<td>48-1</td>
</tr>
<tr>
<td>Arsen</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
<td>50-1</td>
</tr>
<tr>
<td>Indigo</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
<td>52-1</td>
</tr>
<tr>
<td>Hissna</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
<td>54-1</td>
</tr>
<tr>
<td>Hemp</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
<td>56-1</td>
</tr>
<tr>
<td>Potherbs</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
<td>58-1</td>
</tr>
</tbody>
</table>
Autumn Harvest of the Súbah of Ajmér.—continued.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
<tr>
<td><strong>Singhára...</strong></td>
<td>115-20</td>
<td>116-20</td>
<td>115-20</td>
<td>115-20</td>
<td>15-20</td>
<td>115-20</td>
<td>115-20</td>
</tr>
<tr>
<td><strong>Lobía...</strong></td>
<td>31-20</td>
<td>20-9</td>
<td>22-9</td>
<td>31-8</td>
<td>31-8</td>
<td>32-11</td>
<td>22-9</td>
</tr>
<tr>
<td><strong>Joedri...</strong></td>
<td>24-15</td>
<td>11-16</td>
<td>31-8</td>
<td>22-9</td>
<td>32-22</td>
<td>32-22</td>
<td>42-2</td>
</tr>
<tr>
<td><strong>Laládhar...</strong></td>
<td>20-3</td>
<td>12-8</td>
<td>17-20</td>
<td>22-9</td>
<td>22-9</td>
<td>25-18</td>
<td>31-8</td>
</tr>
<tr>
<td><strong>Kodarán...</strong></td>
<td>22-3</td>
<td>11-5</td>
<td>22-9</td>
<td>22-9</td>
<td>33-14</td>
<td>33-14</td>
<td>27-24</td>
</tr>
<tr>
<td><strong>Mándáh...</strong></td>
<td>22-2</td>
<td>14-4</td>
<td>22-3</td>
<td>22-9</td>
<td>26-21</td>
<td>26-21</td>
<td>17-22</td>
</tr>
<tr>
<td><strong>Sanam seed</strong></td>
<td>33-14</td>
<td>20-3</td>
<td>33-4</td>
<td>33-14</td>
<td>24-16</td>
<td>34-17</td>
<td>22-24</td>
</tr>
<tr>
<td><strong>Sumádh...</strong></td>
<td>15-5</td>
<td>6-18</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>6-0</td>
<td>...</td>
</tr>
<tr>
<td><strong>Máng...</strong></td>
<td>24-11</td>
<td>15-16</td>
<td>26-21</td>
<td>40-6</td>
<td>40-5</td>
<td>36-22</td>
<td>42-12</td>
</tr>
<tr>
<td><strong>Kári...</strong></td>
<td>21-5</td>
<td>6-18</td>
<td>8-24</td>
<td>8-24</td>
<td>11-5</td>
<td>6-3</td>
<td>...</td>
</tr>
<tr>
<td><strong>Kal...</strong></td>
<td>...</td>
<td>...</td>
<td>33-14</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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

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, Jháresah, Masáudábád, Tilpat, Láni, Shakarpur, Bághpát, Kásmáh, Dásnáh, Sulaimánábád, Khákhdáhá, Sónipat, Talbégámpá, Talábápá.


Barán, &c., 8 Parganahs, 1 code. Barán, Síyánáh, Jéwar, Dánkor, Ádh, Poth, Sentháh, Sikandárábád.

Méráth, &c., 7 Parganahs, 1 code. Méráth, Hápúr, Barnáwáh, Jalálábád, Sarváráh, Garh Muktésár, Hatnáwar.¹

Jhájkhar, &c., 4 Parganahs, 1 code. Jhájkhar, Dádri Táha, Mándóíthí, Béí Dóbáláhán.

Róhták, 1 Parganah, 1 code.

Palól. ditto. ditto.

2. Sarkár of Baddón, 16 Parganahs, 1 code. Aiéndo, Anólah, Baddón and suburbs, Bárélí, Bárésar, Pónd, Télhi, Sáhásón, Sónásí Mandóháh, Sáinyád, Kánt, Kót Sábábáhán, Góláh.

¹ Hastinápur, Elliot & Tieff.


Sarkar of Kumāon. (The names of its parganahs are not entered in the MSS.)

1 Sanbalhera. Elliot.
2 So the text and Tieff. but Elliot. Noghīnāh.
3 Elliot, Islāmābād—the difference in pronunciation is accounted for by the Imālah or pronouncing Pātha like Kasra—as kitb for kitb; en nas for an Nās.
4 Elliot and Tieff. Bīrī and Barohī.
### Spring Harvest of the Subah of Delhi

<table>
<thead>
<tr>
<th></th>
<th>Old Suburban district</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>
<th>D. J.</th>
<th>D. J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>...</td>
<td>63.0</td>
<td>58.4</td>
<td>58.4</td>
<td>58.4</td>
<td>61.12</td>
<td>64.21</td>
<td>68.4</td>
<td>50.8</td>
<td>62.15</td>
<td>67.4</td>
<td>58.4</td>
<td>58.4</td>
<td>63.10</td>
</tr>
<tr>
<td>Cabul Vetches</td>
<td>...</td>
<td>36.3</td>
<td>36.23</td>
<td>40.6</td>
<td>32.11</td>
<td>33.14</td>
<td>33.14</td>
<td>29.16</td>
<td>30.5</td>
<td>29.2</td>
<td>29.2</td>
<td>30.5</td>
<td>7.19</td>
<td>35.20</td>
</tr>
<tr>
<td>Barley ditto</td>
<td>...</td>
<td>42.13</td>
<td>40.6</td>
<td>38.0</td>
<td>38.0</td>
<td>41.9</td>
<td>42.12</td>
<td>34.17</td>
<td>46.20</td>
<td>40.6</td>
<td>42.12</td>
<td>42.12</td>
<td>34.17</td>
<td>22.12</td>
</tr>
<tr>
<td>Adas</td>
<td>...</td>
<td>24.15</td>
<td>24.15</td>
<td>25.11</td>
<td>22.9</td>
<td>24.15</td>
<td>26.1</td>
<td>24.11</td>
<td>15.23</td>
<td>24.15</td>
<td>22.9</td>
<td>24.16</td>
<td>24.11</td>
<td>26.21</td>
</tr>
<tr>
<td>Safflower</td>
<td>...</td>
<td>71.14</td>
<td>71.14</td>
<td>84.24</td>
<td>83.21</td>
<td>71.14</td>
<td>72.14</td>
<td>63.20</td>
<td>70.11</td>
<td>67.2</td>
<td>67.2</td>
<td>60.20</td>
<td>71.14</td>
<td>71.14</td>
</tr>
<tr>
<td>Poppy</td>
<td>...</td>
<td>123.0</td>
<td>125.3</td>
<td>145.9</td>
<td>120.45</td>
<td>123.11</td>
<td>127.11</td>
<td>119.16</td>
<td>119.16</td>
<td>119.16</td>
<td>119.16</td>
<td>119.16</td>
<td>127.16</td>
<td>127.11</td>
</tr>
<tr>
<td>Potherbs</td>
<td>...</td>
<td>61.2</td>
<td>55.23</td>
<td>64.21</td>
<td>64.21</td>
<td>60.9</td>
<td>59.7</td>
<td>48.0</td>
<td>57.1</td>
<td>60.2</td>
<td>55.23</td>
<td>51.12</td>
<td>57.0</td>
<td>60.9</td>
</tr>
<tr>
<td>Linseed</td>
<td>...</td>
<td>31.20</td>
<td>31.7</td>
<td>29.20</td>
<td>33.14</td>
<td>33.14</td>
<td>32.11</td>
<td>36.21</td>
<td>24.0</td>
<td>25.13</td>
<td>25.17</td>
<td>24.15</td>
<td>23.21</td>
<td>29.2</td>
</tr>
<tr>
<td>Mustard seed</td>
<td>...</td>
<td>29.2</td>
<td>29.2</td>
<td>32.20</td>
<td>35.5</td>
<td>31.20</td>
<td>32.20</td>
<td>30.20</td>
<td>26.7</td>
<td>31.20</td>
<td>29.2</td>
<td>29.2</td>
<td>30.5</td>
<td>31.20</td>
</tr>
<tr>
<td>Arsen</td>
<td>...</td>
<td>22.9</td>
<td>20.3</td>
<td>19.0</td>
<td>19.0</td>
<td>20.3</td>
<td>22.2</td>
<td>20.3</td>
<td>17.9</td>
<td>20.3</td>
<td>17.20</td>
<td>20.3</td>
<td>20.3</td>
<td>20.3</td>
</tr>
<tr>
<td>Peas</td>
<td>...</td>
<td>29.2</td>
<td>26.21</td>
<td>24.16</td>
<td>29.2</td>
<td>26.21</td>
<td>31.20</td>
<td>26.21</td>
<td>29.9</td>
<td>29.9</td>
<td>29.9</td>
<td>26.21</td>
<td>29.2</td>
<td>29.2</td>
</tr>
<tr>
<td>Carrots</td>
<td>...</td>
<td>21.23</td>
<td>24.15</td>
<td>23.12</td>
<td>24.11</td>
<td>24.11</td>
<td>53.17</td>
<td>29.2</td>
<td>26.21</td>
<td>23.5</td>
<td>39.2</td>
<td>29.2</td>
<td>26.21</td>
<td>25.18</td>
</tr>
<tr>
<td>Onions</td>
<td>...</td>
<td>81.16</td>
<td>78.7</td>
<td>81.16</td>
<td>81.16</td>
<td>77.7</td>
<td>81.16</td>
<td>80.0</td>
<td>80.8</td>
<td>85.0</td>
<td>85.0</td>
<td>85.0</td>
<td>81.16</td>
<td>81.16</td>
</tr>
<tr>
<td>Fenugreek</td>
<td>...</td>
<td>62.15</td>
<td>49.5</td>
<td>49.5</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>35.0</td>
<td>35.0</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Persian Musk Melons</td>
<td>...</td>
<td>111.20</td>
<td>100.16</td>
<td>145.9</td>
<td>145.9</td>
<td>100.16</td>
<td>100.16</td>
<td>94.4</td>
<td>13.12</td>
<td>98.10</td>
<td>96.4</td>
<td>99.2</td>
<td>96.4</td>
<td>100.16</td>
</tr>
<tr>
<td>Indian ditto</td>
<td>...</td>
<td>11.16</td>
<td>15.16</td>
<td>17.16</td>
<td>17.22</td>
<td>15.16</td>
<td>15.16</td>
<td>13.11</td>
<td>11.16</td>
<td>15.16</td>
<td>13.11</td>
<td>13.11</td>
<td>15.16</td>
<td>11.16</td>
</tr>
<tr>
<td>Kár rice</td>
<td>...</td>
<td>61.2</td>
<td>59.7</td>
<td>58.17</td>
<td>55.23</td>
<td>61.2</td>
<td>46.24</td>
<td>49.0</td>
<td>46.24</td>
<td>46.24</td>
<td>46.24</td>
<td>46.24</td>
<td>46.24</td>
<td>51.17</td>
</tr>
<tr>
<td>Ajwání</td>
<td>...</td>
<td>84.24</td>
<td>89.12</td>
<td>84.24</td>
<td>86.2</td>
<td>84.24</td>
<td>81.16</td>
<td>85.0</td>
<td>85.0</td>
<td>85.0</td>
<td>84.24</td>
<td>86.0</td>
<td>...</td>
<td>81.16</td>
</tr>
</tbody>
</table>
## Autumn Harvest of the Sūbah of Delhi.

<table>
<thead>
<tr>
<th>Sugar cane (poundah)</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>210-5</td>
<td>204-7</td>
<td>216-22</td>
<td>219-3</td>
<td>250-18</td>
<td>218-5</td>
<td>217-0</td>
<td>216-9</td>
<td>214-20</td>
<td>217-0</td>
<td>220-11</td>
<td>223-11</td>
</tr>
<tr>
<td>Common sugar cane</td>
<td>127-11</td>
<td>123-0</td>
<td>123-0</td>
<td>123-0</td>
<td>134-4</td>
<td>125-6</td>
<td>135-11</td>
<td>127-19</td>
<td>125-6</td>
<td>125-6</td>
<td>125-6</td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td>78-7</td>
<td>67-0</td>
<td>43-18</td>
<td>67-2</td>
<td>73-8</td>
<td>76-1</td>
<td>62-11</td>
<td>64-21</td>
<td>63-15</td>
<td>63-18</td>
<td>64-21</td>
</tr>
<tr>
<td>Common rice</td>
<td>85-7</td>
<td>88-17</td>
<td>89-11</td>
<td>89-11</td>
<td>90-11</td>
<td>80-21</td>
<td>96-4</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
</tr>
<tr>
<td>Moth</td>
<td>23-12</td>
<td>26-21</td>
<td>21-9</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
</tr>
<tr>
<td>Arrén</td>
<td>20-3</td>
<td>20-3</td>
<td>29-9</td>
<td>21-6</td>
<td>22-9</td>
<td>23-12</td>
<td>23-12</td>
<td>19-4</td>
<td>23-12</td>
<td>23-12</td>
<td>23-12</td>
</tr>
<tr>
<td>Indigo</td>
<td>121-0</td>
<td>121-0</td>
<td>121-0</td>
<td>121-0</td>
<td>121-0</td>
<td>120-12</td>
<td>121-14</td>
<td>125-12</td>
<td>125-12</td>
<td>156-0</td>
<td>160-0</td>
</tr>
<tr>
<td>Hingga</td>
<td>107-4</td>
<td>77-1</td>
<td>71-14</td>
<td>72-17</td>
<td>75-1</td>
<td>75-1</td>
<td>75-1</td>
<td>75-1</td>
<td>75-1</td>
<td>75-1</td>
<td>77-1</td>
</tr>
<tr>
<td>Hemp</td>
<td>84-24</td>
<td>89-18</td>
<td>83-21</td>
<td>87-5</td>
<td>84-24</td>
<td>81-0</td>
<td>80-18</td>
<td>89-11</td>
<td>80-18</td>
<td>80-18</td>
<td>87-5</td>
</tr>
<tr>
<td>Potherba</td>
<td>70-17</td>
<td>71-14</td>
<td>78-7</td>
<td>77-8</td>
<td>71-14</td>
<td>71-7</td>
<td>75-20</td>
<td>73-20</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
</tr>
<tr>
<td>Singhárah</td>
<td>111-15</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
</tr>
<tr>
<td>Lobiya</td>
<td>31-0</td>
<td>...</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
<td>33-14</td>
<td>31-20</td>
<td>31-20</td>
<td>31-20</td>
<td>31-20</td>
<td>31-20</td>
</tr>
<tr>
<td>Jovári</td>
<td>...</td>
<td>...</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>26-20</td>
<td>35-20</td>
<td>34-17</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
</tr>
<tr>
<td>Kúri</td>
<td>11-5</td>
<td>11-5</td>
<td>12-20</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
<td>11-5</td>
</tr>
<tr>
<td>European radish</td>
<td>500</td>
<td>500-7</td>
<td>0</td>
<td>500-7</td>
<td>0</td>
<td>12-20</td>
<td>12-20</td>
<td>13-11</td>
<td>13-11</td>
<td>13-11</td>
<td>13-11</td>
</tr>
<tr>
<td>Lahdára</td>
<td>26-21</td>
<td>26-21</td>
<td>22-9</td>
<td>24-21</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
<td>26-21</td>
</tr>
<tr>
<td>Sesame seed</td>
<td>49-12</td>
<td>40-0</td>
<td>44-18</td>
<td>52-12</td>
<td>45-0</td>
<td>45-0</td>
<td>45-0</td>
<td>45-0</td>
<td>45-0</td>
<td>45-0</td>
<td>45-0</td>
</tr>
<tr>
<td>Shampákh</td>
<td>11-5</td>
<td>11-5</td>
<td>12-8</td>
<td>11-5</td>
<td>11-9</td>
<td>12-20</td>
<td>11-9</td>
<td>11-9</td>
<td>11-9</td>
<td>11-9</td>
<td>11-9</td>
</tr>
<tr>
<td>Múng</td>
<td>38-0</td>
<td>42-0</td>
<td>43-11</td>
<td>38-6</td>
<td>36-20</td>
<td>40-6</td>
<td>36-23</td>
<td>36-22</td>
<td>36-22</td>
<td>35-2</td>
<td>36-23</td>
</tr>
<tr>
<td>Supplement to the Autumn Harvest of the Subah of Delhi.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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>
<td></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>
<td>-------------------------------</td>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Common Sugarcane</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
<td>134-16</td>
</tr>
<tr>
<td>Common rice</td>
<td>58-4</td>
<td>33-17</td>
<td>42-12</td>
<td>48-9</td>
<td>44-48</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
<td>42-12</td>
</tr>
<tr>
<td>Muds</td>
<td>36-23</td>
<td>36-20</td>
<td>32-11</td>
<td>34-17</td>
<td>33-14</td>
<td>22-15</td>
<td>33-14</td>
<td>22-15</td>
<td>33-14</td>
<td>22-15</td>
<td>33-14</td>
</tr>
<tr>
<td>Cotton</td>
<td>95-1</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
<td>89-11</td>
</tr>
<tr>
<td>Moh</td>
<td>24-15</td>
<td>26-9</td>
<td>20-9</td>
<td>22-0</td>
<td>26-21</td>
<td>21-6</td>
<td>22-0</td>
<td>26-21</td>
<td>21-6</td>
<td>22-0</td>
<td>26-21</td>
</tr>
<tr>
<td>Indigo</td>
<td>163-6</td>
<td>161-0</td>
<td>157-13</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
<td>161-0</td>
</tr>
<tr>
<td>Binna</td>
<td>78-20</td>
<td>85-7</td>
<td>91-4</td>
<td>71-14</td>
<td>86-1</td>
<td>70-11</td>
<td>88-20</td>
<td>70-11</td>
<td>88-20</td>
<td>70-11</td>
<td>88-20</td>
</tr>
<tr>
<td>Hemp</td>
<td>89-11</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
<td>82-18</td>
</tr>
<tr>
<td>Potherba</td>
<td>77-7</td>
<td>71-14</td>
<td>71-14</td>
<td>75-7</td>
<td>70-14</td>
<td>71-14</td>
<td>71-14</td>
<td>70-14</td>
<td>71-14</td>
<td>71-14</td>
<td>71-14</td>
</tr>
<tr>
<td>Singhdra</td>
<td>33-14</td>
<td>72-24</td>
<td>50-5</td>
<td>25-21</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
<td>111-20</td>
</tr>
<tr>
<td>Lobya</td>
<td>36-23</td>
<td>35-20</td>
<td>25-21</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
<td>33-14</td>
</tr>
<tr>
<td>Lahdara</td>
<td>33-14</td>
<td>35-20</td>
<td>38-24</td>
<td>29-9</td>
<td>33-14</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
<td>26-7</td>
</tr>
<tr>
<td>Manduah</td>
<td>49-5</td>
<td>44-18</td>
<td>34-17</td>
<td>44-18</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
</tr>
<tr>
<td>Mang</td>
<td>40-6</td>
<td>38-0</td>
<td>35-9</td>
<td>34-15</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
<td>40-6</td>
</tr>
</tbody>
</table>
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, Bārī Doáb; Barhiāsat;2 lands of Panj Bari Shāhprūr: lands of Kūlapand, Rachnāu Doáb.

Panjāb, 16 mahals: Tappāh3 Bhelāwāl of the Bari Doáb, Tappāh Bharī, Tappāh Phulwārī, Panjgarāmī, Sandhūmī,4 Sāhū Malī, Sīhprūr, Mankatīwāl, Ghāzīprūr, Chandānwarāk, Amrāki Bhatah, Parsarōr,5 Rachnāu, Sīhprūr Panchnagar, Garbānwāl.


3. Sarkār of Bāṭalāh, &c. 14 mahals, 1 code. Bāṭalāh, Kānuwāhan, Kalānōr, Jamāri, Ḥanwād and Bāba, 2 mahals, Thanḍōt, Dābhāwālah, Khokhāwāl, Panīyāl, Bhalōt, Kātwāhā and Bāthān, 2 mahals, Salīmābād separate from Bāṭalāh.

4. Pati Haibatpūr, &c., 6 mahals, 1 code. Haibatpūr, Hoshīār Karnālah, Fīrozpur, Kāṣūr, Muḥammadāt, Deosah.?

5. Sarkār of Parsarōr, &c. 7 mahals, 1 code. Parsarōr, Mēkri, Masarōr, Pati Zafarwāl, Pati Bārmak, Hamīnagar.


7. Sarkār of Sīlākōt, &c., 11 mahals, 1 code. Sīlākōt, Mānkōt, Wan, Sōdrāh, Nārdīt, Rēnhā, Jīmāh Chatah, Mārdīt, Mankoknora? Sīlakot?

---

1 The term sawdd is usually applied to the towns and villages of Arabīnā Irāk, as those in Khurasān, are called rustāk, and in Arabīnā Felīx makhāltīf.

2 This name does not occur in the account of Lahore later on. The variants are Barhiāt, Barhāt, Barshāhāt, Barshāhāt. It is scarcely necessary to note that the words Bārī and Rachna in connection with Doáb are formed by the crisis of Bedā and Bārī, in the former case, and Bārī and Chenāb in the latter.

3 Tappāh denotes a small tract or division of country smaller than a pargānah but comprising one or more villages. In some parts of the North-

**Spring Harvest of the Súbah of Lahore.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wheat</strong></td>
<td>50-13</td>
<td>49-5</td>
<td>53-17</td>
<td>53-17</td>
<td>58-17</td>
<td>44-18</td>
<td>33-17</td>
<td>55-23</td>
</tr>
<tr>
<td><strong>Cabul Vetches</strong></td>
<td>64-21</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>Indian do.</strong></td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>31-8</td>
<td>35-20</td>
<td>34-17</td>
</tr>
<tr>
<td><strong>Barley</strong></td>
<td>46-0</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>31-8</td>
<td>35-20</td>
<td>35-0</td>
</tr>
<tr>
<td><strong>Ada</strong></td>
<td>26-21</td>
<td>24-18</td>
<td>24-18</td>
<td>24-18</td>
<td>24-18</td>
<td>22-9</td>
<td>23-21</td>
<td>23-2</td>
</tr>
<tr>
<td><strong>Saflower</strong></td>
<td>79-10</td>
<td>79-10</td>
<td>79-10</td>
<td>79-10</td>
<td>79-10</td>
<td>67-2</td>
<td>78-7</td>
<td>79-10</td>
</tr>
<tr>
<td><strong>Poppy</strong></td>
<td>129-17</td>
<td>129-17</td>
<td>129-17</td>
<td>129-17</td>
<td>129-17</td>
<td>115-20</td>
<td>129-18</td>
<td>129-17</td>
</tr>
<tr>
<td><strong>Linseed</strong></td>
<td>31-8</td>
<td>27-24</td>
<td>27-24</td>
<td>31-8</td>
<td>31-8</td>
<td>22-9</td>
<td>22-22</td>
<td>31-8</td>
</tr>
<tr>
<td><strong>Mustard seed</strong></td>
<td>31-8</td>
<td>29-2</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
<td>26-21</td>
<td>31-8</td>
<td>35-21</td>
</tr>
<tr>
<td><strong>Arzam</strong></td>
<td>21-6</td>
<td>19-0</td>
<td>19-0</td>
<td>21-6</td>
<td>21-6</td>
<td>15-16</td>
<td>20-3</td>
<td>20-3</td>
</tr>
<tr>
<td><strong>Pees</strong></td>
<td>24-15</td>
<td>26-21</td>
<td>27-4</td>
<td>28-21</td>
<td>28-21</td>
<td>26-21</td>
<td>31-8</td>
<td>27-24</td>
</tr>
<tr>
<td><strong>Carrots</strong></td>
<td>24-15</td>
<td>25-18</td>
<td>24-15</td>
<td>24-15</td>
<td>24-15</td>
<td>19-0</td>
<td>24-15</td>
<td>24-15</td>
</tr>
<tr>
<td><strong>Onions</strong></td>
<td>83-21</td>
<td>83-21</td>
<td>86-18</td>
<td>83-21</td>
<td>83-21</td>
<td>71-13</td>
<td>83-21</td>
<td>84-24</td>
</tr>
<tr>
<td><strong>Fennegreek</strong></td>
<td>50-8</td>
<td>46-24</td>
<td>61-12</td>
<td>40-6</td>
<td>40-6</td>
<td>60-10</td>
<td>67-2</td>
<td>36-23</td>
</tr>
<tr>
<td><strong>Persian Water Melons</strong></td>
<td>115-20</td>
<td>115-20</td>
<td>115-20</td>
<td>115-20</td>
<td>115-20</td>
<td>89-15</td>
<td>111-20</td>
<td>111-20</td>
</tr>
<tr>
<td><strong>Cummin</strong></td>
<td>87-5</td>
<td>84-24</td>
<td>84-5</td>
<td>87-5</td>
<td>87-5</td>
<td>81-4</td>
<td>84-24</td>
<td>87-5</td>
</tr>
<tr>
<td><strong>Ajiça</strong></td>
<td>87-5</td>
<td>84-24</td>
<td>84-0</td>
<td>87-0</td>
<td>87-0</td>
<td>71-4</td>
<td>84-34</td>
<td>87-5</td>
</tr>
</tbody>
</table>

**Autumn Harvest of the Súbah of Lahore.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sugarcane (paundah)</strong></td>
<td>240-12</td>
<td>240-12</td>
<td>240-12</td>
<td>240-12</td>
<td>240-12</td>
<td>183-124</td>
<td>...</td>
<td>240-125</td>
</tr>
<tr>
<td><strong>Common Sugarcane</strong></td>
<td>145-9</td>
<td>138-10</td>
<td>145-0</td>
<td>134-4</td>
<td>123-0</td>
<td>123-0</td>
<td>170-0</td>
<td>170-15</td>
</tr>
<tr>
<td><strong>Dark coloured rice</strong></td>
<td>64-21</td>
<td>60-9</td>
<td>60-15</td>
<td>58-4</td>
<td>50-8</td>
<td>67-0</td>
<td>66-0</td>
<td>66-0</td>
</tr>
<tr>
<td><strong>Common rice</strong></td>
<td>45-9</td>
<td>40-5</td>
<td>40-6</td>
<td>46-24</td>
<td>46-124</td>
<td>38-14</td>
<td>41-9</td>
<td>49-5</td>
</tr>
<tr>
<td><strong>Kalt</strong></td>
<td>32-11</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
<td>31-8</td>
</tr>
<tr>
<td><strong>Másh</strong></td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>35-20</td>
<td>31-8</td>
<td>35-20</td>
<td>36-23</td>
</tr>
<tr>
<td><strong>Cotton</strong></td>
<td>80-15</td>
<td>86-0</td>
<td>87-5</td>
<td>83-5</td>
<td>85-15</td>
<td>76-5</td>
<td>77-5</td>
<td>91-19</td>
</tr>
</tbody>
</table>

1 In the account of Lahor, Bhalak.
### Autumn Harvest of the Súbah of Lahore.—continued.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>D. J.</td>
<td>20-9</td>
<td>22-9</td>
<td>23-23</td>
<td>D. J.</td>
<td>22-9</td>
<td>20-3</td>
<td>D. J.</td>
</tr>
<tr>
<td>D. J.</td>
<td>22-9</td>
<td>23-23</td>
<td>22-9</td>
<td>D. J.</td>
<td>20-3</td>
<td>23-12½</td>
<td>D. J.</td>
</tr>
<tr>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
<td>D. J.</td>
</tr>
</tbody>
</table>

#### Súbah of Málwah.

1. Sarkár of Ujjain, 10 mahals. City of Ujjain with suburban district, Dipáhpúr, Raštám, Nólúi, Badhnúvar, Kánuél, Ánhal, Kháchród, Sáhúr, Pánbúhúr.

2. Sarkár of Hindiah, 22 mahals.


5. " Bójagárk, 32 do.


---

1 In the account of Málwah, 16 mahals is allotted to this Sarkár.

2 Var. Bémán or Póman, probably. Bétmán.
Súbah of Multán.


Spring Harvest of the Súbah of Multán. 

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adas</td>
<td>D. J. 73-20 78-20 70-8</td>
<td>D. J. 69-20 73-20 70-8</td>
<td>D. J. 69-20 73-20 70-8</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
<tr>
<td>Arsen</td>
<td>D. J. 29-2 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
<tr>
<td>Peas</td>
<td>D. J. 29-2 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
<tr>
<td>Carrots</td>
<td>D. J. 29-2 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>D. J. 16-12 20-17 20-3</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
<tr>
<td>Cumin</td>
<td>D. J. 73-20 74-8 77-11</td>
<td>D. J. 65-0 73-20 74-8</td>
<td>D. J. 65-0 73-20 74-8</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
<tr>
<td>Kér rice</td>
<td>D. J. 73-20 74-8 77-11</td>
<td>D. J. 65-0 73-20 74-8</td>
<td>D. J. 65-0 73-20 74-8</td>
<td>M. 3 47-15</td>
<td>D. J. 29-20</td>
<td>D. J. 40-12</td>
</tr>
</tbody>
</table>

1 Lokání in the account of Multán.
2 Khoral ibid.
3 M. stands for Musafari, see Vol. I, p. 23.
4 In this and the table of the Spring harvest of Lahore I consider a misprint for which occurs in this order in all the previous tables. the Phasèolus mungo, is record-
### Autumn Harvest of the Sābah of Murtān.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>22 mahālas.</td>
<td>17 mahālas.</td>
<td>11 mahālas.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>D. J.</th>
<th>D. J.</th>
<th>D. J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sūgar cane (pswādah)</td>
<td>940-12</td>
<td>840-11</td>
</tr>
<tr>
<td>Common Sūgar cane</td>
<td>134-4</td>
<td>128-9</td>
</tr>
<tr>
<td>Dark coloured rice</td>
<td>50-3</td>
<td>64-21</td>
</tr>
<tr>
<td>Common rice</td>
<td>43-5</td>
<td>40-15</td>
</tr>
<tr>
<td>Kālt</td>
<td>27-94</td>
<td>31-3</td>
</tr>
<tr>
<td>Mādah</td>
<td>40-0</td>
<td>32-11</td>
</tr>
<tr>
<td>Cotton</td>
<td>93-23</td>
<td>87-5</td>
</tr>
<tr>
<td>Mōth</td>
<td>88-0</td>
<td>22-9</td>
</tr>
<tr>
<td>Gāl</td>
<td>26-21</td>
<td>17-22</td>
</tr>
<tr>
<td>Arūm</td>
<td>31-20</td>
<td>22-12</td>
</tr>
<tr>
<td>Indīgo</td>
<td>145-9</td>
<td>158-19</td>
</tr>
<tr>
<td>Hīmāna</td>
<td>76-0</td>
<td>76-0</td>
</tr>
<tr>
<td>Hemp</td>
<td>85-0</td>
<td>91-17</td>
</tr>
<tr>
<td>Pot-herbs</td>
<td>73-20</td>
<td>77-4</td>
</tr>
<tr>
<td>Pān</td>
<td>128-0</td>
<td>...</td>
</tr>
<tr>
<td>Singhārāh</td>
<td>111-0</td>
<td>...</td>
</tr>
<tr>
<td>Lobīya</td>
<td>38-0</td>
<td>88-0</td>
</tr>
<tr>
<td>Jawdrī</td>
<td>42-12</td>
<td>35-30</td>
</tr>
<tr>
<td>Kārī</td>
<td>13-11</td>
<td>12-8</td>
</tr>
<tr>
<td>Lahdārāh</td>
<td>44-13</td>
<td>29-2</td>
</tr>
<tr>
<td>Kodāram</td>
<td>33-14</td>
<td>33-14</td>
</tr>
<tr>
<td>Mandwāh</td>
<td>30-19</td>
<td>31-8</td>
</tr>
<tr>
<td>Sesāma</td>
<td>41-9</td>
<td>41-16</td>
</tr>
<tr>
<td>Shamdākh</td>
<td>12-8</td>
<td>12-8</td>
</tr>
<tr>
<td>Mēng</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M. D. J.</th>
<th>D. J.</th>
<th>M. D. J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7½</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td>41</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2½</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2½</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

|-------------|-------------|-------------|

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

The term *Dastūr w'il Amāl* has been translated by me, at p. 89, *et seq.,* “revenue code” according to the definition in Wilson’s Glossary, but *dastūr* alone, without the sequent words in construction, he defines to be a subdivision of a *sarkār* 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 *dastūr* as “perhaps” an abbreviation of *Dastūr w'il Amāl* (the code of instructions for Revenue Officers) and under *Sirkār*, he explains it as a “district” into which *parganahs* are aggregated, and his maps of the N. W. P. attempt to restore the *sarkārs* and *dastūrs* 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 *Sābah* is divided into a certain number of *sarkārs*, and each *sarkār* into *parganahs* or *mahāils* (used as equivalent expressions). The term *parganah* 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.
Kāśī under the Moghul dynasty whose revenue divisions preserved the limits of their petty States. The words used before Akbar's time to denote tracts of country larger than the parganas were शक्क Shakk, खित्ता Khittah, अरस Aras, दीयार Diyār, विल्याट Vilāyat, and इक्ता Iktā. Thus, says Elliot, in the early historical writers before the close of the 14th century, we find Shakk i Sāmānah, Khittah i Awadh, Aras i Gorakpur, Diyār i Lakhnānti, Vilāyat i Mīrān Doab, and Iktā i Karrā.

ACCOUNT OF THE TWELVE SUBAHS.

In the fortieth year of the Divine Era His Majesty's dominions consisted of one hundred and five Sarkārs (division of a Sūbah) 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, six ty-two krórs, ninety-seven lakhs, fifty-five thousand two hundred and forty-six dāms and twelve lakhs of betel leaves), His Majesty apportioned the Empire into twelve divisions, to each of which he gave the name of Sūbah and distinguished them by the appellation of the tract of country or its capital city. These were Allahābād, Ṭāra, Oudh, Ajmēr, Ahmadābād, Behār, Bengal, Dehli, Kābul, Lāhōr, Mālān, Māltāh: and when Berār, Khāndesh 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 Hindustān and to proceed to Zabalistan and I hope that Turān and Irān 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 Sūbah is situated in the second climate. Its length from

---

1 A. D. 1594-5.  
2 One hundred thousand make 1 Lakh.  
3 लक्ष Lakh, 1 Krór.  
4 अरब Arab.  
5 The total revenue is therefore Rupees 90,743,881-2-5.  
6 Kābul and the adjacent territory as far as Ghazna and even beyond come under this appellation which is derived by Yākut, (Mujammuli Buldān) from Zābul grandfather of Rustam.  
7 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 αλπα. But as the science of mathematical geography advanced, the word was applied to belts.  

---
Chittagong to Garhi is four hundred kos. Its breadth from the northern range of mountains to the southern frontier of the Sarkar of Madaran, 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 Bhédí, 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 Antiq. 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 section 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 Yakút. 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 Albirûnî's India, Caps. 21–24.

1 This is Teliagarhi, a pass in the Santhál Parganas, Bengal, lying between the Bámahál 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 Telí saminâdâ who was forcibly converted by the Muḥammâdans. Hence the name of the fort and the pargana in which it is situated. Imp. Gazetteer. I retain the ordinary spelling of Chittagong. Chatgâq or Chaturgrama, 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 kos is for convenience generally taken at two English miles. The basis of all linear systems is the vir, the cubit or human forearm. Proceeding upwards four hûthâ or cubits = a danda or staff: and 2000 dandas a kos by which this calculation should be 4000 yards English or nearly 2¼ 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 Muḥammâdan historians to the coast-strip of the Sundarbans from Hijili to the Meghna Lat. 20° 30' to 22° 30' N., long. 88° 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 Afghan and the King 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 Manik. Whosoever obtains the chieftainship, bears the title of Manik after his name, and the nobles that of Narain. He has a force of two hundred thousand footmen and a thousand elephants. Horses are scarce. To the north is a country called Kuch. Its chief commands a thousand horse and a hundred thousand foot. Kamarup commonly called also Kiooru and Kamtai, 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 athirst. 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 Rida's Salafin, p. 5, MS. where this general is said to have conquered some of the Eastern provinces and united them to Bengal, reading the Khutbah and minting the coin under the authority of Akbar.

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

* I am indebted to Dr. King of the Royal Botanical Gardens, Calcutta, for a view of the specimen of this plant, the Willughbeia edulis. It is known to natives of Bengal, Assam and the Chittagong Hill tracts, he says, as the Loti A'm (Loti, 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 2 inches long and 2 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 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. This is also called Maháchin which the vulgar pronounce Máchn. From Kháñ Báliñg its capital, to the ocean, a forty days' journey, they have cut a canal both sides of which are embanked with stone

---

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 Tulsi, (Ocymum Sanctum).

8 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 nāmēs Khitai and Máchin 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 Kháñah or Khatha to northern China whose ruler the Kháñán, according to Eastern romance or tradition, joined his forces to those of Afrásíáb, king of Tartary against Kāi Khurrū king of Persia. The monarchs of this country in the time of Chingiz Kháñ, bore the title of Al-tūn Kháñ, and in the time of Tamar-lane and his successors, that of Dáman Kháñ. The latter is a western corruption of T'ai-mim—great brilliancy, Mīn being the dynastic title taken by the Chinese conqueror who expelled the Mongols and was proclaimed Emperor in 1368. In the time of Chingiz, 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 Khathai which embodies that meaning. See D'Herbelot Vol. II, art. Kathai and IV, p. 17 et seq.—Japhet is credited by Orientals with the paternity of Chin who received the celestial empire as his inheritance and begot Máchin, his first-born. For Sinai and Seriké see Ptolemy's India by McCrindle. The Chatae Scythae 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.

8 Do Guignes (Hist. des Huns, gives this name to Pekin called also Taton the grand court or Kháñ Báliñg, the court of the Kháñ. 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 wives 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 found.

Karakorom was the first Khan Baligh 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 bewildermont 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 D'Herbelot, Vol. IV, p. 24 et seq. and Yale'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 Jaxartes (Sir Daria) and defeated several Scythian tribes north of that river. This was the northernmost point that he reached. After founding Alexandria Eschat, the modern Khajend on the Jaxartes, 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. خر 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 Búthiahs to the annual fair in the Darang District: though they thrive in Shillong they soon die if kept in the plains. The Gayal is plentiful along the spurs of the Bhtán 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, naphtha 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 Al. 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 Behar into the province of Bengal, and near Kāzīkattāh in the Sarkar of Bārbakabād, 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 Padmāwati 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 Tribeni, and held in high veneration. The third stream after spreading into a thousand channels, joins the sea at Sāldon. The Sarsuti and

---

1 All the MS. and the Khulṣaṣ-ut-Tawārīk read خشتک. The author of the Siyar has a shrewder conjecture (الخشتک) 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. भोड़ि a mound of earth or ridge for crossing ditches, dividing fields and the like.

3 Anglice, Crossimbasar.

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 -ati) and applied among others to the river of Arakhosia, probably the Helmand.

5 Sans. ब्रह्म धेशी 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 Jumna 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 Khati to Kīch and thence through the Sārkār of Bāzhā 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 Baṣrah and on the other to the Egyptian Kālzūn and thence it washes both Persia and Ethiopia where are Dahlah and Sūākin, and is called (the Gulf of) Omān 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

---

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 Mahābhārata and Rāmāyana.” I.G.

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

3 This is the ancient Clysma, the site of the modern Suez, in the neighbourhood of which the Tel Kūlzūm 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.—Yaḥūt Ma’jam al Buldān.

4 This is the well-known island Dahlah el Kabir, opposite Massouah. Yaḥūt 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
mohurs 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 camlet 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. Trininde genera cumchorum veniunt, quos San-
dalos, Bádámos et Káfúros nuncupant. Priores, partibus genitalibus
radicaliter exscctis, Atlises etiam nominant. Bádámia pars solum penis
relinquitur. Káfuros adhuc tenerce atatis, testes vel compressi conficiuntur
vel exsecantur: tamen notatum est, castrationem, que perviciaciam ceteris
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 of a red colour the lips of those
who chew it.

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

---

1 The author of the Arúsísh-i-Mahfíl who copies his account from the Khulá-
şat-ul-Tawáríkh 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-
rowed his words.
the late Emperor Humayun distinguished it by this title of Jannatabad. It has a fine fort and to the eastward of it is a lake called Chhaticipaticig in which are many islands. Were the dam that confines it to break, the city would be under water. About a kis 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 Piyabari, 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.

Mahmudabad.—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 peppers grows in this tract.

The Sarkár of Khâtâbatâbâd is well wooded and holds wild elephants. The Sarkár of Bagli2 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 as 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 Ghorağhat,6 silk is produced and a kind of sackcloth. Numbers of eunuchs are here and hill ponies in plenty are procurable.

---

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 Chhatalbhatah by the author of the Arâfiâ-i-Ma'âfi.

3 'The abode of thirst.' So the I. G.; the text has Biarbhâri a variant Piâyâbâri.

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

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

6 In the Riáza's Salátín, this name is coupled with Rangpûr, and ponies are said to be brought hither from Bhútán. Jute is one of the staple crops.
There are many kinds of indigenous fruits, especially one called *Lalikan.* It is the size of a walnut with the taste of a pomegranate and contains three seeds.

The *Sarkár* of *Bárbakábád* produces a fine cloth called *Gangojal* (*Ganges water*), and a great abundance of oranges.

In the *Sarkár* of *Bázoóhá* are extensive forests which furnish long and thick timbers of which masts are made. There are also iron mines.

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

In the *Sarkár* of *Syikhét* there are nine ranges of hills. It furnishes many eunuchs.

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

---

1 A variant has *Lankan.* Dr. King of the Royal Botanical Gardens, Calcutta, considers this to be a species of *Elsino-carpus.* 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. The taste of the pulp of the *E. serratus* and *E. lanceolatus* (both natives of Bangpúr) is a good deal like that of the pomegranate.

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

3 A variant is *Katárah* which Gladwin adopts.

4 In the south of the district, says the Gazetteer, 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.

5 Commonly *Sangtarah.* The name is supposed to be a corruption of Cintra, 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 *Sénargram* (so Erskine spells the name, doubtless *Sonár-gón*) 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 Batavia lime, denotes its being an exotic.

6 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 **Sherganj** 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.

**Chittagong** (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 Sharífábád** 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 Sátgáon** there are two ports at a distance of half a km from each other; the one is Sátgáon, the other Hugli: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here.

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

This was formerly a separate State. The climate is extremely healthy. His Majesty apportioned it into five Sārkars, viz., Jalesar, Bhadrak, Katōk (Cuttack), Kalang Dandpāt 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 Sukhāsan are much in use: cloths are manufactured and the province furnishes eunuchs; fruits and flowers are in great plenty, especially the gul i nusris which is very delicate and sweet-scented: its outer petals are white, the inner yellow. The keorah 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 Gandhi, five Gandas, a Budi, four Budis, a Pan, sixteen or according to some twenty Pan, a Khawan, and ten Khawan, a rupee.

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

---

1 In the I. G. Jaleswar, popularly Jellasore. an old border town between Bengal and Orissa on the Calcutta high road. The name was also applied to an ancient Muslim medan circle or Sārkār 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.

3 Solanum melongena.

4 For the leaf-wearing tribes of Orissa, the Jungs or Patwars, see Hunter's Orissa, II. 118.

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

6 In Hindi, Scotti the Rosa glandulifera. Roxb.

7 Pandanus odoratissimus, Roxb.
the Ganjūri. 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 Deo² 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 Parshottama (Pūri) on the sea shore stands the shrine of Jagannáth. 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 Rájah Indradaman (Indradumna) ruler of the Nilkar (Nilgiri) hill sent a learned Bráhman 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 Bráhman in a short time witnessed with his own eyes the things he had heard. He apprised the Rájah of these occurrences, who

---

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 Koyákhai and supplies the Púri district.

² Telinga Makand Deo (Harichandan) A. D. 1550: in this reign the sovereignty of Oriasa was overthrown by the King of Bengal. The titular Rája under Akbar, Ramchandra Deo, took pos-

---

session in 1580. U. T., p. 114 and Oriasa, II. 189.

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

* Balabhadrá and Subhádrá. 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. "Oriasa."
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 waking, 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. Kálá Pahár the General of Sulaymán Karání, 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 Brahmánical 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. They construct a car of sixteen wheels which in Hindi, they call Ráth, 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. 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 high and 19 thick. It has three portals. The eastern has carved upon it the figures of two finely designed elephants, each of them

---

1 The legend will be found related at length in "Oriasa," Vol. I, p. 89.
2 The Riásu's Suláthin confirms this variant which the text has relegated to a note. In "Oriasa" Vol. I, p. 85, the burning and miraculous recovery of the image are described.
3 One of the text should be on the text is 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. Oriasa, I, 188.
4 Sir W. Hunter in his Oriasa, 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 hdth, namely, the length from the point of the elbow to the tip of the middle finger, and this is a cubit. Whether Abul Fazl'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, Raja 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 Kabir Mu'izz 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 Brahmins wished to burn his body and the Muhammadans to bury it.

The Siba of Bengal consists of 24 Sarkars and 787 Mahals. The revenue is 59 crores, 84 lakhs, 59,319 dâms (Rs. 14,961,482-15-7) in money. The zamindars are mostly Kayaths. The troops number 23,330 cavalry, 801,150 infantry, 1,170 elephants, 4,260 guns, and 4,400 boats.

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

| Sarkâr of Udhr commonly known as Tânda. |
| --- | --- |
| Containing 52 Mahals. Rev. 24,079,399½ Dâms. |
| At mahal, | 123,017 |

1 This now stands in front of the Lion-gate of Jagannâth. Orissa, I. 290.
2 The Kanârak temple was built according to the most trustworthy records between 1237 and 1282 A. D. Orissa, I, 288.
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 Siyâr have this addition.
5 The writer casts of Hindús.
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 Bhâgirathi. Old Tanda has been utterly swept away by the changes in
<table>
<thead>
<tr>
<th>Name</th>
<th>Dōms.</th>
<th>Name</th>
<th>Dōms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achī,</td>
<td>404,287</td>
<td>Dugākhā,</td>
<td>295,745</td>
</tr>
<tr>
<td>Darasapārah,</td>
<td>360,387</td>
<td>Rāmpūr,</td>
<td>115,533</td>
</tr>
<tr>
<td>Ashrāfnābul, 1</td>
<td>231,957</td>
<td>Rābaaspūr,</td>
<td>188,123</td>
</tr>
<tr>
<td>Ibrāhīmpūr,</td>
<td>369,357</td>
<td>Sarūp Singh,</td>
<td>1,368,877</td>
</tr>
<tr>
<td>Ajīyāghā,</td>
<td>666,300</td>
<td>Sultānpūr Ajīyā,</td>
<td>456,394</td>
</tr>
<tr>
<td>Ungāchhi,</td>
<td>415,470</td>
<td>Sulaimān Shāh,</td>
<td>198,742</td>
</tr>
<tr>
<td>Barhangāl,</td>
<td>314,870</td>
<td>Sulaimānābād,</td>
<td>197,760</td>
</tr>
<tr>
<td>Bhatāl,</td>
<td>24,665</td>
<td>Salīmpūr,</td>
<td>179,097</td>
</tr>
<tr>
<td>Bahādurpūr,</td>
<td>193,025</td>
<td>Sambal, 1</td>
<td>174,550</td>
</tr>
<tr>
<td>Bahārārī,</td>
<td>138,108</td>
<td>Shērāshāhī,</td>
<td>178,230</td>
</tr>
<tr>
<td>Phulwāri,</td>
<td>138,102</td>
<td>Shāhāsh Khānī,</td>
<td>361,962</td>
</tr>
<tr>
<td>Bahādur Shāhī,</td>
<td>4,326,102</td>
<td>Shēr pūr,</td>
<td>163,097</td>
</tr>
<tr>
<td>Tānādā with Suburban district, 4,326,102</td>
<td></td>
<td>Firūzpūr,</td>
<td>347,787</td>
</tr>
<tr>
<td>Tājpūr,</td>
<td>201,997</td>
<td>Kūyarpurpartāb,</td>
<td>1,607,200</td>
</tr>
<tr>
<td>Taalūk Bahākār,</td>
<td>11,725</td>
<td>Kānakjok,</td>
<td>1,689,333</td>
</tr>
<tr>
<td>Tanauli,</td>
<td>198,380</td>
<td>Kāthgarh,</td>
<td>1,366,633</td>
</tr>
<tr>
<td>Jūnaghāt,</td>
<td>589,967</td>
<td>Gankarab,</td>
<td>894,027</td>
</tr>
<tr>
<td>Chāndpūr,</td>
<td>190,027</td>
<td>Kāshipūr,</td>
<td>36,240</td>
</tr>
<tr>
<td>Naṣībi, 9</td>
<td>160,205</td>
<td>Kachālī,</td>
<td>86,240</td>
</tr>
<tr>
<td>Chūṅgānadiyā,</td>
<td>145,305</td>
<td>Kāfārdīya,</td>
<td>1,440</td>
</tr>
<tr>
<td>Hājpūr,</td>
<td>103,255</td>
<td>Mūdāsār,</td>
<td>1,508,352</td>
</tr>
<tr>
<td>Husainābād,</td>
<td>286,545</td>
<td>Mangālpūr,</td>
<td>226,770</td>
</tr>
<tr>
<td>Khānpūr,</td>
<td>31,410</td>
<td>Receipts from scattered estates, 9</td>
<td>45,837</td>
</tr>
<tr>
<td>Dhawāb, 9</td>
<td>250,597</td>
<td>Nawānagar,</td>
<td>825,986</td>
</tr>
<tr>
<td>Deviāyāpūr,</td>
<td>369,587</td>
<td>Nāṣībpūr,</td>
<td>377,750</td>
</tr>
<tr>
<td>Dādū Shāhī,</td>
<td>242,902</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The course of the Pāgīlā. Sulaimān Shāh Karānī, the last but one of the Afghān kings of Bengal, moved the seat of government of Tānādā in 1664, A. D. eleven years before the final depopulation of Gaur. It was a favourite residence of the Mughal governors of Bengal until the middle of the following century. In 1660 the rebel Shujā' Shāh was defeated in its vicinity. After this date, it is not mentioned in history and was deserted in favour of Bājmāhal and Dacca. In noticing variants in the spelling of the above list, I shall refer to Tiefenthaler under T. to Gladwin under G. and a variant of the text in the text notes as var.

* G. Thāl. T. Bāl.
* Var. and G. Durgākhā.
* T. and var. Salīmābād.
* T. and var. Sanīla.
* The text has instead of 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 Cutch where it implied the reverse, or the heads of villages paying the revenue immediately to the Collector. Wilson's Gloss.
Sarkár of Jannatábád or Lakhnauti.

66 Maḥals. Rev. 18,846,967 Dáms.

Castes Káyaths and Brahmanas. Cavalry 500. Infantry 17,000.

<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Shádbháspúr within the city,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>400</td>
</tr>
<tr>
<td></td>
<td>Ghiyáspúr ... 41,920</td>
</tr>
<tr>
<td></td>
<td>Kamalá, ... 16,377</td>
</tr>
<tr>
<td></td>
<td>Káthachhámá, ... 12,000</td>
</tr>
<tr>
<td></td>
<td>Módi Maḥál, ... 13,000</td>
</tr>
<tr>
<td></td>
<td>Mowa Maḥál, ... 360</td>
</tr>
<tr>
<td></td>
<td>Duties from the New Market, 11,700</td>
</tr>
<tr>
<td></td>
<td>Adjacent villages of Dihikóta 7 maḥáls, 869,000</td>
</tr>
<tr>
<td></td>
<td>Baráripinjar ... 698,900</td>
</tr>
<tr>
<td></td>
<td>Pákó, ... 37,720</td>
</tr>
<tr>
<td></td>
<td>Dihikóta ... 31,624</td>
</tr>
<tr>
<td></td>
<td>Dahágón ... 130,520</td>
</tr>
<tr>
<td></td>
<td>Sláktázáhpúr, ... 84,360</td>
</tr>
<tr>
<td></td>
<td>Máligáoṣ, ... 141,460</td>
</tr>
<tr>
<td></td>
<td>Módípúr, ... 61,880</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dáms.</th>
<th>Adjacent villages of Ramrauti 7 maḥáls, 749,795</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Badhtahli, ... 207,500</td>
</tr>
<tr>
<td></td>
<td>Rámánti, ... 194,767</td>
</tr>
<tr>
<td></td>
<td>Selkharía, ... 103,000</td>
</tr>
<tr>
<td></td>
<td>Sangkalkára, ... 93,320</td>
</tr>
<tr>
<td></td>
<td>Sultánpúr, ... 29,210</td>
</tr>
<tr>
<td></td>
<td>Sangdwar, ... 14,447</td>
</tr>
<tr>
<td></td>
<td>Máninagar, ... 107,550</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjacent villages of Sarsábád, rev. of 10 maḥáls ... 13,192,377</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akbarpúr, ... 9736</td>
</tr>
<tr>
<td>Párélyár, ... 85,280</td>
</tr>
<tr>
<td>Khízpúr, ... 306,100</td>
</tr>
<tr>
<td>Sarsábád, ... 553,080</td>
</tr>
<tr>
<td>Köttálwí, ... 788,427</td>
</tr>
<tr>
<td>Garhán, ... 334,880</td>
</tr>
<tr>
<td>Ghári, ... 200,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Shádbháspúr and Gangalpúr 2 maḥáls, 170,800</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bázári Kadim (Old Bázár), ... 3,720</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darsarak, ... 62,835</td>
</tr>
<tr>
<td>Békámáti, ... 3,200</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sáir duties from Gangapat and neighbourhood of Hindú, sic., 170,800</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sherpúr and Gangalpúr 2 maḥáls, ... 2000</td>
</tr>
</tbody>
</table>

---

1. T. Sirapour, G. Seernoor.
2. T. Bangamati, G. Raggamatty.
3. v. p. 58, n. 1.
4. T. Nagor, G. Tagoro.
5. T. Subigiria, G. Sebelgelrya.
Dáms.  
Makréin, ... 106,480  
Manikpúr and Hatańda, 2 maḥals, ... 630,770  
Adjacent villages of Máldah, 11 maḥals.  

Bárbakpúr, Bázár i Yusaf, Suburban district of Máldah, Dhéápúr, Sójápúr, Sarbédáhpúr, Sankodíyá,¹ Shálésa, Sháhmandáwi,² Fatbáhpúr, Mu'zamu'ddin-púr.

Sarkár of Fathábád.

31 maḥals. Rev. 7,969,568 dáms.

Zamindárs of three classes.

Cavalry, 900. Infantry, 50,700.

Dáms.  
Irácháraj, ... 34,024  
Bholiyábél, ... 384,452  
Belór, ... 124,872  
Bhágalpúr, ... 2,115  
Bádáidiyá, ... 1,442  
Télháti, ... 377,290  
Charnákhí, ... 35,645  
Charbáhí, ... 30,200  
Suburban district and town of Fathábád, ... 902,662  
Salt duties, ... 277,758  
Hazratpúr, ... 11,640  
Market dues, ... 11,467  
Rasúlpúr, ... 103,767  
Sonáp, ... 1,182,420  
Sarbárkal, ... 787,430  
Saríšání, ... 173,227  
Sardiyá, ... 63,882  
Sadhwá, ... 32,727  
Sawáil, commonly called Jalálpúr, ... 1,857,230  
Shahbáspúr, ... 732,172  
Kharákpúr, ... 118,135  
Gásádiyá, ... 102,405  
Kózá, ... 63,350  
Makórsgón, ... 3,157  
Masnadpúr, ... 55,313  
Mirápúr, ... 22,172  
Receipts from scattered estates, ... 133,365  
Nái' mátáhpúr, ... 49,423  
Nákéšar, ... 20,960  
Házárhatí, ... 21,597  
Yusafpúr, ... 228,025  

Sarkár of Máhmúdábád.

88 maḥals. Rev. 11,602,256.

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

Dáms.  
Adniyá, ... 76,113  
Anotampúr, ... 43,865  
Ajyálpúr, ... 37,307  
Indar-kallí, ... 11,250  
Amdb, ... 192  
Bázúrást, ... 652,507  
Bádúcháhp, ... 271,240  
Barádi,² ... 604,122  
Bí, ... 25,247  
Báfrín Jumlah, ... 102,210  
Bótbariya, ... 96,117  
Báshná, ... 85,447  
Bákán,² ... 41,317  
Belwári, ... 80,195  

¹ Var. and T. Sankatodiya.  
² Var. and G. Sháh Hinduí.  
³ G. and soor. Parári.  
⁴ T. and G. Bánká.
<table>
<thead>
<tr>
<th>District</th>
<th>Dámes.</th>
<th>Suburban district of above.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bandwál</td>
<td>26,155</td>
<td>* Var. Páni.</td>
</tr>
<tr>
<td>Patī ka māra</td>
<td>22,710</td>
<td>* G. Bernapoov.</td>
</tr>
<tr>
<td>Būbānkarā,</td>
<td>14,885</td>
<td>* G. Patkābāri, T. Bangabāri.</td>
</tr>
<tr>
<td>Patāpūr</td>
<td>12,572</td>
<td>* T. and G. Bégotia.</td>
</tr>
<tr>
<td>Barmakhūr</td>
<td>6,717</td>
<td>* T. and var. Chandī b.</td>
</tr>
<tr>
<td>Patkābāri</td>
<td>3,567</td>
<td>* G. Chytan. var. Chetan and Chain.</td>
</tr>
<tr>
<td>Fīpalbarīya,</td>
<td>2,045</td>
<td>Doubtful whether proper name or</td>
</tr>
<tr>
<td>Bākhotīya</td>
<td>217</td>
<td>Suburban district of above.</td>
</tr>
<tr>
<td>Bēlārau</td>
<td>123,387</td>
<td>* T. and var. Dakāri.</td>
</tr>
<tr>
<td>Tārākānā</td>
<td>675,790</td>
<td>* G. and var. Dakāat.</td>
</tr>
<tr>
<td>Tīraghāti</td>
<td>96</td>
<td>* G. and var. Doshiniya.</td>
</tr>
<tr>
<td>Tīrajīya</td>
<td>391,355</td>
<td>* G. and var. Doshkat.</td>
</tr>
<tr>
<td>Chāddōyā or Chhāddīyā</td>
<td>9,125</td>
<td>‡ G. and var. Dūbui.</td>
</tr>
<tr>
<td>Jīrākhi,</td>
<td>11,505</td>
<td></td>
</tr>
<tr>
<td>Jaggākhūrūr</td>
<td>762</td>
<td></td>
</tr>
<tr>
<td>Jītlībūrīya,</td>
<td>44,007</td>
<td></td>
</tr>
<tr>
<td>Jēlīya</td>
<td>44,700</td>
<td></td>
</tr>
<tr>
<td>Jutābārī</td>
<td>952,950</td>
<td></td>
</tr>
<tr>
<td>Bāmā Ajīyāl</td>
<td>345,135</td>
<td></td>
</tr>
<tr>
<td>Eswēl</td>
<td>91,575</td>
<td></td>
</tr>
<tr>
<td>Khīlpūr</td>
<td>56,806</td>
<td></td>
</tr>
<tr>
<td>Khīrākhānī</td>
<td>1,092</td>
<td></td>
</tr>
<tr>
<td>Khārrampūr</td>
<td>265</td>
<td></td>
</tr>
<tr>
<td>Dakāi</td>
<td>51,740</td>
<td></td>
</tr>
<tr>
<td>Dūrābhāpur</td>
<td>13,775</td>
<td></td>
</tr>
<tr>
<td>Dāhlī</td>
<td>13,665</td>
<td></td>
</tr>
<tr>
<td>Deora</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>Dakāat Jalālpūr</td>
<td>1,200</td>
<td></td>
</tr>
<tr>
<td>Dostāinī, ‡</td>
<td>1,062</td>
<td></td>
</tr>
<tr>
<td>Dhānṛmarhāt</td>
<td>42,505</td>
<td></td>
</tr>
<tr>
<td>Sādichhāl Kotīyā or Kota</td>
<td>8,205</td>
<td></td>
</tr>
<tr>
<td>Sārotīyā</td>
<td>6,550</td>
<td></td>
</tr>
<tr>
<td>Sānārīyā</td>
<td>72,147</td>
<td></td>
</tr>
<tr>
<td>Sākārganīyā</td>
<td>10,213</td>
<td></td>
</tr>
<tr>
<td>Sālīmpūr</td>
<td>23,687</td>
<td></td>
</tr>
<tr>
<td>Soltārī Ajīyāl, commonly Koma,</td>
<td>789,290</td>
<td></td>
</tr>
<tr>
<td>Surūpūr</td>
<td>7,482</td>
<td></td>
</tr>
</tbody>
</table>
### Sarkar of Khalifatábáb.

35 mahals. Rev. 5,402,140 dáms.

Castes, various. Cavalry, 100. Infantry, 15,150.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Suburban dist. of Khalifatábáb, 31,442</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhál, with township</td>
<td>475,102</td>
</tr>
<tr>
<td>Bhálká,</td>
<td>230,515</td>
</tr>
<tr>
<td>Pólah,</td>
<td>135,932</td>
</tr>
<tr>
<td>Pódká,</td>
<td>104,203</td>
</tr>
<tr>
<td>Bágh Márí,</td>
<td>81,807</td>
</tr>
<tr>
<td>Bhándá,</td>
<td>25,300</td>
</tr>
<tr>
<td>Buádés,</td>
<td>11,225</td>
</tr>
<tr>
<td>Bhálívánáb,</td>
<td>9,527</td>
</tr>
<tr>
<td>Bhúlnagar,</td>
<td>66,660</td>
</tr>
<tr>
<td>Taálíšık of Kásínáth,</td>
<td>297,720</td>
</tr>
<tr>
<td>Taálá,</td>
<td>174,676</td>
</tr>
<tr>
<td>Taálíšık of Srírán,</td>
<td>26,427</td>
</tr>
<tr>
<td>Parmoda, Bhattácháraj</td>
<td>13,860</td>
</tr>
<tr>
<td>Sripát Kíráj</td>
<td>8,675</td>
</tr>
<tr>
<td>Jeswr, commonly, Rásúlpúr</td>
<td>1,723,850</td>
</tr>
<tr>
<td>Charúála</td>
<td>99,550</td>
</tr>
<tr>
<td>Chhalérá</td>
<td>60,920</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Sarkar of Bhógá.

Containing, 4 mahals. Rev. 7,150,605.

Castes, various. Elephants, 320. Infantry, 15,000.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Suburban dist. of Bhógá, 977,345</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ismáilpúr, commonly Bogla</td>
<td>4,348,960</td>
</tr>
<tr>
<td>Srírámpúr</td>
<td>252,000</td>
</tr>
<tr>
<td></td>
<td>1,553,440</td>
</tr>
</tbody>
</table>

### Sarkar of Púrniyáh.

9 mahals. Rev. 6,408,775 dáms.

Infantry, 5,000.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Sád’r duties from elephants, 86,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asónjá,</td>
<td>744,225</td>
</tr>
<tr>
<td>Dálímápúr,</td>
<td>467,785</td>
</tr>
<tr>
<td>Dálímápúr,</td>
<td>2,886,995</td>
</tr>
<tr>
<td>Súlápúr,</td>
<td>671,530</td>
</tr>
<tr>
<td>Súlápúr,</td>
<td>502,206</td>
</tr>
<tr>
<td></td>
<td>380,200</td>
</tr>
</tbody>
</table>

---

1. T. G. and var. Pángá.
2. T. and var. B. bárá.
3. T. and G. Phül.
4. G. Narmodar.
7. T. and G. and var. Sálosári.
Sarkár of Tájpúr.

29 maháls. Rev. 6,488,857 dáms.

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

<table>
<thead>
<tr>
<th>Dámas</th>
<th>Dámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baktát,¹</td>
<td>...</td>
</tr>
<tr>
<td>Badakhar,</td>
<td>...</td>
</tr>
<tr>
<td>Pháli,</td>
<td>...</td>
</tr>
<tr>
<td>Banál,</td>
<td>...</td>
</tr>
<tr>
<td>Bolará,</td>
<td>...</td>
</tr>
<tr>
<td>Bhaghárá,</td>
<td>...</td>
</tr>
<tr>
<td>Baghoon,</td>
<td>...</td>
</tr>
<tr>
<td>Bágípón,</td>
<td>...</td>
</tr>
<tr>
<td>Baghoon,</td>
<td>...</td>
</tr>
<tr>
<td>Ballánpúr,</td>
<td>...</td>
</tr>
<tr>
<td>Bánángar,</td>
<td>...</td>
</tr>
<tr>
<td>Beláka,</td>
<td>...</td>
</tr>
<tr>
<td>Táhhár,</td>
<td>...</td>
</tr>
<tr>
<td>Chámpátál,</td>
<td>...</td>
</tr>
<tr>
<td>Sáhibán dist. and town of</td>
<td>...</td>
</tr>
<tr>
<td>Tájpúr,</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkár of Ghorághát.

84 maháls. Rev. 8,083,072½ dáms.


<table>
<thead>
<tr>
<th>Dámas</th>
<th>Dámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adháwá,</td>
<td>...</td>
</tr>
<tr>
<td>Ándhá,</td>
<td>...</td>
</tr>
<tr>
<td>Análagón,</td>
<td>...</td>
</tr>
<tr>
<td>Anwárbán,</td>
<td>...</td>
</tr>
<tr>
<td>Algión,</td>
<td>...</td>
</tr>
<tr>
<td>Abhárá,</td>
<td>...</td>
</tr>
<tr>
<td>Aímbábád,</td>
<td>...</td>
</tr>
<tr>
<td>Anbalákáchí,</td>
<td>...</td>
</tr>
<tr>
<td>Anwar Malik,</td>
<td>...</td>
</tr>
<tr>
<td>Al Háj,</td>
<td>...</td>
</tr>
<tr>
<td>Ilábadádpúr,</td>
<td>...</td>
</tr>
<tr>
<td>Bána Zafar Sháhi, 2 maháls,</td>
<td>...</td>
</tr>
</tbody>
</table>

¹ G. and var. Pangat.
² G. and var. Dáihát.
³ G. and var. Mahónu.
⁴ See n. 4, p. 57.
⁵ G. and var. Ambthrácá.
⁶ G. and var. Ték.
⁷ G. and var. Támuk, T. and var.
⁸ Sank.
<table>
<thead>
<tr>
<th>Place</th>
<th>Dáms.</th>
<th>Place</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhôli</td>
<td>12,040</td>
<td>Kábuípúr</td>
<td>93,465</td>
</tr>
<tr>
<td>Bójpátâri</td>
<td>7,900</td>
<td>Gánj Sákhmâlé</td>
<td>98,465</td>
</tr>
<tr>
<td>Banwárkâjar</td>
<td>4,452</td>
<td>Khaḍkhâdi</td>
<td>81,565</td>
</tr>
<tr>
<td>Belghâtí</td>
<td>3,245</td>
<td>Gokal</td>
<td>56,895</td>
</tr>
<tr>
<td>Bâzâr Chhatâghât</td>
<td>387</td>
<td>Kothi Bâri* 2 ma hàls</td>
<td>48,807</td>
</tr>
<tr>
<td>Bulábâri,¹</td>
<td></td>
<td>Kâlái</td>
<td>264,322</td>
</tr>
<tr>
<td>Bânj Mânká,²</td>
<td>5,340</td>
<td>Kándîbâri</td>
<td>125,797</td>
</tr>
<tr>
<td>Tulísghât</td>
<td>164,340</td>
<td>Kuli Bâzâr, commonly Jorpúrî</td>
<td>115,680</td>
</tr>
<tr>
<td>Taśiluk Êusain</td>
<td>35,410</td>
<td>Gobindpúr Akhand,</td>
<td>40,875</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kânhîlî,¹</td>
<td>40,367</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kanañ Sukhâr</td>
<td>28,065</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gâhînagar</td>
<td>27,923</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kâwâ Kâchhî</td>
<td>25,900</td>
</tr>
<tr>
<td>Táchâhal</td>
<td>8,390</td>
<td>Kâthîbârî</td>
<td>24,847</td>
</tr>
<tr>
<td>Taśiluk Áhmad Khán,</td>
<td>238,475</td>
<td>Korá, receipts from Zakát,</td>
<td>18,000</td>
</tr>
<tr>
<td>Hâmilâ</td>
<td>6,580</td>
<td>Kokarán</td>
<td>13,190</td>
</tr>
<tr>
<td>Khairâbâdî</td>
<td>5,602</td>
<td>Kábul</td>
<td>11,560</td>
</tr>
<tr>
<td>Khâbârî</td>
<td>2,735</td>
<td>Gârhiyâs</td>
<td>10,980</td>
</tr>
<tr>
<td>Rânpúr,</td>
<td>10,950</td>
<td>Gokumâré,</td>
<td>9,850</td>
</tr>
<tr>
<td>Sultánpúr,</td>
<td>108,377</td>
<td>Mâgâtpúr,³</td>
<td>124,005</td>
</tr>
<tr>
<td>Sikhsâhâhar,³</td>
<td>93,071</td>
<td>Mâñabbatpúr,</td>
<td>46,512</td>
</tr>
<tr>
<td>Sâníhpúr,</td>
<td>49,570</td>
<td>Musjîd Husain Shâhî,</td>
<td>28,845</td>
</tr>
<tr>
<td>Sirhâta,</td>
<td>344,097</td>
<td>&quot; Andârkhânî,</td>
<td>3,447</td>
</tr>
<tr>
<td>Sabdî,⁴</td>
<td>200,324</td>
<td>Malâir</td>
<td>24,800</td>
</tr>
<tr>
<td>Sîtpúr,</td>
<td>128,775</td>
<td>Nândâbra,</td>
<td>61,050</td>
</tr>
<tr>
<td>Sirîyâ Kândî,</td>
<td>24,622</td>
<td>Nânpâra,</td>
<td>19,202</td>
</tr>
<tr>
<td>Sâghât,</td>
<td>16,412</td>
<td>Nâḥâjaun Bâtor,</td>
<td>49,010</td>
</tr>
<tr>
<td>Sherpûr Kolbâri,</td>
<td>15,675</td>
<td>Wâkar Hazîr,</td>
<td>30,646</td>
</tr>
<tr>
<td>Fatpûr,</td>
<td>353,365</td>
<td>Wachhî,</td>
<td>16,832</td>
</tr>
<tr>
<td>Khetâri,⁴</td>
<td>1,344,280</td>
<td>Wahrib,⁵</td>
<td>4,520</td>
</tr>
<tr>
<td>Gayapúr,</td>
<td>107,205</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sârkâr of Pinjârah.

21 ma hàls. Rev. 5,803,275 dáms.

<table>
<thead>
<tr>
<th>Castes, various. Cavalry, 50. Infantry, 7,000.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aubel,²⁰</td>
<td>1,058,725</td>
</tr>
<tr>
<td>Aubârî</td>
<td>36,525</td>
</tr>
<tr>
<td>Angôchâh</td>
<td>101,822</td>
</tr>
<tr>
<td>Bárangpâr,¹¹</td>
<td>635,390</td>
</tr>
</tbody>
</table>

¹ In text figures wanting, G. has 7,000. Var. 5,340.
* Var. and T. Sîdî.
⁴ G. and var. Khatiyyârî, T. Kheârî.
⁵ T. G. and var. Târî.
⁶ Var. Gâtrâl, G. Gautnâll.
⁷ Var. and G. Makâshpâr.
⁸ Var. Wahîb.
¹⁰ G. and var. Ampôl.
¹¹ T. and var. Bârikpûr.
<table>
<thead>
<tr>
<th>District</th>
<th>Dāms.</th>
<th>Dāms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Būjānagar</td>
<td>719,107</td>
<td>Deorā</td>
</tr>
<tr>
<td>Bāyānsapūr</td>
<td>255,445</td>
<td>Sadharbhāri</td>
</tr>
<tr>
<td>Baharnagar</td>
<td>119,720</td>
<td>Sankatā</td>
</tr>
<tr>
<td>Bīrī Ghār</td>
<td>84,277</td>
<td>Sultanpur</td>
</tr>
<tr>
<td>Bādghār</td>
<td>55,308</td>
<td>Sābār</td>
</tr>
<tr>
<td>Tākhāi</td>
<td>374,480</td>
<td>Sulaimānābād</td>
</tr>
<tr>
<td>Hālōn</td>
<td>83,148</td>
<td>Khattā</td>
</tr>
<tr>
<td>Suburban district of Pinjarah</td>
<td>93,967</td>
<td>Kadābāri</td>
</tr>
<tr>
<td>Dekhā</td>
<td>148,837</td>
<td></td>
</tr>
</tbody>
</table>

**Sarkār of Bārbakūbd.**

38 maḥāls. Rev. 17,451,532 dāms.

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

<table>
<thead>
<tr>
<th>City of above-mentioned</th>
<th>Dāms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Bārbakūbdā)</td>
<td>815,840</td>
</tr>
<tr>
<td>Bādāl</td>
<td>190,685</td>
</tr>
<tr>
<td>Pābār</td>
<td>186,712</td>
</tr>
<tr>
<td>Bādī</td>
<td>693,767</td>
</tr>
<tr>
<td>Burāriyā</td>
<td>64,335</td>
</tr>
<tr>
<td>Bābdā</td>
<td>319,000</td>
</tr>
<tr>
<td>Bābdī, = Chanīdia</td>
<td>179,840</td>
</tr>
<tr>
<td>Chandī</td>
<td>755,623</td>
</tr>
<tr>
<td>Chaurā</td>
<td>189,882</td>
</tr>
<tr>
<td>Jahānumā and Joka, 2 maḥāls</td>
<td>407,007</td>
</tr>
<tr>
<td>Jadlāi</td>
<td>269,840</td>
</tr>
<tr>
<td>Jandāī</td>
<td>85,787</td>
</tr>
</tbody>
</table>
| Suburban district of Sikh Sha-

har | 1,629,175 |
| Dāhrman | 860,986 |
| Diādpūr | 8,908 |
| Saṅkarāl, commonly, Nigām-

pūr | 389,706 |

**Sarkār of Bāsobā.**

32 maḥāls. Rev. 39,516,871.

Castes, various. Cavalry, 1,700. Elephante, 10. Infantry, 5,300.

<table>
<thead>
<tr>
<th>City of above-mentioned</th>
<th>Dāms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Bāsobā)</td>
<td>760,687</td>
</tr>
<tr>
<td>Bāḍmār, 8 Nagrāt Shāhī, Mehraunah</td>
<td>4,178,140</td>
</tr>
<tr>
<td>Kāhārwān, Sīrālū &amp; maḥāls</td>
<td>2,880,740</td>
</tr>
<tr>
<td>Bāhuriyā Bāsū</td>
<td>1,935,160</td>
</tr>
<tr>
<td>Bahwāl Bāsū</td>
<td>1,681,265</td>
</tr>
<tr>
<td>Bakhuriyā Bāsū</td>
<td>1,715,170</td>
</tr>
</tbody>
</table>

1. Var. and G. Jirfiyā.
2. Var. and G. Jasan and Changōn.
4. G. has 45,000.

* G. and var. Barbāzā. There are also slight variants of the other names. * G. and var. Bhosoriyā.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Utar Sháhpúr,</td>
<td>388,443</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Al Jihád,(^1)</td>
<td>53,090</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utar Usmánpúr,</td>
<td>24,880</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bikrampúr,</td>
<td>3,335,053</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhalwájowár,</td>
<td>1,341,480</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baldákháil,</td>
<td>694,090</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bawáliyá,</td>
<td>237,820</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barchhandí,</td>
<td>120,100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Béth Karé,</td>
<td>4,080</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bálá Káthí,(^2) &amp;c.,</td>
<td>48,265</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bardiyá,</td>
<td>36,312</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phulári,</td>
<td>19,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pánháttá,</td>
<td>7,367</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tórá,</td>
<td>104,910</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tájpúr,</td>
<td>60,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tarkí,</td>
<td>18,270</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jogítiyá,</td>
<td>512,080</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Environ of Port,</td>
<td>82,632</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chhokhandí, from shop dues,</td>
<td>17,827</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chand Yáhar,(^3)</td>
<td>30,322</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cháндpúr,</td>
<td>120,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suburban district of Sonárgáon</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>with city,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khirpúr,</td>
<td>40,306</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dohár,</td>
<td>468,534</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dánderá,</td>
<td>431,280</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dákhan Sháhpúr,</td>
<td>220,410</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diláswarpúr: receipt from</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sakát,</td>
<td>127,307</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dákhan Usmánpúr,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rájpúr,</td>
<td>8,840</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sakárgon,</td>
<td>348,385</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sakari,</td>
<td>184,780</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salimpúr,</td>
<td>91,090</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sálisari with produce and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>piscary of rivers, tanks, &amp;c.,</td>
<td>110,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>raiyáti and the like</td>
<td>40,725</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sakhé, from raiyáti,</td>
<td>280,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\text{sadú} \text{dues},)</td>
<td>28,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sakhédeh,</td>
<td>28,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seojáí,(^4)</td>
<td>13,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sháhpúr,</td>
<td>22,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) T. Sabal var. Barak.
\(^2\) G. and var. Serpúr Morohah.
\(^3\) G. and var. Chhap. T. Ját.
\(^4\) G. and var. Palághatí.
\(^5\) Var. Chandar Yáhar: the last word is evidently corrupt.
\(^6\) Applied in Bengálo to lands of which the revenue is paid in money in opposition to khámdár lands of which revenue was paid in kind: also to a settlement direct with the cultivators.—Wilson’s Gloss.
\(^7\) G. and var. Sabarchál.
<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>Parāgār, called also,</td>
<td>Suburban district of Sylhet,</td>
<td>2,290,717</td>
<td></td>
</tr>
<tr>
<td>Panjkhand, ...</td>
<td>Sarkhandal, ...</td>
<td>390,472</td>
<td></td>
</tr>
<tr>
<td>Basīn’ Chang, ...</td>
<td>Lādū, ...</td>
<td>246,208</td>
<td></td>
</tr>
<tr>
<td>Bajva Bīyāju, ...</td>
<td>Harnagar, raivyati and sīr, ...</td>
<td>1,010,857</td>
<td></td>
</tr>
<tr>
<td>Jem (Jaintiya ?) ...</td>
<td>...</td>
<td>272,200</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 100.</th>
<th>Infantry, 1,500.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tūngi, ...</td>
<td>Sīr from salt-pits, ...</td>
<td>737,520</td>
</tr>
<tr>
<td>Chāgīto (Chittagong) ...</td>
<td>Sahwā, ...</td>
<td>5,079,340</td>
</tr>
<tr>
<td>Deogīto, ...</td>
<td>Nawāpārā, ...</td>
<td>1,708,300</td>
</tr>
<tr>
<td>Sallāmānpūr, commonly, Shaikh-pār, ...</td>
<td>...</td>
<td>1,572,400</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Cavalry, 200.</th>
<th>Infantry, 5,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bārdwān, ...</td>
<td>Bāghā, ...</td>
<td>509,340</td>
</tr>
<tr>
<td>Bāhār, ...</td>
<td>Bhātālā, ...</td>
<td>307,340</td>
</tr>
<tr>
<td>Barbakāsī, ...</td>
<td>Bāzār Ibrāhīmpūr, ...</td>
<td>15,740</td>
</tr>
<tr>
<td>Bhārkondah, and Akbar-shāhī, commonly Sāndal, 2 maḥals, ...</td>
<td>Janki, ...</td>
<td>387,705</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>2,315</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sulaimán Sháhi</td>
<td>721,855</td>
</tr>
<tr>
<td>Sóniyá</td>
<td>90,870</td>
</tr>
<tr>
<td>Suburban district of Sherpur Añáí</td>
<td>816,066</td>
</tr>
<tr>
<td>Úzmatpúr</td>
<td>1,660,045</td>
</tr>
<tr>
<td>Fatb Singh</td>
<td>2,086,460</td>
</tr>
<tr>
<td>Husain Añiyáí</td>
<td>893,845</td>
</tr>
<tr>
<td>Kargón</td>
<td>348,960</td>
</tr>
<tr>
<td>Kiratpúr</td>
<td>225,775</td>
</tr>
</tbody>
</table>

Khand,²
Khangá,               186,389
Kodía,                 63,125
Maháland,              1,831,880
Manóbar Sháhi,        1,709,920
Musáfár Sháhi,        1,552,175
Nasák,³                783,517
Natrá,⁴                208,669

**Sarkár of Sulaimánsábád.**

31 maḥals. Rev. 17,629,964 dáms.

<table>
<thead>
<tr>
<th>Castes, various. Cavalry, 100. Infantry, 5,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indarán,</td>
</tr>
<tr>
<td>Ismálpúr,</td>
</tr>
<tr>
<td>Anliyáí,</td>
</tr>
<tr>
<td>Úlá,</td>
</tr>
<tr>
<td>Basandhári,</td>
</tr>
<tr>
<td>Bhoseét,²</td>
</tr>
<tr>
<td>Pandwháí,</td>
</tr>
<tr>
<td>Páchnór,³</td>
</tr>
<tr>
<td>Bálí Bhang² 2 maḥals,</td>
</tr>
<tr>
<td>Chhótipúr,</td>
</tr>
<tr>
<td>Chúmábí,</td>
</tr>
<tr>
<td>Jaípúr,</td>
</tr>
<tr>
<td>Husainpúr,</td>
</tr>
<tr>
<td>Dhársí,</td>
</tr>
<tr>
<td>Ráésáb,⁴ (Ránsah?)</td>
</tr>
</tbody>
</table>

| Suburban district of Sulaimánsábád,         | 2,061,090|

**Sarkár of Sátgáon.**

53 maḥals. Rev. 16,724,724 dáms.

<table>
<thead>
<tr>
<th>Castes, various. Cavalry, 50. Infantry, 6,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banwa, Kotwálí, Farásatghar, (?)</td>
</tr>
<tr>
<td>3 maḥals,</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Text-note, now Khundghosh.
² G. and var. Nasang.
³ G. and var. Nabrán.
⁴ T. and var. Bhoseét.
ᵀ. and var. Bajmor. T. and var. Bajpur. Text-note adds that there is a Páchnór in Nadiya.
⁶ G. and var. Change. Note—There is a Bái Danga in Nadiya.
⁷ G. and var. Racesák. Note—Raensáh probable correct reading, as this name occurs in the suburban district of Sulaimánsábád
⁹ G. and var. Makín.
¹⁰ G. and var. Nipá.
<table>
<thead>
<tr>
<th>Arid Tawali Sâghtoŋ</th>
<th>Sirajpur,</th>
<th>...</th>
<th>125,792</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahâla, ...</td>
<td>Sdrir dues from Bandarban and Mandawi, 2 mahâla, ...</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>Akhidpûr, ...</td>
<td>Sâkhàt, Kátsâl, 2 mahâla, ...</td>
<td>45,757</td>
<td></td>
</tr>
<tr>
<td>Bodhan, ...</td>
<td>Fathpûr, ...</td>
<td>80,702</td>
<td></td>
</tr>
<tr>
<td>Faâkwân and Sâlimpûr, ...</td>
<td>Calcutta, Bakoya, Bárßbapûr, ...</td>
<td>236,215</td>
<td></td>
</tr>
<tr>
<td>Pûrâh, ...</td>
<td>3 mahâla, ...</td>
<td>295,302</td>
<td></td>
</tr>
<tr>
<td>Barmiâkâr and Mânîkhâtî, ...</td>
<td>Khârâr, ...</td>
<td>365,276</td>
<td></td>
</tr>
<tr>
<td>Bégâson, ...</td>
<td>Kandâliyâ, ...</td>
<td>242,160</td>
<td></td>
</tr>
<tr>
<td>Bâlinder, ...</td>
<td>Kâlárâ, ...</td>
<td>197,622</td>
<td></td>
</tr>
<tr>
<td>Bâgåwån and Bangâbârî, ...</td>
<td>Magârâ, ...</td>
<td>801,303</td>
<td></td>
</tr>
<tr>
<td>Bâliyâ, ...</td>
<td>Matiîâri, ...</td>
<td>307,945</td>
<td></td>
</tr>
<tr>
<td>Phalâk, ...</td>
<td>Medâi Mal, ...</td>
<td>185,242</td>
<td></td>
</tr>
<tr>
<td>Baridhati, ...</td>
<td>Muâzaffarpûr, ...</td>
<td>108,333</td>
<td></td>
</tr>
<tr>
<td>Tortariyâ, ...</td>
<td>Mundîgohâh, ...</td>
<td>98,555</td>
<td></td>
</tr>
<tr>
<td>Subarban district, ...</td>
<td>Mâhîhatti, ...</td>
<td>49,985</td>
<td></td>
</tr>
<tr>
<td>Sâmînpûr, ...</td>
<td>...</td>
<td>824,322</td>
<td></td>
</tr>
<tr>
<td>Bâjîpûr, Bárßbapûr, 2 mahâla, ...</td>
<td>Naddâiyyâ and Sâitanpûr, 2 mahâla, ...</td>
<td>1,608,820</td>
<td></td>
</tr>
<tr>
<td>Dhâliyâpûr, ...</td>
<td>Hêkî, ...</td>
<td>90,042</td>
<td></td>
</tr>
<tr>
<td>Bâhî, ...</td>
<td>Hâthi Kandhâ, ...</td>
<td>55,702</td>
<td></td>
</tr>
<tr>
<td>Bâdphâtî, ...</td>
<td>Haiyâgâhâr, ...</td>
<td>781,360</td>
<td></td>
</tr>
<tr>
<td>Sâkon, ...</td>
<td>...</td>
<td>204,072</td>
<td></td>
</tr>
</tbody>
</table>

**Sārkâr of Mâdârân.**

16 mahâla. Rev. 9,403,400 dâms.

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

<table>
<thead>
<tr>
<th>Anhatti, ...</th>
<th>122,655</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bâlgarhi, ...</td>
<td>937,077</td>
</tr>
<tr>
<td>Birbhurum, ...</td>
<td>541,245</td>
</tr>
<tr>
<td>Bhawâlîbhîm, ...</td>
<td>426,220</td>
</tr>
<tr>
<td>Châtâw, ...</td>
<td>806,542</td>
</tr>
<tr>
<td>Champângâari, ...</td>
<td>412,250</td>
</tr>
<tr>
<td>Subarban district of Mâdârân, 1,727,077</td>
<td></td>
</tr>
<tr>
<td>Sainbhum, ...</td>
<td>616,805</td>
</tr>
<tr>
<td>Samar Sânhâs, ...</td>
<td>274,461</td>
</tr>
</tbody>
</table>

* G. and var. Aråså Tåwåli.
* G. and var. Bårmaå Håråh.
* G. Bårmaådhaftî. T. Bårmaåndmåtî.
* T. Bårîoppûr.

* (Note). Is in the 24-Pargannâhs.
* G. and var. Makåmå.
* In ancient histories, Nodî, or Nodî, (note).
* G. Måns båg.
Orissa.

Sarkar of Jaléasar.

28 maḥals. Rev. 5,052,738⁰ dāms.


Bansanda,² commonly Haft-choor,⁴ has five strong forts. Castes, Khandait, Brāhman, and Bhej. Cavalry, 4,311,430

100. Infantry, 5,800, ... Bībi (Pipli?) Cavalry, 10. Infantry, 40. ... 2,011,430 Bālī Shāhī Cav. 200. In. 2,000, 963,430

Bālikohti,⁵ has three forts: 1, Sokrah; 2, Bānas Tāli; 3, Daddhpur. Cav. 20, 756,220

Inf. 800, ... Parbadā. Cav. 400, Inf. 1,600; has a strong fort, partly on a hill, partly fenced by forest, ... 640,000 Bhograi, has a fortress of great strength; Casta Khandait, Cav. 100, Inf. 2,200, archers and matchlockmen, ... ... 487,140

Bugdi, Rajput, Cav. 100, Inf. 200, ... 39,428 Bāzār, ... 125,720

Bāhabbhūm,⁶ Brāhman, Cav. 20, Inf. 400, ... 114,208

Taliya with town of Jaléasar, has a brick fort. Casta, Khandait, Cav. 300, Inf. 6,250, ... 12,007,110

Tanbūlak,⁷ Cav. 50, Inf. 1,000, has a strong fort, Khandait, 2,571,480

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

Dēwar Shorbhūm, commonly Bārah, Cav. 100, Inf. 184,290

100, ... Ramna,⁸ has five forts, 1 adjacent to city; 2, Ramchandpūr; 3, Ḫoja; 4, Dāt; 5, Saldah, Cav. 700, Inf. 3,550, hold the five, ... 5,052,305

Rayn, on the border of Orissa, has three forts, Cav. 150, Inf. 1,500, 218,906

Bānpūr, 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

Siyārī, ... 108,570

Kānjōr, Cav. 200, Inf. 2,500, matchlock and bowmen, ... 883,160

Kharaksūr, a strong fort in the wooded hills, 500 footmen and machlockmen, ... 528,570

Kēdārkhand, three strong forts, Cav. 50, Inf. 500, 468,570

Karkī.¹⁰ Infantry 100 285,720

¹ G. 50,052,737.
² G. and var. Bānsad.
³ G. and var. Hūr.
⁴ G. and var. Beli.
⁵ G. and var. Kobi, Khoi.
⁶ Brahmanpur in Midnapūr.
⁷ Tamlūk.
⁸ G. Tarah.
⁹ G. and var. Khamnā.
¹⁰ G. and var. Keri.
<table>
<thead>
<tr>
<th>City/Location</th>
<th>Castes</th>
<th>Infantry</th>
<th>Cavalry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahakanghát</td>
<td>commonly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kurubpúr, a fortress of great strength</td>
<td>240,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narusipúr, commonly Kandhar, with a strong fort on a hill</td>
<td>2,280,860</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahakánghát, commonly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caste Khandait, Cav. 60, Inf. 500,²</td>
<td>1,019,930</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caste Khandait, Cav. 60, Inf. 500,²</td>
<td>1,019,930</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sarkáár of Bhadrak.**

7 mahálas. Rev. 18,687,170.

<table>
<thead>
<tr>
<th>Castes, various.</th>
<th>Infantry, 750. Cavalry, 3,730.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jafar, two strong fortresses</td>
<td>9,240,000</td>
</tr>
<tr>
<td>Seralan district of Bhadrak, has a fort called</td>
<td>9,542,760</td>
</tr>
<tr>
<td>Saphés, 2 strong fort, Khandait, Cav. 800, Inf. 1,700</td>
<td>3,514,280</td>
</tr>
<tr>
<td>Kiamán, a stone fort of the greatest strength, Khandait, Cav. 100, Inf. 400</td>
<td>1,515,840</td>
</tr>
<tr>
<td>Kadus,¹</td>
<td>780,430</td>
</tr>
<tr>
<td>Independent Talukdars; three forts, Pachchham Donk, Khandait, and Majori, Cav. 100, Inf. 300; the three forts, held by Khandaita.</td>
<td>85,720</td>
</tr>
</tbody>
</table>

**Sarkáár of Katak (Outtack).**

21 mahálas. Rev. 91,482,730 dáms.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Welsh, Inf. 2,100</td>
<td>6,429,130</td>
</tr>
<tr>
<td>Aska, Inf. 15,000</td>
<td>8,168,380</td>
</tr>
<tr>
<td>Athgath, with a strong fort, Brahman, Cav. 200, Inf. 7,000</td>
<td>1,184,980</td>
</tr>
<tr>
<td>Párah Díkh, four forts, Cav. 200 Inf. 6,000</td>
<td>22,881,580</td>
</tr>
<tr>
<td>Pachchham Díkh, Cav. 100, Inf. 50,000</td>
<td>628,490</td>
</tr>
<tr>
<td>Bakká</td>
<td>5,129,820</td>
</tr>
<tr>
<td>Basái Diwarmár,⁴ Inf. 1,000</td>
<td>2,746,650</td>
</tr>
<tr>
<td>Barang, 9 forts, among the hills and jungles, Caste, ahór, Cav. 20, Inf. 300</td>
<td>2,182,940</td>
</tr>
</tbody>
</table>

¹ G. and var. Kerauli.
² G. and var. Máljíkta.
³ Here follows an unintelligible sentence, differing in two MSS., in two others it is omitted.
⁴ G. and var. Garafí.
⁵ G. and var. B. D. púr.
Bijnagar with strong fort,}  
Telingha, Cav. 30, Inf. 22,000, ... ... 880,390  
Banjá, 1 Reját, Cav. 100, Inf. 20,000, ... ... 868,208  
Paréotam, 2 Chaubiakot, 4 forts of great strength, Cav. 500, Inf. 20,000, ... ... 2,286,970  
Jash, commonly, Tájpur, a strong fort Bráhman, Cav. 200, Inf. 1,800, ... ... 2,073,780  
Dakhan Dikh, 4 forts, Cav. 180, Inf. 13,060, ... ... 22,065,770  
Sírn, ... ... 207,839  
Shárghar, Bráhman, Cav. 20, Inf. 200, ... ... 1,408,580  
Kótdés, with three forts,}  
the original fort, Kasibah, Cavte, Khandait, Cav. 5,008, Inf. 800, ... ... 4,720,980  
Katak Banám, subbaran district with city, has a stone fort of great strength, and a masonry palace within, Bráhman and Khandait, Cav. 200, Inf. 1,000, ... ... 605,600  
Khatra, with strong fortress, Khandait, Cav. 100, Inf. 400, ... ... 1,120,230  
Mánsakpatan, a large port, where salt dues are collected, ... ... 600,000

Sarkád of Kalang Dandpát,

27 mabale. Rev. 5,560,000 dánus.  
Cavalry, 500. Infantry, 30,000.

Sarkáds of Ráj Mahandráh.

16 mabale. Rev. 5,000,000 dánus.  
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 aflame the torch of sovereignty from father to son in succession during 2418 years.

<table>
<thead>
<tr>
<th>Royal Name</th>
<th>Years of Reign</th>
<th>Year</th>
<th>Royal Name</th>
<th>Years of Reign</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ráj Bhagret, Khatri</td>
<td>218</td>
<td>27</td>
<td>Benód Singh,</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>Anángbhím,</td>
<td>175</td>
<td>98</td>
<td>Sílar Sén,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Banbhím,</td>
<td>106</td>
<td>101</td>
<td>Sattarjít,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gajbhím,</td>
<td>83</td>
<td>90</td>
<td>Bhápati,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deodêt,</td>
<td>96</td>
<td>91</td>
<td>Sadhrák,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jag Singh,</td>
<td>106</td>
<td>102</td>
<td>Jaydrák,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barmah Singh,</td>
<td>97</td>
<td>85</td>
<td>Udái Singh,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohandast,</td>
<td>102</td>
<td>88</td>
<td>Bisé Singh,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

Ten princes reigned 6981 years, after which the sway of another Kāyeth family was established.

---

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.

<table>
<thead>
<tr>
<th>Years.</th>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birmāth, reigned</td>
<td>Kālūdand, reigned</td>
</tr>
<tr>
<td>88</td>
<td>85</td>
</tr>
<tr>
<td>Rakkdeva,</td>
<td>Kāmdeva,</td>
</tr>
<tr>
<td>81</td>
<td>90</td>
</tr>
<tr>
<td>Rakhbind, (Rukhnand)</td>
<td>Bijai Karn,</td>
</tr>
<tr>
<td>79</td>
<td>71</td>
</tr>
<tr>
<td>Jagiwan,</td>
<td>Sat Singh,</td>
</tr>
<tr>
<td>107</td>
<td>89</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Years.</th>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bējā Bhōigauniya reigned</td>
<td>Pirtha Rājā, reigned</td>
</tr>
<tr>
<td>75</td>
<td>52</td>
</tr>
<tr>
<td>Lāliṅ,</td>
<td>Rājā Garr,</td>
</tr>
<tr>
<td>70</td>
<td>45</td>
</tr>
<tr>
<td>Bējā Madhū,</td>
<td>Lachhman,</td>
</tr>
<tr>
<td>67</td>
<td>50</td>
</tr>
<tr>
<td>Samarbhōj,</td>
<td>Nandbhōj,</td>
</tr>
<tr>
<td>48</td>
<td>53</td>
</tr>
<tr>
<td>Bējā Jaint,</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Years.</th>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājā Udāsr, (Adisār,) reigned</td>
<td>Rājā Gridhar, reigned</td>
</tr>
<tr>
<td>75</td>
<td>80</td>
</tr>
<tr>
<td>Jāmanibhān,</td>
<td>Pirthidhar,</td>
</tr>
<tr>
<td>73</td>
<td>68</td>
</tr>
<tr>
<td>Unrūd,</td>
<td>Shīعاṭtihar,</td>
</tr>
<tr>
<td>78</td>
<td>59</td>
</tr>
<tr>
<td>Partāb Rudr,</td>
<td>Prubhākur,</td>
</tr>
<tr>
<td>65</td>
<td>63</td>
</tr>
<tr>
<td>Bhawādat,</td>
<td>Jaidhar,</td>
</tr>
<tr>
<td>69</td>
<td>23</td>
</tr>
<tr>
<td>Rakdeva,</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Years.</th>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bējā Bhopāl, reigned</td>
<td>Rājā Bīgan (Bījjan) pāl, reigned</td>
</tr>
<tr>
<td>55</td>
<td>75</td>
</tr>
<tr>
<td>Dhripāl,</td>
<td>Jaipāl,</td>
</tr>
<tr>
<td>95</td>
<td>98</td>
</tr>
<tr>
<td>Devapāl,</td>
<td>Rajpāl,</td>
</tr>
<tr>
<td>83</td>
<td>98</td>
</tr>
<tr>
<td>Bhupatipāl,</td>
<td>Bhopāl, his brother,</td>
</tr>
<tr>
<td>70</td>
<td>5</td>
</tr>
<tr>
<td>Dhanpatipāl,</td>
<td>Jagpāl, his son,</td>
</tr>
<tr>
<td>45</td>
<td>74</td>
</tr>
</tbody>
</table>

---

Nārāyanpāla.

Sarnāth inscription.

Māhipāla.

Sthripāla.

Vasanṭpāla.

1017. Kumarapāla. (Fer.)

Dīnjpur Copper-plate.

Locapāla.

Dhermapāla.

Jayapāla.

---

19
Seven princes governed in succession during 106 years.

<table>
<thead>
<tr>
<th>Years.</th>
<th>Prince</th>
<th>Reigned</th>
</tr>
</thead>
<tbody>
<tr>
<td>106</td>
<td>Sūkh Sēn,</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Balkīl Sēn,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>who built the fort of Gaur,</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Lakhan (Lakhman) Sēn,</td>
<td>7</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 Sulṭān Ḵūṭb u’ddīn Aībak to Sulṭān Muḥammad Tūghlāḵ Shāh 171 governors ruled during a period of 156 years.

These were followed by—

<table>
<thead>
<tr>
<th>A. H. A. D.</th>
<th>Years</th>
<th>Months</th>
<th>Prince</th>
</tr>
</thead>
<tbody>
<tr>
<td>741</td>
<td>1340</td>
<td>2</td>
<td>Malik Fakhr'uddīn Silākdār, reigned</td>
</tr>
<tr>
<td>743</td>
<td>1342</td>
<td>1</td>
<td>Sulṭān Alā‘uddīn</td>
</tr>
</tbody>
</table>

Narayanpāla? (Two names illegible).
Rājapāla.
Vigrahapāla.
Mahipāla, at Benares.
Nayapāla.

1027. Vigrahapāla.
The Monghir plate, dated 23 or 123 Samvat refers to the Bhupāla dynasty and not to the Vikramśīlīya era as was supposed by Wilkins. The Vaidya Rajas of Bengal are thus given.

<table>
<thead>
<tr>
<th>Years</th>
<th>Prince</th>
</tr>
</thead>
<tbody>
<tr>
<td>1063</td>
<td>Sūkh Sēn</td>
</tr>
<tr>
<td>1066</td>
<td>Balkīl Sēn, who built the town of Gaur.</td>
</tr>
<tr>
<td>1166</td>
<td>Lakshman Sen.</td>
</tr>
<tr>
<td>1123</td>
<td>Māhava Sen.</td>
</tr>
<tr>
<td>1133</td>
<td>Kesava Sen.</td>
</tr>
<tr>
<td>1151</td>
<td>Sura Sen.</td>
</tr>
<tr>
<td>1200</td>
<td>Laxmaniya.</td>
</tr>
</tbody>
</table>

1 These were:

<table>
<thead>
<tr>
<th>A. H. A. D.</th>
<th>Years</th>
<th>Prince</th>
</tr>
</thead>
<tbody>
<tr>
<td>600</td>
<td>1203</td>
<td>Md. Bakhtiyar Khili, governor of Berār under Ḵūṭb.</td>
</tr>
<tr>
<td>602</td>
<td>1205</td>
<td>Md. Sherān Isʿāuddīn.</td>
</tr>
<tr>
<td>605</td>
<td>1208</td>
<td>Ali Mardān Alauddīn.</td>
</tr>
</tbody>
</table>

609 1212 Husānuddīn, Ghiyasuddīn.
624 1226-27 Naṣruddīn b-Shamṣuddīn.
627 1229 Maḥmūd b-Shamsuddīn became Emperor of Hindustan.
634 1237 Toghan Khan, governor under Sultana Rixia.
641 1243 Tījī or Tājī.
643 1244 Timūr Khān Kerān.
644 1246 Saifsuddīn.
651 1253 Ikhtiyārīuddīn Malik Usbēg.
656 1257 Jelānuddīn Khānī.
657 1258 Tājuddīn Aralān.
659 1260 Mād. Tatār Khān.
676 1277 Mūṣāuddīn Tughral.
681 1282 Naṣruddīn Baghra considered by some 1st Sovereign of Bengal.
725 1325 Kādir Khān, viceroy of Mād. Shāh. Fakhr'uddīn Sikandar 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.
A. H.  A. D.  Years. Months.

744  1843  Shamsu'ddin Bangarah  ...  ...  16  some
760  1358  Sikandar (Sháh) his son, ...  ...  9  ...
799  1367  Sulṭán Ghiyáshu'ddin his son, ...  ...  7  ...
805  1373  Sulṭán 'us Salátin, his son, ...  ...  10  0
806  1383  Shamsu'ddin, his son, ...  ...  3  some
837  1386  Kání native of Bengal, ...  ...  7  0
824  1392  Sulṭán Jalálu'ddin, ...  ...  17  0
812  1409  Ahmad, his son, ...  ...  16  0

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

830  1426-7  Náṣir Shah, descendant of Shamsu'ddin Bangarah, ...  32  0
863  1457  Bárbak Sháh, ... ...  17  0
873  1474  Yúsuf Sháh, ... ...  7  6
887  1482  Sikandar Sháh, ... ...  half a day
887  1482  Fátḥ Sháh, ... ...  7  5
896  1490  Bárbak Sháh, ... ... two and a half days.
897  1491  Fírōz Sháh, ... ...  3  0
899  1494  Múhammad Shah, his son, ... ...  1  0
900  1495  Músaffar Hábshí, ... ...  3  5
903  1498  Al iū'ddin, ... ...  27 (?)  some
927  1521  Náṣir Shah,3 his son, ... ...  11 (?)
940  1534  Múhammad Sháh, son of Aldú'í defeated by
944  1537  Shír Khán.
945  1538  Hómâyún (held his court at Gaur).
946  1539  Shír Khán, a second time.
953  1545  Múhammad Khán.
962  1555  Báhudur Sháh, his son.
968  1560  Jalálu'ddin, his brother.

Not in U. T. 1 Táj Khán.
971  1563-4  Sulaimán (Karání), his brother.
981  1573  Báyázíd, his son.
981  1573  Dáud, 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.4

The first Rája, (Bhagrat) came to Delhi by reason of his friendship for Rájá Jarísísíthan, and fell manfully fighting in the wars of the Mahá-

---

1 In the Tárikh-i-Firáhsht. Bhangerah, i.e., opium eater.
2 The text has 2 but in a note 32 is recorded as the proper number and tallied with the U. T.
3 Náṣir, in the text according to all the MSS. but corrected by a note. Náṣir accords with the U. T.
4 The calculations of the U. T. show a difference of 13 in excess in both numbers.
bhárat, 4,096 years previous to the present time. When the cup of life of Rájá Naujah overflowed, the sovereignty fell to Lakhmaniya son of Ráe Lakhman. Nadiyá 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 Muḥammad Baktiyár Khilji the individual by whom these two events would be accomplished. Although the Rájá regarding these idle tales refused to credit them, many of his subjects sought refuge in distant provinces. At the time when Kuṭbu’d-dín Aibák held India for Shahábú’ddín, the Khilji took possession of Behár by force of arms, and when he marched upon Bengal, the Rája, escaped in a boat. Muḥammad Baktiyár, entered Bengal and having amassed enormous plunder, he destroyed the city of Nadiyá and transferred the capital to Lakhnáuti. From that time Bengal has been subject to the kings of Delhi.

During the reign of Sultán Tughláq, Kádar Khán was viceroy in Bengal. Malik Fakhru’ddín 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 Áli Mubárak, who had been one of the principal adherents of Kádar Khán, assumed the title of Álāu’ddín and rose against Fakhru’ddín, and taking him alive in action, put him to death. Háji Ilyáś Áláí, one of the nobles of Bengal, entering into a confederacy with some others, slew him and took the title of Shámsu’ddín. He is also called Bhángarah. Sultán Fíroz 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 Shámsu’ddín died, the chiefs of the army raised his eldest son to the throne under the title of Sikandar Sháh. Sultán Fíroz 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 Ghiyásu’ddín. Khwájah Háfiz of Shíráz sent him an ode in which occurs the following verse:

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 Kánsí fraudfully dispossessed Shámsu’ddín who was his grandson. When he died, his son embraced Islám and

1 Rosenzweig-Schwannau in his translation of Háfis identifies the Ghiyásu’ddín of this poem, as prince of Herat-whom Timúr later deprived of his kingdom. The verso is certainly against the supposition.
took the name of Sultán Jalálu’ddín. It was the custom in that country for seven thousand footmen called Páyikaś to patrol round the palace. One evening a eunuch conspiring with these guards slew Fath Sháh and assumed the title of Bárbak Sháh.

Firoz Sháh was also slain by these guards and his son Mahmúd 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. Alá’uddín, 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. Alá’uddín placed the administration of justice on a better footing and disbanded the Páyikaś. Naṣrat Sháh 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, his brother and the chiefs of the army took refuge with this monarch and lived in security. Humayún appointed Jahángir Kuli Beg 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) Muhammad 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 Sháh. Mamréz Khán entered the field against him but perished in battle. Táj Khán, one of the nobles of Salím Khán, slew Jalálu’ddín and assumed the government. His younger brother Sulaimán, although of a tyrannous disposition, reigned for some time, after which his sons Báyazid and Dáuíd 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 Gadhi to Rhotás is 120 Kos; its breadth from Tír hut 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.

1 Hindi. पाइक ś Pers. باک a messenger, guard, running footman. 2 At Pánipat, April 21st, A. D., 1626.
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 unite with the Ganges near Hājipūr. Such as drink of it suffer from a swelling in the throat, which gradually increases, especially in young children, to the size of a coconut.

The Sālgirām* is a small black stone which the Hindūs account among divine objects and pay it great veneration. If round and small and anctous, 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 Siyāra’l Mutamākhkhira and the Khulēsat u’l Ta’varikh clears the difficulty. In both of these works the passage is identical and is as follows:

The junction is thus indicated in the Bengal Atlas of 1778. It is now about 10 miles higher up. 8

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

* A species of black quartzose found in the Gandhak containing the impression of one or more ammonites conceived by the Hindūs to represent Vīshṇu. This river is also known as the Sālgirām.
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 Brahminical 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 northernmost 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 Súbah 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 Makhi, 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 Dhátúra, 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. 408. 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 ‘Mugbee.’ Though a в in the text, the Ain constantly prefers this Taranian form, both initial and terminal to the Irání گ. Not mentioned in his description of the Betel at p. 72, Vol. I.

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

In the Sarkár of Monghyr (Mungir) a strong stone wall has been built
extending from the Ganges to the hills, which they consider as demarca-
ting the boundary of Bengal.

In the Sarkár of Hijipúr the fruits Kathá and Barhal grow in
abundance. The former attain such a size that a man can with difficul-
ty carry one.

In the Sarkár of Champárau the seed of the vetch Másh 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 be-
fals 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 inhabi-
tants. Many of these with broken limbs are loosed in an enclosure, and
they take them at their leisure.

Rohá 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 manu-
factures have now nearly died out. I. G.

² To the south-west, according to Tiefenthaler, to close the entrance into
Bengal.

³ Known as the Jack fruit (Artocar-
pus integrisfolia, Roxb.). The Barhal
according to the dictionary is a small
round fruit, also an Artocarpus, doubt-
fully distinguished as "lacucha."

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 dáms. (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 dáms (Rs. 43,17044) in cash. The remaining 61 Pargannahs are rated at 4 krores, 22 lakhs, 37,630½ dáms. (Rs. 12,30940-12-5), out of which 23 lakhs, 72,147 dáms are Suýrgháli, (Rs. 56,603-8-10). The province furnishes 11,415 Cavalry, 449,350 Infantry and 100 boats.

Sarkár of Behár.


| Biswas. | D. | | | D. | |
| Arwal | 57,089-5 | 426,780 | | | |
| Asákhi | 49,401-10 | 3,747,940 | 1000 | | |
| INBH | 40,404-4 | 335,260 | 200 | | |
| Amritá | 24,387-19 | 18,21,338 | | | 16035 |
| Anbalú | | 847,320 | 300 | | |
| Ancha | 10,290-57 | 6,700,000 | 200 | | |
| Antri | 1998-9 | 147,380 | 200 | | |
| Behár with suburban district, has a fort of stone and brick | 70,683-9 | 5,534,151 | 20 | 400 | 653,200 |
| Bahálwár | 48,310-3 | 3,651,640 | 500 | | 9003 |
| Basék | 35,818-18 | 2,706,539 | 300 | | 1,708,130 |
| Palach | 30,030-18 | 2,270,438 | 500 | | 69,185 |
| Ballí | 23,000-18 | 2,056,502 | 20 | 400 | 85,747 |

1 The terms جنكي though originally applied to lands sequestrated by the state, was used of rent free lands subjected to assessment in Bengal, to lands which had been resumed from Jagir grants by Jafar Khán: in the northwest, to money rents on the more valuable crops, such as sugar, tobacco, and cotton where rent in kind was the rule. Abúl Fázi employs it loosely elsewhere for the revenue collection or assessment of a village. According to Carnegy the word is not in general use in Ondú.

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

* See p. 46, note.

Patna, has two forte, one of brick and the other of mud:

- Phulwari
- Pahra
- Bhimbar
- Panhar
- Tilaah
- Jams
- Chargan
- Dhadar
- Dhakner
- Ghidhr
- KropG
- Qaye
- Manro6
- Mahdr
- Narhat
- Gahrah
- Sindah
- Sebr, has a strong fort on a hill

- Qhisep(1r
- Qidhanr
- Kitibahra
- Kibar
- Q6h
- Gh6tidr
- KmpG
- Qaye
- Mnner
- Masodhi4
- Mildah
- Manro6
- Mahdr
- Narhat

Sarkard of Monghyr.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhipur</td>
<td>2,000,000</td>
<td>131,807</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Osla</td>
<td>89,760</td>
<td>118,120</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The word with variant جبارة follows the revenue figures, but the text offers no explanation and I can afford but unsatisfactory conjecture. It also occurs under "Jai Chanpa."
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>Saman,</td>
<td>7200, 2</td>
<td>500,095</td>
<td>Majbora, 22,415, 16</td>
</tr>
<tr>
<td>Khali,</td>
<td>56,095, 7</td>
<td>3,518,435</td>
<td></td>
</tr>
</tbody>
</table>

Sarkar of Hajipur.

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>Akbarpúr, 3366, 17</td>
<td>195,040</td>
</tr>
<tr>
<td>Boswí, 10,861, 14</td>
<td>624,791</td>
</tr>
<tr>
<td>Basárá, 106,370, 7</td>
<td>6,380,000</td>
</tr>
<tr>
<td>Báiágach, 14,638, 2</td>
<td>913,650</td>
</tr>
<tr>
<td>Patkhehra, 58,306, 13</td>
<td>3,518,354</td>
</tr>
</tbody>
</table>

Hajipur with suburban district 62,653, 17 | 3,833,460

Sarkar of Sárán.


<table>
<thead>
<tr>
<th>B. &amp; B.</th>
<th>Dáms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indar, 7219, 4</td>
<td>534,990</td>
</tr>
<tr>
<td>Bará, 7117, 10</td>
<td>533,820</td>
</tr>
</tbody>
</table>

1 T. and G. Bassi.
2 T. Tígára. G. Téykehra.
3 T. Garšind. A note states that the Pargannah of Gadhser, (گدشیر) is probably meant, which lies to the N. of Ratí and W. of Basárá.
Sarkar of Tihar.


- **Barhan**, 8,611, 854,508
- **Pachlakh**, 9,266, 437,997
- **Chanend**, 8,413, 633,270
- **Chaubara**, 277,630
- **Juwanah**, 6963, 8000
- **Degas**, 5825, 290,598
- **Sipah**, 3662, 19,179,777½ dhm.

**B. & B. Dam.**

<table>
<thead>
<tr>
<th>Mahal</th>
<th>B.</th>
<th>R.</th>
<th>B. &amp; B. Dam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khaspah</td>
<td>4,880</td>
<td>302,550</td>
<td></td>
</tr>
<tr>
<td>Utarkhand</td>
<td>2,066</td>
<td>128,412</td>
<td></td>
</tr>
<tr>
<td>Ahlwar</td>
<td>1,001</td>
<td>62,212</td>
<td></td>
</tr>
<tr>
<td>Ambhi</td>
<td></td>
<td>60,000</td>
<td></td>
</tr>
<tr>
<td>Angahrana</td>
<td>836</td>
<td>53,980</td>
<td></td>
</tr>
<tr>
<td>Athas</td>
<td>550</td>
<td>34,356</td>
<td></td>
</tr>
<tr>
<td>Bari, etc., 4 Mahals</td>
<td></td>
<td>1,125,000</td>
<td></td>
</tr>
<tr>
<td>Bawarhara</td>
<td>16,176</td>
<td>942,000</td>
<td></td>
</tr>
<tr>
<td>Bepur</td>
<td>40,347</td>
<td>894,792</td>
<td></td>
</tr>
<tr>
<td>Barol</td>
<td>6,185</td>
<td>789,735</td>
<td></td>
</tr>
<tr>
<td>Pepsa</td>
<td>1,823</td>
<td>112,091</td>
<td></td>
</tr>
<tr>
<td>Padri</td>
<td>9,048</td>
<td>354,258</td>
<td></td>
</tr>
<tr>
<td>Bostara</td>
<td>8,804</td>
<td>546,727</td>
<td></td>
</tr>
<tr>
<td>Pachhi</td>
<td>5,816</td>
<td>361,920</td>
<td></td>
</tr>
<tr>
<td>Bahnor</td>
<td>5,033</td>
<td>289,773</td>
<td></td>
</tr>
<tr>
<td>Bachhnr</td>
<td>4,956</td>
<td>275,185</td>
<td></td>
</tr>
<tr>
<td>Pachham Bhagoo</td>
<td>4,095</td>
<td>271,822</td>
<td></td>
</tr>
<tr>
<td>Bogda</td>
<td>3,716</td>
<td>267,822</td>
<td></td>
</tr>
<tr>
<td>Purab Bhagoo</td>
<td>3,022</td>
<td>222,280</td>
<td></td>
</tr>
<tr>
<td>Pandrajah</td>
<td>3,135</td>
<td>495,837</td>
<td></td>
</tr>
<tr>
<td>Badhi Bhoadi</td>
<td>2,823</td>
<td>175,585</td>
<td></td>
</tr>
<tr>
<td>Bhali</td>
<td>2,840</td>
<td>145,437</td>
<td></td>
</tr>
<tr>
<td>Bhadwar</td>
<td>2,087</td>
<td>340,471</td>
<td></td>
</tr>
<tr>
<td>Parhpuro</td>
<td>1,988</td>
<td>121,077</td>
<td></td>
</tr>
<tr>
<td>Bhaspur</td>
<td>1,936</td>
<td>119,305</td>
<td></td>
</tr>
<tr>
<td>Barafi</td>
<td>1,455</td>
<td>90,399</td>
<td></td>
</tr>
</tbody>
</table>

- **Parhar Baghoo**, 1,303, 18,106 |
- **Bhaur**, 1,179 | 69,608 |
- **Palwarah**, 1,060 | 65,628 |
- **Bora**, 875 | 15,577 |
- **Baw**, 40,389 |
- **Parharpur, Jhadi**, 604 | 14,738 |
- **Bajri**, 505 | 31,550 |
- **Bachhawar**, 488 | 10,285 |
- **Barasani**, 200 | 18,125 |
- **Tarani**, 7,171 | 443,343 |
- **Talokchawand**, 2,411 | 14,998 |
- **Tajpur**, 1,351 | 14,843 |
- **Tandah**, 1,038 | 63,768 |
- **Tarsan**, 980 | 61,180 |

Tihar with sub-district, 21,398 | 1,307,705 |

- **Jahakhar**, 17,140 | 1,069,020 |
- **Jarayal**, 8,297 | 518,796 |
- **Chakman**, 5,173 | 321,335 |
- **Jahal**, 3,092 | 196,020 |
- **Jahdi**, 4,053 |
- **Dahrer**, 3,165 | 202,818 |
- **Dariyangan**, 2,083 | 159,052 |
- **Rampaur**, 7,409 | 470,005 |
- **Saresht**, 15,474 | 941,010 |
- **Salimpur**, 458 | 14,929 |

1 A note suggests that Narhan, still existing in Champaran is meant, but G. and T. both have Barhan.
2 T. Charband. G. Cheranend.
3 var. and T. Athias.
4 var. and G. Bacht. T. Batechi.
5 var. Jhandi, Jahdi.
6 In the maps Jakhalpur.
7 Note suggests, Ramchawand.
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balimbb &amp; l.</strong></td>
<td><strong>Mórwah,</strong></td>
</tr>
<tr>
<td><strong>Sanjóli Tadrá,</strong></td>
<td><strong>8,289</strong></td>
</tr>
<tr>
<td><strong>Ashápur,</strong></td>
<td><strong>615,485</strong></td>
</tr>
<tr>
<td><strong>Pukrábd,</strong></td>
<td><strong>107,7</strong></td>
</tr>
<tr>
<td><strong>Kánauli,</strong></td>
<td><strong>12 66,693</strong></td>
</tr>
<tr>
<td><strong>Ghar Cháwand,</strong></td>
<td><strong>Margá,</strong></td>
</tr>
<tr>
<td><strong>Kódkhand,</strong></td>
<td><strong>39,022</strong></td>
</tr>
<tr>
<td><strong>Korádí,</strong></td>
<td><strong>Malahmi,</strong></td>
</tr>
<tr>
<td><strong>Khandí,</strong></td>
<td><strong>1 9,728</strong></td>
</tr>
<tr>
<td><strong>Kedwárí,</strong></td>
<td><strong>Nauram,</strong></td>
</tr>
<tr>
<td><strong>Mahlá,</strong></td>
<td><strong>288,140</strong></td>
</tr>
</tbody>
</table>

**Sarkár of Rohtád.**

Containing 18 **Mahals, 47,334 Bighas 15 Biswas. Revenue, 40,819,493 Dáms.**

Castes various. Cavalry 4,550. Infantry 1,02,000.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Grah,</strong></td>
<td><strong>Ratanpur,</strong> has a strong fort,****</td>
</tr>
<tr>
<td><strong>Bojpúr,</strong></td>
<td><strong>7 783,425</strong></td>
</tr>
<tr>
<td><strong>Pá,</strong></td>
<td><strong>Sará,</strong></td>
</tr>
<tr>
<td><strong>Pawár,</strong></td>
<td><strong>44,710</strong></td>
</tr>
<tr>
<td><strong>Belgión,</strong></td>
<td><strong>3,381,7 2,769,465</strong></td>
</tr>
<tr>
<td><strong>Jend,</strong></td>
<td><strong>Sahsarsón,</strong></td>
</tr>
<tr>
<td><strong>Jaidá,</strong></td>
<td><strong>31,220</strong></td>
</tr>
<tr>
<td><strong>Dawár,</strong></td>
<td><strong>5,510</strong></td>
</tr>
<tr>
<td><strong>Dínár,</strong></td>
<td><strong>18 2,370,790</strong></td>
</tr>
<tr>
<td><strong>Rohtás with sub-barbarian dist., 34,330</strong></td>
<td><strong>Kótrá,</strong></td>
</tr>
<tr>
<td><strong>3,258,620</strong></td>
<td><strong>29,167 15 1,829,300</strong></td>
</tr>
</tbody>
</table>

**The Súbah of Iláhábád.** (Allahabad.)

It is situated in the second climate. Its length from Sinjhabuli in the Jaunpur district to the southern hills is 160 kos; its breadth from Chusa ferry to Ghátampúr 122 kos. On the East is Behár. To the North, **Oudh. Bandhú,** 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,** **Ken,** Sarú (Sarjú), **Barna,** &c.

---

1 In the maps Láidwárí.
2 Note Naranga.
3 var. Malháni, T. Malhi.
4 T. Hátí, G. Háléc, var. Hápi and Háwi.
5 In the maps, Bárabhóón.
6 In the maps, Dínárah.

---

In the maps, **Saras.**

* No doubt the Káirmár range, outlying the Vindhyan plateau.
** Bandá.

10 The **Arand** is in the S. ul. M. **jā, and in Tissf. Rend. "une petite rivière qui coule a pen de distance de Corra."
Ita 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. 

A stony 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 Saraswati 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.

Bárānāsī, universally known as Benares, is a large city situated between the two rivers, the Barna and the Āsi. In ancient books, it is styled Kāśi. 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 kaṣṭha 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 Sulṭān Maḥmūd of Ghazni 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 Kālinjar. The governor sent him 300 elephants with his respectful submission and proffered some eulogistic verses. Maḥmūd was so much pleased that he

---

1 This is now one of the principal crops.
2 See 1st Vol. pp. 94, 95.
3 The Āsi is a mere brook and the city is situated on the left bank of the Ganges, between the Barānā Nādi on the N. E. and the Āsi Nāla on the S. W. The former rises to the N. of Allahabad and has a course of 100 miles. The Asi Nala 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 Brāhmans derive Varanasi, the Sanskrit form of Benares. Cunningham, Ancient Geog. of India, p. 427.
bestowed on him the governorship of the fort together with the charge of fourteen other places.

**Jauñpūr** is a large city. Sultān Fīroz (Tughlak) king of Delhi laid its foundations and named it after his cousin Fakhrūddin Jaunah. Its longitude is 190° 6’; its latitude 26° 15’.

**Chandādah** (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.

**Kālinjar** 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 Kāti Bhairon, 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 Rājā Kirat Singh the governor of the fort possessed six precious treasures, a learned Brāhman 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 Bakshū unequalled in the knowledge and practice of his art, and two handmaidens lovely to behold, and skilled in song. Sultān Bāhadur Gijrātī having formed a friendship with the Rājā asked him for one of these. The Rājah generously and with a provident wisdom sent him Bakshū. Next Sher Khān of the House of Sūr 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 Rājā, after the manner of the

---

1 According to Tieffenthaler, it was named after a woman, called Diona whose husband was a herdsmen, 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. Ferishta ascribes the fort to Kedār Rājā, a contemporary of Muhammad, but local legend connects it with Chandra Brim, ancestor of the great Chandel family of Rajputs, who removed hither after their defeat by Prithi Rāj the Chauhān ruler of Delhi. I. G.

3 Probably विष्णु, a name of Siva, but one of his inferior manifestations.

4 This classification of game does not betray either the sportman 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 Khan, 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.

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

This Súbah contains ten Sarkárs, and 177 Parganahs. Revenue 21 krore, 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 krore, 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 Suyúrgál. 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>Sarkárs</th>
<th>Sarkárs</th>
<th>Sarkárs</th>
<th>Sarkárs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korah (Kora).</td>
<td>Kálpí.</td>
<td></td>
<td>Saháranpúr.</td>
</tr>
<tr>
<td>Jaunpúr.</td>
<td>Tijáráh.</td>
<td></td>
<td>Sambhál.</td>
</tr>
<tr>
<td>Benares.</td>
<td>Sahár.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanár.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 This took place in 1554. During the siege a live shell rebounded from the walls into the battery where Sher Shák stood and set fire to the gunpow-
Sarkar of Ilahabads.

Containing 11 Mahals, 573,311 Bighas, 14 Biswas. Of these, 9 Mahals yield 20,833,374½ Dámas, in money. Sayyargháil, 747,001½ Dámas.

Castes various. Cavalry 580. Infantry 7,100.

<table>
<thead>
<tr>
<th>Bighas and Bисwas</th>
<th>Revenue D.</th>
<th>Sayyargháil D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ilahabads, with suburban district: has a stone fort</td>
<td>284,057</td>
<td>9,267,359</td>
<td>253,261</td>
<td>...</td>
<td>1,000 Bráhman.</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>5,000 Rájpút, a few Bhar.*</td>
</tr>
<tr>
<td>Jaláábéd, 5 Mahals</td>
<td>...</td>
<td>737,220</td>
<td>...</td>
<td>10</td>
<td>400 Bráhman.</td>
</tr>
<tr>
<td>Során</td>
<td>63,932-4</td>
<td>3,247,127</td>
<td>161,527</td>
<td>40</td>
<td>1,000 Rájpút, Chandél, Bráhman.</td>
</tr>
<tr>
<td>Singraur, has a brick fort on the bank of the Ganges</td>
<td>...</td>
<td>38,536-6</td>
<td>1,886,066</td>
<td>74,883</td>
<td>... Bráhman, Káyath, Rahmatulláhi.</td>
</tr>
<tr>
<td>Sandarpúr</td>
<td>...</td>
<td>34,756-8</td>
<td>1,867,704</td>
<td>92,138</td>
<td>25 500 Bráhman.</td>
</tr>
<tr>
<td>Kantí, has a stone fort on the Ganges</td>
<td>...</td>
<td>856,555</td>
<td>721,115</td>
<td>19,005</td>
<td>15 400 Rájpút, Bráhman.</td>
</tr>
<tr>
<td>Kái (Elliot Kéwái)</td>
<td>...</td>
<td>14,385-3</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khairagarh, has a stone fort on a hill</td>
<td>...</td>
<td>...</td>
<td>400,000</td>
<td>...</td>
<td>200 5,000 Rájpút, Birási *</td>
</tr>
<tr>
<td>Mah, has a stone fort on the hill Alwand</td>
<td>...</td>
<td>21,922</td>
<td>1,139,980</td>
<td>22,495½</td>
<td>20 400 Rájpút, Gaharwái</td>
</tr>
<tr>
<td>Húshábás, (now called Jalái, Elliot)</td>
<td>...</td>
<td>42,422-5</td>
<td>2,018,014</td>
<td>79,078</td>
<td>20 400 Rájpút, Bráhman.</td>
</tr>
</tbody>
</table>

* Three names follow without diacritical points, illegible in the MSS. Tieff. gives "Sobehe, Anélá, Bando, Barbar.

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

* This is doubtful and the variants are לארוסה - חראט - פארסט

* 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 Ispahan, often employed in Persian imagery as a synonym for loftiness.

21
### Sarkar of Ghazipur, (East.)


Cavalry 310. Infantry 16,650.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>28,844-15</td>
<td>1,350,000</td>
<td>200</td>
<td>2000</td>
<td>Rájput.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13,679-9</td>
<td>6,982,040</td>
<td>50</td>
<td>2000</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12,306</td>
<td>652,360</td>
<td>10</td>
<td>2000</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6,983-10</td>
<td>855,340</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2,256-19</td>
<td>113,461</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15,602-11</td>
<td>791,653</td>
<td>10</td>
<td>5000</td>
<td>Bráhman.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2,808-15</td>
<td>124,815</td>
<td>60</td>
<td>5000</td>
<td>Rájput.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26,721-3</td>
<td>1,250,280</td>
<td>20</td>
<td>1000</td>
<td>Bráhman.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15,902-12</td>
<td>657,808</td>
<td>500</td>
<td>2000</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13,325-9</td>
<td>570,350</td>
<td>10</td>
<td>2000</td>
<td>Kayah, Rájput.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,304-5</td>
<td>75,467</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>19,266-11</td>
<td>942,190</td>
<td>893</td>
<td>2000</td>
<td>Rájput.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10,049-10</td>
<td>500,000</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6,380-15</td>
<td>293,515</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2,883-3</td>
<td>126,636</td>
<td>894</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>66,548-7</td>
<td>2,760,000</td>
<td>1,355</td>
<td>5000</td>
<td>Bráhman.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48,774-16</td>
<td>2,260,707</td>
<td>4,777</td>
<td>2000</td>
<td>Do.</td>
</tr>
</tbody>
</table>

### Sarkar of Benáres (East.)


Cavalry 830. Infantry 8,400.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>10,655-6</td>
<td>853,226</td>
<td>20,080</td>
<td>...</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td></td>
<td>31,657-1</td>
<td>1,734,721</td>
<td>22,190</td>
<td>50</td>
<td>1000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>60,961-3</td>
<td>647,634</td>
<td>...</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4,610-15</td>
<td>844,221</td>
<td>15,836</td>
<td>10</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td></td>
<td>41,184-14</td>
<td>2,290,160</td>
<td>80,150</td>
<td>50</td>
<td>2000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30,405-14</td>
<td>1,874,230</td>
<td>48,070</td>
<td>500</td>
<td>4000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13,098-3</td>
<td>713,426</td>
<td>8,145</td>
<td>...</td>
<td>300</td>
</tr>
</tbody>
</table>

1 Here follows an unintelligible sentence varying in four MSS.

2 G. and T. Baliahass.

*“Lakhnessar” in text with var. Lakhnor (see p. 90) in which the other authorities concur.*
Sarkdr of Jaunpdr (North).


<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aldman</td>
<td>46,888-13</td>
<td>8,099,990</td>
<td>88,975</td>
<td>50</td>
<td>3,000</td>
<td>Sajpût Bachgoti.</td>
</tr>
<tr>
<td>Angli</td>
<td>42,992-14</td>
<td>2,713,551</td>
<td>464,516</td>
<td>50</td>
<td>2,000</td>
<td>Sayyid, Râjpût, and Rahmatul-lahî.</td>
</tr>
<tr>
<td>Bittari</td>
<td>17,708</td>
<td>844,857</td>
<td>12,520</td>
<td>10</td>
<td>100</td>
<td>Anârî.</td>
</tr>
<tr>
<td>Radion</td>
<td>4,300</td>
<td>229,315</td>
<td>27,567</td>
<td>10</td>
<td>100</td>
<td>Sâddikî.</td>
</tr>
<tr>
<td>Tithani</td>
<td>10,983-8</td>
<td>654,803</td>
<td></td>
<td></td>
<td>100</td>
<td>Râjpût.</td>
</tr>
</tbody>
</table>

Jaunpûr with suburbs, has a fort, the lower part stone, and the upper constructed of brick

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>65,739-4</td>
<td>4,247,043</td>
<td>807,821</td>
<td>120</td>
<td>2,500</td>
<td></td>
<td>Râjpût Ko- sak, Brahman, Kurnî.</td>
</tr>
</tbody>
</table>

Chândipûr Baqîhar, (E. Bharan)...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>22,826-7</td>
<td>1,467,205</td>
<td>157,641</td>
<td>20</td>
<td>400</td>
<td></td>
<td>Rahmatullahi, Brahman.</td>
</tr>
</tbody>
</table>

Chândah...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>17,590</td>
<td>989,286</td>
<td></td>
<td>20</td>
<td>300</td>
<td></td>
<td>Bachgoti.</td>
</tr>
</tbody>
</table>

Chiriyâkot...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>14,153</td>
<td>807,848</td>
<td>13,689</td>
<td>20</td>
<td>200</td>
<td></td>
<td>Râjpût.</td>
</tr>
</tbody>
</table>

Jaksesar (E. Chakesar)...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,415-10</td>
<td>286,586</td>
<td></td>
<td>10</td>
<td>100</td>
<td></td>
<td>Sâddikî.</td>
</tr>
</tbody>
</table>

Kharid, has a brick fort on the banks of the Sarhad (\( \frac{1}{2} \))

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>30,914-13</td>
<td>1,445,743</td>
<td>3,140</td>
<td>50</td>
<td>5,000</td>
<td></td>
<td>Râjpût Kau- zik.</td>
</tr>
</tbody>
</table>

Khàipûr Tândah...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>17,365</td>
<td>986,983</td>
<td>40,189</td>
<td>10</td>
<td>300</td>
<td></td>
<td>Kàynth.</td>
</tr>
</tbody>
</table>

Khànîpûr...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>6,628-10</td>
<td>3,06,020</td>
<td>5,387</td>
<td>150</td>
<td>Râjpût.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Deogkon...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>44,524-18</td>
<td>2,583,205</td>
<td>196,238</td>
<td>1,000</td>
<td>Do.Gautami.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Rài...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>24,360</td>
<td>1,326,299</td>
<td>84,502</td>
<td>160</td>
<td>Râjpût.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sanjhauli...

<table>
<thead>
<tr>
<th>Tithi</th>
<th>Bighas and Biswas.</th>
<th>Revenue in D.</th>
<th>Suyûrgâhî in D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>46,815-3</td>
<td>2,938,209</td>
<td>334,932</td>
<td>100</td>
<td></td>
<td></td>
<td>Sayyid, Râjpût, Brahman.</td>
</tr>
</tbody>
</table>

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

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

### Bighas and Biswas.

<table>
<thead>
<tr>
<th>Place</th>
<th>Bighas</th>
<th>Biswas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikandarpur, has a brick fort...</td>
<td>32,574-10</td>
<td>1,706,417</td>
</tr>
<tr>
<td>Saoji, (E. Sagri)</td>
<td>19,792</td>
<td>1,274,721</td>
</tr>
<tr>
<td>Surharpur</td>
<td>18,851</td>
<td>1,164,095</td>
</tr>
<tr>
<td>Shahibad</td>
<td>30,848-8</td>
<td>1,700,742</td>
</tr>
<tr>
<td>Zafarabad</td>
<td>2,822-9</td>
<td>156,326</td>
</tr>
<tr>
<td>Kariyat Mittu</td>
<td>8,991-11</td>
<td>551,410</td>
</tr>
<tr>
<td>&quot; Dostpur, &quot;</td>
<td>8,867</td>
<td>481,524</td>
</tr>
<tr>
<td>&quot; Mesdah &quot;</td>
<td>7,416</td>
<td>394,870</td>
</tr>
<tr>
<td>&quot; Soethab &quot;</td>
<td>2,988-10</td>
<td>206,733</td>
</tr>
<tr>
<td>Kohab,</td>
<td>24,231</td>
<td>1,363,332</td>
</tr>
<tr>
<td>Ghasawah</td>
<td>30,775</td>
<td>1,241,291</td>
</tr>
<tr>
<td>Ghosui</td>
<td>32,813</td>
<td>1,307,934</td>
</tr>
<tr>
<td>Gadhwarah</td>
<td>2,191</td>
<td>513,943</td>
</tr>
<tr>
<td>Kandiya, (E. Kanjia)</td>
<td>5,764-12</td>
<td>341,890</td>
</tr>
<tr>
<td>Gopalpur</td>
<td>3,266-8</td>
<td>18,043</td>
</tr>
<tr>
<td>Karakat</td>
<td>48,382-14</td>
<td>23,007,948</td>
</tr>
<tr>
<td>Mandiibad, has a brick fort (E. Maraih)</td>
<td>88,899-5</td>
<td>5,259,465</td>
</tr>
<tr>
<td>Muhammedabad</td>
<td>56,350-14</td>
<td>3,229,063</td>
</tr>
<tr>
<td>Musgra</td>
<td>9,626-5</td>
<td>529,730</td>
</tr>
<tr>
<td>Majhaura</td>
<td>6,417-6</td>
<td>420,164</td>
</tr>
<tr>
<td>Man</td>
<td>2,645-3</td>
<td>209,067</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>6,074-13</td>
<td>602,582</td>
</tr>
<tr>
<td>Negun</td>
<td>10,145</td>
<td>759,796</td>
</tr>
<tr>
<td>Nathupur</td>
<td>4,948-14</td>
<td>273,472</td>
</tr>
</tbody>
</table>

### Revenue D.

<table>
<thead>
<tr>
<th>Place</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikandarpur, has a brick fort...</td>
<td>1,706,417</td>
</tr>
<tr>
<td>Saoji, (E. Sagri)</td>
<td>1,274,721</td>
</tr>
<tr>
<td>Surharpur</td>
<td>1,164,095</td>
</tr>
<tr>
<td>Shahibad</td>
<td>1,700,742</td>
</tr>
<tr>
<td>Zafarabad</td>
<td>156,326</td>
</tr>
<tr>
<td>Kariyat Mittu</td>
<td>551,410</td>
</tr>
<tr>
<td>&quot; Dostpur &quot;</td>
<td>481,524</td>
</tr>
<tr>
<td>&quot; Mesdah &quot;</td>
<td>394,870</td>
</tr>
<tr>
<td>&quot; Soethab &quot;</td>
<td>206,733</td>
</tr>
<tr>
<td>Kohab</td>
<td>1,363,332</td>
</tr>
<tr>
<td>Ghasawah</td>
<td>1,241,291</td>
</tr>
<tr>
<td>Ghosui</td>
<td>1,307,934</td>
</tr>
<tr>
<td>Gadhwarah</td>
<td>513,943</td>
</tr>
<tr>
<td>Kandiya, (E. Kanjia)</td>
<td>341,890</td>
</tr>
<tr>
<td>Gopalpur</td>
<td>18,043</td>
</tr>
<tr>
<td>Karakat</td>
<td>23,007,948</td>
</tr>
<tr>
<td>Mandiibad, has a brick fort (E. Maraih)</td>
<td>5,259,465</td>
</tr>
<tr>
<td>Muhammedabad</td>
<td>3,229,063</td>
</tr>
<tr>
<td>Musgra</td>
<td>529,730</td>
</tr>
<tr>
<td>Majhaura</td>
<td>420,164</td>
</tr>
<tr>
<td>Man</td>
<td>209,067</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>602,582</td>
</tr>
<tr>
<td>Negun</td>
<td>759,796</td>
</tr>
<tr>
<td>Nathupur</td>
<td>273,472</td>
</tr>
</tbody>
</table>

### Suyurghal D.

<table>
<thead>
<tr>
<th>Place</th>
<th>Suyurghal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikandarpur, has a brick fort...</td>
<td>5,325</td>
</tr>
<tr>
<td>Saoji, (E. Sagri)</td>
<td>102,224</td>
</tr>
<tr>
<td>Surharpur</td>
<td>7,944</td>
</tr>
<tr>
<td>Shahibad</td>
<td>10,020</td>
</tr>
<tr>
<td>Zafarabad</td>
<td>13,806</td>
</tr>
<tr>
<td>Kariyat Mittu</td>
<td>6,511</td>
</tr>
<tr>
<td>&quot; Dostpur &quot;</td>
<td>42,227</td>
</tr>
<tr>
<td>&quot; Mesdah &quot;</td>
<td>21,260</td>
</tr>
<tr>
<td>&quot; Soethab &quot;</td>
<td>14,424</td>
</tr>
<tr>
<td>Kohab</td>
<td>14,971</td>
</tr>
<tr>
<td>Ghasawah</td>
<td>42,666</td>
</tr>
<tr>
<td>Ghosui</td>
<td>69,650</td>
</tr>
<tr>
<td>Gadhwarah</td>
<td>2,682</td>
</tr>
<tr>
<td>Kandiya, (E. Kanjia)</td>
<td>341,890</td>
</tr>
<tr>
<td>Gopalpur</td>
<td>4,948</td>
</tr>
<tr>
<td>Karakat</td>
<td>77,339</td>
</tr>
<tr>
<td>Mandiibad, has a brick fort (E. Maraih)</td>
<td>273,788</td>
</tr>
<tr>
<td>Muhammedabad</td>
<td>220,442</td>
</tr>
<tr>
<td>Musgra</td>
<td>4,848</td>
</tr>
<tr>
<td>Majhaura</td>
<td>2,682</td>
</tr>
<tr>
<td>Man</td>
<td>14,424</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>77,339</td>
</tr>
<tr>
<td>Negun</td>
<td>145,350</td>
</tr>
<tr>
<td>Nathupur</td>
<td>21,239</td>
</tr>
</tbody>
</table>

### Cavalry

<table>
<thead>
<tr>
<th>Place</th>
<th>Cavalry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikandarpur, has a brick fort...</td>
<td>10</td>
</tr>
<tr>
<td>Saoji, (E. Sagri)</td>
<td>10</td>
</tr>
<tr>
<td>Surharpur</td>
<td>10</td>
</tr>
<tr>
<td>Shahibad</td>
<td>20</td>
</tr>
<tr>
<td>Zafarabad</td>
<td>20</td>
</tr>
<tr>
<td>Kariyat Mittu</td>
<td>30</td>
</tr>
<tr>
<td>&quot; Dostpur &quot;</td>
<td>100</td>
</tr>
<tr>
<td>&quot; Mesdah &quot;</td>
<td>100</td>
</tr>
<tr>
<td>&quot; Soethab &quot;</td>
<td>100</td>
</tr>
<tr>
<td>Kohab</td>
<td>300</td>
</tr>
<tr>
<td>Ghasawah</td>
<td>300</td>
</tr>
<tr>
<td>Ghosui</td>
<td>200</td>
</tr>
<tr>
<td>Gadhwarah</td>
<td>200</td>
</tr>
<tr>
<td>Kandiya, (E. Kanjia)</td>
<td>200</td>
</tr>
<tr>
<td>Gopalpur</td>
<td>200</td>
</tr>
<tr>
<td>Karakat</td>
<td>500</td>
</tr>
<tr>
<td>Mandiibad, has a brick fort (E. Maraih)</td>
<td>500</td>
</tr>
<tr>
<td>Muhammedabad</td>
<td>300</td>
</tr>
<tr>
<td>Musgra</td>
<td>200</td>
</tr>
<tr>
<td>Majhaura</td>
<td>200</td>
</tr>
<tr>
<td>Man</td>
<td>50</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>400</td>
</tr>
<tr>
<td>Negun</td>
<td>200</td>
</tr>
<tr>
<td>Nathupur</td>
<td>200</td>
</tr>
</tbody>
</table>

### Castes

<table>
<thead>
<tr>
<th>Place</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikandarpur, has a brick fort...</td>
<td>Brakman</td>
</tr>
<tr>
<td>Saoji, (E. Sagri)</td>
<td>Rajput</td>
</tr>
<tr>
<td>Surharpur</td>
<td>Brahm</td>
</tr>
<tr>
<td>Shahibad</td>
<td>Do.</td>
</tr>
<tr>
<td>Zafarabad</td>
<td>Do.</td>
</tr>
<tr>
<td>Kariyat Mittu</td>
<td>Do.</td>
</tr>
<tr>
<td>&quot; Dostpur &quot;</td>
<td>Do.</td>
</tr>
<tr>
<td>&quot; Mesdah &quot;</td>
<td>Do.</td>
</tr>
<tr>
<td>&quot; Soethab &quot;</td>
<td>Do.</td>
</tr>
<tr>
<td>Kohab</td>
<td>Do.</td>
</tr>
<tr>
<td>Ghasawah</td>
<td>Do.</td>
</tr>
<tr>
<td>Ghosui</td>
<td>Do.</td>
</tr>
<tr>
<td>Gadhwarah</td>
<td>Do.</td>
</tr>
<tr>
<td>Kandiya, (E. Kanjia)</td>
<td>Do.</td>
</tr>
<tr>
<td>Gopalpur</td>
<td>Do.</td>
</tr>
<tr>
<td>Karakat</td>
<td>Do.</td>
</tr>
<tr>
<td>Mandiibad, has a brick fort (E. Maraih)</td>
<td>Do.</td>
</tr>
<tr>
<td>Muhammedabad</td>
<td>Rajput Kanik</td>
</tr>
<tr>
<td>Musgra</td>
<td>Rajput</td>
</tr>
<tr>
<td>Majhaura</td>
<td>Rajput</td>
</tr>
<tr>
<td>Man</td>
<td>Rajput</td>
</tr>
<tr>
<td>Nizamabad</td>
<td>Rajput</td>
</tr>
<tr>
<td>Negun</td>
<td>Rajput</td>
</tr>
<tr>
<td>Nathupur</td>
<td>Rajput</td>
</tr>
</tbody>
</table>

### Sarkdr of Mâwikpûr.

Containing 14 Mahals, 666,222 Bighas, 5 Biswas. Revenue 33,916,527

Dâmes in money. Suyurghal, 8,446,173. Castes various.

Cavalry 2,040. Infantry, 2,900.

<table>
<thead>
<tr>
<th>Place</th>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arwal, has a brick fort...</td>
<td>62,131-10</td>
<td>2,957,077</td>
<td>37,200</td>
<td>114</td>
<td>7,000</td>
<td>Rajput</td>
</tr>
<tr>
<td>Bhalâl</td>
<td>32,843-3</td>
<td>1,832,283</td>
<td>175,753</td>
<td>20</td>
<td>600</td>
<td>Rajput, Kâyath, Bariya.1</td>
</tr>
<tr>
<td>Tîlhandî</td>
<td>11,721-8</td>
<td>383,251</td>
<td>54,821</td>
<td>10</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Jalâpur Balkhar, has a brick fort...</td>
<td>76,517-8</td>
<td>3,913,017</td>
<td>140,325</td>
<td>400</td>
<td>5,000</td>
<td>Bachgoti, Brahm.</td>
</tr>
</tbody>
</table>

1 Var. Gauriya, Puriya: perhaps Boria a tribe of professional thieves widely spread, and in a loose way, a distinct caste. I. G. under, Rajputana and Sherring II. 82.
Sarkār of Chanḍār, (Chanār,) South.


<table>
<thead>
<tr>
<th>Mahal</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyūrgāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jāns, has a brick fort (I. G. Jais)</td>
<td>25,925</td>
<td>1,424,737</td>
<td>277,863</td>
<td>250</td>
<td>7,000</td>
<td>Various.</td>
</tr>
<tr>
<td>Dalema, has a brick fort on the Ganges</td>
<td>67,508-9</td>
<td>3,826,067</td>
<td>344,130</td>
<td>50</td>
<td>200</td>
<td>Turkomān.</td>
</tr>
<tr>
<td>Kār Nāl, has a brick fort on the Sai</td>
<td>65,751-17</td>
<td>8,650,984</td>
<td>180,080</td>
<td>40</td>
<td>2,000</td>
<td>Rājpūt, Khand, Baoria.</td>
</tr>
<tr>
<td>Salōn, has a brick fort</td>
<td>56,102</td>
<td>2,717,391</td>
<td>394,774</td>
<td>180</td>
<td>8,900</td>
<td>Rājpūt, Khandwāl, Bisen.</td>
</tr>
<tr>
<td>Kīrāt Kārārah</td>
<td>51,505-19</td>
<td>2,461,077</td>
<td>115,774</td>
<td>20</td>
<td>700</td>
<td>Rājpūt, Bisen.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Do. do.</td>
</tr>
<tr>
<td>Kālok, has a brick fort on the Ganges</td>
<td>9,466-8</td>
<td>514,909</td>
<td>8,187</td>
<td>100</td>
<td>2,000</td>
<td>Bachgoṭi.</td>
</tr>
<tr>
<td>Manākūr with suburbs, has a brick fort on the Ganges</td>
<td>129,830-1</td>
<td>6,737,729</td>
<td>513,312</td>
<td>50</td>
<td>6,000</td>
<td>Bisān.</td>
</tr>
<tr>
<td>Bāsaḥbād</td>
<td>55,699-4</td>
<td>2,582,079</td>
<td>108,148</td>
<td>40</td>
<td>1,000</td>
<td>Rājpūt, Kāyāth, Baoria, Bisā.</td>
</tr>
</tbody>
</table>

**Sarkār of Chanḍār, (Chanār,) South.**

**Containing 13 Mahals, 106,270 Bighas, 8 Biswas. Revenue 5,810,654 Dāms, in money. Suyūrgāl, 109,065. Cavalry 500. Infantry 18,000.**

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Bighas and Biswas</th>
<th>Revenue D.</th>
<th>Suyūrgāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhirwārah</td>
<td>1,858-8</td>
<td>109,073</td>
<td>......</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Bāōī (E. Bhūōī)</td>
<td>18,975-10</td>
<td>1,112,636</td>
<td>33,005</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Badanāl, (E Baľḥanūl)</td>
<td>6,412-11</td>
<td>361,364</td>
<td>605</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Tāndāh</td>
<td>......</td>
<td>488,010</td>
<td>......</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Chanḍār, with suburban district, has a stone fort.</td>
<td>12,999-14</td>
<td>833,988</td>
<td>8,867</td>
<td>500</td>
<td>18,000</td>
<td>Saddīkī, Farūkī, Ansārī.</td>
</tr>
<tr>
<td>Dūn</td>
<td>4,274-10</td>
<td>235,644</td>
<td>14,548</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Rāḥūpūr, (now pronounced Rāḥūpūr E.)</td>
<td>7,267-12</td>
<td>451,962</td>
<td>17,569</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Villages, this side of the river</td>
<td>18,008</td>
<td>845,371</td>
<td>14,492</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Mahārānah</td>
<td>9,812-3</td>
<td>549,217</td>
<td>14,697</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Mahāsīh</td>
<td>7,950-2</td>
<td>390,609</td>
<td>2,069</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Mahārā</td>
<td>4,878-3</td>
<td>227,067</td>
<td>......</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Mahōū (E. Mawal)</td>
<td>4,301-2</td>
<td>206,283</td>
<td>3,553</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
</tbody>
</table>

1 Sharring gives the name of Khond, chief to a trading caste in Bhurtpūr.
Sarkár of Bhathkhora, 1 (South.)

Containing 39 Mahals. Revenue, 7,262,780 Dáms, in money.
Cavalry 4,304. Elephants 200. Infantry 57,000.

Sarkár of Kálinjar, (South.)

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

<p>| Bighas and | Revenue | Suyurghál | Cavalry | Infantry | Elephants | Castes |</p>
<table>
<thead>
<tr>
<th>Biswas.</th>
<th>D.</th>
<th>D.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Uguñáí, has a brick fort, (E. Uguñáí)</td>
<td>53,963-6</td>
<td>2,502,893</td>
<td>60,776</td>
<td>400</td>
<td>6,000</td>
<td>10 Sayyid, Gañhwál, Parihár.</td>
</tr>
<tr>
<td>Ajaigarg, 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. Sibhondá) has a stone fort on the Ren</td>
<td>138,467-12</td>
<td>6,262,833</td>
<td>129,412</td>
<td>20</td>
<td>3,000</td>
<td>25 Gond, Chandel, Ñ. Khandwál.</td>
</tr>
<tr>
<td>Simamn, has a brick fort</td>
<td>48,866-3</td>
<td>2,247,946</td>
<td>15,300</td>
<td>300</td>
<td>3,000</td>
<td>... Rájpút, Ñ. Bhar, Bais.</td>
</tr>
<tr>
<td>Shádpur, 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>... Rájpút, Ñ.</td>
</tr>
<tr>
<td>Rasan</td>
<td>11,988-10</td>
<td>612,026</td>
<td></td>
<td>50</td>
<td>100</td>
<td>20 Bais, Bais.</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>Kharidih, has a brick fort</td>
<td>26,940-1</td>
<td>1,275,326</td>
<td></td>
<td>50</td>
<td>1,500</td>
<td>... Rájpút, Bais.</td>
</tr>
<tr>
<td>Mahobá, has a stone fort, and each side of the village is flanked by two high hills</td>
<td>81,587-13</td>
<td>4,042,014 &amp; 120,000 pdn leaves</td>
<td>860,528</td>
<td>100</td>
<td>3,000</td>
<td>40 Bagri.</td>
</tr>
<tr>
<td>Mándhá, has a stone fort</td>
<td>62,530-7</td>
<td>2,998,062</td>
<td>154,062</td>
<td>30</td>
<td>400</td>
<td>... Rahmatul-láhí, Parihár.</td>
</tr>
</tbody>
</table>

1 G. Buhtgorah. Tief, omits it.
2 One of the 4 Agnikula or Fire-races, the others being Pramár, Solankhi and Chanhán. See Elliot, I, 68. The Bágri are a tribe inhabiting the Bágar country, a tract between the S.-W. border of Hariana and the Ghára. Bágar is also the name of a tract in Málah, but in the N.-W. P. applied to the Bágrí Jats of Hisáár and Bhattiána. Elliot, I, 9-10.
Sarkar of Korarah (Corah,) West.

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


Elephants 10. Infantry 15,000.

<table>
<thead>
<tr>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jijmá, has a fort on the Ganges...</td>
<td>62,195-10</td>
<td>3,106,346</td>
<td>139,958</td>
<td>200</td>
<td>4,000</td>
<td>7 Afghán Lodhi, Rájput, Bai.</td>
</tr>
<tr>
<td>Korarah, with suburban district, has a brick fort on the Arand...</td>
<td>124,748-12</td>
<td>6,771,891</td>
<td>257,373</td>
<td>50</td>
<td>300</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Glámpúr...</td>
<td>73,876-3</td>
<td>3,667,564</td>
<td>48,654</td>
<td>100</td>
<td>2,000</td>
<td>10 Rájput Dikhit (Dikshit) Káyath</td>
</tr>
<tr>
<td>Majáwan...</td>
<td>26,980-8</td>
<td>1,323,339</td>
<td>2,674</td>
<td>20</td>
<td>1,000</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Kisi...</td>
<td>12,178-11</td>
<td>584,274</td>
<td>20,815</td>
<td>30</td>
<td>1,000</td>
<td>Rájput Gau-tami.</td>
</tr>
<tr>
<td>Guné...</td>
<td>10,041-19</td>
<td>513,497</td>
<td>......</td>
<td>20</td>
<td>1,000</td>
<td>Do.</td>
</tr>
<tr>
<td>Kempur Kináar, (Elliot Kirtípúr Kanánda)...</td>
<td>17,985</td>
<td>839,070</td>
<td>30</td>
<td>200</td>
<td>1,000</td>
<td>Do.</td>
</tr>
<tr>
<td>Mésamúr...</td>
<td>13,181</td>
<td>600,586</td>
<td>......</td>
<td>60</td>
<td>2,000</td>
<td>2 Rájput Chandel.</td>
</tr>
</tbody>
</table>

Sarkar of Karrah,² (West.)

Containing 12 Mahals, 447,556 Bighas, 19 Biswas. Revenue, 22,682,048


<table>
<thead>
<tr>
<th>Bighas and Biswas.</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eichhí, (Elliot Enchhi)...</td>
<td>38,825-11</td>
<td>1,624,034$</td>
<td>34,974</td>
<td>10</td>
<td>500</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Ateuban...</td>
<td>18,517-14</td>
<td>894,036$</td>
<td>4,770</td>
<td>10</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Ayáxí...</td>
<td>15,783-11</td>
<td>845,766</td>
<td>......</td>
<td>10</td>
<td>500</td>
<td>Do.</td>
</tr>
</tbody>
</table>

¹ Elliot. ² The S-ul-M The S-ul-M A decayed town in Fatehpúr district; formerly the capital of this Sarkár under the Mughals; it still retains traces of its former importance. A few words follow this name which are either omitted or illegible in the other MSS. Literally they run thus: "And there is a village called Númi which produces flowers and colour." Perhaps, a dye. For the Dikhit tribe of Rájpúts. See Elliot, I, 83.

² The latter is correct. "In 1876, the sif of Karra, Mahobs and Dálanan were united under one governor called Malik u's Sharık. Akbar removed the seat of government to Allahabad, 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 Allahábád. It was the scene of the famous meeting between Muizu'd-dín and his father in 1286 which forms the subject of Mir Khusru's well-known Persian Epic, the Kiránu's Saadáin.
Its rulers.

Sultánu’s Shark reigned, 16 years.
Mulárák Sháh ‟ 1 year and a fraction.
Sultán Ibrahim ‟ 40 years ‟
Sultán Maḥmúd ‟ 21 years and a few months.
Maḥmúd’s Siah ‟ 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 Maḥmúd-b-Sultán Muḥammad-b-Firúz Sháh, he bestowed the title of Sultán us Shark upon

---

1 Elliot makes the “Kharris” a division of Gaur Káyaths.
2 Mr. Beames in a note to Elliot’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.

It cannot be far, as Elliot at p. 107, says that the distinction between Haveli and Baldah Karra has been lost as separate Parganahs, both being in Parganah Karra.
3 T. Kursón, G. Kursoon.
4 A note corrects the name as Muḥammad Sháh.
Malik Sarwar a eunuch who had received from his predecessor the
dignity of Khán-i-Jahán, and sent him to this province. He gave lustre to
his reign by his judgment, clemency, justice and valour and thus garnered
a provision for his life's last journey. When the cup of his days was full,
the son whom he had adopted, named Mubárak Karenful, 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 Mallú (Khán3) 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. Kázi
Shábu’d din,4 a sage of Hindustan flourished about this time. He was
born 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 Mauláná

---

1 In the account of the rulers of Mílah later on, Malik Sarwar is said
to have been appointed to Jaunpur by Mohammad son of Firoz Sháh, father of
Mamód. The latter's accession dates from 1393, whereas Malik Sarwar was
sent to Jaunpur in 1388.
2 This is a capital instance of the

---

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 Jehan, Subah-
dar of Kanauj, Oudh,
Kora, and Jaunpur
assumed independ-
dence.

803. 1400. Mubárak Sháh his
adopted son.

804. 1401. Shems ud din Ibrahim
Sháh Sharki.

845. 1441. Mahmud Sháh-b-Ibra-
him.

856. 1451. Husen Sháh-b-Mah-
mud-b-Ibrahim Sháh.

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

* Known as Malik u'll Ulamá.
Khñjägañ who was the successor of Nañiru’d’din Chirägh of Delhi and there continued his progress and became the envy of his time. Shñh Madñr, 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 Bikhañ Khán, under the name of Sultán Mañmud, 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 Sultán Bahlol and was defeated. Sultán Bahlol left his son Bárbak at Jaunpûr and entrusted him with the government. On the death of Sultán Bahlol the throne of Delhi devolved on Sultán Sîkandar. Sultán Husain with the connivance of Bárbak collected troops, made several attempts against Delhi, but with him the Shârkt dynasty closed.

The Súbah of Oudh.

It is situated in the second climate. Its length from the Sarkâr of Gorakhpûr to Kânaúj is 135 kos. Its breadth from the northern mountains to Sîlhpûr on the frontier of the Súbah of Allahabad is 115 kos. To the east is Behar; to the north, the mountains; to the south, Manikpûr, and

---

1 A short biographical notice of him will be found at conclusion of Ferishta’s history.

2 So the text. The S ul. M. “Bikhan.”

3 There was an interval of 5 months during which Muhammad son of Mañmûd 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 دبکنی; see p. 5 Vol I. (Preface to text) for the peculiar orthography of the Ain.

5 In 1478.

6 Jaunpûr continued to be governed by the Lodi dynasty till the defeat and death of Ibrahim grandson of Bahlol and last of the line, at Panipat by Bâhâr in 1626. A local kingdom was for a short time established under Bahadur Khán governor of Jaunpûr who asserted his independence. It was recovered by Humayûn, passed again into the hands of Sher Khán and his son Salîm. Humayûn on his reconquest of Hindustán died before he could master his eastern possessions. Jaunpûr continued under the Afgâns until Akbar in the 4th year of his reign, took possession of it through Ali Kûli Khán and incorporated it with his dominions. In 1675 the Viceroyal 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 Ghaghár (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 Sukháda, Mákhar, and Jhanuáh, which for whiteness, delicacy, 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 reach 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. Awadí is one of the largest cities of India. It is situated in longitude 118°, 6', and latitude 22°, 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 Rámachandra, 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 Kubír, 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 Ajodhyn.
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 Rámá, is the hero of the famous epic that bears his name.
4 A misprint in the text of تربیتا for تربیتا
5 For an account of this Vishnurite 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 Muhammádan 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, Kubír 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. **Saídár Masqúd** and Rajab Sáíár 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 Magnífic Ghazné, and sold his life bravely in battle and left an unperishable name. The second was the father of Sultán Firóz king of Delhi and won renown by the rectitude of his life.

In the vicinity of the town, there is a village called **Dókós** 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 **kutás** cow, honey, **chúk** (an acid composed of orange juice and lemon boiled together), pomegranate seeds, ginger, long pepper, **majíl** 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, assafetida, ornaments, glass and earthen ware.

Nímkhrá 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 **Brahmáwarthkund** 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 buried or burnt according to their respective rites. Pilgrims from upper India to this day beg a spoonful of rice water from the Kabír Monastery at Puri in Bengal.

1 Under the orders of Mahmúd of Ghazné, he penetrated the country in A. D. 1033, but was eventually defeated at Bahraich and fell fighting, *sanguine purpuratum*, as Tieffenthaler writes, crowned with the double glories of the hero and the martyr.

2 It would seem from a passage of *Fortishta* mentioning an inroad of Tibetans into Kashmir in the reign of Ibrahim, son of Násuk Sháh (p. 359, 11) that the yák is meant. The Kashmiris retaliated by pursuing the marauders, and exacting as compensation 500 horses, 1000 pieces of *patté*, 200 sheep and 50 kutás cows (لاوَ قَطَلِ). Later on, it is mentioned by Abúl Fazl 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, *kutás*.

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

4 Tieffenthaler 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 Brāhmans tell strange tales of it and pay it worship. Its sand shapes itself into the form of Mahādeo which quickly disappears again and of whatever is thrown in, as rice and the like, no trace remains.

There is likewise a place called Charāmiti, 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 Mīna whom the people consider a saint, lies buried here.

Sūrajkund 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.

Būgram 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 Sūbah is divided into five Sarkārs and thirty-eight parganas. The measured lands are 1 kror, 1 lakh, 71,180 bighas. Its revenue, 20 krore, 17 lakhs, 58,172 dāms, (Rs. 5,043,954-4), of which 85 lakhs, 21,658 dāms (Rs. 213,041-7,) are Suyārgāl. The provincial force consists of 7,640 Cavalry, 168,250, Infantry and 59 Elephants.

Sarkār of Oudh.


---

Oudh, with suburban district, 2 mahals, ...
88,649-17 2,008,366 158,741 5 500 ...

Anbōtha, has a brick fort, ...
289,087 1,298,724 7,318 30 700 ...

Ibrahīmābād, ...
19,338-8 446,417 103,806 ...

Brāhman Kumbī.
Bais.
Anśāri.

to have sacrificed here, but according to the I. G. there is a legend that in one of these tanks, Rāmā washed away his sin of having slain a Brāhman in the person of Rāvana, who had carried off his wife Sītā.
Sarkir of Gorakhpir,

Containing 24 Mahals, 244,283 Bighas, 13 Biswas. Revenue 11,926,790

---

1 Sherring mentions a clan of these converts in Chait division of Allahabad Dist. I, 192.
2 The origin of this tribe is given in the I. G. (Bhariah) and their settlements in Sherring I, 219.
3 In text newly converted to Islam. Sarkir mentions a clan of these converts in Chait division of Allahabad Dist. I, 182.
4 An inferior tribe of Brahmans employed in casting nativities. Elliot I, 140.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Bevenue D.</th>
<th>Sayúrghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
</table>
| Atraul, has a brick fort, | 33,052 | 1,397,367 | 6,995 | 60 | 1,500 | Afgán-i-Mi-yánah.  
| Anhault, | 4,114-17 | 201,120 | 2,170 | 400 | 3,000 | Bisen.  
| Bissáhpúr, has a brick fort, | 13,857-7 | 600,000 | 400 | 2,000 | Bisen.  
| Básibnánáráh, (E. Bambah, p.) | 6,698 | 414,194 | 2,000 | 200 | Bisen.  
| Bhawápúr, | 3,105-15 | 155,300 | 100 | 2,000 | Bisen.  
| Tölpúr, has a brick fort, | 9,005-17 | 400,000 | | 100 | Bisen.  
| Chilnaráh, do. | 6,536-14 | 283,302 | | | Bisen.  
| Daryápúr (E. Dhurias, P.) | 3,135-19 | 1,517,078 | 5,067 | 60 | 400 | Bisen.  
| Dwápúr and Kótish, 2 mahals | 16,194-17 | 717,840 | 20 | 2,000 | Do.  
| Biháli, (or Rudáuli) | 33,188-19 | 1,618,074 | 20,873 | 1000 | Bisen.  
| Basílpúr and Ghosí, 2 mahals, (E. Ghaus) | 4,200 | 622,080 | | 500 | Sombansí.  
| Bánár and Gaurí, 2 mahals | 10,762 | 485,943 | | | Do., troops entered under Binhárípúr.  
| Gorakhpúr with suburban district, has a brick fort on the Bakti | 12,656-8 | 567,385 | 3,919 | 400 | 200 | Sárajbansí.  
| Katihi, has a brick fort, | 900-12 | 40,000 | 300 | 2000 | Bansi.  
| Chitáhpúr, Do. (E. Biháli, p.) | 16,012 | 425,845 | 20 | 300 | Bisen.  
| Maháuli, Do. | 2,523 | 618,256 | 20 | 2000 | Bisen.  
| Mandáwáh, | 1,909-19 | 452,321 | 20 | 500 | Sombansí.  
| Mandráh, | 1,252-6 | 51,100 | | |  
| Magháh and Hátánpur, 2 mahals, has a brick fort, | 26,062 | 1,352,686 | 16,771 | 2000 | Bisen, Bais.  

1 See Vol. I, pp. 466 and 506; see also Sherring II, 243: also Afgán tribes under Sarkar of Kábúl.

Elliot, Dhéwápara Kuháná.
## Sarkar of Bahraich

Containing 11 Mahals, 1,823,435 Bighas, 8 Biswas, Revenue 24,120,525 Dáms in money. Suyárghal, 466,482 Dáms, Castes various. Cavalry 1,770. Infantry 14,000.

<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
</tbody>
</table>

## Sarkar of Khairdbád


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</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>
<td>...</td>
</tr>
</tbody>
</table>

---

1 Var. Kher.
2 A tribe of Rajputs in Siwonda and Simanu of Bundelkhand: Rasulábád and Bithur of Cawnpoore and in Kutiya Gunir of Fatehpúr.

---

3 Hind. Taur or Taur and Tímar a well known Rájpút tribe, commonly Taur, and sometimes incorrectly, Tenore.
4 T. Baróor Anzana, G. Birduranjeh.
5 Var. Asin, Ahin, Ahnin.
<table>
<thead>
<tr>
<th>Bighas Bисвас.</th>
<th>Revenue D.</th>
<th>Сум-рыхал D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Байван</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>Бараха</td>
<td>60,063</td>
<td></td>
<td></td>
<td>30</td>
<td></td>
<td>Various</td>
</tr>
<tr>
<td>Бахарвах, has a brick fort</td>
<td>8,971-18</td>
<td>48,543</td>
<td>50</td>
<td>2,500</td>
<td></td>
<td>Anúн ¹</td>
</tr>
<tr>
<td>Бирава</td>
<td>21,740</td>
<td>276,066</td>
<td></td>
<td>200</td>
<td></td>
<td>Bachhal</td>
</tr>
<tr>
<td>Питл</td>
<td>98,14</td>
<td>48,202</td>
<td></td>
<td>200</td>
<td></td>
<td>Anúн ²</td>
</tr>
<tr>
<td>Чатапур</td>
<td>64,706</td>
<td>1,755,641</td>
<td>41,094</td>
<td>50</td>
<td>700</td>
<td>Rájput Gaur</td>
</tr>
<tr>
<td>Khairábd with suburban District, 2 Mahals, has a brick fort</td>
<td>159,072</td>
<td>2,161,234</td>
<td>174,191</td>
<td>50</td>
<td>2,000</td>
<td>Bráhman</td>
</tr>
<tr>
<td>Саоши, has a brick fort</td>
<td>211,804</td>
<td>3,055,339</td>
<td>159,106</td>
<td>20</td>
<td>2,000</td>
<td>Sombane</td>
</tr>
<tr>
<td>Садра</td>
<td>63,832</td>
<td>2,091,983</td>
<td>8,666</td>
<td>60</td>
<td>500</td>
<td>Chanhán</td>
</tr>
<tr>
<td>Садрапур</td>
<td>120,698</td>
<td>881,175</td>
<td>15,581</td>
<td>20</td>
<td>500</td>
<td>Janwár</td>
</tr>
<tr>
<td>Гопсман, has a brick fort</td>
<td>107,385-5</td>
<td>5,620,496</td>
<td>562,037</td>
<td>100</td>
<td>3,000</td>
<td>Bráhman</td>
</tr>
<tr>
<td>Керу, do. do.</td>
<td>260,168</td>
<td>3,250,522</td>
<td>50,522</td>
<td>60</td>
<td>1,500</td>
<td>Bisen, Ráj- pút, Janwár</td>
</tr>
<tr>
<td>Кхаиригар, 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></td>
<td></td>
<td>Bais, Bisen, Bachhal, Kuhánah</td>
</tr>
<tr>
<td>Кхархелá</td>
<td>15,815-16</td>
<td>473,727</td>
<td></td>
<td>20</td>
<td>500</td>
<td>Asín ²</td>
</tr>
<tr>
<td>Кхánkhát Маn</td>
<td>3,054-11</td>
<td>235,556</td>
<td></td>
<td></td>
<td></td>
<td>Various ²</td>
</tr>
<tr>
<td>Лáхарпур</td>
<td>208,288</td>
<td>3,029,479</td>
<td>209,079</td>
<td>50</td>
<td>1,000</td>
<td>Bráhman</td>
</tr>
<tr>
<td>Махаархаттхах</td>
<td>71,069</td>
<td>2,112,176</td>
<td>2,430</td>
<td>30</td>
<td>2,000</td>
<td>Rájput, Bachhal</td>
</tr>
<tr>
<td>Никкар, has a brick fort</td>
<td>58,775-18</td>
<td>3,560,055</td>
<td>66,055</td>
<td>100</td>
<td>1,500</td>
<td>Ahir</td>
</tr>
<tr>
<td>Наргарон</td>
<td>66,665</td>
<td>200,000</td>
<td>26,385</td>
<td>20</td>
<td>500</td>
<td>Bráhman</td>
</tr>
</tbody>
</table>

**Sarkár of Lucknow.**


<table>
<thead>
<tr>
<th>Bighas Bисвас.</th>
<th>Revenue D.</th>
<th>Сум-рыхал D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abéthi (Améthi), 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>Ansárí, Sayyid</td>
</tr>
<tr>
<td>Усáн, 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>Rájput, Bachgoti</td>
</tr>
<tr>
<td>Изнáя, has a brick fort on the Gúmti.</td>
<td>1,670,093¹</td>
<td>4,208,046</td>
<td>240,846</td>
<td>50</td>
<td>2,000</td>
<td>Rájput, Bachgoti</td>
</tr>
</tbody>
</table>

¹ 2 Var. Asín, Ahín, Ahúní. ² In some M. S. S. 1,670,093, for both the first two columns.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Surveyed D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asiyān</td>
<td>57,726</td>
<td>830,625</td>
<td>63,431</td>
<td>10</td>
<td>500</td>
<td>Bais, Chanchal.</td>
</tr>
<tr>
<td>Asoha</td>
<td>25,027</td>
<td>509,901</td>
<td></td>
<td>400</td>
<td></td>
<td>Ahnin.</td>
</tr>
<tr>
<td>Unchahgōn</td>
<td>33,122</td>
<td>417,967</td>
<td></td>
<td>2,000</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Bilgrāo, has a brick fort</td>
<td>192,800</td>
<td>5,124,113</td>
<td>356,982</td>
<td>30</td>
<td>1,000</td>
<td>Sayyid, Bais</td>
</tr>
<tr>
<td>Bangarman, Ditto</td>
<td>242,291</td>
<td>3,803,122</td>
<td>151,481</td>
<td>2,000</td>
<td></td>
<td>Rajpūt, Ghelot.</td>
</tr>
<tr>
<td>Bijlanur</td>
<td>80,581</td>
<td>2,505,047</td>
<td>192,961</td>
<td>30</td>
<td>1,000</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Bāri</td>
<td>80,590</td>
<td>1,294,799</td>
<td>61,560</td>
<td>30</td>
<td>1,000</td>
<td>Bais.</td>
</tr>
<tr>
<td>Bhaiṅman</td>
<td>19,409-3</td>
<td>59,406</td>
<td></td>
<td>20</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Pangwān</td>
<td>34,727</td>
<td>420,732</td>
<td>12,730</td>
<td>20</td>
<td>500</td>
<td>Bais.</td>
</tr>
<tr>
<td>Betholi</td>
<td>8,736</td>
<td>340,191</td>
<td>8,194</td>
<td>20</td>
<td>200</td>
<td>Bais.</td>
</tr>
<tr>
<td>Panhan</td>
<td>8,945</td>
<td>267,809</td>
<td></td>
<td>300</td>
<td></td>
<td>Rajpūt, Jat.</td>
</tr>
<tr>
<td>Paraṅdān</td>
<td>9,111</td>
<td>237,857</td>
<td></td>
<td>200</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Pātan</td>
<td>5,621</td>
<td>214,256</td>
<td></td>
<td>400</td>
<td></td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Bārāshakōr</td>
<td>9,357</td>
<td>162,534</td>
<td></td>
<td>50</td>
<td></td>
<td>Brahman.</td>
</tr>
<tr>
<td>Jaholotar</td>
<td>61,774</td>
<td>1,123,176</td>
<td>21,441</td>
<td>20</td>
<td>2,000</td>
<td>Bais.</td>
</tr>
<tr>
<td>Dewi, has a brick fort</td>
<td>88,637</td>
<td>1,938,837</td>
<td>174,307</td>
<td>30</td>
<td>2,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Deorakh</td>
<td>13,340-9</td>
<td>698,536</td>
<td></td>
<td>100</td>
<td>1,500</td>
<td>Bais.</td>
</tr>
<tr>
<td>Dadrāh</td>
<td>10,796</td>
<td>73,737</td>
<td></td>
<td>50</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Ranbārpūr, has a brick fort</td>
<td>75,490</td>
<td>2,425,885</td>
<td>79,225</td>
<td>100</td>
<td>2,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Rāṅkot, Ditto</td>
<td>9,790</td>
<td>268,099</td>
<td></td>
<td>200</td>
<td></td>
<td>Bais.</td>
</tr>
<tr>
<td>Sandilah, Ditto</td>
<td>393,700</td>
<td>10,628,901</td>
<td>837,245</td>
<td>100</td>
<td>5,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Sāāpūr</td>
<td>29,068-15</td>
<td>2,625,388</td>
<td>28,888</td>
<td>40</td>
<td>1,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Sarosī</td>
<td>2,571</td>
<td>1,239,767</td>
<td>1,567</td>
<td>20</td>
<td>1,000</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Sāātanpur</td>
<td>60,600</td>
<td>1,028,800</td>
<td>10,192</td>
<td>50</td>
<td>2,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Sahālī</td>
<td>13,065</td>
<td>694,707</td>
<td>130,216</td>
<td>10</td>
<td>500</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Sīḍhor⁴</td>
<td>35,794</td>
<td>1,692,261</td>
<td>313,032</td>
<td>100</td>
<td>1,000</td>
<td>Bais, Brahman.</td>
</tr>
<tr>
<td>Sīḍhpūr</td>
<td>8,273-4</td>
<td>505,018</td>
<td></td>
<td>150</td>
<td>1,500</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Sandī</td>
<td>7,866-9</td>
<td>392,313</td>
<td>13,792</td>
<td>100</td>
<td></td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Sarōn</td>
<td>5,576</td>
<td>210,316</td>
<td>2,858</td>
<td>100</td>
<td></td>
<td>Rajpūt, Khumbi.</td>
</tr>
<tr>
<td>Fatēhpūr, 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>Shakhshad, Rajpūt.</td>
</tr>
<tr>
<td>Fatēhpūr Chaurāsi</td>
<td>105,952</td>
<td>909,176</td>
<td>6,594</td>
<td>10</td>
<td>500</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Garh Anbhātī (Anēthī)</td>
<td>47,356</td>
<td>1,800,000</td>
<td></td>
<td>250</td>
<td>5,500</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Kursī, has a brick fort</td>
<td>80,817</td>
<td>1,693,844</td>
<td>62,919</td>
<td>30</td>
<td>2,000</td>
<td>Rajpūt.</td>
</tr>
<tr>
<td>Kākōri, Ditto</td>
<td>31,584</td>
<td>1,134,433</td>
<td>14,430</td>
<td>30</td>
<td>2,000</td>
<td>Rajpūt, Bisen.</td>
</tr>
<tr>
<td>Khanjraha</td>
<td>22,300</td>
<td>818,472</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. Bidjānār.
3 G. Bithowly, T. Betholi.

* Var. Sayyidpur, Seopār, Sheeopur.
* Var. Seedhore.
The Súbah of Agra, the Royal Residence.

It is situated in the second climate. Its length from Ghátampúr on the Allahabad side to Palwal on that of Delhi is 175 kos. In breadth it extends from Kanauj to Chandéri in Málwah. On the east lies Ghátampúr; to the north, the Ganges; to the south Chandéri, and to the west, Palwal. It possesses many rivers, of which the principal are the Jumna and the Hásilpúr. The former flows down from the northern mountains, the latter rises at Hásilpúr in Málwah and unites with the Jumna at Kálipí. 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

<table>
<thead>
<tr>
<th>Districts</th>
<th>Bighas</th>
<th>Revenue</th>
<th>Sayyáfáh</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghátampúr</td>
<td>27,390</td>
<td>552,561</td>
<td>.........</td>
<td>.........</td>
<td>500</td>
<td>Bráhman</td>
<td></td>
</tr>
<tr>
<td>Kachhandan 1</td>
<td>22,066</td>
<td>430,886</td>
<td>4,460</td>
<td>500</td>
<td>Bráhman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gurándá, (Karanda p. 94)</td>
<td>4,808</td>
<td>284,769</td>
<td>.........</td>
<td>.........</td>
<td>200</td>
<td>Bráhman</td>
<td></td>
</tr>
<tr>
<td>Kochi</td>
<td>5,540</td>
<td>187,089</td>
<td>.........</td>
<td>.........</td>
<td>400</td>
<td>Rájpút</td>
<td></td>
</tr>
<tr>
<td>Lucknow with suburban district</td>
<td>91,722</td>
<td>1,746,771</td>
<td>241,195</td>
<td>300</td>
<td>3,000</td>
<td>Shalihsádah Bráhman, Káyath.</td>
<td></td>
</tr>
<tr>
<td>Lashkar</td>
<td>16,594</td>
<td>168,529</td>
<td>.........</td>
<td>.........</td>
<td>4,000</td>
<td>Bais</td>
<td></td>
</tr>
<tr>
<td>Malihábád, 2</td>
<td>169,269</td>
<td>4,472,250</td>
<td>106,545</td>
<td>30</td>
<td>1,000</td>
<td>Rájpút, Bais</td>
<td></td>
</tr>
<tr>
<td>Mahásar 3</td>
<td>83,523</td>
<td>3,598,713</td>
<td>222,038</td>
<td>30</td>
<td>3,000</td>
<td>Bais</td>
<td></td>
</tr>
<tr>
<td>Mehán, has a brick fort</td>
<td>60,990</td>
<td>1,996,673</td>
<td>196,438</td>
<td>30</td>
<td>2,000</td>
<td>Rájpút, Bais</td>
<td></td>
</tr>
<tr>
<td>Meón, has a brick fort</td>
<td>68,847</td>
<td>1,690,414</td>
<td>4,086</td>
<td>150</td>
<td>2,000</td>
<td>Rájpút, Bais</td>
<td></td>
</tr>
<tr>
<td>Módún</td>
<td>49,423</td>
<td>1,186,218</td>
<td>32,960</td>
<td>30</td>
<td>500</td>
<td>Bahrkál</td>
<td></td>
</tr>
<tr>
<td>Nabánsáh</td>
<td>50,895</td>
<td>977,350</td>
<td>8,065</td>
<td>50</td>
<td>2,000</td>
<td>Rájpút</td>
<td></td>
</tr>
<tr>
<td>Mawí, has a brick fort</td>
<td>22,455</td>
<td>771,372</td>
<td>13,767</td>
<td>.........</td>
<td>3,000</td>
<td>Músalmán, Rájpút</td>
<td></td>
</tr>
<tr>
<td>Mákřód 4</td>
<td>17,759</td>
<td>676,200</td>
<td>5,247</td>
<td>.........</td>
<td>1,000</td>
<td>Rájpút, Bais</td>
<td></td>
</tr>
<tr>
<td>Marh, has a brick fort</td>
<td>163,286</td>
<td>2,450,522</td>
<td>6,509</td>
<td>100</td>
<td>1,500</td>
<td>Bais</td>
<td></td>
</tr>
<tr>
<td>Barúdi</td>
<td>11,734</td>
<td>359,748</td>
<td>6,026</td>
<td>.........</td>
<td>300</td>
<td>Bráhman</td>
<td></td>
</tr>
<tr>
<td>Rakhár 5</td>
<td>17,109</td>
<td>329,736</td>
<td>.........</td>
<td>30</td>
<td>500</td>
<td>Bais</td>
<td></td>
</tr>
</tbody>
</table>

1 In the I. G. Kachhandan.
2 In the I. G. Malihábád, also in T and G.
3 Here a word illegible, Bahrkál is an inferior class of Rájpúts found in Western and Central parts of Bulandshahr.
4 T. called also Bárí.
5 Doubtful in text whether initial letter a or ā. G. Henhár.
pleasant stretches of meadow. It is filled 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 Biýnah. Sultan Sikandar Lodhi made it his capital, but his present Majesty embellished it and thus a matchless city has arisen. On the opposite side of the river is the Cháír Bág, a memorial of Bábar. It was the birth-place of the writer of this work, and the last resting-place of his grandfather and his elder brother. Shaikh Álá u’dédín Majzúb, Raﬁu’ddín 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 Biýnah, and then called Síkrí, 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.

---

1 I am inclined to doubt the correctness of the juxtaposition of Ṣuž with Wadur 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 Haí’é, or Núrafshán Gardens, and now called the Rám Bág.

5 His grandfather Shaikh Khízir died on his journey to Síwistán, and his father Mubárak, at Lahore in 1593. See Preface to text, Biog. of Abúl Fázl. pp. i, ii, xi.
whence 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. Biánah 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 whiteness 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 kandawrah (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 hínna is also to be found, and here are the tombs of many eminent personages.

Todáh Bhímn is a place at a distance of three kos, 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.

Máthura (Muttra) is a city on the banks of the Jumna: it contains some fine temples, and is one of the most famous of Hindú shrines. Kálpi is a town on the banks of the Jumna. It is the resting-place of many saintly personages. Excellent sugarcandy is here manufactured. In the time of the Sharkí princes, it was tributary to Delhi. When Kádir Khán affecting the airs of sovereignty proclaimed his independence, Súltán Hoábáng marched from Málwah and having chastised him, reinstated him in the government. Súltán Muḥmád of the Sharkí dynasty, however, seized it in turn from Naqír Khán the son of Kádir Khán.

Kánauj was in ancient times the capital of Hindustán.

Guwáhir is a famous fortress and an elephant carved in stone at its gate fills the beholder with astonishment. It contains some stately edifices 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.

Peráth possess a copper mine, so profitable that from a man weight of ore, they obtain 35 sér 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 Táhson was one of these. See Vol. I. pp. 611 of the Kín.

2 G. Beerrat. T. Beráth. S. ul M. وار a dependency of the government of Narnol, according to Tieffenthaler.
Near the hill of Nârnol is a well at which the Hindus worship and when the tithi\(^1\) of Amûvas falls on a Friday, it overflows at sunrise and water can be drawn without the aid of a rope.

At Singhânah, Udaipur, and Kôptûtâ are mines of copper. In the town of Kândran\(^3\) are many cold and hot springs.

The Sûbah contains thirteen Sârkârs, two hundred and three Pargana\(s\) (fiscal subdivisions). The measured lands are 2 kros, 78 lakhs, 62,189 bighas, 18 biswas. The revenue is 54 kros, 62 lakhs, 50,304 dâms. (Rs. 13,656,257-9-6). Of this, 1 kror, 21 lakhs, 5,703\(\frac{1}{2}\) dâms (Rs. 302,642-9.) are Suyûrgâhî. The provincial force consists of 50,681 cavalry, 577,570 Infantry, and 221 elephants.

**Sârkâr of Agra.**


<table>
<thead>
<tr>
<th>Bighas</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>Gaur, Jat.</td>
</tr>
<tr>
<td>Etawah, has a brick fort on the Jamna</td>
<td>284,106</td>
<td>10,739,325</td>
<td>151,362</td>
<td>2000</td>
<td>1,500</td>
<td>Lodh, etc.</td>
</tr>
<tr>
<td>O'l,(^4)</td>
<td>153,377-9</td>
<td>5,509,477</td>
<td>81,542</td>
<td>1000</td>
<td>1000</td>
<td>Chauhân, Bhadâraîya Brâhma-n.</td>
</tr>
<tr>
<td>Oudhî, (Elliot Odhî)</td>
<td>274,067</td>
<td>2,884,365</td>
<td>78,165</td>
<td>20</td>
<td>500</td>
<td>Râjput, Brâhma-n.</td>
</tr>
<tr>
<td>Ud (Elliot Od)</td>
<td>203,505</td>
<td>1,003,848</td>
<td>86,870</td>
<td>100</td>
<td>500</td>
<td>Shahîkhzâ-dah.</td>
</tr>
<tr>
<td>Bajwârah, has a stone fort</td>
<td>663,236</td>
<td>10,966,560</td>
<td>...</td>
<td>1500</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Biânah with suburban dist. has a stone fort</td>
<td>235,442</td>
<td>7,110,104</td>
<td>562,205</td>
<td>50</td>
<td>100</td>
<td>Ahîr, Jat.</td>
</tr>
<tr>
<td>Bári</td>
<td>276,964</td>
<td>5,064,158</td>
<td>57,414</td>
<td>300</td>
<td>7000</td>
<td>Râjput, Poo-wâr. (Pan-wâr.)</td>
</tr>
<tr>
<td>Bhosâwar,</td>
<td>303,509</td>
<td>5,505,460</td>
<td>255,460</td>
<td>50</td>
<td>1500</td>
<td>Râjput of various castes.</td>
</tr>
<tr>
<td>Banâwar,</td>
<td>12,880</td>
<td>155,360</td>
<td>...</td>
<td>30</td>
<td>400</td>
<td>Bâdîgjâr.</td>
</tr>
</tbody>
</table>

\(^1\) See p. 17 of this volume.
\(^2\) So T. G has Kanwery.
\(^3\) A Surâjbânsi tribe of Râjpûta.
\(^4\) Lodh, a widely spread tribe chiefly fishermen. Bhadâriya is a branch of the Chauhân Râjput. Elliot.  
\(^{a}\) T. O. G. Owl.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Todah Bhîm, ...</td>
<td>264,103-11</td>
<td>3,737,075</td>
<td>13,361</td>
<td>100</td>
<td>1000</td>
<td>Râjput, Thatthar.1</td>
</tr>
<tr>
<td>Bhôsakar, ...</td>
<td>43,009</td>
<td>2,891,100</td>
<td>15,325</td>
<td>20</td>
<td>700</td>
<td>Râjput, Brâhman, Ahir.</td>
</tr>
<tr>
<td>Jaîsar, has a brick fort</td>
<td>904,733</td>
<td>6,835,400</td>
<td>412,080</td>
<td>400</td>
<td>5000</td>
<td>Gholet, Suraj Bânkrah.2</td>
</tr>
<tr>
<td>Jâswâr, has a brick fort on the jumna ...</td>
<td>407,652</td>
<td>11,442,250</td>
<td>60,342</td>
<td>200</td>
<td>7000</td>
<td>Chauhall.</td>
</tr>
<tr>
<td>Chausath, ...</td>
<td>974,34</td>
<td>4,182,048</td>
<td>674,315</td>
<td>50</td>
<td>1000</td>
<td>Râjput, Brâhman, Jat, Ahir.</td>
</tr>
<tr>
<td>Khánwâh, ...</td>
<td>5,334</td>
<td>2,912,495</td>
<td>222,623</td>
<td>30</td>
<td>4000</td>
<td>Râjput, Jat.</td>
</tr>
<tr>
<td>Dhâlîpûr, has a brick fort on the Chambal, Râjpi, has a brick fort,</td>
<td>284,037</td>
<td>9,729,311</td>
<td>255,747</td>
<td>200</td>
<td>4000</td>
<td>Sikarwâl.</td>
</tr>
<tr>
<td></td>
<td>477,201-11</td>
<td>13,536,035</td>
<td>173,407</td>
<td>200</td>
<td>4000</td>
<td>Chauhall, descentants of Râwat Báhan.4</td>
</tr>
<tr>
<td></td>
<td>318,285</td>
<td>1,604,203</td>
<td>48,023</td>
<td>20</td>
<td>300</td>
<td>Râjput.</td>
</tr>
<tr>
<td></td>
<td>90,509</td>
<td>988,700</td>
<td>7,822</td>
<td>70</td>
<td>500</td>
<td>Râjput.</td>
</tr>
<tr>
<td></td>
<td>202,723-18</td>
<td>8,404,055</td>
<td>507,346</td>
<td>500</td>
<td>4000</td>
<td>Chauhall, Sankarwâl.5</td>
</tr>
<tr>
<td></td>
<td>96,760</td>
<td>745,951</td>
<td>...</td>
<td>50</td>
<td>300</td>
<td>Râjput, Jat.</td>
</tr>
<tr>
<td></td>
<td>290,703</td>
<td>6,784,780</td>
<td>284,787</td>
<td>200</td>
<td>2000</td>
<td>Sayyid, Brâhman.</td>
</tr>
<tr>
<td></td>
<td>37,347</td>
<td>1,155,807</td>
<td>69,770</td>
<td>...</td>
<td>...</td>
<td>Râjput &amp;c. Do.</td>
</tr>
<tr>
<td></td>
<td>66,560</td>
<td>1,501,246</td>
<td>...</td>
<td>30</td>
<td>500</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>74,974</td>
<td>1,148,075</td>
<td>79,355</td>
<td>20</td>
<td>400</td>
<td>Chauhall.</td>
</tr>
<tr>
<td></td>
<td>10,190</td>
<td>132,200</td>
<td>150</td>
<td>800</td>
<td>Râjput.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>71,328</td>
<td>2,009,255</td>
<td>9,255</td>
<td>20</td>
<td>300</td>
<td>Râjput.</td>
</tr>
<tr>
<td></td>
<td>432,930</td>
<td>9,049,831</td>
<td>301,980</td>
<td>100</td>
<td>1000</td>
<td>Râjput, Brâhman, Jat.</td>
</tr>
<tr>
<td></td>
<td>606,991-12</td>
<td>5,693,807</td>
<td>43,231</td>
<td>2000</td>
<td>20,000</td>
<td>Chauhall, Bhadauriya.</td>
</tr>
<tr>
<td></td>
<td>137,421</td>
<td>2,789,494</td>
<td>30,531</td>
<td>20</td>
<td>500</td>
<td>Râjput, of various castes.</td>
</tr>
</tbody>
</table>

1 Gîjars converted to Islam. Elliot. I. 101.  
2 Var. Mankrah. or Bankrah.  
3 Var. Chandwâr. T. "Tehandvâr anjordhni Ferosabad." Distant from Agra 35 miles east, on the route from Muttra to Elâawah, I. G.  
4 Probably a branch of the Badgîjar Brajpûta.

* Probably Sikarwâl, a branch of the Badgîjar Brajpûta.
**Sarkdr of Kálpí.**


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>U'lál.</td>
<td>95,677-18</td>
<td>1,297,379</td>
<td>72,213</td>
<td>200</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Bilsapur,</td>
<td>126,888-14</td>
<td>3,714,547</td>
<td>13,110</td>
<td>1000</td>
<td>50,000</td>
<td>...</td>
</tr>
<tr>
<td>Badnáth, (Elliot, Bhodhek)</td>
<td>72,980-14</td>
<td>1,260,199</td>
<td>3,414</td>
<td>50</td>
<td>2000</td>
<td>...</td>
</tr>
<tr>
<td>Détpur,</td>
<td>108,086</td>
<td>1,760,750</td>
<td>4,221</td>
<td>50</td>
<td>2000</td>
<td>...</td>
</tr>
<tr>
<td>Deokalí,</td>
<td>106,622</td>
<td>1,466,985</td>
<td>1,700</td>
<td>200</td>
<td>2000</td>
<td>10</td>
</tr>
<tr>
<td>Bálth, has a brick fort,</td>
<td>610,970-16</td>
<td>9,270,894</td>
<td>270,894</td>
<td>70</td>
<td>3000</td>
<td>9</td>
</tr>
<tr>
<td>Ráspur,</td>
<td>43,186-8</td>
<td>120,000</td>
<td>...</td>
<td>500</td>
<td>10</td>
<td>Rájput.</td>
</tr>
<tr>
<td>Súganpúr,</td>
<td>...</td>
<td>1,507,877</td>
<td>58,664</td>
<td>60</td>
<td>1000</td>
<td>Rájput, Bais.</td>
</tr>
<tr>
<td>Shábír,</td>
<td>...</td>
<td>8,843,420</td>
<td>245,747</td>
<td>3000</td>
<td>3000</td>
<td>6</td>
</tr>
<tr>
<td>Kálpí, with suburban district</td>
<td>...</td>
<td>4,871,053</td>
<td>208,909</td>
<td>4000</td>
<td>5000</td>
<td>10</td>
</tr>
<tr>
<td>Kánár,</td>
<td>...</td>
<td>4,943,086</td>
<td>6,085</td>
<td>100</td>
<td>2000</td>
<td>1</td>
</tr>
<tr>
<td>Khandant,</td>
<td>...</td>
<td>3,027,917</td>
<td>27,121</td>
<td>50</td>
<td>4000</td>
<td>...</td>
</tr>
<tr>
<td>Khandélâb, (Elliot Khurela)</td>
<td>86,063-11</td>
<td>871,733</td>
<td>15,000</td>
<td>20</td>
<td>1000</td>
<td>...</td>
</tr>
<tr>
<td>Muhammadábíd,</td>
<td>184,080</td>
<td>1,617,257</td>
<td>4,260</td>
<td>50</td>
<td>1000</td>
<td>...</td>
</tr>
<tr>
<td>Hamísír,</td>
<td>404,797-6</td>
<td>4,803,929</td>
<td>132,245</td>
<td>200</td>
<td>2000</td>
<td>...</td>
</tr>
</tbody>
</table>

---

**Sarkdr of Kanauj.**


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhúsácoq, has a fort and near it a tank called Somnút full of water extremely sweet</td>
<td>337,105</td>
<td>4,577,010</td>
<td>53,316</td>
<td>1000</td>
<td>10,000</td>
<td>...</td>
</tr>
<tr>
<td>Bhójpúr,</td>
<td>150,074-13</td>
<td>3,446,737</td>
<td>104,703</td>
<td>150</td>
<td>3000</td>
<td>...</td>
</tr>
<tr>
<td>Bilgrán, (Elliot Tálgrapw.)</td>
<td>74,100-10</td>
<td>3,887,076</td>
<td>128,558</td>
<td>20</td>
<td>1000</td>
<td>...</td>
</tr>
</tbody>
</table>

1. Matchlockmen.
2. T. Schagunpoor, G. Seekenpoor.
3. A branch of the Agnibasi Rájpút.

Elliot I. 174. Spelt elsewhere Séngar.  
* Elliot has Khârwâr as a tribe. I. 10.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bihār,</td>
<td>175,042-11</td>
<td>2,921,389</td>
<td>...</td>
<td>300</td>
<td>5000</td>
<td>Chandēl.</td>
<td></td>
</tr>
<tr>
<td>Bhūra,</td>
<td>63,773-14</td>
<td>2,828,349</td>
<td>216,741</td>
<td>20</td>
<td>1000</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Patiāilī,</td>
<td>158,634-14</td>
<td>1,877,600</td>
<td>45,565</td>
<td>100</td>
<td>2000</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Pāṭi Allūr,</td>
<td>38,418-11</td>
<td>1,153,632</td>
<td>8060</td>
<td>20</td>
<td>500</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Pāṭi Nakhār,</td>
<td>49,261-18</td>
<td>566,997</td>
<td>2497</td>
<td>50</td>
<td>500</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Barnā,</td>
<td>34,736-14</td>
<td>450,000</td>
<td>...</td>
<td>10</td>
<td>200</td>
<td>Rājpūt, of various Castes.</td>
<td></td>
</tr>
<tr>
<td>Bīrā,</td>
<td>8,739-14</td>
<td>400,000</td>
<td>...</td>
<td>10</td>
<td>300</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Phāśūnd,</td>
<td>111,546</td>
<td>5,432,391</td>
<td>19,313</td>
<td>300</td>
<td>2000</td>
<td>Sengarh.</td>
<td></td>
</tr>
<tr>
<td>Chāhārāmāu,</td>
<td>76,318-7</td>
<td>1,522,028</td>
<td>22,128</td>
<td>20</td>
<td>500</td>
<td>Rājpūt</td>
<td></td>
</tr>
<tr>
<td>Bhāhā,</td>
<td>11,950-12</td>
<td>483,171</td>
<td>79,045</td>
<td>20</td>
<td>300</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Sākēt,</td>
<td>132,955-9</td>
<td>3,230,752</td>
<td>158,310</td>
<td>100</td>
<td>3000</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Sōrī,</td>
<td>64,076-6</td>
<td>1,200,000</td>
<td>...</td>
<td>200</td>
<td>3000</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Sākhowar,</td>
<td>78,574-9</td>
<td>252,245</td>
<td>21,969</td>
<td>20</td>
<td>500</td>
<td>Gaurah.</td>
<td></td>
</tr>
<tr>
<td>Sōlīt, (Elliott, Sheolī)</td>
<td>12,533</td>
<td>623,473</td>
<td>...</td>
<td>10</td>
<td>300</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Sāktpūr,</td>
<td>22,561</td>
<td>623,441</td>
<td>...</td>
<td>300</td>
<td>4000</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Sākroṣ,</td>
<td>19,817-10</td>
<td>549,050</td>
<td>2253</td>
<td>10</td>
<td>500</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Sahār,</td>
<td>25,195-8</td>
<td>846,553</td>
<td>1640</td>
<td>30</td>
<td>500</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Somnīth, (Elliott Sau-rakh)</td>
<td>10,089-5</td>
<td>465,328</td>
<td>7138</td>
<td>20</td>
<td>400</td>
<td>Chauhān, Dhakrah.</td>
<td></td>
</tr>
<tr>
<td>Sikandarpūr Udahū,</td>
<td>4,964-14</td>
<td>276,918</td>
<td>22,624</td>
<td>10</td>
<td>200</td>
<td>Gaurah, Brāhman.</td>
<td></td>
</tr>
<tr>
<td>Sarōr,</td>
<td>20,121-16</td>
<td>447,563</td>
<td>2044½</td>
<td>10</td>
<td>300</td>
<td>Chauhān, Sengar.</td>
<td></td>
</tr>
<tr>
<td>Sikandarpūr Aṭrēji,</td>
<td>36,084-17</td>
<td>269,622</td>
<td>6511</td>
<td>5</td>
<td>150</td>
<td>Rājpūt.</td>
<td></td>
</tr>
<tr>
<td>Sahasābād, has a fort on the Ganges, Kanaūj with suburb. dist. has a brick fort: one of the great capitals of Hindustān,</td>
<td>718,577-7</td>
<td>7,138,453</td>
<td>19,603</td>
<td>400</td>
<td>2000</td>
<td>Rāthor.</td>
<td></td>
</tr>
<tr>
<td>126,255-12</td>
<td>2,470,743</td>
<td>222,036</td>
<td>200</td>
<td>10,000</td>
<td>Shaikzsādah, Farmāli.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kampūl,</td>
<td>139,803-6</td>
<td>1,651,586</td>
<td>30,370</td>
<td>100</td>
<td>200</td>
<td>Āfghān.</td>
<td></td>
</tr>
<tr>
<td>Karōli,</td>
<td>40,445-6</td>
<td>1,406,988</td>
<td>...</td>
<td>20</td>
<td>1000</td>
<td>Chauhān.</td>
<td></td>
</tr>
<tr>
<td>Malikāśah,</td>
<td>30,229-14</td>
<td>1,500,000</td>
<td>...</td>
<td>300</td>
<td>15000</td>
<td>Rājpūt. (Elliott)</td>
<td></td>
</tr>
<tr>
<td>Nānśīrūn,</td>
<td>3,323-5</td>
<td>136,921</td>
<td>...</td>
<td>200</td>
<td>200</td>
<td>Rājpūt.</td>
<td></td>
</tr>
</tbody>
</table>

1 A Rājpūt tribe scattered over Agra, Mathura, Etawa and Rohilkhand. Elliot, I. 78.
2 An inferior clan of Rājpūts often confounded with Gaurahars but quite distinct. Elliot, I. 115.
3 T. Sonarka; G. Sewburgeh.
<table>
<thead>
<tr>
<th>Caste</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyághál</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Caste.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atranli</td>
<td>320,569</td>
<td>5,454,459</td>
<td>5,400,459</td>
<td>500</td>
<td>9500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akbarábáí</td>
<td>118,389</td>
<td>3,003,409</td>
<td>25,060</td>
<td>500</td>
<td>6000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aháí, has a fort on the Ganges</td>
<td>45,764</td>
<td>2,106,554</td>
<td>86,140</td>
<td>20</td>
<td>400</td>
<td>Afgán, Chahún, Rápú́í́t, Pun-dir.</td>
<td></td>
</tr>
<tr>
<td>Paháúaí</td>
<td>55,000</td>
<td>2,502,562</td>
<td>26,361</td>
<td>100</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bilráám</td>
<td>111,878</td>
<td>2,131,765</td>
<td>55,561</td>
<td>50</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pachlííáí</td>
<td>39,128</td>
<td>624,825</td>
<td>...</td>
<td>200</td>
<td>5000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tappal, has a fort</td>
<td>163,046</td>
<td>1,802,571</td>
<td>2,571</td>
<td>100</td>
<td>3000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thánah Fáiráí</td>
<td>63,847</td>
<td>112,750</td>
<td>...</td>
<td>20</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jaláíí</td>
<td>145,801</td>
<td>2,957,910</td>
<td>86,352</td>
<td>500</td>
<td>6000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandaus</td>
<td>42,469</td>
<td>1,749,238</td>
<td>36,663</td>
<td>100</td>
<td>2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khurjáí</td>
<td>89,726</td>
<td>3,703,020</td>
<td>583,056</td>
<td>200</td>
<td>5000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dambhái has a fort</td>
<td>48,539</td>
<td>2,169,939</td>
<td>72,869</td>
<td>50</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Síkandráh Rááó, has a fort</td>
<td>83,480</td>
<td>4,412,331</td>
<td>290,458</td>
<td>400</td>
<td>4000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sóróóí, has a fort</td>
<td>40,666</td>
<td>875,016</td>
<td>16,900</td>
<td>20</td>
<td>400</td>
<td>Afgán, Pun-dir, Sayyíd, Rápú́í́t.</td>
<td></td>
</tr>
<tr>
<td>Sídhpúápúí</td>
<td>70,567</td>
<td>989,458</td>
<td>...</td>
<td>200</td>
<td>2500</td>
<td>Rápú́í́t, Surkí.</td>
<td></td>
</tr>
<tr>
<td>Shikárápúúí</td>
<td>44,830</td>
<td>1,974,827</td>
<td>50,321</td>
<td>250</td>
<td>2000</td>
<td>Sayyíd, Shaikh, Zádah, Badgújár.</td>
<td></td>
</tr>
<tr>
<td>Kol, has a fort</td>
<td>548,655</td>
<td>10,412,305</td>
<td>445</td>
<td>450</td>
<td>29,050</td>
<td>Chahún, Jungár-rah.</td>
<td></td>
</tr>
<tr>
<td>Malikápúúí</td>
<td>30,845</td>
<td>1,446,132</td>
<td>2,288</td>
<td>60</td>
<td>400</td>
<td>Pun-dir, Chahún.</td>
<td></td>
</tr>
<tr>
<td>Núb, has a fort, (Élliot, Noh.)</td>
<td>139,229</td>
<td>1,311,955</td>
<td>29,160</td>
<td>100</td>
<td>3000</td>
<td>Rápú́í́t, Jat. Afgán.</td>
<td></td>
</tr>
</tbody>
</table>

1 Pandir is one of the numerous branches of the Gójár clan. Elliot, I 19.
2 The word 'fort' has been omitted and the text but Gladwin confirms the emendation.

Var. Sárkí́hi. Sukhi.

* A turbulent tribe of Rápú́í́t of the Tuar clan in the S. E. Rohilkhand Elliot, I, 141.
**Sarkār of Gwalior.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Anbūn, has a fort, ...</td>
<td>106,899-14</td>
<td>2,277,947</td>
<td>...</td>
<td>200</td>
<td>4000</td>
<td>Tenwar.</td>
</tr>
<tr>
<td>Bāshantāb, Do. ...</td>
<td>63,914-18</td>
<td>696,800</td>
<td>...</td>
<td>300</td>
<td>5000</td>
<td>Do., Raj-pūt.</td>
</tr>
<tr>
<td>Chatūwar,¹ Do. ...</td>
<td>140,140-16</td>
<td>1,051,341</td>
<td>35,930</td>
<td>100</td>
<td>4000</td>
<td>Brāhman.</td>
</tr>
<tr>
<td>Jahlōdā, Do. ...</td>
<td>82,677-16</td>
<td>219,306</td>
<td>...</td>
<td>100</td>
<td>2000</td>
<td>Gūjar.</td>
</tr>
<tr>
<td>Dandrōli, ...</td>
<td>197,316-11</td>
<td>1,807,207</td>
<td>...</td>
<td>50</td>
<td>1000</td>
<td>Rajput Tenwar.</td>
</tr>
<tr>
<td>Bāspur, ...</td>
<td>87,797-17</td>
<td>1,017,721</td>
<td>...</td>
<td>40</td>
<td>700</td>
<td>Tenwar.</td>
</tr>
<tr>
<td>Sīrānī, ...</td>
<td>94,243</td>
<td>832,128</td>
<td>...</td>
<td>200</td>
<td>5000</td>
<td>Sikarwāl.</td>
</tr>
<tr>
<td>Samauli, ...</td>
<td>46,264-8</td>
<td>2,001,344</td>
<td>...</td>
<td>50</td>
<td>700</td>
<td>Bāgrī.</td>
</tr>
<tr>
<td>Sarbandah, has a brick fort. ...</td>
<td>22,124-17</td>
<td>267,497</td>
<td>...</td>
<td>200</td>
<td>6000</td>
<td>Sikarwāl.</td>
</tr>
<tr>
<td>Ablōpur, has a fort, during Sultān Alā-uddin's time it was called Akhār,² ...</td>
<td>211,229</td>
<td>5,123,766</td>
<td>...</td>
<td>50</td>
<td>5000</td>
<td>Brāhman.</td>
</tr>
<tr>
<td>Gwalior with suburban district. ...</td>
<td>345,657</td>
<td>12,483,072</td>
<td>138,740</td>
<td>1000</td>
<td>2000</td>
<td>Rajput, Tenwar.</td>
</tr>
<tr>
<td>Khathūl, has a fort. ...</td>
<td>198,270</td>
<td>3,105,319</td>
<td>6,450</td>
<td>200</td>
<td>4000</td>
<td>Jat.</td>
</tr>
</tbody>
</table>

**Sarkār of Triji.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Triji, ...</td>
<td>625,587</td>
<td>2,922,436 in money.</td>
<td>101,661</td>
<td>100</td>
<td>5000</td>
<td>10 Kāyath.</td>
</tr>
<tr>
<td>Parīhār, has a brick fort. ...</td>
<td>762,791</td>
<td>5,287,096</td>
<td>172,380</td>
<td>940</td>
<td>20500</td>
<td>59 Afghān.</td>
</tr>
<tr>
<td>Bāndīra,² ...</td>
<td>285,042-18</td>
<td>2,533,449</td>
<td>100,639</td>
<td>60</td>
<td>2000</td>
<td>Kāyath.</td>
</tr>
<tr>
<td>Bājpūr,² ...</td>
<td>80,635</td>
<td>1,391,087</td>
<td>...</td>
<td>3000</td>
<td>5000</td>
<td>Tenwar.</td>
</tr>
<tr>
<td>Pāndār, ...</td>
<td>8,981</td>
<td>464,111</td>
<td>...</td>
<td>100</td>
<td>2000</td>
<td>Pārīhār.</td>
</tr>
</tbody>
</table>

Sa~ka'r of Baydnán.

Containing 27 Mahals, 762,014 Bighas. Revenue, 8,459,296 Dáms. Suyúrgdí, 82,562 Dáms. Castes various. Cavalry 1,105. Infantry 18,000.

<table>
<thead>
<tr>
<th>Jhatra</th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyúrgdí D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephantá</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 mahals, has a brick fort.</td>
<td>...</td>
<td>11,787,904</td>
<td>...</td>
<td>4000</td>
<td>15000</td>
<td>70</td>
<td>Ráijpét.</td>
</tr>
<tr>
<td>Rábánah, has a fort.</td>
<td>12,072</td>
<td>500,000</td>
<td>...</td>
<td>50</td>
<td>2000</td>
<td>...</td>
<td>Kachhwáh.</td>
</tr>
<tr>
<td>Shásházádabhúr, Khatálah &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>
<td>Gond.</td>
</tr>
<tr>
<td>Káñtí, Kháárah, has a brick fort.</td>
<td>...</td>
<td>240,000</td>
<td>...</td>
<td>20</td>
<td>5000</td>
<td>10</td>
<td>Gond.</td>
</tr>
<tr>
<td>Mahóli,</td>
<td>26,581</td>
<td>502,102</td>
<td>...</td>
<td>100</td>
<td>10,000</td>
<td>10</td>
<td>Paríhárá.</td>
</tr>
</tbody>
</table>

Antrí, yields excellent quality of betel leaf from which the revenue is chiefly derived.

<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyúrgdí D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephantá</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anmári</td>
<td>906,140</td>
<td>...</td>
<td>...</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>...</td>
<td>223,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Atiwan,</td>
<td>35,958</td>
<td>165,165</td>
<td>64,114</td>
<td>15</td>
<td>200</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Antánáh, Bayánwán,</td>
<td>28,444</td>
<td>32,455</td>
<td>1,257</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>...</td>
<td>86,241</td>
<td>801,275</td>
<td>20,169</td>
<td>320</td>
<td>300</td>
</tr>
<tr>
<td>Panpur,</td>
<td>17,329</td>
<td>457,439</td>
<td>6,558</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Paránobháh,</td>
<td>32,784</td>
<td>396,193</td>
<td>21,541</td>
<td>20</td>
<td>500</td>
</tr>
</tbody>
</table>

* Jhatrú, Jhatar. Chhatar, Chhatarpúr.
* Késpúr.

* Var. and G. Sanwán, T. Beanban.
* Var. and T. Adhela.
Sarkar of Narwar.

Containing 5 Mahals, 394,353 Bighas. Revenue, 4,233,322 Dáms.

2 Var. Dhaelas. T. Dehala. It was 2 miles to the west of this place, according to T. that Abul Fazl lost his life in the ambush set for him by the Bundelkachir Bir Sing: "il fut, vilainement pris dans les laqs comme un gibier et tué à l'instigation de Jehangir fils d'Acbar."
4 For the Minas, see Sherring, III. 78.
Baróti, has a fort; some of the villages near the Sakli are of great productive value.

Balóti, has a fort on the Sakli.  

Seopúri, has a stone fort.  

Kolás has 2 forts, one near the village of Baróta. There is a small hill with a waterfall. It is a place of Hindu worship.

Narwar with suburban dist. has a stone fort. In certain parts of the fort are ancient Hindu temples of stone.  

---

Sarkár of Mandúló.  


---

<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dáng Makhóri,</td>
<td>7,812</td>
<td>489,978</td>
<td></td>
</tr>
<tr>
<td>Dángróthí,</td>
<td>7,674</td>
<td>493,978</td>
<td>Ratanbalúhar,</td>
</tr>
<tr>
<td>Bélóthar,</td>
<td>6,413</td>
<td>359,766</td>
<td>Samúrhalúth,</td>
</tr>
<tr>
<td>Bhálóth,</td>
<td>6,366</td>
<td>324,036</td>
<td>Kamúkharáth,</td>
</tr>
<tr>
<td>Bákhar,</td>
<td>4,382</td>
<td>261,746</td>
<td>Khánmón,</td>
</tr>
<tr>
<td>Bhádwálí,</td>
<td>769</td>
<td>38,488</td>
<td>Kábhdálí,</td>
</tr>
<tr>
<td>Jhákóthar,</td>
<td>769</td>
<td>38,488</td>
<td>Mandáthar, 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 Seopúri.  

* Var. 1810.  

* Var. 764,880.  

* Var. and T. Khalóli.
### Barkiir of Azwar

**Containing 43 Mahals, 16,62,012 Bighas. Revenue, 39,832,204 Dáms.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alwar, has a stone fort on a hill</td>
<td>85,084</td>
<td>2,679,820</td>
<td>350,056</td>
<td>10</td>
<td>1,500</td>
<td>Khánzadah of Mewót, descendants of Bahádur Khán. (See L. G. Mewót.)&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>Aziláh Hárbrá</td>
<td>24,956</td>
<td>850,731</td>
<td>...</td>
<td>20</td>
<td>500</td>
<td>Kachháwáh.</td>
</tr>
<tr>
<td>Amán</td>
<td>39,762</td>
<td>642,153</td>
<td>1,043</td>
<td>20</td>
<td>1,000</td>
<td>Bakktí.</td>
</tr>
<tr>
<td>Imádlpúr</td>
<td>39,898</td>
<td>503,840</td>
<td>2,266</td>
<td>40</td>
<td>500</td>
<td>Khánzadah of Mewót.</td>
</tr>
<tr>
<td>Bhít, has a stone fort, (Part, p. 96.)</td>
<td>23,523</td>
<td>7,321,791</td>
<td>1,796</td>
<td>50</td>
<td>1,000</td>
<td>Bakktí.</td>
</tr>
<tr>
<td>Bádáhpur</td>
<td>119,015</td>
<td>2,631,956</td>
<td>9,317</td>
<td>500</td>
<td>2,000</td>
<td>Khánzadah of Mewót.</td>
</tr>
<tr>
<td>Bahárpur</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>Bahál</td>
<td>74,221</td>
<td>678,738</td>
<td>...</td>
<td>50</td>
<td>1,000</td>
<td>Do. Do.</td>
</tr>
<tr>
<td>Bhálí</td>
<td>58,554</td>
<td>443,613</td>
<td>...</td>
<td>40</td>
<td>500</td>
<td>Badögjár, Bájípút.</td>
</tr>
<tr>
<td>Bódáh Fateh Khán,</td>
<td>16,074</td>
<td>201,059</td>
<td>1,059</td>
<td>80</td>
<td>300</td>
<td>Khánzadah of Mewót.</td>
</tr>
<tr>
<td>Fásán</td>
<td>28,726</td>
<td>195,680</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>Khánzadah and Méo.</td>
</tr>
<tr>
<td>Béródáh Méo,</td>
<td>18,062</td>
<td>153,045</td>
<td>619</td>
<td>60</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Bedh Thal,</td>
<td>30,806</td>
<td>146,000</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>Varios.</td>
</tr>
<tr>
<td>Bhíiná</td>
<td>14,913</td>
<td>122,088</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>Do.</td>
</tr>
<tr>
<td>Básnáh</td>
<td>20,759</td>
<td>100,386</td>
<td>...</td>
<td>5</td>
<td>50</td>
<td>Khánzadah and Méo.</td>
</tr>
<tr>
<td>Bhárír</td>
<td>2,663</td>
<td>194,890</td>
<td>...</td>
<td>10</td>
<td>50</td>
<td>Badögjár.</td>
</tr>
<tr>
<td>Bélhxíth,</td>
<td>6,665</td>
<td>133,507</td>
<td>...</td>
<td>30</td>
<td>500</td>
<td>Khánzadah and Méo.</td>
</tr>
<tr>
<td>Jálípúr</td>
<td>46,340</td>
<td>393,599</td>
<td>10,665</td>
<td>...</td>
<td>...</td>
<td>Badögjár.</td>
</tr>
<tr>
<td>Báltxt,</td>
<td>20,533</td>
<td>947,871</td>
<td>3,020</td>
<td>100</td>
<td>300</td>
<td>Do.</td>
</tr>
<tr>
<td>Hamásdr Báltxhá</td>
<td>47,740</td>
<td>1,259,659</td>
<td>...</td>
<td>120</td>
<td>800</td>
<td>Do.</td>
</tr>
<tr>
<td>Hamásdr Kórí, (Górí, p. 96.)</td>
<td>26,439</td>
<td>456,779</td>
<td>3,120</td>
<td>500</td>
<td>1,000</td>
<td>Chánhán.</td>
</tr>
<tr>
<td>Délí Sárí,</td>
<td>83,188</td>
<td>1,600,000</td>
<td>...</td>
<td>150</td>
<td>1,000</td>
<td>Badögjár.</td>
</tr>
<tr>
<td>Délítár</td>
<td>27,051</td>
<td>695,282</td>
<td>7,312</td>
<td>150</td>
<td>1,000</td>
<td>Méo.</td>
</tr>
</tbody>
</table>

<sup>1</sup> Mentioned in Elliot as in ancient times a well-known lawless plundering race, driven out of the Eswah tract by the Senghars and Chanhán. According to Shering (III. 90) they are an indigenous tribe converted to Islám, but retaining a good many Hindu customs; now an agricultural people divided into 13 clans.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhará,</td>
<td>12,338</td>
<td>512,613</td>
<td>5,015</td>
<td>100</td>
<td>500</td>
<td></td>
<td>Khánzádah and Meo.</td>
</tr>
<tr>
<td>Ráth,</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>804,262</td>
<td>96,919</td>
<td>300</td>
<td>6,000</td>
<td></td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Khohari Rana,</td>
<td>2,298</td>
<td>4,359,272</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khánzádah of Mewá,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>A'máâ and Daur.</td>
</tr>
<tr>
<td>Khelôhar,</td>
<td>58,276</td>
<td>1,450,048</td>
<td>14,088</td>
<td>125</td>
<td>1,000</td>
<td></td>
<td>Meo.</td>
</tr>
<tr>
<td>Kol Dhoáír,</td>
<td>33,956</td>
<td>627,100</td>
<td></td>
<td>30</td>
<td>500</td>
<td></td>
<td>Réjput.</td>
</tr>
<tr>
<td>Kiyaráh,</td>
<td>307</td>
<td>800,000</td>
<td></td>
<td>100</td>
<td>1,000</td>
<td></td>
<td>Míná.</td>
</tr>
<tr>
<td>Khértahlí,</td>
<td>26,746</td>
<td>466,540</td>
<td>23,150</td>
<td>100</td>
<td>500</td>
<td></td>
<td>Sayyíd, Gá- jár.</td>
</tr>
<tr>
<td>Ghát Súdán,² (or Soon) has a fort,</td>
<td>16,494</td>
<td>337,110</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Máhat.³</td>
</tr>
<tr>
<td>Kohrána,</td>
<td>3,565</td>
<td>166,000</td>
<td></td>
<td>300</td>
<td>1,000</td>
<td></td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Mandávávar, 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></td>
<td>Abbáí.</td>
</tr>
<tr>
<td>Mojúr,</td>
<td>44,140</td>
<td>630,558</td>
<td>12,022</td>
<td>50</td>
<td>500</td>
<td></td>
<td>Khánzádah.</td>
</tr>
<tr>
<td>Mahábrákpúr,</td>
<td>18,636</td>
<td>514,193</td>
<td></td>
<td>100</td>
<td>700</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Mongóná,</td>
<td>38,112</td>
<td>475,260</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khánzádah.</td>
</tr>
<tr>
<td>Mandáuráh,</td>
<td>17,800</td>
<td>27,051</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Naúgón, (Nowgong)</td>
<td>23,771</td>
<td>2,066,512</td>
<td>34,296</td>
<td>70</td>
<td>500</td>
<td></td>
<td>Khánzádah.</td>
</tr>
<tr>
<td>Náhargárh,</td>
<td>35,452</td>
<td>604,194</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Harsoórí,</td>
<td>11,800</td>
<td>227,096</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meo.</td>
</tr>
<tr>
<td>Harpúr,</td>
<td>16,944</td>
<td>568,306</td>
<td>3,255</td>
<td>20</td>
<td>4,000</td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Harssání,</td>
<td>4,025</td>
<td>208,281</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meo.</td>
</tr>
</tbody>
</table>

Sarkád of Tijaráh.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indór, has fort on a hill,</td>
<td>134,150</td>
<td>1,995,316</td>
<td>28,086*</td>
<td>400</td>
<td>3,000</td>
<td></td>
<td>Khánzádah of Mewá.</td>
</tr>
<tr>
<td>Ujínah,</td>
<td>33,926</td>
<td>428,347</td>
<td>22,796</td>
<td>45</td>
<td>150</td>
<td></td>
<td>Khánzádah, Tháthábar.</td>
</tr>
</tbody>
</table>

¹ The reading of the last two names is doubtful and has the following variants.
² I adopt the variant which agrees with T. ³ Doubtful, var. Hat. apparently connected with note 1. ⁴ A figure seems to be omitted between the 2 and the 6.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Umṛ Umṛ,</td>
<td>8,107</td>
<td>307,037</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Bāṛ,</td>
<td>35,703</td>
<td>215,500</td>
<td>5,354</td>
<td>10</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Pāṛ,</td>
<td>2,476</td>
<td>540,645</td>
<td>1,559</td>
<td>10</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Pangwān, has a stone fort,</td>
<td>75,148</td>
<td>1,329,350</td>
<td>34,312</td>
<td>20</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Banbhṛ, has stone fort</td>
<td>57,773</td>
<td>1,416,715</td>
<td>25,471</td>
<td>30</td>
<td>400</td>
<td>...</td>
</tr>
<tr>
<td>Tījāṛah, 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>...</td>
</tr>
<tr>
<td>Jhmāṛwāt, has a stone fort on a hill,</td>
<td>22,632-11</td>
<td>496,302</td>
<td>31,283</td>
<td>50</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Khānpāṛ,</td>
<td>9,893</td>
<td>125,630</td>
<td>...</td>
<td>20</td>
<td>150</td>
<td>...</td>
</tr>
<tr>
<td>Sākurā,</td>
<td>12,106</td>
<td>460,088</td>
<td>50,411</td>
<td>14</td>
<td>150</td>
<td>...</td>
</tr>
<tr>
<td>Sāntāhāṛ,</td>
<td>7,712-11</td>
<td>406,811</td>
<td>267,470</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Frōspāṛ, 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>60</td>
<td>1,000</td>
<td>...</td>
</tr>
<tr>
<td>Raṭešpāṛ Mūngarṭa ⁴</td>
<td>43,700</td>
<td>1,135,140</td>
<td>12,955</td>
<td>10</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Keṣ̌ah, has a brick fort on a hill on which there is a reservoir 4 kos. in circumference</td>
<td>71,265</td>
<td>1,552,196</td>
<td>7,017</td>
<td>30</td>
<td>700</td>
<td>...</td>
</tr>
<tr>
<td>Karerah, (Ghāsērah, Elliot)</td>
<td>9,785</td>
<td>330,076</td>
<td>...</td>
<td>10</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Khōra ka Thāṇāh. (So in MSS., but Elliot)</td>
<td>7,945</td>
<td>168,719</td>
<td>...</td>
<td>10</td>
<td>250</td>
<td>...</td>
</tr>
<tr>
<td>Nāgitāṇ,</td>
<td>7,315-19</td>
<td>377,257</td>
<td>3,572</td>
<td>100</td>
<td>150</td>
<td>...</td>
</tr>
</tbody>
</table>

**Sarkār of Nārṇ̣ol.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāṛh</td>
<td>146,754</td>
<td>2,060,602</td>
<td>...</td>
<td>100</td>
<td>1,000</td>
<td>...</td>
</tr>
</tbody>
</table>


Mewngowneh.
<table>
<thead>
<tr>
<th>Caste</th>
<th>Bighas Biwas</th>
<th>Revenue D.</th>
<th>Sayyabdi D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parihár.</td>
<td>78,426</td>
<td>920,170</td>
<td>400</td>
<td>3,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chauhán.</td>
<td>47,266</td>
<td>592,995</td>
<td>300</td>
<td>2,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sangwán clan.</td>
<td>517,540</td>
<td>7,744,027</td>
<td>56,164</td>
<td>5,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiyám Khání.</td>
<td>95,331</td>
<td>2,329,069</td>
<td>200</td>
<td>3,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tonwar. Parihár.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kandri, has a stone fort and a coppermine; hills adjacent, ...</td>
<td>11,881,629</td>
<td>in money.</td>
<td>3,351</td>
<td>400</td>
<td>1,000</td>
<td>Tonwar.</td>
</tr>
<tr>
<td>Kotpotli, has a stone fort and in the village of Bhandhárrh is a coppermine in working, ...</td>
<td>4,356,189</td>
<td>91,577</td>
<td>100</td>
<td>4,000</td>
<td>Jat.</td>
<td></td>
</tr>
<tr>
<td>Kanódah, in the village of Zerpür in this Parganah, a large Hindu temple, ...</td>
<td>170,674</td>
<td>4,266,837</td>
<td>29,425</td>
<td>700</td>
<td>4,000</td>
<td>Tonwár Rájpút, Gond.</td>
</tr>
<tr>
<td>Lapoti, Villages at the foot of the mountain where there is a coppermine. In that of Káepero is a coppermine and a mint and the stream there is polluted by it, ...</td>
<td>18,493</td>
<td>808,109</td>
<td>16,000</td>
<td>20</td>
<td>700</td>
<td>Jat.</td>
</tr>
<tr>
<td>Narhán.</td>
<td>176,650</td>
<td>274,350</td>
<td></td>
<td>100</td>
<td>2,000</td>
<td>Narhán.</td>
</tr>
<tr>
<td>Ahír.</td>
<td>214,218</td>
<td>5,913,218</td>
<td>549,161</td>
<td>500</td>
<td>2,000</td>
<td>Kiám Khání, Afghan, Mákár.</td>
</tr>
</tbody>
</table>

1 Called Kám Khání by Elliot and Sherring. They are Chauháns converted to Islam. Their ancestors fought against Báber in 1628.
3 G. 3 villages.
4 A sub-division of the Rájpút clan of Chauhán.
5 Var. Mákár, Ghar, Tárkar.
Sarkār of Sahār.


<table>
<thead>
<tr>
<th></th>
<th>Bighas</th>
<th>Revenue Do.</th>
<th>Suyārghdī D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephant</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fāhārī, ...</td>
<td>106,422</td>
<td>1,228,999</td>
<td>26,045</td>
<td>30</td>
<td>700</td>
<td>...</td>
<td>Meo, Thāthār</td>
</tr>
<tr>
<td>Bhandāli, ...</td>
<td>25,980</td>
<td>441,840</td>
<td>6,840</td>
<td>10</td>
<td>300</td>
<td>...</td>
<td>Jat &amp;c.</td>
</tr>
<tr>
<td>Sahār, has a fort,</td>
<td>385,895</td>
<td>2,489,816</td>
<td>21,678</td>
<td>200</td>
<td>7,000</td>
<td>...</td>
<td>Bāchtal, Gūjar, Jat, Kachhwāhah</td>
</tr>
<tr>
<td>Kānah, ...</td>
<td>90,500</td>
<td>505,724</td>
<td>1,229</td>
<td>10</td>
<td>300</td>
<td>...</td>
<td>Meo, Jat, Ahir</td>
</tr>
<tr>
<td>Kāth Mujāhīd,</td>
<td>23,769</td>
<td>170,265</td>
<td>4</td>
<td>200</td>
<td>...</td>
<td>...</td>
<td>Meo, Jat, Ahir</td>
</tr>
<tr>
<td>Nāthārāh,</td>
<td>60,816</td>
<td>618,115</td>
<td>17,515</td>
<td>...</td>
<td>10</td>
<td>300</td>
<td>Meo</td>
</tr>
<tr>
<td>Bodal,</td>
<td>78,500</td>
<td>462,710</td>
<td>33,140</td>
<td>10</td>
<td>300</td>
<td>...</td>
<td>Jat &amp;c.</td>
</tr>
</tbody>
</table>

Tho Sūbah of Mālwah.

It is situated in the second climate. Its length from the extreme point of Garha (Mándla) to Bānśvārah is 245 kos. Its breadth from Chanderrī to Nādarbār¹ is 230 kos. To the east lies Bāndhā; to the north Narwar; to the south Baglānah; to the south Gūjarāt and Ajmer. There are mountains to the south. Its principal rivers are the Nārbadāh, the Sīpā, the Kāti Sinād, the Bōtwa,² and the Klād.³ 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 Hāsīpūr the vine bears twice in the year, and betel leaves are of fine quality. Cloth of the best

¹ Sometimes in the text Nāzarbār, Bayley in his History of Gujarāt has Nādarbār. It is nearly due E. of Surat.
² The text has Betmah with a variant Nō which Gladwin adopts. T. reads Betba ou Bagbanti. The text also has the d of Nārbadāh 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 gharis of the night having elapsed, this flow occurred, 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 Hindus. Close to this city is a place called Káliyâdah, 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 mohurs and elephants. Its produce is sufficient to supply fully both Gujarât and the Deccan.

Chanderî 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.

Tâmûn is a village on the river Betba (Betwá) in which mermaids are seen. There is also a large temple in which if a drum is beaten, no sound is heard without.

In the Sarkâr of Bâjígarh there are herds of wild elephants. Mandû 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

---

1 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 Wey 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.

2 It was the ancient capital of the Gond Dynasty of Garha Mándla and its ruined keep known as the Madan Mahal 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 Hindús 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 Părús. They relate that before the time of Bikramájít, there reigned a just prince named Rájá 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 Mándan 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 Rájá 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 Bráhman priest. As he had somewhat withdrawn his heart from worldly goods, he presented him with this stone. The Bráhman 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.

Dhár is a town which was the capital of Rájá 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 Sarkár of Hindiah are numerous wild elephants.

In Naṣarbrār good grapes and melons are obtainable.

This Súbah contains 12 Sarkárs, subdivided into 301 Parganahs. The measured land is 42 lakhs, 66,221 Bighas, 6 Biswas. The gross revenue is 24 krores, 6 lakhs, 95,052 Dámas. (Rs. 6,017,376-4-15). Of this 11 lakhs, ²

---

¹ In the demarcation of the province above, this word is written Nadnrbnr.

² Var. 12 lakhs.
50,433 Dáms (Rs. 28,760-13) are Suyúrghád. The Provincial force consists of 29,668 cavalry, 470,361 Infantry and 90 Elephants.

**Sarkár of Ujjain.**


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue</th>
<th>Suyúrghád</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biawas</td>
<td>D.</td>
<td>D.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ujjain with suburban district, has fort of stone below and of brick above, ...</td>
<td>289,560</td>
<td>1,388,035</td>
<td>55,323</td>
<td>760</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>Anbal,</td>
<td>...</td>
<td>56,841</td>
<td>2,501,972</td>
<td>20,935</td>
<td>130</td>
<td>500</td>
</tr>
<tr>
<td>Badhnavar has a stone fort, ...</td>
<td>60,096</td>
<td>3,066,195</td>
<td>1,095</td>
<td>500</td>
<td>3,000</td>
<td>...</td>
</tr>
<tr>
<td>Pánabáhár, ...</td>
<td>36,567</td>
<td>1,937,596</td>
<td>29,400</td>
<td>100</td>
<td>500</td>
<td>1,000</td>
</tr>
<tr>
<td>Dipálpáur, ...</td>
<td>65,706</td>
<td>6,000,000</td>
<td>...</td>
<td>500</td>
<td>1,000</td>
<td>...</td>
</tr>
<tr>
<td>Batlám, ...</td>
<td>94,466</td>
<td>4,421,540</td>
<td>21,548</td>
<td>500</td>
<td>1,000</td>
<td>...</td>
</tr>
<tr>
<td>Sáswár, ...</td>
<td>46,694</td>
<td>2,418,375</td>
<td>133.16</td>
<td>150</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Kanél,6 has a fort partly stone, partly brick, Kháchród, ...</td>
<td>59,802</td>
<td>2,907,817</td>
<td>2,344</td>
<td>150</td>
<td>400</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>60,626</td>
<td>2,651,044</td>
<td>...</td>
<td>60</td>
<td>1,200</td>
<td>...</td>
</tr>
<tr>
<td>Nolál, has a brick fort on the banks of the Chambal, ...</td>
<td>126,264</td>
<td>3,851,886</td>
<td>18,015</td>
<td>400</td>
<td>1,200</td>
<td>...</td>
</tr>
</tbody>
</table>

1 Doubtful. The other variants are without diacritical points.
4 Var. Rodnáh, Aodariya, Adoriya, perhaps Deors, a sept of the Chanbána.
5 The following word is also marked doubtful in the text.
### Sarkār of Rāisin.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyyghul D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asarpūr &amp;c. 6 Mahals,...</td>
<td>3,238</td>
<td>6,93,970</td>
<td>173,064</td>
<td>170</td>
<td>945</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Ballāb,...</td>
<td>40,816</td>
<td>316,017</td>
<td>450</td>
<td>1,000</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Bhōtī,...</td>
<td>5,970</td>
<td>220,592</td>
<td>115</td>
<td>1,000</td>
<td>10</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Bāhbāt,...</td>
<td>4,067</td>
<td>215,122</td>
<td>265</td>
<td>500</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Thānāh Mir Khān,...</td>
<td>735,315</td>
<td>200</td>
<td>500</td>
<td>100</td>
<td>500</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Jājī,...</td>
<td>215,122</td>
<td>15</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Jatāsawī,...</td>
<td>184,750</td>
<td>10</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Jālāī,...</td>
<td>12,390</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Khālipūr,...</td>
<td>41,060</td>
<td>2</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Dāhmūnī,...</td>
<td>788,389</td>
<td>5</td>
<td>400</td>
<td>400</td>
<td>400</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Dēkhwārah,...</td>
<td>292,313</td>
<td>75</td>
<td>520</td>
<td>520</td>
<td>520</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Dērcī,...</td>
<td>144,000</td>
<td>35</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Dāsīryah,...</td>
<td>21,502</td>
<td>20</td>
<td>170</td>
<td>170</td>
<td>170</td>
<td>Rājput.</td>
</tr>
<tr>
<td><strong>Baisīn, with suburb, district has a stone fort on a hill, one of the famous fortresses of Hindustān,</strong>...</td>
<td>17,497</td>
<td>934,739</td>
<td>80</td>
<td>425</td>
<td>425</td>
<td>Rājput, Solankhi.</td>
</tr>
<tr>
<td>Sewārī,...</td>
<td>680,828</td>
<td>80</td>
<td>945</td>
<td>945</td>
<td>945</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Sarathan,...</td>
<td>278,346</td>
<td>70</td>
<td>500</td>
<td>500</td>
<td>500</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Shāhpūr,...</td>
<td>89,067</td>
<td>5</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Khumāzhār,...</td>
<td>648,625</td>
<td>40</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Khāīrī,...</td>
<td>560,037</td>
<td>30</td>
<td>320</td>
<td>320</td>
<td>320</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Ksōrāh,...</td>
<td>473,267</td>
<td>40</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Khamgarh,...</td>
<td>378,460</td>
<td>50</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Kārgār,...</td>
<td>365,707</td>
<td>70</td>
<td>500</td>
<td>500</td>
<td>500</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Kaurī,...</td>
<td>145,566</td>
<td>60</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Lāharūpūr,...</td>
<td>32,267</td>
<td>80</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>Rājput.</td>
</tr>
<tr>
<td>Māhmand,...</td>
<td>48,024</td>
<td>50</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>Rājput.</td>
</tr>
</tbody>
</table>

### Sarkār of Kunauj.


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyyghul D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaghoup, has a brick hill,...</td>
<td>239,000</td>
<td>5</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>Gond.</td>
</tr>
<tr>
<td>Bādīn &amp; Tanka,...</td>
<td>485,000</td>
<td>5</td>
<td>200</td>
<td>200</td>
<td>200</td>
<td>Do.</td>
</tr>
</tbody>
</table>

*In one MS. these figures come under Revenue. I follow the text.

* Var. Balorī.
* Var. Jajolī.
* Var. Balorī.
* Var. Tabkor. Batkar. G. Benker, T.
<table>
<thead>
<tr>
<th>Bighas. Biswas</th>
<th>Revenue D.</th>
<th>Stryngail D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhutgán,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bárbar, Sárá and Jhámáhar, 3 mahals,</td>
<td>400,025</td>
<td>50</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Gond.</td>
</tr>
<tr>
<td>Bísvar and Nejí, 2 mahals,</td>
<td>395,000</td>
<td>200</td>
<td>4,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Bákbar,</td>
<td>300,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bánkär, Amról, 2 mahals, has a stone fort, Babáí,</td>
<td>238,000</td>
<td>100</td>
<td>10,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Biragar, has a strong fort,</td>
<td>140,000</td>
<td>150</td>
<td>10,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Chándpúr, Chandéri, 2 mahals,</td>
<td>82,000</td>
<td>100</td>
<td>10,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jétgar, Bhaldéwí and suburb. district, 3 mahals,</td>
<td>12,000</td>
<td>400</td>
<td>30,000</td>
<td></td>
<td></td>
<td>Do. Gond Bríhaman.</td>
</tr>
<tr>
<td>Jethí,</td>
<td>12,000</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Goud.</td>
</tr>
<tr>
<td>Damódah,</td>
<td>1,355,000</td>
<td>10</td>
<td>530</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dháméri and Dhaméris, 2 mahals,</td>
<td>49,000</td>
<td>10</td>
<td>200</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Deogán,</td>
<td>26,000</td>
<td>20</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Deochár, Húrbhat, 2 mahals,</td>
<td>18,000</td>
<td>20</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Darkarh,</td>
<td>18,000</td>
<td>10</td>
<td>200</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Ratanpúr and Parhár, 2 mahals,</td>
<td>618,000</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Rángar,</td>
<td>400,000</td>
<td>200</td>
<td>10,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Rángar and Sárangpúr, 2 mahals,</td>
<td>1,055,000</td>
<td>10</td>
<td>200</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Rasályâ,</td>
<td>12,000</td>
<td>200</td>
<td>5,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Sitalpúr,</td>
<td>75,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sháhpur, Chaurákah, 2 mahals, has a strong fort,</td>
<td>350,000</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Gond.</td>
</tr>
<tr>
<td>Garha with suburb. district has a strong fort, Khatóláh,</td>
<td>1,557,000</td>
<td>500</td>
<td>8,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Kédárpúr &amp;o. 12 mahals, Lánji, Karólah, Dúngaroláh, 3 mahals,</td>
<td>1,626,000</td>
<td>500</td>
<td>50,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Mandá,</td>
<td>1,000,000</td>
<td>200</td>
<td>20,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Haráríya, Deogarh, 2 mahals has a wooden fort on a hill,</td>
<td>352,000</td>
<td>100</td>
<td>1,000</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>909,000</td>
<td>1500</td>
<td>50,000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 T. Djalnahar.  
* G. Beey. T. Pei.  
* Var. G. Bhaldewí.  
* Var. and G. Chéla. T. Techetia.  
* Var. and G. Hürbihisht.
### Sarkar of Chandéri


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bágri, Bák-kál.</td>
<td>35,995</td>
<td>832,086</td>
<td>...</td>
<td>2000</td>
<td>10,400</td>
<td>...</td>
</tr>
<tr>
<td>Khátí.</td>
<td>...</td>
<td>216,000</td>
<td>...</td>
<td>10</td>
<td>40</td>
<td>...</td>
</tr>
<tr>
<td>Dángi, (name given to Bundélas in Sáugar territory.)</td>
<td>1,759</td>
<td>1,759</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Ahir &amp;c.</td>
<td>2,315</td>
<td>80,600</td>
<td>...</td>
<td>15</td>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>Bráhman.</td>
<td>6,733</td>
<td>755,000</td>
<td>...</td>
<td>40</td>
<td>150</td>
<td>...</td>
</tr>
<tr>
<td>Bráhman, Jat, Bágri.</td>
<td>2,750</td>
<td>720,000</td>
<td>...</td>
<td>25</td>
<td>60</td>
<td>...</td>
</tr>
<tr>
<td>Bundélah, Káyath.</td>
<td>...</td>
<td>...</td>
<td>500</td>
<td>5,000</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Ahir.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Bráhman.</td>
<td>4,951</td>
<td>304,800</td>
<td>...</td>
<td>10</td>
<td>170</td>
<td>...</td>
</tr>
<tr>
<td>Ahir.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Musalmán.</td>
<td>2,600</td>
<td>174,000</td>
<td>...</td>
<td>20</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Thákbariyár.</td>
<td>1,253</td>
<td>70,000</td>
<td>...</td>
<td>10</td>
<td>170</td>
<td>...</td>
</tr>
<tr>
<td>Thána, Khyath.</td>
<td>18,619</td>
<td>1,000,000</td>
<td>...</td>
<td>60</td>
<td>3,000</td>
<td>...</td>
</tr>
<tr>
<td>Bráhman.</td>
<td>6,704</td>
<td>312,504</td>
<td>...</td>
<td>15</td>
<td>120</td>
<td>...</td>
</tr>
<tr>
<td>Thána, Lallatpór &amp;c. 3 mahals, has a stone fort,</td>
<td>408-17</td>
<td>22,500</td>
<td>...</td>
<td>5</td>
<td>10</td>
<td>...</td>
</tr>
<tr>
<td>Brájpat, Sáhti.</td>
<td>10,977</td>
<td>619,997</td>
<td>...</td>
<td>80</td>
<td>3,000</td>
<td>...</td>
</tr>
</tbody>
</table>

---

1 Var. and G. Asdar.
2 Uncertain. The text marks the doubt and suggests no emendation.
3 This may mean either a temple or a tank.
4 Var. and G. Akeb.
5 Var. G. and T. Bachhár.
6 Uncertain. Var. Sáthi, Sáthi, Sámni, Síáhi, Sipáhi.
Chandri with suburban district, 2 mahals, has a stone fort,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>23,021</td>
<td>1,186,388</td>
<td></td>
<td>95</td>
<td>1,350</td>
<td>...</td>
<td>Ahir.</td>
</tr>
<tr>
<td>6,468</td>
<td>287,480</td>
<td></td>
<td>30</td>
<td>900</td>
<td>...</td>
<td>Chaubandao.</td>
</tr>
<tr>
<td>9,568</td>
<td>448,000</td>
<td></td>
<td>30</td>
<td>100</td>
<td>...</td>
<td>Makhati.</td>
</tr>
<tr>
<td>5,068</td>
<td>200,000</td>
<td></td>
<td>15</td>
<td>150</td>
<td>...</td>
<td>Khati.</td>
</tr>
<tr>
<td>2,550</td>
<td>144,000</td>
<td></td>
<td>15</td>
<td>40</td>
<td>...</td>
<td>Rajo, Khati.</td>
</tr>
</tbody>
</table>

Deohari, the greater, on the river Sind, ...

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>16,468</td>
<td>827,998</td>
<td></td>
<td>65</td>
<td>200</td>
<td>...</td>
<td>Do.</td>
</tr>
</tbody>
</table>

Dhub Jakar, has a stone fort,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,875</td>
<td>580,500</td>
<td></td>
<td>500</td>
<td>5,000</td>
<td>...</td>
<td>Kachchi.</td>
</tr>
</tbody>
</table>

Daurahao &c. 4 mahals, Banod, has a stone fort and near it a large reservoir which is a Hindu shrine,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,833</td>
<td>364,000</td>
<td></td>
<td>15</td>
<td>60</td>
<td>...</td>
<td>Bakkhati.</td>
</tr>
</tbody>
</table>

Roddah &c. 5 mahals, has a stone fort above the bandar where there is also a large temple,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,952</td>
<td>208,000</td>
<td></td>
<td>20</td>
<td>700</td>
<td>...</td>
<td>Rajo, Gond.</td>
</tr>
</tbody>
</table>

Ragah, has a stone fort,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,487</td>
<td>84,000</td>
<td></td>
<td>50</td>
<td>150</td>
<td>...</td>
<td>Rawatbani.</td>
</tr>
</tbody>
</table>

Saronj, white muslin of the kind called Mahmodi is here manufactured,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>186,427</td>
<td>11,065,765</td>
<td>26,931</td>
<td>100</td>
<td>2,500</td>
<td>...</td>
<td>Rajo, Uskarer.</td>
</tr>
</tbody>
</table>

Sahjan &c. 3 mahals, Saburah, near this town is a small hill,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>70,221</td>
<td>3,976,700</td>
<td></td>
<td>150</td>
<td>20,000</td>
<td>...</td>
<td>Dandar.</td>
</tr>
</tbody>
</table>

Ganah, has a brick fort,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,840</td>
<td>334,290</td>
<td></td>
<td>50</td>
<td>1,000</td>
<td>...</td>
<td>Makhati.</td>
</tr>
</tbody>
</table>

Garudijah, has a stone fort on the Betwa,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>18,615</td>
<td>1,092,082</td>
<td></td>
<td>15</td>
<td>250</td>
<td>...</td>
<td>Kachhi &amp;c.</td>
</tr>
</tbody>
</table>

Korori, on the Betwa,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>8,887</td>
<td>468,000</td>
<td></td>
<td>20</td>
<td>200</td>
<td>...</td>
<td>Dongi.</td>
</tr>
</tbody>
</table>

Kangrah, has a stone fort on the Sind,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,196</td>
<td>252,000</td>
<td></td>
<td>25</td>
<td>150</td>
<td>...</td>
<td>Brahman.</td>
</tr>
</tbody>
</table>

Kadrolah, has a stone fort,

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyadghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephanta</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,670</td>
<td>239,990</td>
<td></td>
<td>35</td>
<td>100</td>
<td>...</td>
<td>Musalm.</td>
</tr>
<tr>
<td>2,970</td>
<td>168,000</td>
<td></td>
<td>20</td>
<td>400</td>
<td>...</td>
<td>Dongi.</td>
</tr>
</tbody>
</table>

---

* Var. Nakhati.  
* Var. G. and T. Dudhaham.  
* Uncertain. Var. Radat, and Rawat.  
The termination 'bansi' of the text is conjectural from the reading of a word without the vowel points.  
* Some words follow here which the text regards as corrupt and unintelligible. For خت, an obvious amendment is خت.  
* Var. Uskarar.  
* Var. Dandi, Dander.  
* Var. G. and T. Kenah.  
* Var. G. Kerejirah.  
* Var. G. and T. Kadrolah.
<table>
<thead>
<tr>
<th></th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suuyrghd D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Köakot, 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>...</td>
<td>Kochah. (f)</td>
</tr>
<tr>
<td>Köján, on the Betwa...</td>
<td>1,224</td>
<td>69,152</td>
<td></td>
<td>10</td>
<td>20</td>
<td></td>
<td>Ahir.</td>
</tr>
<tr>
<td>Larcalah,1 on the Betwa</td>
<td>3,140</td>
<td>168,000</td>
<td></td>
<td>10</td>
<td>20</td>
<td></td>
<td>Bakkal.</td>
</tr>
<tr>
<td>Mungaoti, has a brick fort...</td>
<td>29,756</td>
<td>1,440,000</td>
<td></td>
<td>70</td>
<td>700</td>
<td></td>
<td>Káyath.</td>
</tr>
<tr>
<td>Mánach, 3 kos from it is a high hill...</td>
<td>12,196</td>
<td>668,600</td>
<td></td>
<td>60</td>
<td>3,000</td>
<td></td>
<td>Rájpát, Kháli.</td>
</tr>
<tr>
<td>Mahadpur,...</td>
<td>561</td>
<td>144,000</td>
<td></td>
<td>...</td>
<td>140</td>
<td></td>
<td>Kháli.</td>
</tr>
</tbody>
</table>

**Sarkar of Sârangpur.**


<table>
<thead>
<tr>
<th></th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suuyrghd D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashtah, ...</td>
<td>48,502</td>
<td>300,790</td>
<td>790</td>
<td>230</td>
<td>1,500</td>
<td>...</td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Akrarpur, ...</td>
<td>30,094</td>
<td>170,610</td>
<td></td>
<td>45</td>
<td>150</td>
<td></td>
<td>Dodi.</td>
</tr>
<tr>
<td>A'grah, ...</td>
<td>7,852</td>
<td>472,363</td>
<td></td>
<td>100</td>
<td>2,000</td>
<td></td>
<td>Various.</td>
</tr>
<tr>
<td>Bajlpur produces the finest quality of betel leaf...</td>
<td>11,590</td>
<td>647,544</td>
<td></td>
<td>140</td>
<td>500</td>
<td></td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Papún,...</td>
<td>11,180</td>
<td>610,644</td>
<td></td>
<td>160</td>
<td>700</td>
<td></td>
<td>Rachor.</td>
</tr>
<tr>
<td>Bhúrásah,...</td>
<td>4,147</td>
<td>259,777</td>
<td></td>
<td>30</td>
<td>100</td>
<td></td>
<td>Various.</td>
</tr>
<tr>
<td>Bajár,...</td>
<td>1,100</td>
<td>65,820</td>
<td></td>
<td>10</td>
<td>200</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Bánían,...</td>
<td>721</td>
<td>40,841</td>
<td></td>
<td>25</td>
<td>100</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Bejwar,...</td>
<td>2,505</td>
<td>156,740</td>
<td></td>
<td>60</td>
<td>700</td>
<td></td>
<td>Káyath.</td>
</tr>
<tr>
<td>Talan,...</td>
<td>48,056</td>
<td>1,800,700</td>
<td>27,928</td>
<td>150</td>
<td>500</td>
<td></td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Khajpur,...</td>
<td>113</td>
<td>6,627</td>
<td></td>
<td>100</td>
<td>200</td>
<td></td>
<td>Various.</td>
</tr>
<tr>
<td>Zirapur,...</td>
<td>6,047</td>
<td>377,353</td>
<td></td>
<td>40</td>
<td>300</td>
<td></td>
<td>Kháli.</td>
</tr>
<tr>
<td>Sârangpur, with suburb. district 2 mahals, has a brick fort...</td>
<td>21,500</td>
<td>1,294,321</td>
<td>47,559</td>
<td>120</td>
<td>2,000</td>
<td></td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Sahâr Bâbâ Háji,...</td>
<td>20,263</td>
<td>1,093,049</td>
<td></td>
<td>150</td>
<td>1,000</td>
<td></td>
<td>Dhandér.</td>
</tr>
</tbody>
</table>

1 Ver. G. and T. Karwâlah.

2 Ver. Diádi. This is a Dodiia tribe in Marwâr. Sherring, III, 43.

* Var. and G. Bilún or Ballun. T. Pilán.
* Elliot gives Dhandér to the name of a tribe of Hara Rájpát, I, 79.
## Sankar of Bijnagar.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandari, ...</td>
<td>9,443</td>
<td>434,389</td>
<td>...</td>
<td>105</td>
<td>2,000</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Boshur, ...</td>
<td>121</td>
<td>54,876</td>
<td>...</td>
<td>25</td>
<td>300</td>
<td>Various.</td>
</tr>
<tr>
<td>Bhajaspur, ...</td>
<td>153,433</td>
<td>8,017,124</td>
<td>228,212</td>
<td>500</td>
<td>3,000</td>
<td>Chauhan.</td>
</tr>
<tr>
<td>Karhali, ...</td>
<td>17,179</td>
<td>7,447,906</td>
<td>80,506</td>
<td>110</td>
<td>700</td>
<td>Do.</td>
</tr>
<tr>
<td>Kiyath, ...</td>
<td>33,988</td>
<td>1,193,396</td>
<td>10,568</td>
<td>25</td>
<td>200</td>
<td>Various.</td>
</tr>
<tr>
<td>Kanhur, ...</td>
<td>26,046</td>
<td>1,097,047</td>
<td>15,918</td>
<td>...</td>
<td>...</td>
<td>Aliyah,</td>
</tr>
<tr>
<td>Karhari, ...</td>
<td>288</td>
<td>17,252</td>
<td>...</td>
<td>170</td>
<td>1,000</td>
<td>Bharar,</td>
</tr>
<tr>
<td>Muhammadpur, ...</td>
<td>47,704</td>
<td>1,961,132</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Rathi,</td>
</tr>
<tr>
<td>Naugam, ...</td>
<td>69,472</td>
<td>2,755,483</td>
<td>4,822</td>
<td>200</td>
<td>1,500</td>
<td>Dauda (?)</td>
</tr>
</tbody>
</table>

Anjari, situated near the Narbadah, ... 13,713 1,707,093 ... ... ... Bhil, included in Secunderah.

Avan,1 Sanawar, here a temple to Mahadeo, 5,321 290,348 300 1,000 Sohar, Rajaiput.

Ahbabattah,2 here a lake called by the Hindus Saman,3 ... 4,019 226,677 ... ... ... Rajaiput, Sohar, included in Balkwara.

Bashbangos, ... 15,679 781,014 5 100 Saraiyah, Brahman.

Balkwara, famous for fine sweet musk mollons, ... 9,208 407,014 500 1,000 Sohar, Rajaiput.

Barodarah, ... 5,452 369,898 5 50 Brahman.

1 For. and G. Anaun.
2 In the maps Amlattah or Amilatih.
3 Var. Barisyan.

* Var. Biman.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sappers &amp; Artillery</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bitangáon, has a stone fort; here good horses are procurable,</td>
<td>12,530</td>
<td>223,816</td>
<td>...</td>
<td>50</td>
<td>215</td>
<td>...</td>
<td>Raipút, Sáhar.</td>
</tr>
<tr>
<td>Bákhal, near the Nárbadah; adjacent are small hills,</td>
<td>6,584</td>
<td>223,615</td>
<td>...</td>
<td>included in Balkarárah.</td>
<td>...</td>
<td>Raipút, Sáhar.</td>
<td></td>
</tr>
<tr>
<td>Báníyah,¹</td>
<td>9,870-18</td>
<td>85,000</td>
<td>...</td>
<td>50</td>
<td>...</td>
<td>...</td>
<td>As above mentioned.</td>
</tr>
<tr>
<td>Badriya,²</td>
<td>8,839</td>
<td>84,393</td>
<td>...</td>
<td>50</td>
<td>...</td>
<td>...</td>
<td>Raipút, Sáhar.</td>
</tr>
<tr>
<td>Begdálah, forest adjacent where elephants are hunted,</td>
<td>2,185</td>
<td>52,989</td>
<td>...</td>
<td>5</td>
<td>300</td>
<td>...</td>
<td>Bhíl.</td>
</tr>
<tr>
<td>Bídor,</td>
<td>7,477</td>
<td>391,333</td>
<td>...</td>
<td>5</td>
<td>500</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>Járí, on the Kódi; here a large temple to Mahádeo, and a small hill,</td>
<td>14,771</td>
<td>645,245</td>
<td>...</td>
<td>included in Seoránah.</td>
<td>...</td>
<td>Raipút, Bhíl, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Jaláúbád, with suburb. district has a stone fort,</td>
<td>9,285</td>
<td>414,263</td>
<td>...</td>
<td>34</td>
<td>1,470</td>
<td>...</td>
<td>Bhíl, Báhal.</td>
</tr>
<tr>
<td>Chamári, has a stone fort,</td>
<td>17,916</td>
<td>543,994</td>
<td>...</td>
<td>100</td>
<td>500</td>
<td>...</td>
<td>Raipút, Sáhar.</td>
</tr>
<tr>
<td>Deolá Khástí,³</td>
<td>6,430</td>
<td>322,060</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Raipút, Sáhar, included in Balkarárah.</td>
</tr>
<tr>
<td>Deolá Närbar, Seorínah, near the Nárbadah, and a large temple there,</td>
<td>3,286</td>
<td>98,569</td>
<td>...</td>
<td>5</td>
<td>500</td>
<td>...</td>
<td>Bhíl.</td>
</tr>
<tr>
<td>Sídáháwá, good hunting ground for elephants,</td>
<td>13,074</td>
<td>627,207</td>
<td>...</td>
<td>300</td>
<td>2,025</td>
<td>...</td>
<td>Bhíl, &amp;c.</td>
</tr>
<tr>
<td>Sídwarah, has a brick fort,</td>
<td>9,974</td>
<td>353,819</td>
<td>...</td>
<td>24</td>
<td>550</td>
<td>...</td>
<td>Kóli.</td>
</tr>
<tr>
<td>Sákshí,</td>
<td>9,628</td>
<td>325,544</td>
<td>...</td>
<td>350</td>
<td>2,000</td>
<td>...</td>
<td>Bhíl.</td>
</tr>
<tr>
<td>Kárádí, on the Nárbadah, has a large tank and a small hill,</td>
<td>4,907</td>
<td>170,210</td>
<td>...</td>
<td>5</td>
<td>350</td>
<td>...</td>
<td>Náhád, Kárháh.</td>
</tr>
<tr>
<td>Seorínah, near the Nárbadah, and a large temple there,</td>
<td>20,490</td>
<td>1,160,589</td>
<td>...</td>
<td>...</td>
<td>under Balkarárah.</td>
<td>...</td>
<td>Sáhar.</td>
</tr>
</tbody>
</table>

¹ T. Balsa, G. Bansyeh. ² Var. and G. Ghita: in the maps. ³ In the maps Bardiyah.
<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyûrgàhl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
</table>
| Kgargén, has a fort, stone below, brick above, ... | 14,526 | 753,194 | ...... | 50 | 500 | ... | Bâjîpét, So-har, Ka-nàrah. 
| Kânhpâr, ... | 5,358 | 126,846 | ...... | under Balk-wârah. | | | Do. do. |
| Khòrgûn, ... | 2,783 | 85,082 | ...... | 5 | 20 | ... | Bâjîpét, Kâhâr. |
| Lâhrpûr, commonly Muşhammadpûr, ... | 6,792 | 205,743 | ...... | 5 | 400 | ... | Bâjîpét, Kâhâr. |
| Lowâlîkoh, ... | 2,476 | 50,000 | ...... | 5 | 300 | ... | Bhîl. |
| Mandâswarâh, here a large temple, ... | 15,948 | 777,881 | 4,187 | under Seorânah. | | | Do. |
| Mahû, near the Nar-badah, ... | 8,318 | 395,306 | ...... | 5 | 50 | ... | Bhîl, Jâ. |
| Morânâh, has a stone fort, ... | 9,211 | 355,902 | ...... | 5 | 70 | ... | Bâjîpét, Sî-har. |
| Nâwârî, has a stone fort, Nangulwârî, ... | 9,779 | 408,164 | ...... | 5 | 500 | ... | Bhîl. |

**Sarkâr of Mando.**


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyûrgàhl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amjharah, ...</td>
<td>......</td>
<td>395,400</td>
<td>3,806</td>
<td>60</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Barôdah, ...</td>
<td>27,370-19</td>
<td>1,307,780</td>
<td>3,336</td>
<td>80</td>
<td>150</td>
<td>...</td>
</tr>
<tr>
<td>Betmán, ...</td>
<td>7,780-12</td>
<td>656,556</td>
<td>8,750</td>
<td>60</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Chûli Mahásâr, ...</td>
<td>18,183</td>
<td>968,370</td>
<td>10,500</td>
<td>70</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Hàsîlpûr, the vine here bears twice a year, and fine clot of the kinds Amûns and Khâ-shâh are manufactured, Dhàr, anciently a large city, ...</td>
<td>4,806-13</td>
<td>210,000</td>
<td>......</td>
<td>40</td>
<td>85</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>38,660</td>
<td>2,079,306</td>
<td>38,364</td>
<td>120</td>
<td>150</td>
<td>...</td>
</tr>
</tbody>
</table>

* Var. Kasâri.
* Var. and G. Lowârikoh.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dúhtán, ...</td>
<td>17,643</td>
<td>958,986</td>
<td>...</td>
<td>70</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Dharmgón,</td>
<td>3,018-11</td>
<td>918,442</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ságar,</td>
<td>12,807-14</td>
<td>683,084</td>
<td>...</td>
<td>50</td>
<td>150</td>
<td>...</td>
</tr>
<tr>
<td>Saná,</td>
<td>70,670</td>
<td>3,097,190</td>
<td>29,696</td>
<td>300</td>
<td>600</td>
<td>...</td>
</tr>
<tr>
<td>Kótáh, ...</td>
<td>...</td>
<td>2,393,871</td>
<td>385</td>
<td>165</td>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>Manda, with suburb. district 2 mahals,</td>
<td>540-17</td>
<td>48,398</td>
<td>...</td>
<td>10</td>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>Manivirah,</td>
<td>2,016-10</td>
<td>102,164</td>
<td>...</td>
<td>20</td>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>Naibáh,</td>
<td>9,949-7</td>
<td>545,958</td>
<td>34,106</td>
<td>70</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Nawáí,</td>
<td>...</td>
<td>224,608</td>
<td>...</td>
<td>45</td>
<td>100</td>
<td>...</td>
</tr>
</tbody>
</table>

**Sarkár of Hindiah.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Uchád, ...</td>
<td>69,495</td>
<td>2,037,877</td>
<td>10,825</td>
<td>200</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Awálgón,</td>
<td>414</td>
<td>422,947</td>
<td>...</td>
<td>150</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Amónáh, ...</td>
<td>392</td>
<td>21,834</td>
<td>...</td>
<td>7</td>
<td>20</td>
<td>...</td>
</tr>
<tr>
<td>Bíjñád, ...</td>
<td>606</td>
<td>44,418</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Búdáh, ...</td>
<td>873</td>
<td>26,251</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Báláhri, ...</td>
<td>385</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>15</td>
<td>...</td>
</tr>
<tr>
<td>Chákódá,</td>
<td>2,319</td>
<td>158,876</td>
<td>18,284</td>
<td>20</td>
<td>80</td>
<td>...</td>
</tr>
<tr>
<td>Champánáhri,</td>
<td>317</td>
<td>20,350</td>
<td>...</td>
<td>20</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Dewás, ...</td>
<td>188,249</td>
<td>6,718,000</td>
<td>42,837</td>
<td>375</td>
<td>2,000</td>
<td>...</td>
</tr>
<tr>
<td>Bijóró, ...</td>
<td>383</td>
<td>25,641</td>
<td>...</td>
<td>7</td>
<td>20</td>
<td>...</td>
</tr>
<tr>
<td>Sátwás, ...</td>
<td>971</td>
<td>89,080</td>
<td>7,604</td>
<td>45</td>
<td>160</td>
<td>...</td>
</tr>
<tr>
<td>Sámarí, ...</td>
<td>775</td>
<td>52,115</td>
<td>...</td>
<td>5</td>
<td>40</td>
<td>...</td>
</tr>
<tr>
<td>Sívánér, ...</td>
<td>160</td>
<td>20,494</td>
<td>...</td>
<td>111</td>
<td>550</td>
<td>...</td>
</tr>
<tr>
<td>Selái, ...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Khandáhá Talámpún,</td>
<td>22,632</td>
<td>1,298,581</td>
<td>6,400</td>
<td>120</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Módi, ...</td>
<td>367</td>
<td>19,443</td>
<td>...</td>
<td>7</td>
<td>20</td>
<td>...</td>
</tr>
<tr>
<td>Mardánápún,</td>
<td>...</td>
<td>450</td>
<td>...</td>
<td>50</td>
<td>500</td>
<td>...</td>
</tr>
<tr>
<td>Nímarwár,</td>
<td>18,207</td>
<td>946,467</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Nangóon,</td>
<td>1,187</td>
<td>79,264</td>
<td>...</td>
<td>30</td>
<td>120</td>
<td>...</td>
</tr>
<tr>
<td>Níman, ...</td>
<td>1,160</td>
<td>75,153</td>
<td>...</td>
<td>14</td>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>Hindáh, ...</td>
<td>2,954</td>
<td>148,044</td>
<td>...</td>
<td>30</td>
<td>100</td>
<td>...</td>
</tr>
</tbody>
</table>

Hindiah with suburb. district, has a stone fort on the Narbadah on a level plain. 5,154-16 350,051 76,160 40 150...

---

1 Var. and G. Balbási. 2 Var. G. and T. Seólí.
### Sarkar of Naṣarbār.


<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyārgāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhāmbār.</td>
<td>212,830</td>
<td>62,244,355</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sultānpūr</td>
<td>966,993</td>
<td>26,119,749</td>
<td>152,744</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khādr</td>
<td>888</td>
<td>53,310</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Naṣarbār, with sub. dist.</td>
<td>203,007</td>
<td>14,252,191</td>
<td>38,734</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nēr</td>
<td>16,289</td>
<td>722,760</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Namóbāl</td>
<td>1,845</td>
<td>88,685</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

### Sarkar of Marsōr.


<table>
<thead>
<tr>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyārgāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayknūd</td>
<td>...</td>
<td>716,353</td>
<td>...</td>
<td>250</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Anjanwās</td>
<td>...</td>
<td>170,983</td>
<td>...</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Basāḥīrahs</td>
<td>...</td>
<td>515,400</td>
<td>...</td>
<td>250</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bodah</td>
<td>...</td>
<td>255,020</td>
<td>...</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bahtōr</td>
<td>...</td>
<td>162,220</td>
<td>74</td>
<td>250</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Baraltāh</td>
<td>...</td>
<td>106,708</td>
<td>60</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Barādah</td>
<td>...</td>
<td>90,970</td>
<td>90</td>
<td>100</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bhatābār</td>
<td>...</td>
<td>63,104</td>
<td>65</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Tāl</td>
<td>...</td>
<td>1,600,000</td>
<td>190</td>
<td>250</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Telrōd</td>
<td>...</td>
<td>500,000</td>
<td>80</td>
<td>220</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jamīāwarah</td>
<td>...</td>
<td>619,769</td>
<td>80</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Seokherah</td>
<td>...</td>
<td>48,990</td>
<td>80</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ghiyāspūr</td>
<td>...</td>
<td>138,380</td>
<td>60</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kyāmpūr</td>
<td>...</td>
<td>175,380</td>
<td>110</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kōri</td>
<td>...</td>
<td>303</td>
<td>50</td>
<td>500</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Marsōr, with suburb. district, 2 mahals,</td>
<td>...</td>
<td>1,651,920</td>
<td>28,660</td>
<td>100</td>
<td>400</td>
<td>...</td>
</tr>
</tbody>
</table>

---

1 Elsewhere. Nadarbār.
2 Var. and T. Bhālnēr. Ner is in Khandesh Dist. lat. 20° 56' N., long. 74° 34' E. 14 miles W. of Dhubli.

---

Var. G. and T. Barlahath, Barleth, Barleet.
T. Talbarad. G. Tearood.
Sarkár of Gágrón.


<table>
<thead>
<tr>
<th>Mahals</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyángbál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urmál,</td>
<td>...</td>
<td>...</td>
<td>602,774</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Akhpár,</td>
<td>...</td>
<td>...</td>
<td>in money.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Paní Phabr,</td>
<td>21,389</td>
<td>1,573,560</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jijáit,</td>
<td>...</td>
<td>...</td>
<td>222,640</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Káirisbád,</td>
<td>17,136</td>
<td>644,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bésár,</td>
<td>...</td>
<td>...</td>
<td>28,730</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sochál,</td>
<td>...</td>
<td>...</td>
<td>281,909</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sôndár,</td>
<td>...</td>
<td>...</td>
<td>81,929</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gágrón,</td>
<td>...</td>
<td>...</td>
<td>600,046</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>with suburb.</td>
<td>...</td>
<td>...</td>
<td>fort, ...</td>
<td>19,781</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>district, has a stone</td>
<td>...</td>
<td>...</td>
<td>in money.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Āmhoit,</td>
<td>...</td>
<td>608,834</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkár of Kótri Paráyah.¹


<table>
<thead>
<tr>
<th>Mahals</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyángbál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A’dóp,</td>
<td>42,220</td>
<td>1,733,927</td>
<td>...</td>
<td>250</td>
<td>700</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Afígarh,</td>
<td>4,553</td>
<td>855,012</td>
<td>...</td>
<td>350</td>
<td>200</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bóhor,</td>
<td>9,204</td>
<td>532,056</td>
<td>...</td>
<td>80</td>
<td>300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Baróda,</td>
<td>20,224</td>
<td>923,067</td>
<td>...</td>
<td>160</td>
<td>400</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dákásháliá,²</td>
<td>13,381</td>
<td>458,144</td>
<td>...</td>
<td>125</td>
<td>400</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sódat,</td>
<td>13,381</td>
<td>693,535</td>
<td>...</td>
<td>240</td>
<td>500</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kótriparáyah, 2 mahals.</td>
<td>46,046</td>
<td>1,856,566</td>
<td>...</td>
<td>770</td>
<td>1,300</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gangrár,</td>
<td>202,615</td>
<td>1,066,883</td>
<td>...</td>
<td>200</td>
<td>700</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ghóiri,</td>
<td>2,597</td>
<td>116,380</td>
<td>...</td>
<td>60</td>
<td>200</td>
<td>...</td>
<td>Sondhá.</td>
</tr>
</tbody>
</table>

¹ G. Kowtry beraneh. T. Kounry Par-|

² Var. Dewár and Doora.  |

³ Var. and G. harlia.  |

27
**Princes of Málwah.**

I.

Five Rájáhs of this dynasty reigned in succession, 387 years, 7 months, 3 days.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Name</th>
<th>Reign Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>840.</td>
<td>Dhanjí</td>
<td>100 0 0</td>
</tr>
<tr>
<td>760.</td>
<td>Jiít Chandra</td>
<td>86 7 3</td>
</tr>
<tr>
<td>670.</td>
<td>Sálíváhana</td>
<td>1 0 0</td>
</tr>
<tr>
<td>680.</td>
<td>Nirváhana</td>
<td>100 0 0</td>
</tr>
<tr>
<td>580.</td>
<td>Putráj</td>
<td>100 2 0</td>
</tr>
</tbody>
</table>

II.

Eighteen princes of the Ponwár caste reigned 1,062 years, 11 months, 17 days.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Name</th>
<th>Reign Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>400.</td>
<td>Aditya Panwár</td>
<td>86 7 3</td>
</tr>
<tr>
<td>390.</td>
<td>Brahmáhráj</td>
<td>30 7 3</td>
</tr>
<tr>
<td>360.</td>
<td>Atibrahma</td>
<td>90 0 0</td>
</tr>
<tr>
<td>271.</td>
<td>Sadhroshana</td>
<td>80 0 0</td>
</tr>
<tr>
<td>191.</td>
<td>Hemarth</td>
<td>100 0 0</td>
</tr>
<tr>
<td>91.</td>
<td>Gandhárba</td>
<td>35 0 0</td>
</tr>
</tbody>
</table>

1 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 date of each prince, taken from the U. T. from which the above quoted, for reference and comparison.

2 See Wilford's Essay on Vicramaditya and Salivahana, As. Be. IX. 117.

3 This and the following name are relegated to footnotes in the text, the variants chosen, however, do not accord with other authorities.

* 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 Vicramaditya. Tieff. Wilford plausibly identifies this Vicramaditya with the Persian Ysoejeird son of Bahrain Gor, and adapts in consequence a suitable chronology.
211

B. C. 56. Bikramajit, (Vikramaditya. Tuar caste, 3rd of Wilford), ... 100 2 3

A. D. 44. Chandraesén of the same race (possessed himself of all Hindustán), ... 86 3 2

" 135. Kharaksen, (Surya Sens, w. 676), ... 85 0 0

" 215. Chatarkot, ... 1 0 0

" 216. Kanaksén,¹ (conquered Saurashtra [Surat and Gujerát] founder of the Mewár fami-
ly, 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. Biñainand, (Vijyananda), ... 60 0 0

" 470. Munja, (killed in the Deccan, reigned A. D. 993, according to Tod).

" 483. Bhôja, (by Tod 567 A. D. The other two Rájás Bhôja, Tod fixes in 665 [from Jain MSS.] and 1035, the father Udá-yati. Kálidas flourished), ... 100 0 0

" 583. Jayachand, (put aside in favour of the following), ... 10 0 2

III.

Eleven princes of the Toqwar, (Tuar) caste reigned 142 years, 3 days

Ys. Ms. Ds.

A. D. 593. Jîtpál, ... 5 0 0

" 593. Ráná Ráju, ... 5 0 0

" 603. Ráná Báju, ... 1 0 3

" 604. Ráná Jáju, (Jalu, var. and U. T.), ... 20 0 0

¹ The text differing from all other authorities, has Gang.

Wilford asserts on the authority of the appendix to the Agni-purána that Chitara-citás in Bundelkhand is the name of the metropolis of those princes meta-
morphosed into a king. The three names after Kanaksen, he says, should be properly, Rama Chandra who did not 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 Bhavishya-purána 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>Princely Name</th>
<th>Reign Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>620.</td>
<td>Rána Chandra,</td>
<td>... 30 0 0</td>
</tr>
<tr>
<td>654.</td>
<td>Rána Bahadur,</td>
<td>... 5 0 0</td>
</tr>
<tr>
<td>659.</td>
<td>Ráe Bakhtmal, (Bakhtmal),</td>
<td>... 5 0 0</td>
</tr>
<tr>
<td>664.</td>
<td>Ráe Sukunpál,</td>
<td>... 5 0 0</td>
</tr>
<tr>
<td>669.</td>
<td>Ráe Kiratpál,</td>
<td>... 5 0 0</td>
</tr>
<tr>
<td>674.</td>
<td>Ráe Anangpál, (rebuilt and peopled Delhi 791, Tod.),</td>
<td>... 60 0 0</td>
</tr>
<tr>
<td>734.</td>
<td>Kunwarpál,</td>
<td>... 1 0 0</td>
</tr>
</tbody>
</table>

### V.

Ten princes reigned 771 years.

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Princely Name</th>
<th>Reign Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>735.</td>
<td>Rájá Jagdeva,</td>
<td>... 10 0 0</td>
</tr>
<tr>
<td>745.</td>
<td>Jagannáth, his nephew,</td>
<td>... 10 0 0</td>
</tr>
<tr>
<td>755.</td>
<td>Hardeva,</td>
<td>... 15 0 0</td>
</tr>
<tr>
<td>770.</td>
<td>Básdeva,</td>
<td>... 16 0 0</td>
</tr>
<tr>
<td>786.</td>
<td>Srideva,</td>
<td>... 15 0 0</td>
</tr>
<tr>
<td>801.</td>
<td>Dharmdeva,</td>
<td>... 14 0 0</td>
</tr>
<tr>
<td>815.</td>
<td>Bhaldeva,</td>
<td>... 10 0 0</td>
</tr>
<tr>
<td>825.</td>
<td>Nánakdeva,</td>
<td>... 9 0 0</td>
</tr>
<tr>
<td>834.</td>
<td>Kiratdeva,</td>
<td>... 11 0 0</td>
</tr>
<tr>
<td>845.</td>
<td>Pithurá,</td>
<td>... 21 0 0</td>
</tr>
<tr>
<td>866.</td>
<td>Máldeva, (conquered by Shaikh Sháh father of Alá u’d dín),</td>
<td>... 9 0 0</td>
</tr>
</tbody>
</table>

---

1 So all the MSS. transcribing blindly. The sum of Abul Fazl’s figures gives 199 years.
A. D. 1136. Tipparsên, (or Birsen, dispossessed by the following), ... ... ... 10 0 0

VI.

Eight princes reigned 205\(^1\) years.

A. D. 1146. Jalâl u’d dîn, (an Afghan), ... ... 22 0 0

1168. A’âlam Shah, (killed in battle by, ... ... 24 0 0

1192. Kharaksên, son of Harsen (Birsen, emigrated to Kâmrûp, married the king’s daughter, succeeded to the kingdom and regained Malwah), ... ... ... 8 0 0

Udayâdityadeva, Naravarmadeva,
Narbâhan. Yasovarmadeva,
Jayavarmadeva,
Lakhan,

A. D. 1137–63. 1200.

1220. Birsâl, ... ... ... 16 0 0

1236. Pûranmal, ... ... ... 39 0 0

1268. Haranand, ... ... ... 62 0 0

1380. 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. Bahâdûr Shâh, (king of Deccan, killed at Delhi), ... ... ... some months.

1390. Dilâwar Khán Ghori, (viceroy of Mâlwah assumed sovereignty), ... ... 20 0 0

1405. Hoshang Shâh, ... ... ... 30 0 0

1432. Muhammad Shâh, (Ghizni Khán, poisoned), 1 some ms.

1435. Sultân Mahmûd, uncle of Hoshang, (Rânâ of Chitor Kumbho, presents tankas coined in his own name, 1450), 34 0 0

1469. Sultân Ghiyâs u’d dîn, ... ... ... 32 0 0

1500. Ṣâ’ir u’d dîn, (his son Shahâb u’d dîn revolts), ... ... ... 11 4 3

1512. Mahmûd II, (younger son, last of the Khiljîs), ... ... ... 26 6 11

Kâdir Shâh, ... ... ... ... ... ... 6 0 0

\(^1\) The total gives 251.
A. D. Shujjášt Khán, known as Sajáwálí Khán, 12 0 0
Báz Bahádur.

1534 Malwa incorporated with Gujerát kingdom; in 1568 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 Mahábádáh, kindled the first flame in a fire-temple, and devoting 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 dill. A note in Bernoulli suggests that Tieffen-thaler has drawn on a history of Malwa by Nizamí A. H. 910. (A. D. 1604-5,) for this list of princes. Its identity with that of Abú Fáší, and the fact of his having largely used the 'Aín for his geographical description of Hindústán, furnish another and surer interference.

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 257 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 miraculously 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 Kumárla, and the persecution of the Buddhists by his royal disciple Sudhanwan in the 8th century, has exaggerated the extent and importance.
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 Máliwah and attained to an advanced age.

When Putrásj, the fifth in descent from him, died without issue, the
nobles elected Aditya Ponwár 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 Hindús believe that he is the
same as Hemarth whom the Supreme Ruler introduced among the celestials
in the form of a Gandharb 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 Bikramájtít who
kept aflame the lamp of his ancestors and made extensive conquests.
The Hindús to this day keep the beginning of his reign as an era and
relate wonderful accounts of him. Indeed he possessed a knowledge of
talisman and incantations and gained the credulity of the simple. Chan-
dragál obtained in turn the supreme power and conquered all Hindústán.
Bíjainand was a prince devoted to the chase. Near a plant of the Munjás
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
choir at the banquets of the deities. He
appears also in the lists as Gandha-pdla,
fostered by an ass, Gandha-répa or Har-
sha-répa, epithete of the same animal.
According to Wilford the Pandita who
assisted Abul Fazl disfigured the chronol-
ogy of the supplement to the Agni-purána.
Of Salivahana and Nara-Vahana they
made two distinct persons as well as of
Brahm with the title of Gor in Per-
sian and Himár, or the Ass in Arabic.
Thus they introduced Himár 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-
madiya son of Brahán Gor is placed
in the supplement to the A.-purána and
in the Satrujaya-mahádívya, A. D. 437.
In the appendix to the A. P., the acce-
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-ryavathá or
state of various countries. It was
afterwards corrected and improved by
Rájá Bhoja, and still exists in Gujerát.
Munja transferred the capital from
Ujjain to Sónítputra in the Deccan called
after him Munja-pattana on the Goda-
veri. Sónítputra (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 Barraž, a second was Dhanápañá, 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 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 Barraž, 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 Bhoja'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. 1863 Vásavadatta, 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 Baraúchi, 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 Jayachand's reign was ended, none of the Poqwár caste was found worthy to succeed. Jítpal of the Toqwár 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 Kuqwarpál died, the royal authority passed into the hands of the Chauháns. 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 Álás u'd din was a minor, and his chief minister Dharm Ráj Súd occupied the throne. As soon as Álá u'd din came of age, he rose in arms to assert his rights and put to death the disloyal usurper. Jítpal Chauhán, a descendant of Mánik Deva Chauhán, who was in the service of Kamál u'd din, 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 Tipparsán, an intriguing Afghan, getting together some desperate characters as his

---

1 Jayananda according to Wilford, who gives the next name as Chaitra or Jytepá and identifies or confounds him with Chandrapála, who, he considers, is erroneously placed before Bhója in Abul Fáli's list. He accounts him one of the many Vikramadityas among whom the hero of the era is not easily recognised.

2 Mánkya Rai is recorded in the U. T. as the 13th in the list of the Chauhán dynasty at Aýmer and Delhi and afterwards at Kotah and Bundi. He flourished A. D. 696, and founded Sambhar hence title of Sámbri Ráo; slain by Moslem invaders under Abul Ás. The Chauháns were one of the four Agnicyala tribes, Chauháns, Paríhárs, Solání and Pramára, said to have been produced by a convocation of the gods on Mount 'Abú Tod.

3 The name is misprinted in the text through the misplaced of the diacritical points.
abettors, laying an ambush for the Rájá, slew him while hunting, and assumed the sovereignty with the title of Jalál u'd din. Tipparsén had married his son Kharaksén into the family of the Rájá of Kámrúp.1 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 Bahádúr Sháh advanced from the Deccan and having put the Rájá to death, marched against Delhi and was taken prisoner while fighting against Sultán Sháháb u'd din. From the time of Sultán Ghiyáṣ u'd dín Balban (A. D. 1265) 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 Ghóri 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 Zafar Khán2 he gave Gujerát; Khízr Khán was appointed to Multán; Khwájah Sarwar to Jumápur and Diláwar Khán to Málwah. After his death, the time being favourable, each3 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 Muzaffar 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 Muzaffar released Hoshang

---

1 The text has Kámrú.
2 Zafar Khán took the title of Muzaffar Sháh. According to some historians both he and Diláwar owed their appointments to Fíroz Sháh. Khízr Khán was continued in his government of Multán 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 Togbhá Khán advanced to Delhi at the head of 60,000 horse and established the dynasty of the Sayyids in 1414. Malik Rájá of Khándesh asserted his independence at this time.

---

The text has 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. al. M. supplies 9. 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 Muzaffar, he perfidiously marched against Gujerát, but meeting with no success, returned. On several subsequent occasions he attacked Sultán Ahmad of Gujerát but was shamefully defeated.

On one occasion cunningly disguised as a merchant, he set out for Jijinagar. The ruler of that country accompanied by a small retinue visited the caravan. 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 Khizr Khán viceroys of Delhi, with Sultán Ibrahím of the Janápúr dynasty, and with

---

1 Jápír on the Baitaráni river in Orissa, capital of the province under the Lóng Dynasty, the Guajpatí or Lords of Elephants. This story occurs in the Tab. Akbari, p. 637, 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 Jijinagar, one month's journey from Málwah and took with him a number of cream-coloured horses, much sought after by the ruler of Orissa and stuffs of various kinds, his object being to exchange these for elephants the better to meet Sultán Ahmad of Gujerát in the field. On his arrival near Jijinagar 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 trampled 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 exposed his action on the ground of the destruction of his property. He then stated his object. The Rája admired his audacity and 75 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 Sultán Ahmad was besieging and entering an engagement entered it by the Tárápúr gate. Ferishta relates a similar expedition undertaken by Sultán Shams u'd din Shankarah of Bengal to Jijinagar about A. H. 764 (A. D. 1363) to obtain elephants (p. 296, Vol. II) which proves the reputation of that province for the superior breed or number of those animals.

He never assumed the royal title but styled himself viceroy of Timúr in whose name the coin was minted and the Khatábah read.
Sultán Aḥmad of the Deccan. On his death, the nobles, in accordance with his bequest, raised his son Naṣīr Khan to the throne under the title of Mūḥammad Shāh. Māḥmūd Khān, cousin of Sultán Hoshang, 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 Ṣaṣṣūd Khān upon the throne and they sent to confer with Māḥmūd Khān. 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 Ṣālman and was proclaimed under the title of Sultán Māḥmūd (Khiljī). Upon such a wretch, 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 Mūḥammad son of Mubārak Shāh, king of Delhi, with Sultán Aḥmad, king of Gujerát, with Sultán Husain Sharki of Jāunpūr, and with Rānā Kombhā of Mewār.

Khwājā Jamāl u’d dīn Astarābādī was sent to him as ambassador by Abū Sād Mīrzā with costly gifts which greatly redounded to his glory. Māḥmūd II (1512 A. D.) through his ungenerous treatment of his adopt-

---

1 Aḥmad Shah Wali of the Bahmani dynasty (1422—35).
2 Var. Husain Khān which name Gladwin adopts. Ferishta calls him Ghiznī Khān.

* He proved notwithstanding, the ablest and most chivalrous of all the Mālīwah princes. This indignation is somewhat misplaced. Considering the usual road to an Eastern throne, this is innocence.


* This ambassador arrived with presents from Mīrzā Sultán Sād 3rd in descent from Tamerlane who reigned over Transoxiana and held his court at Bokhārā—grandfather of Bāber. He returned with presents of elephants, singing and dancing girls, Arab horses and an ode in the vernacular composed by Māḥmūd himself which Abu Sād valued above all the other gifts. Ferishta II, 254. When Abu Sād was killed in Irāk he left 11 sons, viz., Aḥmad, Māḥmūd, Mūḥammad, Shāhrukh, Ulugh, Omar Shaikh, Abu Bakr, Mūrād, Khālid, Omar, and Mīrzā. Four of these became sovereigns in their father’s life-time, Ulugh Beg in Cabul, Aḥmad in Samarkand, Māḥmūd in Kunduz and Badakhshān, and Omār Shaikh in Farghānāh. Yūnās Khān king of Moghulistan, gave each of these (except Ulugh Beg) a daughter in marriage. In A. H. 888 (1483—4) Kutlugh Nīgār Khānam, the daughter of Yūnās bore a son to Omar Shaikh whom he called Bāber. The genealogy from Timur is as follows:—

| Amir Timūr |
| Mirān Shāh Mīrzā |
| Sultān Mūḥammad Mīrzā |
| Sultān Abū Sād Mīrzā. |
ed followers fell into misfortune but was again reinstated in power by the aid of Sultan Muzaffar Sháh (II) of Gujarát (A. D. 1511—26). Through his reckless bravery in battle he was taken prisoner by the Ráná (Sanga) who treated him with generosity and restored him to his kingdom. He was again captured in action against Sultan Bahádur of Gujarát and conveyed to the fortress of Chánpínér. He was killed (A. D. 1526) on his way thither and Máliwhá was incorporated with Gujarát until it was conquered by Humáyún. When this monarch returned to Agra, one of the relations of Sultan Múshár, by name Mallú, seized on the government of Máliwhá 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. al M. The reference is to his dismissal of his Hindu minister Madní Ráe and the Rájpút troops to whom he owed his kingdom when deserted by his nobles at the beginning of his reign. The loyalty of Madní Ráe, though proved under the greatest trials, did not disarm the king’s suspicions and he fled to the Court of Gujarát in 1547.

2. Rana Sangra (also Singrám or Sinka) (A. D. 1508—1529) under whom Mewár reached its highest prosperity, successfully resisted Bábar at Biána in 1526.

3. Bana Banga (also Sipgrám or Binka) (A. D. 1608—1529) under whom Múshár made its highest prosperity, overthrowing at Biána in 1626.

4. Sir H. Elliot’s Hist., i, 302.—Ed.] The responsibility for this meaning apparently rests with Dorn for in Vol. V of Dowie’s Elliot, p. 45, is the following footnote. “The Makhaán i Afgáni says, this name was changed to ‘Adali’ which Dorn says signifies foolish.” Though the root 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 Ferishta’s words which I have underlined and which he has severed from their connection with what follows and referred them to the name. Ferishta adds that the Afgáni wits called him ‘Andhí’ for his ill-regulated
On his death, his eldest son Bâyizíd succeeded under the title of Báz 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 Dándès.**

This flourishing country was called Khándes, but after the capture of the fortress of Asir and when this province fell under the government of prince Dányál, it was known as Dándès. It is situated in the second climate. Its length from Bórgon which adjoins Hindiah to Lalang which is on the borders of the territory of Áhmadnagar is 75 kos. Its breadth from Jámód adjoining Bérár to Pál which borders Málwah is 50, and in some parts only 25 kos. On its east is Bérár; to the north, Málwah: to the south, Gálnah (Jálna); to the west, the southern chain of the mountains of Málwah. The rivers are numerous, the principal being the Táli which

---

2 It was ceded to Akbar towards the close of A. H. 1008 (1600 A. D.) by Bahádur Khán Fárúkí the last of that dynasty. See A. A., Vol. I, xxii and p. 386.

3 A combination of Dányál and Khándes, as Khándes was named after Nasír u'd dín son of Malik Raja the first of the Fárúkí dynasty.


5 Var. Tábi, Málí. T. passes by the 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 Múlání. (lat. 21° 46' 26'' N, long. 78° 18' 5'' E.). The Pérná, according to the I. G. is one of its tributaries. The text has here Pérná but later on Pérná.
Between Berir and Gondhwánah, the Taptí which has its source from the same quarter and which is also called the Purna, and the Girni near Cháprá. The climate is pleasant and the winter temperate.

Josví 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 Siri Śāfí and Bhiraun come from Dharangáos.

A'sir 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. Burkágá is a large city three kos distant from the Taptí. 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.

Aḍḍilábád is a fine town. Near it is a lake, a noted place of worship, and the crime of Bání Jaśrat was expiated at this shrine. It is full all the year round and it irrigates a large area of cultivation.

---

2 It was captured by stratagem from its eponymous hero Asa Ahir by Naśīr Khán Fârúkí according to Tiefenthaler, but the L. G. gives the date about 1270, in the reign of Malik Bâjâ. The story of Asa Ahir is told by Ferishta. The fortress is situated on a spur of the Saptá 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. Tiefenthaler 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° 16' 26" E. It was founded by Naśīr Khán Fârúkí of Khándesh and called by him after Shaiḥ Bhrán u'd din of Daulátábád. I. G.
4 That this name is an error for Daśa-ratha, I am convinced by the S. ul. M. which although it retains "Jaśrat" 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: "Daśaratha's crime was committed in his youth when he unwittingly killed the hermit's son in the forests by the banks of the river Sarayá in Oudh. The story is told in Râmâyán, 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 Khándesh no doubt claimed the glory of having been Daśaratha's resort after his crime in order to expiate his guilt."
Ohánddeo is a village near which the Taptí and the Párañí 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 Gangés. 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 Pipálqol. Dámarní is a prosperous town. Near it is a tank in which a hot spring perpetually rises and which is an object of worship.

Ohópra is a large flourishing town, near which is a shrine called Bámóasur at the confluence of the Gírmí and the Taptí. Pilgrims from the most distant parts frequent it. Adjacent to it is the fort of Malkámad.

Tháliner was for a time the capital of the Párákí princes. The fort though situated on the plain is nevertheless of great strength.

This Sábah contains 32 pargana. 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 Kóla, Bhíl 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, Borári tankáhs as will appear in the statement. After the conquest of Asir, this revenue was increased by 50 per
The tankah is reckoned at 24 dâms. The total is therefore, 455,294,232 Akbari dâms. (Rs. 11,382,355-12-9.)

**Sarkâr of Dândes.**

**Containing 32 Mahals.** Revenue in money 12,647,062 Tankahs.

<table>
<thead>
<tr>
<th>Tankahs</th>
<th>Tankahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asir, south of Bûrhanpûr, ...</td>
<td>1,060,231</td>
</tr>
<tr>
<td>Atria, south, ...</td>
<td>264,249</td>
</tr>
<tr>
<td>Amsadûr, east, by south, ...</td>
<td>543,328</td>
</tr>
<tr>
<td>Amsâdûr, ...</td>
<td>2,406,180</td>
</tr>
<tr>
<td>Barasgûze, east by south, ...</td>
<td>215,504</td>
</tr>
<tr>
<td>Pîkdrâh, west, ...</td>
<td>206,728</td>
</tr>
<tr>
<td>Bîkml, west, ...</td>
<td>162,830</td>
</tr>
<tr>
<td>Bîdâr, south-east, ...</td>
<td>183,540</td>
</tr>
<tr>
<td>Names omitted in all MSS, ...</td>
<td>58,811</td>
</tr>
<tr>
<td>Bûbril, south, ...</td>
<td>290,311</td>
</tr>
<tr>
<td>Bêkâdûrâ, south, ...</td>
<td>256,331</td>
</tr>
<tr>
<td>Bêtûlî, south, ...</td>
<td>320,782</td>
</tr>
<tr>
<td>Bûr, west by south, ...</td>
<td>595,968</td>
</tr>
<tr>
<td>Tëmbîrûr, east by south, ...</td>
<td>594,239</td>
</tr>
<tr>
<td>Dâmîd, east, ...</td>
<td>175,844</td>
</tr>
<tr>
<td>Nîman, midway between E. and W., ...</td>
<td>470,042</td>
</tr>
<tr>
<td>Chándsâr, south, ...</td>
<td>198,000</td>
</tr>
<tr>
<td>Jâlûd, south, ...</td>
<td>317,208</td>
</tr>
<tr>
<td>Chêprâh, west, ...</td>
<td>730,965</td>
</tr>
<tr>
<td>Dëngri, south, ...</td>
<td>815,326</td>
</tr>
<tr>
<td>Dâmû, west, ...</td>
<td>325,300</td>
</tr>
<tr>
<td>Rânwûr, west, ...</td>
<td>883,555</td>
</tr>
<tr>
<td>Rënpûr, east, ...</td>
<td>820,971</td>
</tr>
<tr>
<td>Sâdâz, south, ...</td>
<td>430,003</td>
</tr>
<tr>
<td>Sandûrni, between E. and W., ...</td>
<td>104,754</td>
</tr>
<tr>
<td>Aádilbâd, east by south, ...</td>
<td>527,223</td>
</tr>
<tr>
<td>Lâlmand, south, ...</td>
<td>382,442</td>
</tr>
<tr>
<td>Lohârâ, south, ...</td>
<td>247,965</td>
</tr>
<tr>
<td>Mânjûrd, east, ...</td>
<td>104,965</td>
</tr>
<tr>
<td>Nasîrîbâd, south, ...</td>
<td>824,925</td>
</tr>
<tr>
<td>Name omitted in all MSS, ...</td>
<td>316,333</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—

29

... producing a total of 18,970,599

If Abul Fazl’s total of Akbari dâms be divided by 24, the quotient will result in 18,970,599 Tankahs. In the I. G. V. I, 927, the land revenue of Khândesh under Akbar, Circ. 1580 is given at Rs. 7,563-327, and under Aurangzeb, 11,315,750. See Ephinstone’s India (ed. 1866) note for the fluctuations of the value in coins.

---

1 T. and G. Atrâl.
3 T. Bangora. G. Banjureh.
4 T. Bondbar. G. Poormal.
5 T. Bancadgâon.
7 T. Matar.
9 Var. Nalang.
10 These sums give a total of 14,678,863 instead of 18,970,593. Gladwin’s figures yield 15,646,863. The deficiency is probably due to errors of copyists or to omissions of income from other sources.
Ashwatthāmāl and established as a shrine. It is related that Malik Rājī from whom Bahādur is the ninth in descent, under stress of misfortune came from Bidar to these parts and established himself in the village of Karōndā, a dependency of Thānlūr, but being molested by the natives, he repaired to Delhi and took service under Sultān Fīroz. The king admired his skill as a huntsman, and his reward being left to his own choice, he received a grant of that village 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 Thānlūr his seat of government, assumed the title of Ādil Shāh and reigned for 17 years. He was succeeded by his son Ghiznī Khān under the title of Naṣīr Shāh, after which this province became known as Khāndās. He reigned 40 years, 6 months, and 26 days. On his death his son Mīrān Shāh administered the state. By some he is called Ādil Shāh. He occupied the throne 3 years, 8 months and 23 days. He was followed by his son Mubārīk Shāh Chakandoī Sultān during 17 years, 6 months and 29 days. His son Ādil Shāh Aynā whose name was Aḥsan Khān, had a prosperous reign of 46 years, 8 months and 2 days. He removed to Burhānpur and made himself master of Aṣīr.9 Sultān Aḥmad of Gujerāt, the founder of Aḥmedābād, gave him his daughter in marriage. At his death, his brother Dād Shāh reigned for 7 years, 1 month and 17 days. Ādil Shāh (II) son of Ḥasan10 took refuge in Gujerāt. Sultān Māḥmūd Bigarah gave him in marriage Kīẖ the daughter of Sultān Muzaffar, (his son)

---

1 See under Sūbah of Ajmer, in the description of Mārwār.
2 Bahādur Khān Fārūkī, 1596 A. D. last of the dynasty.
3 G. and S. ul M. Bandar.
4 G. Keerandey. S. ul M. Girdpadai. According to T., his father was Khān Jāhān one of the ministers in the court Aś u'd dīn Khilji and of Muhammad Tughlāk. He claimed descent from the Calif Omar called by Muhammad “al Fārūk” or the discriminator, on the day that he publicly professed his conversion, because on that day “Islām was made manifest and truth distinguished from falsehood.” For an account of this, see as Suyūti's His. of the Caliphs, my translation, p. 118.

T. states that he was given “les cantons de Thanessor et de Cacorond.”
5 G. Gharib, which name is also a variant of the text.
6 S ul M. Charkhandi.
8 T. says that he fortified the place with another wall.
9 This is probably the correct name and not Aḥsan as above.
10 For derivation of this name, see Vol. I., 506, n. His twisted moustache was in shape like the horns of a cow, Bigarah signifying a cow in the Guserāt language.
11 S. ul M. Iq̱, Rukayyah 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, Mírán Muḥammad Sháh and Mubárik Sháh. Sultán Bahádur of Gujarát being on terms of friendly alliance with the first-named¹ made him his heir, and guardian to his nephew Muḥmád and his own brother Mubárik. Mírán Sháh, from a sense of their deserts, and with political sagacity did them no injury and contenting himself with the kingdom Khándés, restored Muḥmád 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. Mírán 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 Mírán Muhammad who reigned 9 years, 9 months and 16 days. When he died, his younger brother Rája Ali Khán² was elected and assumed the title of Aḏídil 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 Bürhánpúr, after a successful reign of 21 years, 3 months and 20 days. At his death the succession devolved on Khizr 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 Mírán Sháh.
² He married a sister of Abúl 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. 1370. Malik Rája Fárúkí, receives Jálír of Talner from Firoz.
1399. Malik Nasir or Nasir Khán Fárúkí, builds Bürhánpúr.
1443. Mírán Adil Khán Fárúkí, expels Deccanies from Khándés.
1441. Mírán Mubárik Khán Fárúkí; peaceful reign.

1457. Mírán Ghání or Adil Khán Fárúkí I; tributary to Gúserát.
1508. Daṇḍ Khán Fárúkí, tributary to Malwa.
1510. Aẓím Humayun or Adil Khán F. II, grandson of Gúserát king.
1520. Mírán Muḥammad Khán F., succeeds to Gúserát throne.
1535. Mírán Mubárik Khán F., brother; war with Mughals.
1576. Rája Allí Khán F., acknowledges Akbár's supremacy.
1596. Bahádur Khán F. deaths Akbár; is imprisoned at Gwalior.
Sábah of Berár.

Its original name was Wárdátaś, from Warda, the river of that name and taf, a bank. It is situated in the second climate. Its length from Bafrílah¹ to Birágárh is 200 kos, its breadth from Búdar to Hindíah 180 kos. On the east lies Birágárh adjoining Bastá; to the north is Hindíah; to the south Telingánah ;² on the west Mahkarábdá. It is a tract—situated between two hill-ranges having a southerly direction. One of these is called Bandah³ upon which are the forts of Gáwilgarh, Narndlat and Mólgarh. The other is Sahíá,⁴ wherein rise the forts of Máhór and Rámgarh.

The climate and cultivation of this province are remarkably good. There are many rivers, the principal of which is called Gang Gautámi called also the Godavéri.

As the Ganges of Hindustán is chiefly connected with the worship of Mahádeo, so is this river with (the Rishi) Gautáma. Wonderful tales are related regarding it and it is held in great sanctity. It rises near Trimbák⁵ in the Sahíá range and passing through the country of Aḥmadnagar, enters Berár and flows into Telingánah. When Jupiter enters the sign Leo, pilgrims flock from all parts to worship.⁶ The Tátí⁷ and Tapí are also venerated. Another river the Párná rises near Dévalágáon, and again the Wardá issues forth ten kos higher up than the source of the Táli. The Nápta³ (? ) also rises near Dévalágáon.

In this country the term for a Chaudhrí is Desmukh, for a Kándíng Pándí⁸ Dés Pándíah ; the Mukaddam is called Paśíl and the Patwár, Kalkarní.

² As this province corresponds geographically with the ancient Tri-Kalinga, Gen. Cunningham thinks Telinganah to be probably, a slight contraction of Tri-Kalinga. See Anc. Geo. Ind., p. 519.
³ Another name presumably for the branch of the Satpura mountains on which Gáwilgarh stands.
⁴ Var. Sahí, Sahsíá, Sahsá.
⁵ In the Násik 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 Puskharánam, is held on the banks of the Godaveri, alternately with the other eleven sacred rivers of India. The most frequented spots are the source at Trimbuk, Bhadrachalam on the left bank about 100 miles above Bájamahendri, this latter itself, and the village of Kotipáli. Ibíd.
⁷ Var. Páli, Pátí.
⁸ The text marks the name as doubtful. S. ul M. Biná.
⁹ See Vol. II, pp. 45—47. Chaudhrí is the head man of a caste, guild or trade, or of a village.
**Elichpür** is a large city and the capital. A flower violet in colour is found here and is very fragrant. It is called *Bhānas champak*, and grows close to the ground.

At the distance of 7 *kos* is *Gawil*, a fortress of almost matchless strength. In it is a spring at which they water weapons of steel.

**Panár** is a strong fort on an eminence which two streams surround on three sides.

*Khélālah* 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, like a *cowrie-shell* only smaller. To the east of this resides a *Zamīndār* named *Chāṭwāl* 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 5,000 foot. To the north is *Nīhar Rāo* a chief whose force consists of 200 horse and 5,000 foot. Formerly in this neighbourhood, was a *Zamīndār* named *Hātid*, but now his possessions are under other subjection and the whole tribe are *Gonds*. Wild elephants are found in this country. The chiefs were always tributary to the kings of *Mālwa*: the first, to the governor of *Garh*, and the others to the government of *Hindīlah*. *Narasālah* is a strong fortress on a hill, containing many buildings. *Bija 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 *Bālāpūr* 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 Murād* which grew into a fine city under the name of *Shahpūr*.

Near *Melgarh* is a spring which petrifies wood and other substances that are thrown into it.

*Kallam*, is an ancient city of considerable importance; it is noted for

---

1 At p. 91, Vol. I. the name is *Bhānas Champak*, and is said to have a peach coloured blossom. The S. al M. calls it *Bhānas Champak* 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 *Bhānas Champak*. “The ground Champak,” and is the Kampferia Rotunda.

2 The S. al M. has *sann* a shell—(instead of *sann* a stone—of the text) and adds “like a *cowrie* and is of that kind,” apparently the true reading.

3 A note says, historically *Jātibī* or *Jātīwā*.

4 See Vol. I, pp. 309, 335, 357.

5 In the *I. G. Kalānā* in *Wūn* District.

Lat. 20° 26' N., long 78° 22' 30" E.
its buffaloes. In the vicinity is a Zamíndár named Babjoe of the Gond tribe, more generally known as Chándá: a force of 1,000 horse and 40,000 foot is under his command. Bírdgarh 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 Zamíndárí, with 100 horse and 1,000 foot. At the present time it is under the authority of a woman. Both tribes are Rájpúts.

Máhor (Mahr, I. G.) is a fort of considerable strength situated on a hill. Adjacent is a temple dedicated to Durgá, known in this country as Jagadáthá. Here the buffaloes are of a fine breed and yield half a man and more of milk. The Zamíndár is a Rájpút named Indrájoe and is entitled Ráná. He commands 100 horse and 1,000 foot.

Mánikdrug is a remarkable fort on a hill surrounded by extensive forests. It is near Chandá, but up to the present is independent territory.

Jétañpur is a village in the Sarkár of Páthrí, where there is a thriving trade in jewels and other articles of value.

Telingánah was subject to Kuṭb u’l Multí but for some time past has been under the authority of the ruler of Berár.

In Indór and Narmá there exist mines of steel and other metals. Shapely stone utensils are also carved here. The breed of buffaloes is fine and, strangely enough, the domestic cows are observed to have bones and blood of a black colour. A Zamíndár called Chamánírí, is Desmukh, a man of most distinguished character and who has a force of 300 horse. Bángař is a strong fort on a hill, enclosed by forests. Wild elephants are numerous. It has not as yet been annexed to the empire.

Lundár is a division of Mahkar, and a place of great sanctity. The Brahmans call it Bishan Gayá. There are three Gayás, where the per-

---

1 Warangal was the ancient capital of this kingdom founded by the Nara-patí Andhras which was also considered to include the coast territory from the mouth of the Ganges to that of the Kistáu known as Kalinga. No accurate historical record of it occurs before the invasion of Alá u’d din in 1303. It con-tinued with some interruptions under Hindn rule till its remains were incorpo-rated in the dominions of Kuli Kuṭb Sháh the founder of the Kuṭb Sháhi dynasty, in 1512 with Gokonda as its capital. It was conquered by Aurung-seb 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 Behád which is dedicated to Brahmá, Gayá, near Bágpádar dedicated to Rudra,1 and this one. Here is also a reservoir, having a spring in it of great depth, and measuring a kos 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 day4 falls on a Monday, its stream flows into the large reservoir. In the neighbourhood is a Zamíndár called Wádlah of the Bápút tribe, commanding 200 horse and 2,000 foot. Another is called Sárkah, also a Bápút, and possesses 100 horse and 1,060 foot.

Bâtisaláh is a fort of considerable strength on a hill, of which Patád Nagári is a dependency. In the sides of the hill twenty-four temples have been cut, each containing remarkable idols. The Zamíndár is Módál Raú, a Bápút, with 200 horse and 1,000 foot. Another is Kámjeo, a Bápút having under him 100 horse and 1,000 foot.

This Súbah contains 16 sarkárs and 142 perganáhs. 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 kroes of tankahs or 56 kroes of dámá4 (Rs. 14,000,000). Some of the Deccani princes increased the revenue to 37,525,350 tankahs. In the time of Sultán Murád a further addition of 2,637,454 Berári tankahs was made. The total amounted to 40,162,804 Berári tankahs. The original amount and the additional increase were thus tabulated, the whole reaching the amount of 642,603,372 Delhi dámás.

1 The 'Howler' an epithet of Siva or his inferior manifestation as a roaring tempest.
2 Anávas, see p. 17 of this volume.
3 This makes 16 dámás to the tankah.
4 In the revenue statement of Khándesh, the tankah is reckoned at 24 dámás. That of Gujerát = 20 of a dám or 100 to the rupee of 40 dámás. Bayley Hist. of Gujeráti, p. 6. If Prince Murád's increase be added to that of the Deccani princes, the total gives 40,162,304 tankahs. This sum multiplied by 16 results in 642,604,864 dámás. As 40 Akbari dámás 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 Aurangzob, 15,350,625, but the latter amount, taken by Mr. E. Thomas from Manucci, is given by Tieffenthaler from the same authority as 10,587,500. See his dissertation on the apparent inaccuracies of calculation in the registers of the empire and their cause. Vol. I, p. 65.
Eight pergamhs of the Sarkar of Kallam (Kalamb) were annexed to Chândúdá, the revenue of which is not included, nor those of 22 parganahs of the Sarkar of Kherlâh, held by Châtâwá and some few other Zamindârs.

Sarkar of Gâwût.

Containing 46 parganahs. Revenue 134,666,140 dâmes. Suyârghal 12,874,048 dâmes.

<table>
<thead>
<tr>
<th>Sub. dia. of Ellich-pûr, has a fort of stone and brick on the plain,</th>
<th>Revenue D.</th>
<th>Suyârghal</th>
<th>Revenue D.</th>
<th>Suyârghal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aâhí, ...</td>
<td>14,000,000</td>
<td>2,800,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aró, ...</td>
<td>8,000,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anji, ...</td>
<td>1,500,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anjângâon, ...</td>
<td>3,000,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kârîyât Bâbhî, ...</td>
<td>604,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bârî, ...</td>
<td>114,368</td>
<td>82,368</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bahâdîkali, ...</td>
<td>3,000,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beâmâdâh, ...</td>
<td>1,280,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baamâlit, ...</td>
<td>700,000</td>
<td>60,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palâkikhâr, ...</td>
<td>960,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kârîyât Pîtâ, (100 Cav. 2000 Inf. Gonds.)</td>
<td>800,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barôr, ...</td>
<td>1,280,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kâshâbih Bâligâon, ...</td>
<td>817,350</td>
<td>177,350</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pêtâh, ...</td>
<td>914,460</td>
<td>594,460</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Badhârkhâmânî, ...</td>
<td>4,526,300</td>
<td>1,655,300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teôsâh, ...</td>
<td>800,000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9 Var. Salôd, and in one MS. Revenue 3,040,000.
12 T. Pâtî, G. Assây.
Sarkär of Panär.

Containing 5 Parganahs. Revenue 13,440,000 Dáms.

<table>
<thead>
<tr>
<th>Pargana</th>
<th>Revenue D.</th>
<th>Suyúrgáhí D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manbahr,</td>
<td>800,000</td>
<td></td>
</tr>
<tr>
<td>Mánjarkhár,</td>
<td>6,400,000</td>
<td></td>
</tr>
<tr>
<td>Múlkhrí,</td>
<td>480,000</td>
<td></td>
</tr>
<tr>
<td>Mangóir, (Mangról)²</td>
<td>2,800,000</td>
<td></td>
</tr>
<tr>
<td>Múrjhi,</td>
<td>4,800,000</td>
<td></td>
</tr>
<tr>
<td>Nandgón Píthh,</td>
<td></td>
<td>6,633,826</td>
</tr>
<tr>
<td>Nandgón</td>
<td></td>
<td>3,200,000</td>
</tr>
<tr>
<td>Parganah Nír,</td>
<td></td>
<td>3,200,000</td>
</tr>
<tr>
<td>Hájgón,</td>
<td></td>
<td>1,800,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>283,826</td>
</tr>
</tbody>
</table>

Sarkär of Kherlah.

Containing 35 Parganahs. Revenue 17,600,000 Dáms.

<table>
<thead>
<tr>
<th>Pargana</th>
<th>Revenue D.</th>
<th>Suyúrgáhí D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khéljhari, 100 horsemen, 400 foot, Rájpút,</td>
<td></td>
<td>2,400,000</td>
</tr>
<tr>
<td>Mándgkoś Karár, 25 horse, 400 foot Rájpút,</td>
<td></td>
<td>4,800,000</td>
</tr>
</tbody>
</table>

¹ G. Myns, T. Manér.
² Apparently an emendation in the text. T. and G. have Maglor, Manalore.
⁴ G. and T. Amner.
Sarkár of Narnálah.

Containing 34 Parganahs. Revenue 130,954,476 Dáms.

<table>
<thead>
<tr>
<th>Parganah/Country</th>
<th>Revenue D.</th>
<th>Suáryghál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ankót,</td>
<td>6,470,066</td>
<td>70,066</td>
</tr>
<tr>
<td>Adgáon, Dogar, Gond, 50 horse, 2000 foot,</td>
<td>8,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Anner and Jalpi, 2 mahals,</td>
<td>4,800,000</td>
<td>...</td>
</tr>
<tr>
<td>Angolath,</td>
<td>11,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Bélaóor,</td>
<td>22,000,000</td>
<td>3,300,000</td>
</tr>
<tr>
<td>Panjar,</td>
<td>2,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Bázri Tándli, 6</td>
<td>2,864,000</td>
<td>...</td>
</tr>
<tr>
<td>Pigaláon,</td>
<td>2,400,000</td>
<td>...</td>
</tr>
<tr>
<td>Pákári Sháik Bábé</td>
<td>3,700,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Kásbah Bárigáon,</td>
<td>1,600,000</td>
<td>640,000</td>
</tr>
<tr>
<td>Pátarrah,</td>
<td>3,342,500</td>
<td>1,262,500</td>
</tr>
<tr>
<td>Bánbahr,</td>
<td>1,568,000</td>
<td>6 8,000</td>
</tr>
<tr>
<td>Badnér Bhúli,</td>
<td>2,764,450</td>
<td>364,452</td>
</tr>
<tr>
<td>Badner Kánka, 6</td>
<td>4,813,700</td>
<td>13,800</td>
</tr>
<tr>
<td>Jalxóon,</td>
<td>10,000,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Jalpúr,</td>
<td>400,000</td>
<td>...</td>
</tr>
<tr>
<td>Chándór,</td>
<td>4,887,000</td>
<td>87,000</td>
</tr>
<tr>
<td>Dháór,</td>
<td>1,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Dhéndá,</td>
<td>5,600,000</td>
<td>...</td>
</tr>
<tr>
<td>Rohanákheré,</td>
<td>2,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Rájéor,</td>
<td>1,000,000</td>
<td>...</td>
</tr>
<tr>
<td>Sheélá,</td>
<td>640,000</td>
<td>...</td>
</tr>
<tr>
<td>Shérpúr,</td>
<td>1,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Karankaéré,</td>
<td>2,400,000</td>
<td>800,000</td>
</tr>
<tr>
<td>Kothal,</td>
<td>1,409,000</td>
<td>208,000</td>
</tr>
<tr>
<td>Kótli,</td>
<td>640,000</td>
<td>...</td>
</tr>
<tr>
<td>Mangáon, 5</td>
<td>4,800,000</td>
<td>...</td>
</tr>
<tr>
<td>Mahén, 3</td>
<td>600,000</td>
<td>...</td>
</tr>
<tr>
<td>Malkápúr,</td>
<td>11,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Méláqáth, (from proceeds of road tolls or safe-conduct passports,</td>
<td>94,360</td>
<td>170,386</td>
</tr>
<tr>
<td>Nádarah, (Nándarab) 10</td>
<td>1,200,000</td>
<td>...</td>
</tr>
<tr>
<td>Kásbah Hatgósá 11</td>
<td>1,500,000</td>
<td>300,000</td>
</tr>
</tbody>
</table>

1 Var. and T. Kenaúr.
3 Janának. T. Íának.
* Chamár. G. Chopar.
* Var. and G. Hámíyánpur.
* T. Panabakhí. G. Partalkuley.
* T. Ganga.

* Var. and T. Scévola.
* J. and Var. Maháir.
* T. Madárodra. G. Madroodh.
## Sarkār of Kallam (Kalamb).

**Containing 31 Parganahs. Revenue 32,823,000 Dāms in money.**

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>I‘dōrī,</td>
<td>...</td>
</tr>
<tr>
<td>Umāstī,</td>
<td>...</td>
</tr>
<tr>
<td>‘I‘n,³</td>
<td>...</td>
</tr>
<tr>
<td>Pānāh,</td>
<td>...</td>
</tr>
<tr>
<td>Būrī,</td>
<td>...</td>
</tr>
<tr>
<td>Bēlāh,</td>
<td>...</td>
</tr>
<tr>
<td>Tālīqān,</td>
<td>...</td>
</tr>
<tr>
<td>Tālīqān, Waīqān,</td>
<td>...</td>
</tr>
<tr>
<td>Dīnūr,</td>
<td>...</td>
</tr>
<tr>
<td>Mālīqān,³</td>
<td>...</td>
</tr>
<tr>
<td>Sākī,</td>
<td>...</td>
</tr>
<tr>
<td>Kēhār,</td>
<td>...</td>
</tr>
</tbody>
</table>

## Sarkār of Bāsim.

**Containing 8 Parganahs. Revenue 32,625,250 Dāms in money.**

**Suyārghāl 1,825,250.**

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Suyārghāl</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Aundah,</td>
<td>4,864,000</td>
</tr>
<tr>
<td>Suburb, dist. of Bāsim, Raijōt, 100 horses, 1,000 foot, Bāntī,</td>
<td>8,161,250</td>
</tr>
<tr>
<td></td>
<td>2,400,000</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Sarkār of Mākör.

**Containing 20 Parganahs. Revenue 42,385,444 Dāms in money.**

**Suyārghāl 97,344 Dāms.**

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Aṃsāngh,</td>
<td>...</td>
</tr>
<tr>
<td>Aṃsār Khār,</td>
<td>...</td>
</tr>
</tbody>
</table>

¹ T. Eni. G. Jyni.  
² T. Raigōn. G. Banygong.  
⁵ Doubtful. This sentence found only in one MS. Two other have, Bark Chānd. Bark Hind. G. Barkehond. T. Narectchand.  
⁶ Fer. and G. Damni.  
⁷ T. and G. Boussa, Booseh.
### Sarkar of Madikrug

Containing 8 Parganahs. Revenue 14,400,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Chakhni,</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Chachólí</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Suburb. dist. of Mábór, with Kašbah, of Súrah, Suyár-ghal 97,844,</td>
<td>3,680,000</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhárwah,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Dhánki,</td>
<td>320,000</td>
</tr>
<tr>
<td>Sewáli,</td>
<td>2,400,000</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Sarkar of Páthri

Containing 18 Parganahs. Revenue 80,805,954 Dáms in money. Suyárghál 11,580,954 Dáms.

<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Suyárghál D.</th>
<th>Revenue D.</th>
<th>Suyárghál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardhápúr,</td>
<td>1,600,000</td>
<td>* Jahri, 1,600,000</td>
<td>400,000</td>
</tr>
<tr>
<td>Suburban district of Pathri,</td>
<td>25,114,740</td>
<td>Seóni, 3,600,000</td>
<td>1,300,000</td>
</tr>
<tr>
<td>Parbani, 7</td>
<td>8,000,000</td>
<td>Kóri, 3,200,000</td>
<td></td>
</tr>
<tr>
<td>Pánchalgoš,</td>
<td>2,000,000</td>
<td>Lúhgoš, 4,800,000</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Bulóhr,</td>
<td>3,400,000</td>
<td>Makat Madhkkher, 2,400,000</td>
<td></td>
</tr>
<tr>
<td>Basamé,</td>
<td>11,200,000</td>
<td>Mátrágkoš, 480,000</td>
<td>160,000</td>
</tr>
<tr>
<td>Básr, 9</td>
<td>160,000</td>
<td>Nándér, 6,871,208</td>
<td>471,209</td>
</tr>
<tr>
<td>Támkali, 9</td>
<td>640,000</td>
<td>Wasá, 400,000</td>
<td></td>
</tr>
<tr>
<td>Jántó, 10</td>
<td>3,600,000</td>
<td>Hátá, 1,200,000</td>
<td>240,000</td>
</tr>
</tbody>
</table>

1 Var. and T. Chakhli. G. Jughely.
2 Var. and G. Dáshór and Súrah.
8 Var. Bálor.
9 T. and G. Báccali, Bungally.
10 T. Tchhestor. G. Chitore.
11 Var. M. Badkhkár.
## Sarkar of Telinganah

Containing 19 Parganahs. Revenue 71,904,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Lâjor,</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Ush,</td>
<td>800,000</td>
</tr>
<tr>
<td>Suyúrghal 4,400,000</td>
<td>8,000,000</td>
</tr>
<tr>
<td>Bhiá, Suyúrghal 400,000</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Bhísa,</td>
<td>6,400,000</td>
</tr>
<tr>
<td>Bhánda,</td>
<td>6,400,000</td>
</tr>
<tr>
<td>Bingal,</td>
<td>2,400,000</td>
</tr>
<tr>
<td>Bázír,</td>
<td>3,200,000</td>
</tr>
<tr>
<td>Bákúr,</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Támárin,</td>
<td>1,600,000</td>
</tr>
</tbody>
</table>

## Sarkar of Ramghar (Ramghar)

Containing 5 Parganahs. Revenue 9,500,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Bal Arab,</td>
<td>800,000</td>
</tr>
<tr>
<td>Subdistrict of Ramghar, 2,560,000</td>
<td>2,660,000</td>
</tr>
<tr>
<td>Chhóri,</td>
<td>3,200,000</td>
</tr>
</tbody>
</table>

## Sarkar of Mahkar

Containing 4 Parganahs. Revenue 45,178,000 Dáms in money.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Suburban district of Mahkar, 7</td>
<td>2,560,000</td>
</tr>
<tr>
<td>divisions, 2,560,000</td>
<td>2,560,000</td>
</tr>
<tr>
<td>Tamúri, 7</td>
<td>7,200,000</td>
</tr>
</tbody>
</table>

## Sarkar of Batiáláh (Pitáíwári)

Containing 9 Parganahs. Revenue 19,120,000 Dáms.

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>D.</td>
</tr>
<tr>
<td>Udángón, 400,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Ánáwán, 40,000</td>
<td>1,280,000</td>
</tr>
</tbody>
</table>

1 Ver. Búran.
2 Ver. and G. Bhúlsá. T. Bhánság.
3 Ver. and G. Pánorá.
4 Ver. and G. Karkót, Garkót.
5 Ver. and G. Kandhad.

* Ver. G. and T. Marg Mól.
* G. Summerrú. T. Sehamarí.
* G. Puttyaleh. T. Paníala.
  T. Abaván.
<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakhli, ...</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Dahád,¹ ...</td>
<td>4,800,000</td>
</tr>
<tr>
<td>Dahárvar,² ...</td>
<td>2,600,000</td>
</tr>
<tr>
<td>Sédná, ...</td>
<td>640,000</td>
</tr>
<tr>
<td>Sénolád Báráh,³ ...</td>
<td>1,600,000</td>
</tr>
</tbody>
</table>

This province was dependent on the ruler of the Deccan. During the reign of Sultan Mahmúd, five Sardárs rebelled and kept him under restraint, and the sovereignty was assumed by Fatḥ u'llah who had held the office of Imád u'll Mulk.⁴ He ruled but four years. At his death, his son Alá u'd din, took the same title and reigned 40 years. His son Daryá Khán succeeded, and enjoyed the government for 15 years. After him, his son, Burhán a minor, was raised to the throne, but the nobles perfidiously usurped the administration, till Murtaza Niţám u'll Mulk conquered and annexed the country to Ahmadnagar.

**Súbah of Gujúrát (Guzerát).**

It is situated in the second climate. Its length from Burhánpur to

---

¹ Var. T. and G. Dahá.
² Var. Dahárvar.
³ G. Sownápara. T. Salvar Bâra.
⁴ Imád u'll Mulk one of the oldest of the Bahmani ministers had been appointed to the government of Berár by Muhammad Sháh II of the Bahmani dynasty (A. D. 1463–1482) under the advice of his prime minister Mahmúd Gawan, to whom this dynasty owed its splendid, and which perished at his death. Mahmúd 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 Kásim Barí and his son Amír, the founder of the Baríd Sháhi dynasty of Aḥmedábád. The Bahmani kingdom was now broken up into five independent sovereignties, viz., the Baríd Sháhi, the Ádíd Sháhi of Bójápár, the Nizám Sháhi of Ahmadnagar, the Kuti Sháhi of Goloconda and the Imád Sháhi of Berár. Imád u'll Mulk, in the general anarchy seised the government which had been entrusted to him and declared his independence in A. D. 1484. The succession is thus given in the U. T. A. D. 1484. Fath u'lllah Bahmani, governor of Berár, became independent. ——. Alá u'd din, Imád Sháh, fixed his capital at Gáwel. 1528. Darya Imád Sháh, married his daughter to Hasan Niţám Sháh. ——. Burhán Imád Sháh, deposed by his ministers. 1568. Tufal, whose usurpation opposed from Ahmadnagar and family of Imád Sháh and Tufal extinguished. In the appendix to Elphinstone's Hist. of India, (Edit. Cowell 1866) the dates are as follows:

<table>
<thead>
<tr>
<th>A. D.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1484</td>
<td>Fatah Ullah, ...</td>
</tr>
<tr>
<td>1604</td>
<td>Alá u'd din, ...</td>
</tr>
<tr>
<td>1539</td>
<td>Derya (about), ...</td>
</tr>
<tr>
<td>1560</td>
<td>Burhán (perhaps), ...</td>
</tr>
</tbody>
</table>

During the minority of Burhán, his prime minister, Tufal usurped the government and the State merged in that of Ahmadnagar in A. D. 1572 A. H.
Jagat\(^1\) is 302\(^{\text{a}}\) kos; its breadth from Jáler to the post of Daman\(^2\) 260\(^{\text{a}}\) kos, and from Edar\(^3\) to Kambháyat (Cambay) 70\(^{\text{a}}\) kos. On the east lies Khánádśäh; to the north Jáler and Edar; to the south, the port of Daman and Kambháyat, 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 Sábarmatī (Savarnamati), the Bátrak, the Mahendri, the Narbadah, the Tapí, the Saraswati, and two springs called Gángah and Jamnah. 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 Jowári and Báiárah,\(^4\) which form the principal food of the people. The spring harvest is inconsiderable. Wheat and some food grains\(^5\) are imported from Múlwah 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 Pattán\(^6\) to Barídáh which is a distance of a 100\(^{\text{a}}\) 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\(^7\) abound 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
oxen. Painters, seal-engravers and other handicraftsmen are countless. They inlay mother-o'-pearl with great skill and make beautiful boxes and inkstands. Stuff worked with gold thread and of the kinds Chórah, Fóţah, Jámahóór, Khrá, and velvets and brocades are here skilfully manufactured. Imitations of stuffs from Turkey, Europe, and Persia are also produced. They make likewise excellent swords and daggers of the kinds Jamáhár and Khápwa, and bows and arrows. There is a brisk trade in jewelry and silver is imported from Turkey and Irák.

At first Pattan was the capital of the province, next Champánér and at the present day, Ahmadábád. The latter is a noble city in a high state of prosperity, situated on the banks of the Sádármat. 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 Poráh, 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 Rasúláábád Poráh is the tomb of Sháh Aálam Bokhári. Batwáh is a

---

1 See p. 49, (note 2) Vol. II, Book III, and pp. 93–95 of Vol. I, B. I. Chórah is a parti-coloured cloth used for turbans. Jámahóór, is a kind of flowered woollen stuff, well known, Khrá an undulated silk cloth.


3 Of successive dynasties of Rájput kings from 746 to 1194 A. D. Champánér was taken by Mám (Bigáráh) of Ahmadábád after a siege, it is said, of 12 years and was made his capital and continued to be that of the Gujarát kings till about 1560 A. D. I. G.

4 Lat. 23° 1' 45" N., long. 72° 38' 30" E. The Emperor Aurangzéb had a different opinion of its climate and called it among other abusive epithets, Jahnunámábád or the Abode of Hell. See Bayley, p. 91.

5 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 large 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.


7 The text has Patwáh, the variant Batwáh being relegated to the notes, but the best authorities concur in the latter reading. For Kútb-i-Aálám, see Bayley, p. 128, and Briggs' cities of Gujaráshta, p. 292. Regarding the lithoxyle over the tomb, Briggs writes that one of the legends given him concerning it is that Kútb-i-Aálám on a journey to his masjd 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 Fazl is correct. The stone is not now on the sepulchre
village 3 kos from Aḥmadābād where are the tombs of Ḥusayn b. Ḥādī, father of Shāh Ṭullān, 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 Sarkhej (Sarkhej) where repose Shaikh Aḥmad Ḥaffā, 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 Narāin Dās, and of such austere life that he first feeds his cattle with coro and then picks up the grains from their dung and makes this his food, a sustenance held in much esteem by the Brahmans. He is regarded as the head of the Bāthor tribe and has a following of 500 horse and 10,000 foot.

The ports of Ghogah 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 cargoes are put into small ships called Tawari 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 petrified 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 Batwa (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.”


2 Commonly Gogo in Kathiāwār on the Gulf of Cambay in lat. 21°39’30” N., long. 72°21’ E. For its history, see Briggs, “Cities of Gujarāshtra,” p. 281.

A misspelling in a word of the true reading has misled the Editor who has amended conjecturally an incorrect variant. The MS. [师范大学 is correct if a dād be substituted for the ultimate sādo in
In Kari are fine oxen, a pair being worth 300 rupees, and according to their shapeliness, strength and speed fetching even a larger price.

Jhalawar 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 Gujrat. It formed four divisions, the inhabitants mostly of the Jhala tribe of Râjpûta. At the present day it is accounted a Parganah of Ahmaddâbad, and its villages and districts are summarized in the following table.

Great Jhalawar contains Biramgao residence of the chief, Halâd, Badhrûn, Kôha, Darang Darah, Bîjând, Pâtrî which has a salt-pit, Sahâd, Barodh, Jinjhuwarâ, Sanjân, Dhûlhar, Mandâl.

Parganahs of Machhukhanâ contain Morbi, Râmpûr, Tankârâ, Kanhari, Malîa, Kazîr in the vicinity of which pearls are found, Dhunser, Amrâl.

Parganahs of Jâmbûji contain Jâmâbû. Lâmri, Siânî.

Parganahs of Jîmbasî, chief seat of the Parmâr tribe contain Morbi, with 36 villages and Chôtîlâ with 55 villages. Now Morbi with 7 districts is included in Sorath

Pattan has two forts, one of stone and one of brick. It lies in long 117° 10', lat 23° 30'. 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.

Sidhpûr 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 Brâhmans.

Champleinâ is a finely situated fort on a crag of great height.

---

1 Jhalawar, according to the I. G. in Kathiawar.
2 T. Parangaoon.
3 Var. and T. Dangdaraah.
4 Var. Senjana, T. Schechâna.
5 Var. Morii.
6 T. Tekrâna.
7 T. Máina.
10 Var. Riyár, Rabár. T. Parhar. I. G. Pumâr. Sometimes written Parmar which has been shortened or corrupted into Pûrâ.
11 According to the I. G. 35.
12 Long. 72° 10' 30" E., lat. 23° 51' 30" E.
13 In Baroda State. Lat. 23° 55' 30" N., long. 72° 26' E.
14 Tieffenthaler states that the fortress on the summit of the hill is called Pawaghär and the town at its foot Châmpánâr.
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 Taptí runs by it and at a distance of 7 kos thence, falls into the sea.

Bániér on the opposite side of the Taptí is a port dependent on Súrat; it was formerly a large city. The ports of Khandévi and Balsdr 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. 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, Múhim and Basé (Bassein) that are both cities and ports.

Bharój (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, Bhábhút and Bhankóra are its dependencies.

Near the town of Hánsót 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 Sórat was an independent territory, having a force of 50,000 cavalry and 100,000 infantry, the ruling tribe being Ghelót. Its

---

1 I. G. Rándér, said to have been a place of importance about the beginning of the Christian era when Brooch was the chief seat of commerce in Western India.

2 From the number and antiquity of the Towers of Silence at Brooch, the Parsí are supposed to have settled there in the 11th century. I. G.

3 A small village in Tháná (Tanna) Dist., where the Parsí first landed in India, known to the Portuguese and long after their time as St. John. I. G. The text has after 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. Bhakó. In 1820, according to the I. G. there were 5 sea ports, viz., Dégam, Tankári, Ghandhar, Deboj, and Broach. Bayley gives Bhakórah as a village on the frontier of Gujārát.

5 The old name for Káthiawār, or Suráshtra, known to the Greeks and Roman under the name of Σανάτηρα, and Prakritised in that of Scratẖ 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 Arámráe\(^1\) is 125 kōs; its breadth from Sardhär to the seaport of Diu, 72 kōs. On the east it is bounded by Ahmadábád; on the north by the State of Kāchh (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:—

**Parganahs of new Sórafh.**

Júnahgārh with suburban district, Sultánpur, Barova,\(^8\) Hándéwar, Chaura Rámpúr, Kandólná,\(^3\) Hast Jati,\(^6\) Und,\(^5\) Bagesrā, Mahandrá,\(^4\) Bhánirró,\(^1\) and others.

**Parganahs of old Sórafh, called Nághar.\(^9\)**
Pattan Somnáth, Aunah, Delwárah, Manglór, Korínór, Múl Mahádeo, Chórvádár, Diu, &c.

**Parganahs of Gohelwárah.**
Láthi, Lúliyánáh,\(^9\) Bhimpur,\(^10\) Jasdhón,\(^11\) Mándwí, Birát,\(^10\) Sebór.

**Parganahs of Wálák.\(^13\)**
Mohwáh, Talágá, Pálitánáh, &c.

**Parganahs of Bághdhal.**
Jagat (called Dwárká), Arámráe, Dhárhi.\(^16\)

**Parganahs of Bárrá.** (Berda ?)
Bárrá, Gúmlí,\(^16\) &c.

**Parganahs of the Bághdhlíah\(^16\) tribe.**
Sordhär, Gondhal (Gondal I. G.), Bágét, Dhának, &c.

**Parganahs of the Wáji in the uncultivated tracts.**
Jhánjhmér.

\(^1\) T. Rámráe. Bayley places it 10 kōs from Jagat under the name of Arámah with several variant spellings, p. 196. I find no mention of Sardhär in the maps nor in Bayley. If the Dhár frontier is meant it must have been much more extended than it is at present.

\(^2\) Var. Sarwa.

\(^3\) Var. Kandolhá.

\(^4\) Var. Jagi, Chándí.

\(^5\) Var. Unah. T. Adand: probably Unah which Bayley places near Diu.

\(^6\) Var. Mahádra. T. Mahándra.

\(^7\) Var. Banárás. T. Banárór.

\(^8\) Var. and T. Bákhar.

\(^9\) T. Bauliana.

\(^10\) Var. and T. Bhimran.

\(^11\) I. G. Jasdán.

\(^12\) T. Sará.

\(^13\) I. G. Wala.

\(^14\) A note suggests, Sankúdhár. Perhaps Dhari.

\(^15\) So the text, following, as a note says, the maps, but MSS. have Bámli.

\(^16\) T. G. Ghumli.

\(^16\) The I. G. (I. 550) calls this clan Wágélhá a tribe of Rájpúta, a remnant of the Solámkí race who fled from Anhilwárah when that kingdom was destroyed by by Alá u’d Dín in A. D. 1297.
Pargana of the Timbél tribe.

Not assigned in any of the MSS.

The first district known as New Soraṭh had remained unexplored on account of the impenetrable nature of the forests and the intricate windings of the mountains. A recluse by chance found his way into it and through him a knowledge of it was gained. Here is the celebrated stone fortress of Jānāhgarh which Sultán 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 Būrī, 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 Girnāl in which are many springs, a place of worship of the Jains. Adjacent is the port of Kondi Kolīyāt, 2 which derives its name from two villages at a distance of one kos from it. In the rear of Jānāhgarh is an island called Siālkokah 3 4 kos in length by 4 in breadth, adjacent to which is a forest, 4 3 kos square, where wild fruits grow and where there is a settlement of Kōlā. This tract is called Gīr. Near the village of Tūmkagōśa, 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 (Gūnṭh). 7

In the second district is Pāttan, a city on the seashore possessing a stone fort. This they call Pāttan Somnāth. It is both a capacious harbour and a town having nine 1 stone towers on the plain, within an area of

1 Bigarah of Gujarāt. One derivation of this name is its supposed meaning of two forts (garh) because Māhmūd’s army conquered on one day Chāmpānēr and Jūnāhgarh, Vol. I, p. 506, n. According to T. Jūnāhgarh 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 Māndālik from whom Māhmūd wrested the fortress. See Bayley’s Hist. of Gujarāt, pp. 161—182, for the derivation of the name.
2 Var. and G. Adham. T. has both names. The I. G. gives the name to a hill near Girnāl.
3 Var. and G. Kondi or Gondilakiyāt.
4 T. Sialgoga.
5 T. calls this forest Navanagor; Bernoulli suggests that it belongs to Navanagor. The latter is a State on the S. shore of the Gulf of Cutch.

* A note says Tunkroght, in the maps. There are two rivers of the name of Bhādār; one rises in the Māndār hills and flowing S. W. falls into the sea at Nawi-Bandar after a course of 115 miles. Another from the same hills, flowing E. falls into the Gulf of Cambay. The Kōlā (or Coolies of Ranel and Coulis of M. Anquetil) are a predatory tribe and their distribution is not confined to a single province. They were spread over the country between Cambay and Ahmadābād and the well-wooded country afforded them a refuge from attack.

1 See Vol. I, p 133.
2 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 Jūnāhgarh, Haridas Vibharidas, 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, Korinâr, Ahmadpur and Musafarâbâd are about this coast. A spring of the Sarsuti (Saraswati) rises near Somnâth. The Brahminical shrines are numerous, but among these Somnâth, Paranchi, and Korinâr are accounted among the most sacred. Between the rivers Haran and Sarsuti about 4,000 years ago, 560,000,000 of the Yadu 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 Patan Somnâth is Bhâl ka Tîrath (or the shrine of the Arrow). In this place an arrow struck Sri Kishna and buried itself under a pipal tree on the banks of the Sarsuti. This they call Pipal sir, and both these spots are held in great veneration. An extraordinary event occurs at the town of Mul Mahâdeo where there is a temple dedicated to Siva. Every year on a certain day before the rainy season, a bird called Mukhâ appears. It is somewhat smaller than pigeon, with a coarser beak and pied in colour.

It's reputation as the Arethusa of the Hindus, will account for its appearance wherever the sanctity of a shrine requires it.

* Wonderful, indeed, if they can beat this.

* Apparently the Bhât Kund of the I. G. Yudhisthira after the slaughter of the 56 tribes of the Yadu race on the field of Kuruksetra and the death of Duryodhana, in grief at the loss of so many kinsmen, placed Parikshita on the throne of Indraprastha, and retired with Krishna and Baldeo to Dwarka. They were attacked by the Bhils and Krishna was slain. Baldeo founded the city of Patialiboat or Patna.

* Or Mahâ. In a work called Hakibat-i-Hindustân, the word is Bakh or Bakh. 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 Madhopur.
on 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 joewir annually. At U'nah there are two reservoirs, one of which is called Jamnah, 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 Churáwr 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 Ghelöt tribe of Ráippta 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 Ahrs called Bábriyas. The force (of the second district) is 2,000 horse and 3,000 foot.

In the third district at the foot of the Satránjah (Satrunjaya) hill, a large fort and on its summit, the fort of Pàlithánah. Though in ruins, it deserves restoration. It is in great veneration with the Jains. The port of Ghogah (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 Zamíndär is of the Gohel tribe. This district possesses 2,000 horse and 4,000 foot.

In the fourth district, are the ports of Mohwah and Talijd, inhabited by the Wali clan. The local force consists of 300 and 500 foot.

---

1 The name of one of the old territorial prants or district into which Kathia-wár was divided, was called Bábriawár a hilly tract on the S. S.

2 The hill is sacred to Adináth the deified priest of the Jains. The description of Pálitána in the I. G. taken from Mr. Burgess' "Notes of a visit to Satrunjaya Hill," gives an interesting sketch of this temple hill. Perim (the Baiones of the Periplus) is in the Gulf of Cambaya, 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 Anhilwára. They are now in E. Kathiawar.

5 I. G. Mowa. S. E. of Kathiawar. Lat. 21° 3' N., long. 71° 43' E. Talijd, Lat. 21° 21' 15" N., long. 72° 4' 30" E. The I. G. mentions the Wálos as one of
In the fifth district is Jagat, called also Dwarkâ. Sri Krișṇa came hither from Mathura (Muttra) and here died. It is a great Brahminical place of worship. The island of Sankūṭhār is a kos square is reckoned within this district. Near Arāmrās 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. Mālik Ayaż, Khāṣ Khel, of Sultan Māḥmūd I of Gujarât, had, one-fourth of it dug up. The port of Arāmrās is superior to most of its class. The inhabitants are of the Bāḏhel tribe. It musters 1,000 horse and 2,000 foot.

In the sixth district Bāṛā, the country is so hilly, the forests so impenetrable and the defiles so extensive that it is impassable for troops. The Jaitwāḥ clan inhabit it. It furnishes 1,000 horse and 2,000 foot.

In the seventh district are the Bāḡhlāhs. It furnishes 200 horse and the same number of foot. The Kāṭhis are numerous in this tract; they are of the Aḥūr 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 foot of people of every caste, and are a handsome race. When any Jaghīrdar comes amongst them they make it a condition that there shall be an account taken of the incontinence of any of their people. In the vicinity of the Kāṭhis on the banks of the river Dūngā, there is a sept of Aḥūr.
Their force is 3,000 horse and the same number of foot. They are perpetually at feud with the Jams. In the eighth district Jhánjhmér is a maritime port. The Wáji tribe prevail. There are 200 horse and 2,000 foot. In the ninth district is the Cháràn 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 descendents 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 Ahmádábád, and Paštán and Sóráth is a low-lying tract, 90 kos in length by 7 to 30 in breadth, called the Rád (the Rán). 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 paryanah of Jhálwárah. Ahmádábád lies to the east of this tract. On the west is a

---

1 Var. Poréjah. Porbochha.
2 The Járéja Báníjáta, to which branch the Bao of Ootah belongs, are descended from the Súmla (Sama I) 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 Ootah in three branches. About that year Khángár succeeded in making himself head of the tribe and master of the province. His male Jám Ráwal fled to Káthiawár and founded the present reigning house of Navanagar, the rulers of which are still called Jáms. See Jám under the account of Sind.
3 Var. Waqshl.
4 According to the S. ul M. "of the bull he rode."
5 The text has a misprint of for عید.
6 The S. ul M. "from the sweat of the forehead of Mahádeva."
7 The word in Hindi signifies a waste or wilderness. There are two, the northern or larger Rán, 160 by 80 miles has an area of about 7,000 square miles. The eastern or smaller Rán, 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 caraván, no sign of life breaks the desert loneliness. I. G.
large separate territory called Kachh (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 Yadu race and his tribe is now known as Jâréjas. 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 Jhârah and Kanthôt. On the Gujarât side towards the south is a Zamindâr of note whom they call Jâm, a relative of the ruler of the above-mentioned state. Sixty years ago, Jâm Râwal, after a war of two months, was driven out of the country, and settled in Sôrafâh between the territories of the Jaitwâh, Bûkhel, Châran, and Tâmbol tribes. He possessed himself of other parts and founded the city of Nawânagar and his country received the name of Little Cutch. Sattârsî, the present Râjah, is his grandson. There are many towns and the agricultural area is extensive. The residence of the chief is at Nawânagar 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 Muhammâdan religion.

In the vicinity of Môrá and Mangrêj is a state called Paî through which runs the river Mahendrâi towards the Gujarât side. It has a separate

---

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 Balârma. While the solar race was confined to a narrow strip of land between the mountains and the Ganges, the Yasus 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 Buddha, the ancestor of the Lunar race, of which the Bhatti and the Jâréja are now the most conspicuous, but the title of Jâdôn is now exclusively applied to that tribe which appears never to have strayed far from the limits of the ancient Saraseni, and we consequently find them in large numbers in that neighbourhood. The tract south of the Chambal called after them Yaduvati is in the possession of the Gwalior Mahtrattas and the state of Kiradul on the Chambal is now their chief independent possession.

2 Pák in the text, with the emendation Pâl by the Editor. There are two of the name, one within Mâhi Kânsta on its N. E. frontier. The other one of the petty states in Hallâr, Kathiawâr. The former must here be meant, as Dânagar-pîr 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 Dāngarpūr. On the Mālwhāh side is Bānswālāh (Bānswāra) 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 Sevōdīāh clan. The rulers were of the Rānā’s family, but for some time past it has been otherwise.

Adjoining the Sarkār of Paṭṭān is a state, the chief town of which is Sirōkī and which possesses a force of 2,000 horse and 5,000 foot. On the summit of a hill is the strong fortress of Abāgarh (Mount Abu) about which are 12 flourishing villages. Pasturage is plentiful.

There is also a territory having Naṣarbārī on the east, Māndā on the north, Naḍōt on the south and Chāmānār on the west. Its length is 60 kos, and its breadth 40. The chief is a Chauhān and his residence is the town of Allī Mohān. Wild elephants are numerous. The force consists of 800 horse and 15,000 foot.

Between Surat and Naṣarbār is a mountainous but flourishing tract called Bagālīnāh, the chief of which is a Bāthor, 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 Mulōrh and Salēr.

Between the Sarkārs of Naḍōt (Nandōd), and Naṣarbār is a hilly district 60 kos in length by 40 in breadth, which the Gohel tribe of Rājputā inhabit. At the present day a Bhrāmān named Towārī has the management of affairs, the titular Rajah being of no account. He resides at Rājpiplāh or Khūlā, and has a force of 3,000 horse and 7,000 foot. The
water of this tract is very unwholesome. Rice and honey of the finest are
here produced.

This Sábhak embraces 9 Sarkárs and 193 parganas, of which 18 are
ports. The revenue is 48 krores, 68 lakhs, 22,301 dáms (Rs. 10,920,557-8-0)
and one lakh, 62,028² Mahmúdi² as port dues.

The measured land (except Sorath which is paid in money by esti-
mate) is 1 krore, 69 lakhs, 86,377 bighas, 8 biswas, out of which 4 lakhs,
20,274 dáms are Suyárgád. The local force is 12,440 cavalry, and 61,100
infantry.

Sarkár of Aḥmadóbád.

Suyárgád 6,511,441 Dáms. Castes various. Cavalry 4,120. Infantry
20,500.

<table>
<thead>
<tr>
<th>Bighás</th>
<th>Revenue D.</th>
<th>Suyárgád D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of Aḥmadóbád, ...</td>
<td>370,067</td>
<td>15,000,072</td>
<td>144,680</td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>Suburb. dist. of Aḥmadóbád, Arbamáitar, on the river Baroli, ³</td>
<td>145,884</td>
<td>23,099,371</td>
<td>4201,758</td>
<td>100</td>
<td>200</td>
</tr>
<tr>
<td>Aḥmadnagar has a stone fort faced with chunam, ²</td>
<td>54,870</td>
<td>9,662,754</td>
<td>160,988</td>
<td>100</td>
<td>Cháhkáná</td>
</tr>
<tr>
<td>Edar, (revenue by estimate of crops), ...</td>
<td>1,616,000</td>
<td>1,770,912</td>
<td>50,774</td>
<td>100</td>
<td>5,000</td>
</tr>
</tbody>
</table>

within lat. 21° 23' and 21° 59' 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 Mekwási estates in
Khandeesh, 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 Sáipura range known
as the Rájpípla hills.

³ Mr. E. Thomas (Numismatic Chronicle, Vol. III, 3rd series) quotes Sir T.
Herbert as saying about 1676 A.D. "A mahmúdi 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 Changási Mahmúdi
is variously at half and two-thirds of a
rupee and at half a crown, French
money. Ibíd, pp. 12 and 16.


³ The Rájpítlá are here divided into
two classes. (1) Garásias or land-
owners (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>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Spingal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhil,</td>
<td>375,675</td>
<td>6,988,930</td>
<td>100</td>
<td>200</td>
<td>Bhodia.1</td>
</tr>
<tr>
<td>Barah Sewah,</td>
<td>84,980</td>
<td>2,814,124</td>
<td>50</td>
<td>100</td>
<td>Rajpút, Lodish.2</td>
</tr>
<tr>
<td>Bspur, has a stone fort on the Mahendri,</td>
<td>173,886</td>
<td>1,778,300</td>
<td>300</td>
<td>600</td>
<td>Rajpút, Kharbá and Bonah.3</td>
</tr>
<tr>
<td>Paplod,4</td>
<td>39,990</td>
<td>1,488,249</td>
<td>60</td>
<td>100</td>
<td>O’1.</td>
</tr>
<tr>
<td>Parati, (Parantj of I. G.?)</td>
<td>155,270</td>
<td>2,097,574</td>
<td>100</td>
<td>300</td>
<td>Ponwár.</td>
</tr>
<tr>
<td>Bandar Solah, (revenue in money)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patal,</td>
<td></td>
<td>800,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thamnah, (rev. in money),</td>
<td></td>
<td>771,900</td>
<td>128,690</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jhalabárá, has a brick fort, somewhat dilapidated; salt-petre obtained here,</td>
<td>43,386</td>
<td>34,908,220</td>
<td>232,980</td>
<td>200</td>
<td>Koli.</td>
</tr>
<tr>
<td>Jhalwarah, has a fort of stone lime,</td>
<td>579,877</td>
<td>4,825,922</td>
<td>5,637</td>
<td>300</td>
<td>Jhaláwar.</td>
</tr>
<tr>
<td>Dhoklah the Sábarmathí flows adjacent,</td>
<td>384,606</td>
<td>1,650,000</td>
<td>188,160</td>
<td>50</td>
<td>Do.</td>
</tr>
<tr>
<td>Dhandhok, has a masonry fort of chunam,</td>
<td>408,520</td>
<td>11,877,046</td>
<td>500</td>
<td>4,000</td>
<td>Garásia, Mehtar.</td>
</tr>
<tr>
<td>Sirnáli,</td>
<td>80,646</td>
<td>2,538,632</td>
<td></td>
<td>100</td>
<td>O’4. &amp;o.</td>
</tr>
<tr>
<td>Kari,</td>
<td>986,837</td>
<td>30,125,788</td>
<td>394,983</td>
<td>300</td>
<td>Rajpút, Barah.</td>
</tr>
<tr>
<td>Kambháya,</td>
<td>836,813</td>
<td>22,147,986</td>
<td>167,600</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>K-ranj,7 a masonry fort of chunam,</td>
<td></td>
<td>30,125,778</td>
<td>22,829</td>
<td>50</td>
<td>Koli.</td>
</tr>
<tr>
<td>Mandah,</td>
<td></td>
<td>22,147,573</td>
<td>301,320</td>
<td>50</td>
<td>Do.</td>
</tr>
<tr>
<td>Morishah, has a brick fort,</td>
<td>607,370</td>
<td>428,610</td>
<td>16,062</td>
<td>100</td>
<td>Do.</td>
</tr>
<tr>
<td>Mahumádábáj, has a temple to Mahádova,</td>
<td>45,500</td>
<td>1,748,080</td>
<td>120,688</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masğaládábáj, has a brick fort,</td>
<td>213,306</td>
<td>1,400,000</td>
<td></td>
<td></td>
<td>O’5.</td>
</tr>
<tr>
<td>Mangórj, has a masonry fort of chunam,</td>
<td>76,629</td>
<td>121,769</td>
<td></td>
<td>100</td>
<td>Chanhánan.</td>
</tr>
<tr>
<td>Haror,</td>
<td>200,087</td>
<td>752,203</td>
<td></td>
<td>20</td>
<td>Koli.</td>
</tr>
</tbody>
</table>

2 Dodish, Dávishah.  
3 Var. Kariadewar, and two other names illegible from having no vowel points.  
4 T. Pilod. G. Beelowd.  
5 G. has 11 million.  
6 Var. 20, 481, 106, 30, 125, 987.  
8 Var. Koli.
Sarkár of Pațtan, north.


<table>
<thead>
<tr>
<th>Pațtan, has two forts,</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>...</td>
<td>967,672</td>
<td>143,862</td>
<td>150</td>
<td>3,000</td>
</tr>
<tr>
<td>Bijápur,</td>
<td>290,554</td>
<td>6,001,882</td>
<td>2,332</td>
<td>200</td>
<td>500</td>
</tr>
<tr>
<td>Fálsanaír,</td>
<td>...</td>
<td>582,811</td>
<td>3600000</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Baḏnagar, has a stone fort,</td>
<td>37,800-13</td>
<td>1,944,382</td>
<td>1,749</td>
<td>under</td>
<td>Bijapur</td>
</tr>
<tr>
<td>Bisalnagar,</td>
<td>18,381</td>
<td>674,346</td>
<td></td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Tehrál, has a brick fort,</td>
<td>240,062-11</td>
<td>4,000,000</td>
<td></td>
<td>50</td>
<td>200</td>
</tr>
<tr>
<td>Tahrówarah, do.</td>
<td>294,516-17</td>
<td>2,130,000</td>
<td></td>
<td>50</td>
<td>1,000</td>
</tr>
<tr>
<td>Suburb. dist. of Pațtan,</td>
<td>1,478,760</td>
<td>20,064,045</td>
<td>962,104</td>
<td>under</td>
<td>Pațtan</td>
</tr>
<tr>
<td>Rádhan, has a brick fort,</td>
<td>267,709-6</td>
<td>4,000,000</td>
<td></td>
<td>100</td>
<td>200</td>
</tr>
<tr>
<td>Samí, has a shrine much venerated in Hindustán,</td>
<td>107,298</td>
<td>1,266,996</td>
<td></td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Satalpár,</td>
<td>34,367</td>
<td>287,940</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khérálí,</td>
<td>101,946-17</td>
<td>4,000,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kákťéjí,</td>
<td>112,538</td>
<td>1,819,500</td>
<td></td>
<td></td>
<td>Koli</td>
</tr>
<tr>
<td>Monjpóir,</td>
<td>61,814-11</td>
<td>909,630</td>
<td></td>
<td>25</td>
<td>100</td>
</tr>
<tr>
<td>Morówarah,</td>
<td>47,777</td>
<td>320,030</td>
<td></td>
<td></td>
<td>200</td>
</tr>
<tr>
<td>Wísab, (Díshâ?) has a brick fort,</td>
<td>288,270</td>
<td>1,600,000</td>
<td></td>
<td>50</td>
<td>200</td>
</tr>
</tbody>
</table>

Sarkár of Nádót. (Nanddôt) —north.

Containing 12 Mahals. 541,817 Bighas. 16 Biswas. Revenue 8,797,596 Dám. Suyúrghál 11,328 Dám.

<table>
<thead>
<tr>
<th>Amróli</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Jamúngás,</th>
<th>Kahár,3</th>
<th>Marghadrah,</th>
<th>Mándán,</th>
<th>Nádót with suburb.</th>
<th>Natrang,</th>
<th>Bighas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16,548-16</td>
<td>143,620</td>
<td>...</td>
<td>21,444</td>
<td>412,093</td>
<td></td>
<td></td>
<td>15,188</td>
<td>40,798</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4,290</td>
<td>17,076</td>
<td></td>
<td>14,903</td>
<td>80,948</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barráí, (Suyúrghál 11,328),</td>
<td>153,696</td>
<td>2,061,368</td>
<td></td>
<td>15,028</td>
<td>62,328</td>
<td></td>
<td></td>
<td>198,021</td>
<td>3,922,330</td>
<td></td>
</tr>
<tr>
<td></td>
<td>40,663</td>
<td>272,645</td>
<td></td>
<td>6,402</td>
<td>16,000</td>
<td></td>
<td></td>
<td>15,188</td>
<td>40,798</td>
<td></td>
</tr>
<tr>
<td>Badéi,</td>
<td>55,859</td>
<td>1,595,525</td>
<td></td>
<td>29,700</td>
<td>62,328</td>
<td></td>
<td></td>
<td>198,021</td>
<td>3,922,330</td>
<td></td>
</tr>
<tr>
<td>Talkwárarah,</td>
<td>73,323</td>
<td>165,500</td>
<td></td>
<td>15,188</td>
<td>40,798</td>
<td></td>
<td></td>
<td>15,188</td>
<td>40,798</td>
<td></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 Kértá is doubtful through a press error.

3 Var. T. and G. Kear, Kyár.
255

Sarkar of Baroda, south.

Containing 4 Mahals. 922,212 Bighas. Revenue 41,145,895 Dáms.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sytárgal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baroda with sub. dist. has a brick fort, ...</td>
<td>500,920</td>
<td>20,403,465</td>
<td>.....</td>
<td>200</td>
<td>400</td>
</tr>
<tr>
<td>Bahádípór, has a brick fort</td>
<td>1,680,950</td>
<td>6,243,280</td>
<td>.....</td>
<td>500</td>
<td>600</td>
</tr>
<tr>
<td>Dahbóí, has a stone fort, ...</td>
<td>167,090</td>
<td>6,255,550</td>
<td>4,662</td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Manbí, the Narbada, in its course from the north, passes under the town, ...</td>
<td>149,150</td>
<td>5,746,580</td>
<td>.....</td>
<td>500</td>
<td>6,000</td>
</tr>
</tbody>
</table>

Sarkar of Bahroch (Broach), south.

Containing 14 Mahals. 349,771 Bighas. Revenue 21,845,663 Dáms.

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sytárgal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>O’rpáír, ...</td>
<td>168,420</td>
<td>1,655,877</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Aklesar, ...</td>
<td>188,376</td>
<td>558,010</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Atlesar, ...</td>
<td>90,833</td>
<td>907,737</td>
<td>.....</td>
<td>50</td>
<td>300</td>
</tr>
<tr>
<td>Broach, has a brick fort, on the Narbada; here is a Hindu shrine, ...</td>
<td>64,060</td>
<td>466,230</td>
<td>.....</td>
<td>500</td>
<td>5,000</td>
</tr>
<tr>
<td>Tarkésar, ...</td>
<td>6,762</td>
<td>6,661</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Chharmandwi, ...</td>
<td>44,821</td>
<td>122,795</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Suburban dist. of Broach, ...</td>
<td>62,157</td>
<td>7,022,690</td>
<td>64,510</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>Dahej Bárbhá, ...</td>
<td>42,664</td>
<td>1,174,540</td>
<td>.....</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Kádi (Kwí), ...</td>
<td>177,939</td>
<td>4,276,000</td>
<td>12,660</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Kalah, ...</td>
<td>16,181</td>
<td>353,670</td>
<td>.....</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>Gandhár, a port frequented by vessels, ...</td>
<td>240,000</td>
<td>240,000</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° 31' 30" E.
Sarkār of Chāmpānēr.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Arwārah,</td>
<td>19,129</td>
<td>48,209</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></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandāwārah,</td>
<td>159,590</td>
<td>1,429,849</td>
<td>173,790</td>
<td>500</td>
<td>1,000</td>
</tr>
<tr>
<td>Chanrān,</td>
<td>27,320-8</td>
<td>21,630</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhad has a stone fort,</td>
<td>107,714</td>
<td>2,215,275</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhōl,</td>
<td>68,249</td>
<td>1,283,300</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dīlāwarah,</td>
<td>82,014</td>
<td>172,992</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonkērārah,</td>
<td>18,129</td>
<td>48,028</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sānwēs, has a stong stone fort,</td>
<td>240,318</td>
<td>2,993,996</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>120,491-1</td>
<td>2,800,000</td>
<td>50</td>
<td>100</td>
<td>Rājpūt.</td>
</tr>
</tbody>
</table>

Sarkār of Sārat.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Anwāl, has a stone fort,</td>
<td>9,681</td>
<td>42,355</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pārōhl,</td>
<td>55,920</td>
<td>1,608,000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Var. and G. Norak, Noorek. T. Gork.
### Table: Bighas, Revenue, and Castes

<table>
<thead>
<tr>
<th>Bighas Biwas.</th>
<th>Revenue D.</th>
<th>CASTLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baládr, on the sea,</td>
<td>74,702</td>
<td>1,381,480</td>
</tr>
<tr>
<td>Balí,</td>
<td>35,659</td>
<td>554,320</td>
</tr>
<tr>
<td>53,659</td>
<td>554,320</td>
<td>Bálvárah, has a stone fort, and a shrine with a hot spring,</td>
</tr>
<tr>
<td>Bhází,</td>
<td>41,650</td>
<td>475,620</td>
</tr>
<tr>
<td>Báró,</td>
<td>21,170</td>
<td>425,055</td>
</tr>
<tr>
<td>Bánír,</td>
<td>54,460</td>
<td>277,475</td>
</tr>
<tr>
<td>Bhútí,</td>
<td>13,075</td>
<td>146,330</td>
</tr>
<tr>
<td>Báló,</td>
<td>21,435</td>
<td>592,180</td>
</tr>
<tr>
<td>Téláí,</td>
<td>85,091</td>
<td>917,860</td>
</tr>
<tr>
<td>Némí,</td>
<td>51,029-19</td>
<td>264,390</td>
</tr>
<tr>
<td>Chákhi, on the sea, has an iron mine,</td>
<td>387,618</td>
<td>889,820</td>
</tr>
<tr>
<td>Dhamórí, on the river Timí</td>
<td>40,994-19</td>
<td>767,520</td>
</tr>
<tr>
<td>(Kim?),</td>
<td>5,528</td>
<td>63,092</td>
</tr>
<tr>
<td>Khání (Randér),</td>
<td>50,788</td>
<td>5,580,143</td>
</tr>
<tr>
<td>Surat with suburb. dist. has a stone fort,</td>
<td>37,594</td>
<td>73,151</td>
</tr>
<tr>
<td>Sup,</td>
<td>64,127-18</td>
<td>601,257</td>
</tr>
<tr>
<td>Sabhán,</td>
<td>4,024</td>
<td>26,760</td>
</tr>
<tr>
<td>Khándó,</td>
<td>4,524</td>
<td>835,330</td>
</tr>
<tr>
<td>Kharká, on the Timí</td>
<td>42,019</td>
<td>629,310</td>
</tr>
<tr>
<td>Khání,</td>
<td>200,704</td>
<td>383,240</td>
</tr>
<tr>
<td>Kárí,</td>
<td>68,044</td>
<td>328,205</td>
</tr>
<tr>
<td>Kó, has a stone fort,</td>
<td>9,771</td>
<td>228,390</td>
</tr>
<tr>
<td>Loharí,</td>
<td>5,928</td>
<td>85,250</td>
</tr>
<tr>
<td>Maráwallí, (Maráí) on the sea,</td>
<td>17,044</td>
<td>370,410</td>
</tr>
<tr>
<td>Mahán, (Mowá?) on the sea,</td>
<td>15,016</td>
<td>100,290</td>
</tr>
<tr>
<td>Nárí,</td>
<td>1,629</td>
<td>65,220</td>
</tr>
<tr>
<td>Nawází, (Nósári), with a manufactory of perfumed oil, found nowhere else,</td>
<td>17,353</td>
<td>297,720</td>
</tr>
<tr>
<td>Nári, on the sea,</td>
<td>7,290</td>
<td>130,700</td>
</tr>
</tbody>
</table>

---

**Sarkár of Godhrá.**


### Table: Bighas, Revenue, and Castes

<table>
<thead>
<tr>
<th>Bighas Biwas.</th>
<th>Revenue D.</th>
<th>Bighas Biwas.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audhá,</td>
<td>17,377</td>
<td>164,385</td>
<td>Bérá,</td>
</tr>
<tr>
<td>Atlávárah,</td>
<td>46,704</td>
<td>68,460</td>
<td>Jadegnágar,</td>
</tr>
</tbody>
</table>

---

1 T. Dehor sur le Taptí.
2 From Sáir Jadhá duties, see p. 58. Vol. II.
3 Var. and T. Taptí.
4 Var. in these two columns, 68,544 and 328,205 respectively.
5 Doubtful, there being no vowel points.
6 Note suggests Babra or Bhabra.
Sarkar of Soraṭh.

Containing 12 Mahals, of which 13 are ports. Revenue 63,437,366
Dāmes. Cavalry 17,000. Infantry 365,000.

<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Bighas</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhālōd</td>
<td>92,405</td>
<td>79,4,554</td>
<td>Kōhānāh, ...</td>
</tr>
<tr>
<td>Dhānbdū</td>
<td>17,082</td>
<td>14,6,398</td>
<td>Mīrāl, ...</td>
</tr>
<tr>
<td>Sēhra</td>
<td>35,703</td>
<td>14,8,329</td>
<td>Mahadwārah, ...</td>
</tr>
<tr>
<td>Gōḏhīrī with sub. dist.</td>
<td>150,250</td>
<td>78,5,650</td>
<td></td>
</tr>
</tbody>
</table>

**Revenue D.**
- 7,639,368
- 780,500
- 1,794,160
- 1,214,692
- 4,458,912
- 2,049,340
- 140,000
- 509,760
- 145,600
- 50,564
- 84,960
- 14,060
- 28,320
- 240,692
- 66,340
- 734,790
- 74,792
- 14,160
- 2,435,520
- 453,120
- 1,232
- 608,200
- 936,980
- 97,288
- 1,071,660

<table>
<thead>
<tr>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7,630,368</td>
</tr>
<tr>
<td>780,500</td>
</tr>
<tr>
<td>1,794,160</td>
</tr>
<tr>
<td>1,214,692</td>
</tr>
<tr>
<td>4,458,912</td>
</tr>
<tr>
<td>2,049,340</td>
</tr>
<tr>
<td>140,000</td>
</tr>
<tr>
<td>509,760</td>
</tr>
<tr>
<td>145,600</td>
</tr>
<tr>
<td>50,564</td>
</tr>
<tr>
<td>84,960</td>
</tr>
<tr>
<td>14,060</td>
</tr>
<tr>
<td>28,320</td>
</tr>
<tr>
<td>240,692</td>
</tr>
<tr>
<td>66,340</td>
</tr>
<tr>
<td>734,790</td>
</tr>
<tr>
<td>74,792</td>
</tr>
<tr>
<td>14,160</td>
</tr>
<tr>
<td>2,435,520</td>
</tr>
<tr>
<td>453,120</td>
</tr>
<tr>
<td>1,232</td>
</tr>
<tr>
<td>608,200</td>
</tr>
<tr>
<td>936,980</td>
</tr>
<tr>
<td>97,288</td>
</tr>
<tr>
<td>1,071,660</td>
</tr>
</tbody>
</table>

**Note:**

1. Vardhamānād.  
2. Arodroj.  
3. Arojo.  
5. Var. and J. J. Jethri.  
7. T. and G. Sārai.

<table>
<thead>
<tr>
<th></th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Láhí,</td>
<td>236,152</td>
<td>Medarab,</td>
</tr>
<tr>
<td>Malikpúr,</td>
<td>995,048</td>
<td>Mórbi,</td>
</tr>
<tr>
<td>Mohwah, (Mowa),</td>
<td>2,051,136</td>
<td>Míánah,</td>
</tr>
<tr>
<td>Mandvi,</td>
<td>127,440</td>
<td>Nágarí,</td>
</tr>
<tr>
<td>Manglór,</td>
<td>16,889,472</td>
<td>Hatazní,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Port of Yanglóbr,**
- 9,000
- 25,000
- 1,000
- 27,828

**Years.**
- 60
- 35
- 52
- 29
- 25
- 15
- 7

---

### Princes of Gujarát.

Seven princes reigned in succession 196 years.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Saraj Cháwarah,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jog Ráj,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhimráj,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhór,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bahr Singh,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ratsádat (var. Rashádat),</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samant (var. Sámat),</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

1 Var. and G. Hastami.
2 Var. and T. Birj Jádú. Var. and G. Banaraj. The following table is from the U. T. taken from the Ain-i-Akbari, and collated with the Agni Páda of Wilford.

A. D.
- 696. Sála Deva, living in retirement at Ujjain found and educated.
- 745. (S. 802) Banárája, son of Samanta Sinh (Chohán) who founded Anhalpúr, called after Anala Chohán

---

806. Jagárája.
866. Bheur.
895. Bebersinh.
920. Reshadat, (Raja Adity W.).
Ten princes of the Solanki race reigned 244 years.

<table>
<thead>
<tr>
<th>Name</th>
<th>Yrs.</th>
<th>Ms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murlaj Solanki</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chaman</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Balabha</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Darlabha, his nephew</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bhim, his nephew</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Karan</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jai Singh, called also Sudhray</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kumarpal, grandson of his uncle</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ajai pala, his nephew</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lakhmulp</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Six princes of the Baghelah tribe reigned 126 years.

<table>
<thead>
<tr>
<th>Name</th>
<th>Yrs.</th>
<th>Ms.</th>
<th>Ds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hardmulp</td>
<td>...</td>
<td>...</td>
<td>12 5 0</td>
</tr>
<tr>
<td>Baldeva</td>
<td>...</td>
<td>...</td>
<td>34 6 10</td>
</tr>
<tr>
<td>Bhim, his nephew</td>
<td>...</td>
<td>...</td>
<td>42 0 0</td>
</tr>
<tr>
<td>Arjun Deva</td>
<td>...</td>
<td>...</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Sarang Deva</td>
<td>...</td>
<td>...</td>
<td>21 0 0</td>
</tr>
<tr>
<td>Karan</td>
<td>...</td>
<td>...</td>
<td>6 10 15</td>
</tr>
</tbody>
</table>

1 Var. and G. Kumadarpa. The totals give only 238 years. The U. T. runs as follows:—

A. D.
910. Mula Baja, usurped the throne.
1038. Vallabha (ancient line restored).
1039. Darlabha (Dabasalima Farihata) usurped the throne.
1050. Bhima Baja.
Kalabha (Karan. A. A.) Carm Rajendra or Visaladeva, (W.) who became paramount sove-
reign of Delhi.
1094. Siddha or Jayasinha, an usurper.
Kumarpal, poisoned (by Ajayapa, son of Jayasinha.)


The U. T. give the following:—
The Bghanla tribe.
Mula (Lakhmulp. A. A. Lakhan Baja.
W. without issue.
Birdmulp, Balnce—Mula, Wd. of Bsh-
Beildeva } gela tribe.
A. D.
1209. W. Bhima Deva, or Bhala Bhima
Deva, same as last W.
1250. Arjun deva, } A. A.
1260. Sarang deva, }
1281. Karan, } Carna the Gohi-
la fled to the
Decan when
in the year
1309. Gujarat was annexed to Delhi by
Ala u'd din.
Fourteen (Muḥammadan) princes reigned about 160 years.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Yrs. Ms. Ds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1381</td>
<td>3 8 10</td>
</tr>
<tr>
<td>1381</td>
<td>3 8 10</td>
</tr>
<tr>
<td>1411</td>
<td>82 6 20</td>
</tr>
<tr>
<td>1412</td>
<td>7 9 4</td>
</tr>
<tr>
<td>1451</td>
<td>7 0 18</td>
</tr>
<tr>
<td>1459</td>
<td>0 0 7</td>
</tr>
<tr>
<td>1459</td>
<td>55 1 4</td>
</tr>
<tr>
<td>1459</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>1538</td>
<td>0 1 15</td>
</tr>
<tr>
<td>1538</td>
<td>18 2 some</td>
</tr>
<tr>
<td>1553</td>
<td>8 0 0</td>
</tr>
<tr>
<td>1561</td>
<td>12 &amp; odd</td>
</tr>
</tbody>
</table>

Gujarat becomes a province of Akbar's Empire.

The Hindu chronicles record that in the year 802 of Bikramājīt, corresponding with A. H. 1542 Sarāj3 kindled the torch of independence and Gujarat became a separate state. Rājā Sri Bhor Deva ruler of Kanauj put to death one of his dependants, named Sāmat 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 Gujarat and in an uninhabited waste gave birth to an infant. It happened that a Jain devotee named Sāila Deva passing

---

1 The dates and remarks in brackets are from the U. T.
2 802 of the era of Vikramaditya is 1542-43. The S. ul Musarakhah 812. To correspond with A. H. 1542, the S. date should be 826.
3 Var. Pitṛraj, Manrāj, Banarāj.
4 Var. Ujjain, but as Anhilwārāh Pāṭhan 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 freebooters 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 Ráj 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 ghāris, it shall be in ruins. Through the corruption of language and syllabic change it came to be called Nahrwália, 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 Ḍandaḳ 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 Múlráj. 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 Ráj 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

---

1 A trade in favour, apparently, with Gujarát kings. One was the intimate friend and counsellor of Sultán Muḥammad. See Bayley, pp. 192 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 Bikramjit,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 intriguers 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 consideredly enlarged his dominions. Ajaiapál wickedly poisoned his sovereign and for a fleeting gratification has acquired eternal abhorrence.

Lakhmúl having no issue, the worthiest representative of the Baghélāh tribe was chosen as sovereign.

During the reign of Karan, the troops of Sultán Ālā u’d dīn overran Gujarát. Karan, defeated in the field, fled to the Deccan. Although previous to this time Muizz u’d dīn Sám3 and Kuṭb u’d dīn Eibak had made expeditions into the country, it was not until the reign of Ālā u’d dīn that it was formally annexed to Delhi.

In the reign of Muḥammad, son of Firúz Sháh, Nizám Mustakhráj, called also Rásti Khán,4 was appointed to the government of Gujarát, but

---

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 Muḥmúd set out from Ghazni in his expedition against Somnáth, which Ferishta says occupied 24 years, but from his own dates, and the time needed for his expedition against the Jats, 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 Ah- mādī. The ruler selected is said to have been a descendant of Dábiashlim 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 Ahmadi in Bayley's Hist. of Gujarát, pp. 29—34 and its probability defended in a discursive note.

3 Otherwise Sháhāb u’d dīn Ghori.

4 Malik Mufarrah Sultānī, who afterwards obtained the title of Farbat u’l Mulk Rásti Khán. Zafar Khán was ap-
his injustice becoming oppressive, he was removed and the viceroyalty was conferred on Zafar Khán 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 Khutbah read and the coin struck in his own name, and was proclaimed under the title of Sultán Mumáffar. Gujarát 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. Āhmád the son of Tátár Khán conspired against the life of his grandfather and took possession of the throne thus garnering eternal perdition. Āhmádabád 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 Dádá Khán was deposed on account of his incapacity, Faḍ Khán son of Muḥammad 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, 1251 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 Míráñ-i Sikandari, to the Tánk caste, an outcast branch of the Khatria. 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 sākṣam meaning, separation, divorce. See Bay-

ley's note. Ibid., p. 67. Baber calls the race Teng. Memoirs, Erskine, p. 311. 1 'It is commonly believed' says the Míráñ-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 Bay-

merit and by his justice, and girt himself with the fence of munificence and liberality. Malik Shabán who held the title of Imád u'll 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 Abdulláh 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 Mánúd’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 Irán 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’ll Mulk who raised his brother Nasir Khán to the throne. The nobles plotted to displace him. The king appealed for succour to His Majesty Bábér and engaged to surrender to him the port of Dúb (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

---

1 And likewise by his enormous appetite. His daily allowance of food was one man Gujarsá weight (equal to 16 Baháloí sárs). He put aside 5 sárs 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 100 to 150 plantains. After this, Abul Fazl’s appetite sinks into insignificance. His allowance was 22 sárs 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 tissues and 30 Persian horses. Bayley, p. 244.

4 Ferishta says (Bayley, p. 319) that this letter never reached Bábér, the Bájah of Dungarpúr having intercepted it.
Muzaffar came from Delhi at the invitation of the Bábriyas 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 Sultan Ibrahim Lodi at Delhi and was received with favour. The nobles of Jaunpúr 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 Muḥammad ruler of Khándesh, his nephew, whom during his lifetime he had constituted his heir, was in his absence proclaimed in the khutbah by the nobles, but died shortly before reaching Gujarát. Mahmúd, grandson of Sultan 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

---

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 Imád u'l 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 Afzal one of the murdered nobles. Ferihta's account is that on the death of the king becoming known, Itimád Khán with Changís Khan, Ulug Khán, Habahi 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 Mirat-i-Sikandari gives the name of Razi u'l Mulk to one of the nobles who was sent to bring the new king, Abúmad, to the capital, but Ferihta expressly states that this descendant of Abúmad Sháh was named Razi u'l Mulk and was raised to the throne as Abúmad Sháh II. He continues, that disgusted with his nominal sovereignty, after a 5 years' tutelage he took refuge with Mirán Mubárák Sháh one of the principal nobles on whose death in the field, an accommodation was again effected with Itimád 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 Wajíh u'l Mulk and it was given out that, caught in a love intrigue in that nobleman's house, he had been unwittingly slain. The Mirat-i-Sikandari tells the story more in detail. On his death, Itimád Khán produced a boy (not named
succession, massacred twelve of the nobles. Ḫtimád Khán prudently absented himself on the occasion, and next morning collecting his followers, attacked him and put him to the death he deserved. He then set up one Razí u'l Mulk by name a descendant of Sultán Ahmad, I, under the title of Sultán Ahmad (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 Muzaffar, 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 enjoying unfading blessings.

Súbah of Ajmer (Ajmere).

It is situated in the second climate. Its length from the village of Bhakar1 and dependencies of Ambér to Bikaner and Jaisalmír is 168 kos. Its breadth from the extreme limits of the Sarkár of Ajmer to Bánswárah is 150 kos. To the east lies Agra: to the north the dependencies of Delhi: to the south Gujarát: 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. Jówárí, Láhdarah and Moth 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 Ferihta nor, I think, in the Mírat) 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 Ḫtimád Khán. The subsequent history may be read in Ferihta, 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. 890 (Nov. 20th 1672). Bayley’s translation concludes with the death of Mahmúd Sháh IV, but his original continues the history of Gujrát to 1001 A. H. (1692-8) 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 Sūbah is formed of Mewār, Marudār and Hadauti. The former possesses 10,000 (troops) and the whole of the Sarkār of Chitār is dependent on it. Its length is 40 kos by 30 in breadth. It has three famous fortresses, Chitār the residence of the governor, Kombhalmera and Māndal. In the village of Chādar, one of the dependencies of Chainpur is a zinc mine. In Chainpur and other dependencies of Māndal are copper mines, which are extremely profitable.

The chief of the state was formerly called Bāwal, but for a long time past has been known as Bānā. He is of the Ghelot clan and pretends a descent from Noshirwān the Just. An ancestor of this family through the vicissitudes of fortune came to Berār and was distinguished as the chief of Narnda. About eight hundred years previous to the present time, Narnda was taken by an enemy and many were slain. One Bāpā, a child, was carried by his mother from this scene of desolation to Mewār, and found refuge with Bājāh Mandalikk a Bhil. 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 Rājā and a trusted minister of state. On the death of the Rājā, his four nephews disputed the succession, but they eventually decided to resign their pretensions in favour of Bāpā and to acknowledge his authority. Bāpā, 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 Bāpā, and the others also concurred in accepting his elevation. He then assumed the sovereignty. To this day the custom continues of making

1 Harowtee or Hārākote, a tract formed of the territory of Kotah and Bundi, and named after a dominant tribe of Rājpūts.
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. Udaipūr, it is spelt Kulmer.
3 Var. Chāwar, Chaura, Jáwārā. G. Chowra. In the I. G. (under Udaipūr) Jávar, 24 miles S. of Udaipūr, is said to have possessed zinc mines now unworked.

4 The foundation of the Ghelot dynasty in Rājputāna was effected by Bappa Rawal who is said to have established himself in Chitor and Mewār in 728 A. D. I. G.
5 It is asserted that a daughter of Noshirwān, whose queen was a daughter of Maurice of Constantinople married into the Udaipūr royal family.
6 Var. Parna. Barnāh. T. writes the former. G. the latter.
7 Rao Mandalik says Bayley (Hist. Gujārāt) is the title assumed by all the chiefs of Girmār, 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, mistaking one Haranj, 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 Rája repentantly excused himself and humbly visited him with assiduity. The hermit one day predicted his elevation, and marvellous tales are told regarding him. Having made his head quarters at Secodá, the tribe is called Secodiáh and as a Bráhman, at the beginning of their history nurtured their house, they are accounted as belonging to this caste.

When Ráwal Rattan Sí died, a relative named Arsi was raised to the throne and entitled Rána from whom the present Rána Umrd is tenth in descent, thus; Hamír, Kaitá, Lákha, Mokal, Kombhár, Rámal, Sángá, Udaí Singh, Partáb, Umrd.

Ancient chroniclers record that Sultán Álá ud' din Khilji king of Delhi had heard that Ráwal Rattan Sí prince of Mewár 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 Rája 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 seized the Rája 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 Rája's troops could assemble he was hurried away to the camp amidst the wailing of his people. The king kept the Rája in close confinement with a view to extort compliance with his desire. The faithful ministers of the Rája 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 Rája 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 Ráni with a large number of her attendants was on the way to the royal pavilions.

1 Var. Harbanj. Marj.
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 Rájpúts stood to face their pursuers fighting manfully and many were slain before the Rájá had gone far. At length the Chauháns, Gaurá and Bádal made a stand fighting to the death enabling the Ráwal to reach Chítór 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 Chítór where he was basely slain. His relative Arí, after this fatal event, was raised to the throne. The Sultán returned to the seige of Chítór 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 Khürn made over the government of Chítór to Máldева Chauhán ruler of Jálör. 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. 8

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 Sanka (Sanga) possessed a force of 120,000 cavalry and a numerous infantry.

Máwrár is 100 kos in length by 60 in breadth, and it comprises the Sarkárs of Ájmer, Jódhpúr, Sírohí, Nágór, and Bikanér. It has long been head quarters of the Ráthor tribe. When Muizz u'd din Sám had terminated his campaign against Pithárá (Prithwi Rájá, A. D. 1191—93),
he resolved to turn his arms against Jai Chand king of Kanauj. The Raja in his flight was drowned in the Ganges. His descendants fell into obscurity. His brother's son Siha, who resided in Shumsabadda was slain with a large number of troops. His three sons Sutik, Ashwatthama and Aj set out for Gujrat, and on their way rested at Pali near Sojhat. In this city dwelt a number of Brahmans who were much molested by the Minah 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 Brahmans 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 Khir from the Gojel tribe and thus advanced their condition. Sutik independently wrested Edar from the Minahs, and Aj setting out for Baghannah, took that district by force from the Kolis. From that time their descendants have inhabited the country. The descendants of Ashwatthamal who remained in Mawra gradually gained credit till eventually Maldeva his sixteenth descendant waxed so powerful, that Shér Khan nearly lost his life in his campaign against him.

This territory contains many forts, but the most important are Ajmer, Jodhpur, Bikaner, Jaisalmer, Amarkot, Abugarh and Jalore.

Haddoti is called also the Sarkar of Nagor. It is inhabited by the Hara (Hara) tribe.

This Subah comprises 7 Sarkars and 197 parganas. The measured land is 2 Krors 14 lakhs, 35,941 bighas, 7 biswaas. The revenue in money

---

1 Other accounts assert that he was slain by an arrow from the bow of Kutubuddin 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 Elphinstone 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 Rador clan from Kanauj to Mawar.

2 Var. Singha, Sika, Saba.

3 See p. 226, Vol. II.

4 Var. Bawaj, adopted by G.

5 Lat. 25° 46' N., long. 73° 25' 15"
is 28 króre 84 lakhs, 1,557 dāmes, (Rs. 7,210,083-14-9) of which 28 lakhs, 26,336 dāmes (Rs. 51,158-6-5). The local force is 86,500 cavalry, 347,000 infantry.

**Sarkār of Ajmēr.**


<table>
<thead>
<tr>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyūrghāl D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajmēr with dist. its fort on a hill, one of the most important in India, ...</td>
<td>795,335</td>
<td>6,214,731</td>
</tr>
<tr>
<td>Anbēr, has stone fort on a hill, ...</td>
<td>1,135,095</td>
<td>12,256,297</td>
</tr>
<tr>
<td>Ārān, ...</td>
<td>179,578</td>
<td>1,752,960</td>
</tr>
</tbody>
</table>

1210. Sivaji, grandson of Jaya Chandra settled in the desert, Kāhār.
Ashtama (Asotama, Tod).
Dochar. T. Dula Bai. (Wilford, made attempt on Kanauj and Mandōr.)
Rajpāl.
Kanhal.
Jatūm.
Chado.
Theedo.
Siluk or Silko (origin of the Silkwats or Bhomāsās).
Birimdeva.

1281. Chonda, assaulted Mandōr and made it his capital.
1408. Bimal, of Gohila mother, made pilgrimage to Gaya.
1427. Rao Joda and 23 brothers, had separate sīnsa.
1488. Founded Jodhpūr, and removed from Mandōr.
1488. Rao Sōjoh, or Sirajmal; rape of Bhaktār virgins by Pathans.
1581. Rao Maldeo, becomes chief Rāja of Rājpūta. Fortiñses

1568. Capital; sends son as hostage to Akbar; marriage alliance.
1594. Soor Sinh: named Sivai Rāja, a general in Mogul armies.
1619. Rājā Gaj Singh, slain in Gujarāt.
1637. Jeswant Sinh, died in Cabul.
1680. Ajit Sinh, posthumous. Bahātor conflict at Delhi 4th July 1679 (7th Śravanas 1718) 80 years' war against empire. Murdered by his son
1724. Abhay Sinh; entitled Mahārāja Rājēswar, 1728.
1749. Rām Sinh, son, defeated by his uncle.
1749. Bakht Sinh, poisoned in 1752.
1752. Vijaya Sinh (Beejy Sinh) disputed succession with Rām Sinh.
1808. Main Sinh. Feud for Kishna Kumērī, the Udaipūr princess.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghá D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parbat</td>
<td>273,295</td>
<td>2,200,000</td>
<td></td>
</tr>
<tr>
<td>Bákói</td>
<td>90,488</td>
<td>486,161</td>
<td></td>
</tr>
<tr>
<td>Bhanái</td>
<td>349,774</td>
<td>1,400,000</td>
<td></td>
</tr>
<tr>
<td>Bharánah</td>
<td>68,712</td>
<td>271,356</td>
<td></td>
</tr>
<tr>
<td>Bawál</td>
<td>168,712</td>
<td>749,733</td>
<td></td>
</tr>
<tr>
<td>Báhal</td>
<td>81,914-11</td>
<td>600,000</td>
<td></td>
</tr>
<tr>
<td>Bándhan, Sandari</td>
<td>15,522</td>
<td>435,664</td>
<td>15,674</td>
</tr>
<tr>
<td>Bharondá</td>
<td>24,220</td>
<td>270,000</td>
<td></td>
</tr>
<tr>
<td>Tésíná</td>
<td>351,779-12</td>
<td>3,900,090</td>
<td></td>
</tr>
<tr>
<td>Jóbér</td>
<td>139,718</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>Deogázóp</td>
<td>49,065</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>Kóéhanpúr</td>
<td>71,356</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>277,537</td>
</tr>
<tr>
<td>Sarvr, has a brick fort</td>
<td>194,064</td>
<td>1,616,825</td>
<td></td>
</tr>
<tr>
<td>Sáthi</td>
<td>245,186</td>
<td>1,270,000</td>
<td>16,027</td>
</tr>
<tr>
<td>Sálámínábád</td>
<td>72,638</td>
<td>1,960,016</td>
<td></td>
</tr>
<tr>
<td>Kekri</td>
<td>147,923</td>
<td>1,808,000</td>
<td></td>
</tr>
<tr>
<td>Khérvahw</td>
<td>50,640</td>
<td>7,020,347</td>
<td></td>
</tr>
<tr>
<td>Mákrói</td>
<td>262,871</td>
<td>5,756,402</td>
<td></td>
</tr>
<tr>
<td>Múzábád</td>
<td>124,361</td>
<td>1,459,577</td>
<td></td>
</tr>
<tr>
<td>Masaúdábád</td>
<td>251,973</td>
<td>1,587,990</td>
<td></td>
</tr>
<tr>
<td>Sasránah</td>
<td>265,614</td>
<td>2,650,159</td>
<td>260,100</td>
</tr>
<tr>
<td>Harróir, has a brick fort</td>
<td>163,273</td>
<td>1,200,923</td>
<td>329</td>
</tr>
</tbody>
</table>

### Sarkar of Chitór

Containing 26 Parganahs, 1,678,800 Bighas, 17 Biswas. Revenue, 30,047,649 Dáms. Suyúrghá, 360,737 Dáms. Tribes, Rájpút Sesodia. Cavalry, 22,000. Infantry, 82,000.

<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrghá D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lálmápur, known as Rámpúr</td>
<td>101,526</td>
<td>700,000</td>
<td></td>
</tr>
<tr>
<td>Udaípúr, here is a large lake about 16' Księ in circumference; by its means wheat crops are grown,</td>
<td>...</td>
<td>...</td>
<td>1,120,000 in money.</td>
</tr>
</tbody>
</table>

1 Var. and G. Parít.
3 T. Bahácoi. G. Bhagorvi.
4 Var. and G. Bharándandh.
5 Var. Jotiráh, Jonór, Jonéráh.
6 Var. T. and G. Sáthilá.
7 Var. T. and G. Mananurábád.
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 Kankrolí or Rájnagar, of which the area is about 12 square miles. There are besides many other large artificial lakes throughout the state.
Aparma, Artád, Islámpúr, known as Mohan, Bódhnór, has a stone fort, Phúliá do, Banchá, Pár, Bhím Sarár, has a stone fort, Bhég, Bhégán, Banárá, has a stone fort, Chitor, with sub. dist. 2 mahals, has a stone fort, and is a frontier of Hindustán proper.

Jim, Sindri, has a stone fort, Sbmál with the cultivated tracts, Kosánáb, Mándalgarh, has a stone fort on a hill, Mándal, has a brick fort, Madáriyá, Nemech (Nimach) &c 3 mahals, 2 mahals, has a stone fort, and is a frontier of Hindustán proper.

Sarkár of Rantanzhór.


<table>
<thead>
<tr>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyúrgál D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alhánbör,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Unía,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Atáis,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>A'tán,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Islámpúr,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Amkhorah,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Antardah,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Iwán Bosamir,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bundi, has a stone fort on a hill,</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bolí, has a stone fort,</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

1 Vár. and T. Patti.
<table>
<thead>
<tr>
<th></th>
<th>Bighas.</th>
<th>Revenue D.</th>
<th>Suyúrgháí 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>1,969,776</td>
<td></td>
</tr>
<tr>
<td>Fában</td>
<td>132,280</td>
<td>2,800,000</td>
<td></td>
</tr>
<tr>
<td>Bhádnákh</td>
<td>96,956</td>
<td>2,686,389</td>
<td></td>
</tr>
<tr>
<td>Békánt</td>
<td>149,087</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>Paláináh</td>
<td>29,302</td>
<td>1,400,000</td>
<td></td>
</tr>
<tr>
<td>Bhósór</td>
<td>40,677</td>
<td>600,000</td>
<td></td>
</tr>
<tr>
<td>Bahánta</td>
<td>21,357</td>
<td>524,356</td>
<td></td>
</tr>
<tr>
<td>Bónánah</td>
<td>31,615</td>
<td>456,479</td>
<td></td>
</tr>
<tr>
<td>Béjri</td>
<td>15,984</td>
<td>384,800</td>
<td></td>
</tr>
<tr>
<td>Bálákhatri</td>
<td>33,930</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Bhóri Bhári,¹</td>
<td>16,845</td>
<td>110,000</td>
<td></td>
</tr>
<tr>
<td>Birán</td>
<td>242,107</td>
<td>880,000</td>
<td></td>
</tr>
<tr>
<td>Tónek</td>
<td>502,403</td>
<td>7,500,000</td>
<td></td>
</tr>
<tr>
<td>Tóda</td>
<td>443,023</td>
<td>5,859,008</td>
<td></td>
</tr>
<tr>
<td>Tórdi</td>
<td>400,708</td>
<td>5,458,840</td>
<td></td>
</tr>
<tr>
<td>Talád</td>
<td>22,500</td>
<td>423,288</td>
<td></td>
</tr>
<tr>
<td>Jetúráp</td>
<td>23,014</td>
<td>926,500</td>
<td></td>
</tr>
<tr>
<td>Chátáui</td>
<td>516,525</td>
<td>7,586,829</td>
<td></td>
</tr>
<tr>
<td>Jhaláwah,¹</td>
<td>13,190</td>
<td>600,000</td>
<td></td>
</tr>
<tr>
<td>Jhán</td>
<td>37,758</td>
<td>475,000</td>
<td></td>
</tr>
<tr>
<td>Khálíjúráp</td>
<td>30,613</td>
<td>1,200,888</td>
<td></td>
</tr>
<tr>
<td>Dhári</td>
<td>97,361</td>
<td>1,800,000</td>
<td></td>
</tr>
<tr>
<td>Delwárah,</td>
<td>54,668</td>
<td>402,260</td>
<td>9,260</td>
</tr>
<tr>
<td>Dabhánah,⁵</td>
<td>78,575</td>
<td>800,000</td>
<td></td>
</tr>
<tr>
<td>Rantabanbór with sub. dist.</td>
<td>371-19</td>
<td>155,795</td>
<td>1,505</td>
</tr>
<tr>
<td>Rewándhnah</td>
<td>49,746</td>
<td>430,364</td>
<td>6,292</td>
</tr>
<tr>
<td>Súl Sópar</td>
<td>404,070</td>
<td>5,041,306</td>
<td></td>
</tr>
<tr>
<td>Saráhp</td>
<td>36,636</td>
<td>1,058,876</td>
<td></td>
</tr>
<tr>
<td>Sahásákri</td>
<td>28,575</td>
<td>300,000</td>
<td></td>
</tr>
<tr>
<td>Kotá, has a stone fort on a hill, near which</td>
<td>360,878</td>
<td>3,000,000</td>
<td></td>
</tr>
<tr>
<td>the Chambal flows,</td>
<td>30,246</td>
<td>400,000</td>
<td></td>
</tr>
<tr>
<td>Khándár, has a stone fort on a hill,</td>
<td>220,350</td>
<td>1,617,994</td>
<td>11,994</td>
</tr>
<tr>
<td>Khánkrah,²</td>
<td>35,443</td>
<td>626,175</td>
<td>26,744</td>
</tr>
<tr>
<td>Khánr³</td>
<td>2,289</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Gháwárnah,¹</td>
<td>6,930-12</td>
<td>188,095</td>
<td></td>
</tr>
<tr>
<td>Karó, has a stone fort on a hill,</td>
<td>6,377</td>
<td>200,000</td>
<td></td>
</tr>
<tr>
<td>Lákhrí do.</td>
<td>3,523</td>
<td>800,000</td>
<td></td>
</tr>
<tr>
<td>Lómádah</td>
<td>17,400</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Lódharwárah</td>
<td>20,334</td>
<td>250,000</td>
<td></td>
</tr>
<tr>
<td>Laháwad</td>
<td>3,876</td>
<td>125,000</td>
<td></td>
</tr>
<tr>
<td>Mámádánah, 16 Mahál,</td>
<td></td>
<td>4,100,000</td>
<td></td>
</tr>
<tr>
<td>Malárnah</td>
<td>172,693</td>
<td>3,292,241</td>
<td></td>
</tr>
<tr>
<td>Mángrór,</td>
<td>140,799</td>
<td>1,004,348</td>
<td></td>
</tr>
<tr>
<td>Náwáhi,</td>
<td>33,927</td>
<td>930,000</td>
<td></td>
</tr>
<tr>
<td>Nágar</td>
<td>33,900</td>
<td>1,000,000</td>
<td></td>
</tr>
</tbody>
</table>

¹ Under Subáh of Ajmir, p. 102 Bhori
² Var. Chhaládah.
³ At p. 102 Delanah.
⁴ Var. Khekrab.
⁵ Var. Kharti, Khari.
### Sarkar of Jodhpur

Containing 22 Mahals. Revenue 14,528,750 Dams. Tribe, Ráthor, Cavalry 15,000. Infantry, 50,000.

<table>
<thead>
<tr>
<th>Village</th>
<th>Revenue D.</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asóp</td>
<td>6,000,000</td>
<td></td>
</tr>
<tr>
<td>Indráoti</td>
<td>8,000</td>
<td></td>
</tr>
<tr>
<td>Phúlódhí</td>
<td>640,000</td>
<td></td>
</tr>
<tr>
<td>Palñárah</td>
<td>1,468,000</td>
<td></td>
</tr>
<tr>
<td>Béláh</td>
<td>314,000</td>
<td></td>
</tr>
<tr>
<td>Pál &amp;c., 3 Mahals, has a small stone fort</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bahilah</td>
<td>180,000</td>
<td></td>
</tr>
<tr>
<td>Pódhah has a stone fort</td>
<td>45,000</td>
<td></td>
</tr>
<tr>
<td>Bahádúr Ajún, has a stone fort on a plain</td>
<td>800,000</td>
<td></td>
</tr>
<tr>
<td>Jodhpur with sub. dist. has a stone fort on a hill</td>
<td>280,000</td>
<td></td>
</tr>
<tr>
<td>Jetáran, has a small fort on a hill</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dúmkár,1 has a stone fort, Sójhat, has a stone fort on a hill</td>
<td>3,000,000</td>
<td></td>
</tr>
<tr>
<td>Sátałmér, do.</td>
<td>2,812,750</td>
<td></td>
</tr>
</tbody>
</table>

### Sarkar of Siríhi


<table>
<thead>
<tr>
<th>Village</th>
<th>Revenue D.</th>
<th>Camel</th>
<th>Infantry</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abágárh and Siríhi, 2 Mahals; the latter has a strong stone fort, Báñswárá, a delightful country; has a stone fort, Jálór, Sánchór, 2 Mahals; has a very strong stone fort, Dúngarpúr,</td>
<td>12,000,000</td>
<td>3000</td>
<td>15,000</td>
<td>Rájput.</td>
</tr>
<tr>
<td></td>
<td>8,000,000</td>
<td>8,000</td>
<td>1500</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>14,077,437</td>
<td>2000</td>
<td>5000</td>
<td>Afghán.</td>
</tr>
<tr>
<td></td>
<td>8,000,000</td>
<td>1000</td>
<td>2000</td>
<td>Rájput Ghelot</td>
</tr>
</tbody>
</table>

### Sarkar of Nágor


<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyúgh hál D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amanáshin</td>
<td>848,809</td>
<td>7,029,870</td>
<td>479</td>
<td>4000</td>
<td>20,000</td>
<td>Kachhwáh.</td>
</tr>
<tr>
<td>Indánah</td>
<td>262,303</td>
<td>1,313,006</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Var. Dútárá. G. Doctara.
<table>
<thead>
<tr>
<th></th>
<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>
<td>...</td>
</tr>
<tr>
<td>Baldá,</td>
<td>87,947</td>
<td>570,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Batódha,</td>
<td>141,370</td>
<td>322,816</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Barodah,</td>
<td>2,320</td>
<td>220,353</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Báráh Kán,</td>
<td>230,379</td>
<td>58,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jéél,</td>
<td>293,066</td>
<td>955,273</td>
<td>3200</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jároánah,</td>
<td>141,592</td>
<td>874,284</td>
<td>2147</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jakrah,</td>
<td>...</td>
<td>137,757</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kháríj Khátá,</td>
<td>has a stone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fort, and a</td>
<td></td>
<td>marble,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>quarry of</td>
<td></td>
<td>77,577</td>
<td>348,814</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Déndwánah,</td>
<td>36,531</td>
<td>4,586,828</td>
<td>15215</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Dúmpór,</td>
<td>219,698</td>
<td>780,085</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Béssáz,</td>
<td>301,171</td>
<td>1,995,824</td>
<td>...</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>
<td>...</td>
</tr>
<tr>
<td>Bagdápór,</td>
<td>144,985</td>
<td>704,306</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rahót,</td>
<td>45,269</td>
<td>189,137</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sádíélah,</td>
<td>153,032</td>
<td>1,266,930</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Fatehpúr Jahnjún, has a</td>
<td>152,200</td>
<td>1,233,222</td>
<td>500</td>
<td>...</td>
<td>2000</td>
<td>Kiyám Khá-</td>
</tr>
<tr>
<td>stone fort.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ni</td>
</tr>
<tr>
<td>Káli,</td>
<td>28,740</td>
<td>1,587,157</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Káseel,</td>
<td>114,955</td>
<td>556,560</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kojáráh,</td>
<td>270,490</td>
<td>466,890</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kólwáth,</td>
<td>12,743</td>
<td>352,305</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kumbhári,</td>
<td>469,681</td>
<td>438,604</td>
<td>3200</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khéráu,</td>
<td>26,083</td>
<td>67,160</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ládún,</td>
<td>149,750</td>
<td>780,842</td>
<td>4337</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mésath, have a stone fort,</td>
<td>2,144,773</td>
<td>7,701,522</td>
<td>45,437</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Manoharnağar,</td>
<td>129,895</td>
<td>2,903,386</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nóbí,</td>
<td>83,096</td>
<td>390,756</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Néghóowath sub. dist. has a brick fort,</td>
<td>57,755-14</td>
<td>313,581</td>
<td>114,440</td>
<td>...</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>Bikampúr,</td>
<td>Bikánér,</td>
</tr>
<tr>
<td>Baralpúr,</td>
<td>Jaisalmír,</td>
</tr>
<tr>
<td></td>
<td>Ráthóór. Bháti.</td>
</tr>
</tbody>
</table>

1 Bakdí. 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. Chél.

Tribe of Dehli, (Delhi).

It is in the third climate. Its length from PalzcraP to Libdhianah on the banks of the Satlej is 165 kós. Its breadth from the Sarkár to Rewéri to the Kumdon hills is 140 kós, and again from Hisár to Khizrábád is 130 kós. On the east lies the capital, Agra: on the north-east it marches with Khairábád in the Súbah of Oudh: to the north are mountains: on the south the Súbahs of Agra and Ajmer: on the west is Ludhíánah. 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 Ghaghar. 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 Hindustán 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 Indrapat and is situated in long. 114° 38', lat. 28° 15'. Although some

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 Indrapráshta.
3 The word 'Kháwar' like 'Bakhtar' is often misapplied and the two are interchangeably and incorrectly used for E. and W. alike. Abul Fazl, however, invariably uses "Bakhtar" 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 'Dakkhin', in his Anc. Geog. of India, p. 94.
4 Var. Indraparast.
5 Properly Lat. 28° 38' 58'' N., long. 77° 16' 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 Shahjehanábád.
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 Khusraw (1206-10), and Shamsuddin (Altmish, 1210-35) resided in the citadel of Rajah Pithura (Prithvi). Sultan Ghiasuddin Balban 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 ud-din Kai Kubad (1236-9) founded another city on the banks of the Jumna called Kutukhuri. Amir Khusrav 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 ud-din (1295-1316) founded another city and fort called Siri. Tughlakabad is a memorial of Tughluq Shâh (1321-24). His son Muhammad (1324-51) founded another city and raised a lofty pile with a thousand columns of marble and constructed other noble edifices. Sultan Firuz (1351-88) 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 kâs from Firuzabad, named Jahannámâ (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 Jahannam, 2 kâs, and the third to old Delhi, 3 kâs. Humayun restored the citadel of Indrapat and named it Dinpanâh (asylum of the faith). Shâh Khân destroyed the Delhi of Ala ud-din and built a separate town. Although the monuments of these cities are themselves eloquent and teach us the highest moral lessons, yet even the latest Delhi now for the most part in ruins. The cemeteries are, however, populous. Khwâjah Khusraw's 's Ushri lies here, and Shaikh Nizâm ud-din Aulia, and Shaikh Nasir ud-din Mahmud, the Lamp of Delhi, and Malik Yâr-i-Pirân, and Shaikh Solâh, and Malik Kabir-i-Aulia, and Maulânâ Muhammad, and Hâji 'Abdu'l Wakhâb and Shaikh Abdulla'lah Kuraishi, and Shaikh Shams Turk-i-Biyyâbani, and Shaikh Shamsi-Autad and Amir Khusrav with many other servants of God in-

1 An excellent analysis of this well-known poem by E. B. Cowell will be found in the Journ. As. Soc. Bengal, 1860, p. 225.

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-

279
structured in Divine knowledge who in this spot repose in their last sleep. Here too lie Sultan Shahab u'd dín Ghori, and Sultan Shams u'd dín, and Násir u'd dín Ghazi, and Ghiyās u'd dín, and Ḍaḍ u'd dín and Kuf u'd dín, and Tughauluk, and Muḥammad Ādil, and Firoz and Bahlol, and Sikandar Lodī. 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 Islâmābād is a very deep spring called Prabhāś Kand from which warm water continually bubbles up, and which is a great place of worship.

Biswanātra Rikheshar 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.

Badā on is conspicuous amongst ancient cities and a great many holy religious are there buried.

A part of the northern mountains of this Subah is called Kumāon. Here are mines of gold, silver, lead, iron, copper, orpiment and borax. Here also are found the musk-deer and the Kutās 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 Vita et acta sanctorum at the close of his work.

This is the name of another celebrated place of pilgrimage near Dwārakā. It was here that occurred the destruction of the Yadu race alluded to by Abul Faal under 'Somnath,' when dissension excited by liquor brought about the fray where they all perished. By sending them to Prabhāśa, Krishna purposely prevented the Yidavas from obtaining "Muktī" or final liberation which would have been the consequence of dying at Dwārakā. Death at Prabhāśa conferred only Indra's heaven. Vishnu

P. Wilson, 609. Prabhāś is one of the 8 semi-divine beings called Vasus. These in the Mahābhārata are named Dhara, Dhruva, Soma, Aha, Anila, Anal, Pratyusha and Prabhāśa.

Visvamitr is the name of a celebrated Kshatriya deriving his lineage from an ancestor of Kusik of the lunar race: he was king of Kanya-Kubja or Kananj. 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 Brāhman 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 Menak whom the gods, jealous of his increasing power, sent to seduce him from his passionless life.

* see p. 172, note 2.
There is game in plenty in the Sarkár of Sambal (Sambhal), where the rhinoceros is found.\(^1\) 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 Mandap\(^2\) (the temple of Vishnu) belonging to a Bráhman, from among whose descendants the tenth avatár will appear in this spot. Hánéi is an ancient city, the resting-place of Jamál the successor of Shaikh Farid-i-Shakarganj.\(^3\)

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.

Hissár (Hissár) was founded by Sultan Firóz who brought the waters of the Jumna 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 Bhadrá near the town of Sirá, 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.

Sahrind\(^4\) (Sirsind) is a city of note. Here are the gardens of Háfiz Rakhnah, the delight of all beholders.

Thanésar is accounted one of the most sacred places of pilgrimage. The Saraswati flows near it for which the Hindus have great veneration. Near it is a lake called Kuruksetra,\(^5\) which pilgrims from distant parts come to visit and where they bathe, and bestow charitable offerings.

---

\(^1\) On Baber’s 5th invasion of India in 1525, he hunted the rhinoceros at Peshawar and killed two on the 16th Dec. as he notes in his memoirs. In 1610 he mentions having started many of these animals to the west of the Indus where none now exist.

\(^2\) See p. 16: note.

\(^3\) See Vol. I. 325, 539.

\(^4\) Genl. Cunningham says (p. 145) that the name of Sahrind 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 Muslimmedan kingdoms of Gháni and Lahore, but the name is probably much older as the astronomer Varāha Mihirn mentions the Sairindhas immediately after the Kulútas or people of Kulla and just before Brahmapura which was the capital of the hill country N. of Haridwár.

\(^5\) 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 ablutions. 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 Mahābhārata which took place in the latter end of the Dwāpāra Yuga.

In the city of Hastinapura reigned Rāja 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-Kshetra received its appellation. After six intermediate progenitors, an heir was born named Vichitravirya, 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, Yudhisthira, Bhima, 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 Vṛndāvana, and sent skilled artisans with instructions to build to the houses of 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 Rampilā. 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

an eclipse, are mentioned by Albidinī in his India.

1 He died childless, but at the request of his mother Satyavati, the Rishi Dwipaśyana raised up three children to him, viz., Dhritarāshtra, Pāndu and Vidura. Vishnu Purāna.
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 Hastinapúr with the other half. Yudishtír 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 coggèd 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 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 Kurukshetra. But as the end of the fraudulent is disaster, Duryodhana, and his companions were totally destroyed and Yudishtír was victorious after eighteen days of successive engagements.

Towards the close of the Dwápura Yuga, 135 years before the beginning of the Káli Yuga, 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 118 individuals elapsed 4,696 years, making the commencement of the Káli Yuga 3,101 B. C. To this period an addition of 135 brings the figure to 4,831.

¹ Var. 12.
of both armies survived this war. Four of the army of Duryodhana, escaping with their lives took refuge with Yudhishthira, viz., Kripachárya Brähman who had been preceptor to both families and was renowned for wisdom and valour; Ashwattháman who was celebrated for the same qualities; Kritvarmá Yadu, a brave champion; and Saniaya who, together with his reputation for wisdom, acquired renown as the charioteer of Dhritardshtra. On the side of the Pandavas, eight survived, viz., the 5 brothers; Satyaki Ydu famous for his bravery and sagacity; Yuyutas brother of Duryodhana by another mother, and Krishna. After this Yudishtira 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 Mahábhárata with numerous episodes in a hundred thousand couplets, and has been translated into Persian by command of His Majesty under the title of Rásmánáh (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; Yudishtira sends his brethren to conquer his supreme monarch—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 Vindita and remaining unknown. Fifth, the Pandavas discover themselves; the mediation of Krishna and his rejection; the gathering at Kurukshetra and disposition of the armies. Sixth, the opening of the combat, the wounding of Bhishma, the slaughter of many of the sons of Dhritarāshtra, and the events of the ten days' engagement. Seventh, the council of war held by Duryodhana; the appointment of Drona 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 Yudhishtira 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 Kritvarmá, Ashwattháman, and Kripachárya 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 Balandeshahar Dist I. G.
Eleventh, the lamentations of the women on both sides—Gándhári mother of Duryodhána curses Krishna. Twelfth, account of Yudishtíra after the victory—his desire to resign his kingdom. Byás and Kríshna 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 Yudishtíra. Fourteenth, the great horse-sacrifice (ashwa-medh). Fifteenth, the retirement to a hermitage of Dhrítarástra, Gándhári, and Kunti mother of Yudishtíra. Sixteenth, the destruction of the Yadu tribe. Seventeenth, Bárja Yudishtíra retires with his brethren who all perish in a snow-drift. Eighteenth, Yudishtíra 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 Sárkarás subdivided into 232 parganahs—the measured land consists of 2 krórs, 5 lakhs and 46,816 Bighás 16 Bíswas. The revenue is 60 krórs, 16 lakhs 15,555 Dámas (Rs. 15,040,388-14) of which 3 krórs, 30 lakhs, 75,739 are Suyórgárd (Rs. 8,26,893-7 7). The local force is 31,490 Cavalry, 242,310 Infantry.

Sárkar of Delhi.


<table>
<thead>
<tr>
<th>Bighás Biswas.</th>
<th>Revenue D.</th>
<th>Suyórgárd D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>970,67-19</td>
<td>1,779,407</td>
<td>31,462</td>
<td>50</td>
<td>1000</td>
<td>Rajpúta Sánd.</td>
</tr>
<tr>
<td>14,912-8</td>
<td>513,061</td>
<td>45,420</td>
<td>20</td>
<td>200</td>
<td>Ahir.</td>
</tr>
<tr>
<td>688,444</td>
<td>10,766,647</td>
<td>3,540,032</td>
<td>100</td>
<td>2000</td>
<td>Afghán, Gá-</td>
</tr>
<tr>
<td>fort on a hill,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>jar, Bang-</td>
</tr>
<tr>
<td>A'qáh,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>har.</td>
</tr>
<tr>
<td>Pánipat,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>has a brick fort,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 This term is more strictly confined to Rájpúta converted to Islám, but in parts of Delhi, particularly Rohtak, it is indiscriminately applied to Rájpúta, whether Hindu or Muhammadan. The probable derivation is from the Sanskrit.
TW ran, battle. See Elliot's Races, N.-W. P., I, p. 4. The Gujars, and Ran-gars of Delhi are notorious as being among the few rural populations that rose against us in the Mutiny, p. 180.

This mound stands to this day reasonably 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 Apelava, part of the Pandava Kingdom of Indraprastha, I. G.

A note states that the maps mark a village called Ddhinah in the parganah of Sohnah near the confines of Jórsah parganah, but no river is mentioned.  


T. and G. have Serôt and Seroot respectively. The I. G. mentions one in Rae Barelí the other in Fyzabad Dist. the latter was a flourishing weaving town and an imámbara was built at a cost of £400 by a voluntary contribution of ¼ of a pice for each piece of cloth from each weaver. The King of Oudh hearing of this, commended their liberality and piety and as an encouragement,
graciously desired its continuance, as a contribution to his private purse. It is not reported how the weavers received the royal message.

1 T. Sanhatn, G. Sanyhet.

2 Sir H. Elliot has an interesting discussion on the Gaur Tagas, an important tribe of Brahmincal descent in the N.-W. of India extending over a great part of upper Rohilkhand, the upper Doab and the Delhi territory. Mr. Beacons supple-

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The old suburban district, ...</td>
<td>128,417</td>
<td>1,422,451</td>
<td>306,460</td>
<td>10</td>
<td>40</td>
<td>Jat, Chauhán.</td>
</tr>
<tr>
<td>The new do. do ...</td>
<td>36,447</td>
<td>3,635,315</td>
<td>595,984</td>
<td>25</td>
<td>300</td>
<td>Géjar, Jat, Ahir.</td>
</tr>
<tr>
<td>The metropolis of Delhi, ...</td>
<td>971</td>
<td>736,406</td>
<td>18,783</td>
<td>135</td>
<td>1,500</td>
<td>.....</td>
</tr>
<tr>
<td>Dánsah, between Ganges and Jumna, ...</td>
<td>232,777</td>
<td>4,933,310</td>
<td>162,535</td>
<td>60</td>
<td>300</td>
<td>Ghélót (here some illegible words.) Afgán, Jat.</td>
</tr>
<tr>
<td>Dádi Tábá, ...</td>
<td>179,789</td>
<td>4,326,059</td>
<td>118,577</td>
<td>20</td>
<td>400</td>
<td>Afgán, Jat.</td>
</tr>
<tr>
<td>Dteenth, on the Jumna ...</td>
<td>128,623</td>
<td>1,016,682</td>
<td>4,340</td>
<td>20</td>
<td>200</td>
<td>Géjar.</td>
</tr>
<tr>
<td>Bohtak, has a brick fort ...</td>
<td>636,835</td>
<td>8,592,270</td>
<td>428,000</td>
<td>100</td>
<td>2,000</td>
<td>Jat.</td>
</tr>
<tr>
<td>Sonipat (Sonpat) has a brick fort ...</td>
<td>283,299</td>
<td>7,727,323</td>
<td>775,105</td>
<td>70</td>
<td>1,000</td>
<td>Afgán, Jat, Rájpút Ran-ghar, Jat.</td>
</tr>
<tr>
<td>Safiddún, has a brick fort ...</td>
<td>81,730</td>
<td>1,975,586</td>
<td>99,847</td>
<td>60</td>
<td>600</td>
<td>Bháí, Géjar.</td>
</tr>
<tr>
<td>Sikandarábád, ...</td>
<td>66,907-15</td>
<td>1,259,190</td>
<td>17,844</td>
<td>50</td>
<td>400</td>
<td>Tagá, Jat.</td>
</tr>
<tr>
<td>Sarawah, has a brick fort ...</td>
<td>42,387-12</td>
<td>1,583,899</td>
<td>31,914</td>
<td>40</td>
<td>300</td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Sétah ...</td>
<td>39,147-9</td>
<td>854,191</td>
<td>48,207</td>
<td>30</td>
<td>300</td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Siýsnah, between two streams ...</td>
<td>166,407-17</td>
<td>849,090</td>
<td>4,959</td>
<td>50</td>
<td>400</td>
<td>Chauhán.</td>
</tr>
<tr>
<td>Shaksarpúr ...</td>
<td>52,189</td>
<td>2,111,996</td>
<td>760,306</td>
<td>70</td>
<td>200</td>
<td>Tagá, Jat.</td>
</tr>
<tr>
<td>Karmáli, the stream Sánjaní flows below the town ...</td>
<td>540,444</td>
<td>5,678,242</td>
<td>207,999</td>
<td>50</td>
<td>800</td>
<td>Banghar Chauhán.</td>
</tr>
<tr>
<td>Ganaur, has a brick fort ...</td>
<td>40,390-16</td>
<td>1,718,792</td>
<td>83,390</td>
<td>20</td>
<td>400</td>
<td>Tagá.</td>
</tr>
<tr>
<td>Ghó Muktíesár, has a brick fort on the Jumna, a Hindu place of pilgrimage ...</td>
<td>101,340-10</td>
<td>1,591,492</td>
<td>41,490</td>
<td>40</td>
<td>400</td>
<td>Rájpút, Músal mán, Hindu.</td>
</tr>
<tr>
<td>Kutánah, ...</td>
<td>91,706-13</td>
<td>1,423,779</td>
<td>692</td>
<td>20</td>
<td>150</td>
<td>Jat.</td>
</tr>
<tr>
<td>Kándlih ...</td>
<td>69,984-5</td>
<td>1,374,430</td>
<td>87,390</td>
<td>20</td>
<td>80</td>
<td>Géjar.</td>
</tr>
<tr>
<td>Khánah, on the Jumna ...</td>
<td>104,021-19</td>
<td>1,632,315</td>
<td>149,250</td>
<td>40</td>
<td>400</td>
<td>Do.</td>
</tr>
<tr>
<td>Kharkhándah, ...</td>
<td>51,895-15</td>
<td>1,105,856</td>
<td>4,968</td>
<td>50</td>
<td>600</td>
<td>Afgán, Jat.</td>
</tr>
<tr>
<td></td>
<td>Bighas Biswas.</td>
<td>Revenue D.</td>
<td>Suyârghal D.</td>
<td>Cavalry</td>
<td>Infantry</td>
<td>Caste.</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------</td>
<td>------------</td>
<td>--------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>Gangâr Khêrah (E. Gangârd) has a brick fort between two streams...</td>
<td>11,062-15</td>
<td>316,406</td>
<td>13,880</td>
<td>40</td>
<td>300</td>
<td>Sayyid.</td>
</tr>
<tr>
<td>Lônâ, has a brick fort between two streams...</td>
<td>75,383</td>
<td>3,273,878</td>
<td>148,446</td>
<td>20</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Mirâth (Meerut) has a brick fort between two streams.</td>
<td>610,422</td>
<td>4,891,998</td>
<td>331,096</td>
<td>100</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Mándânthi, the autumn harvest abundant: near the town a tank with is never dry throughout the year.</td>
<td>90,464</td>
<td>2,858,233</td>
<td>2,834</td>
<td>30</td>
<td>500</td>
<td>Jat.</td>
</tr>
<tr>
<td>Masaúdâbâd, has an old brick fort...</td>
<td>89,478</td>
<td>2,805,156</td>
<td>269,319</td>
<td>30</td>
<td>30</td>
<td>Do.</td>
</tr>
<tr>
<td>Hastinâpûr, on the Ganges: an ancient Hindu settlement, ...</td>
<td>176,340</td>
<td>4,466,904</td>
<td>36,291</td>
<td>20</td>
<td>300</td>
<td>Tagâ.</td>
</tr>
<tr>
<td>Hâpûr, on the Kâli Nadi between two streams, ...</td>
<td>289,845</td>
<td>2,108,589</td>
<td>5,229</td>
<td>4</td>
<td>300</td>
<td>Do.</td>
</tr>
</tbody>
</table>

Sârkâr of Baddoû.


<table>
<thead>
<tr>
<th></th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>Suyârghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Caste.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajâov, ... ... ...</td>
<td>82,467-17</td>
<td>1,362,667</td>
<td>...</td>
<td>...</td>
<td>500</td>
<td>3000</td>
</tr>
<tr>
<td>Açplâh, ... ... ...</td>
<td>14,701</td>
<td>690,620</td>
<td>...</td>
<td>...</td>
<td>50</td>
<td>400</td>
</tr>
<tr>
<td>Badsân with suburban district, ... ... ...</td>
<td>656,520-5</td>
<td>7,357,571</td>
<td>287,986</td>
<td>60</td>
<td>5000</td>
<td>Shaikhshâdah, Kâyahth.</td>
</tr>
<tr>
<td>Barâli, ... ... ...</td>
<td>661,227</td>
<td>12,507,484</td>
<td>91,320</td>
<td>1000</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Barsar, ... ... ...</td>
<td>196,700</td>
<td>2,147,824</td>
<td>6,754</td>
<td>50</td>
<td>500</td>
<td>Râjput.</td>
</tr>
<tr>
<td>Panâd, (Elliot Pûnâr.) ... ...</td>
<td>5,749</td>
<td>260,840</td>
<td>...</td>
<td>60</td>
<td>300</td>
<td>Kâyahth.</td>
</tr>
<tr>
<td>Talit, (Balhatî), ... ...</td>
<td>25,982</td>
<td>1,077,511</td>
<td>1,506</td>
<td>60</td>
<td>1000</td>
<td>Tagâ, Brâhman.</td>
</tr>
<tr>
<td>Sahiswân, ... ... ...</td>
<td>253,120</td>
<td>2,493,988</td>
<td>15,444</td>
<td>100</td>
<td>2000</td>
<td></td>
</tr>
<tr>
<td>Sanâs Mahdoûh, (E. Satâtî</td>
<td>58,110</td>
<td>795,515</td>
<td>3,471</td>
<td>60</td>
<td>500</td>
<td>Tagâ, Brâhman.</td>
</tr>
</tbody>
</table>

1 Var. Jandrân.
2 Var. Topwar (Tuâr).
### Sarkir of Kumáon.


<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ansán, 1</td>
<td>400,000</td>
</tr>
<tr>
<td>Bhúksi and Bháksá, 2 Mahals...</td>
<td>400,000</td>
</tr>
<tr>
<td>Bastwah,</td>
<td>200,000</td>
</tr>
<tr>
<td>Fáchotá,</td>
<td>400,000</td>
</tr>
<tr>
<td>Bhákan Dívár,</td>
<td>11,000,000</td>
</tr>
<tr>
<td>Bháki,</td>
<td>11,000,000</td>
</tr>
<tr>
<td>Bhári, undetermined,</td>
<td>200,000</td>
</tr>
<tr>
<td>Ratilá, 2</td>
<td>200,000</td>
</tr>
<tr>
<td>Chanki, 3</td>
<td>400,000</td>
</tr>
<tr>
<td></td>
<td>5,000,000</td>
</tr>
<tr>
<td>Jákram,</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Jaryah,</td>
<td>2,500,000</td>
</tr>
<tr>
<td>Jáwan,</td>
<td>5,137,700</td>
</tr>
<tr>
<td>Cháñí, Sahágaz, Gasarépur, 4</td>
<td>5,137,700</td>
</tr>
<tr>
<td>Dárákhés, 5</td>
<td></td>
</tr>
<tr>
<td>Maláchór, Sitachór, Kémús,</td>
<td>2,500,000</td>
</tr>
<tr>
<td>3 Mahals, 6,137,700</td>
<td>6,137,700</td>
</tr>
<tr>
<td>5,137,700</td>
<td>5,137,700</td>
</tr>
</tbody>
</table>

### Sarkir of Sambhal.


<table>
<thead>
<tr>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ansán, 1</td>
<td>320,654</td>
</tr>
<tr>
<td>Bháns, 2</td>
<td>6,342,000</td>
</tr>
<tr>
<td>Bastwah,</td>
<td>55,467</td>
</tr>
<tr>
<td>Fáchotá,</td>
<td>2,399,369</td>
</tr>
<tr>
<td>Bhákan Dívár,</td>
<td>1,219,165</td>
</tr>
<tr>
<td>Bháki,</td>
<td>227,500-8</td>
</tr>
<tr>
<td>Bhári,</td>
<td>24,540</td>
</tr>
<tr>
<td>Ratilá, 3</td>
<td>1,186,931</td>
</tr>
<tr>
<td>Chanki, 4</td>
<td>1,315,725</td>
</tr>
<tr>
<td>1,870,640</td>
<td>1,870,640</td>
</tr>
<tr>
<td>993,358</td>
<td>993,358</td>
</tr>
<tr>
<td>1000</td>
<td>1000</td>
</tr>
<tr>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Sayyid.</td>
<td>300</td>
</tr>
<tr>
<td>Tagá.</td>
<td>300</td>
</tr>
<tr>
<td>Baishnávi.</td>
<td>300</td>
</tr>
</tbody>
</table>

1 Var. and T. Adon, G. Adown.  
2 Var. and G. Batila.  
3 Var. Thanki. G. Thungy. T.  
Lunghi.—Note "in the maps, Chanki, now called Balahri and Surbaná."  
4 Now Jaspur.  
5 Now Godaropárah.  
6 Var. Taláwár.

37
### Bighas Revenue

<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sayyahi D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ujjhali</td>
<td>125,221</td>
<td>697,500</td>
<td>2,788</td>
<td>20</td>
<td>200</td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Asharshad</td>
<td>58,799-14</td>
<td>640,264</td>
<td>27,260</td>
<td>60</td>
<td>200</td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Islampur Dargi</td>
<td>11,217-10</td>
<td>429,675</td>
<td>676</td>
<td>30</td>
<td>500</td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Isalmakbad</td>
<td>25,261-10</td>
<td>346,348</td>
<td>6,824</td>
<td>60</td>
<td>500</td>
<td></td>
<td>Taga Brahman</td>
</tr>
<tr>
<td>Bijnavur</td>
<td>60,362</td>
<td>3,555,465</td>
<td>18,154</td>
<td>60</td>
<td>500</td>
<td></td>
<td>Taga</td>
</tr>
<tr>
<td>Bachihaon</td>
<td>115,224-12</td>
<td>828,322</td>
<td>3,632</td>
<td>50</td>
<td>300</td>
<td></td>
<td>Kohli</td>
</tr>
<tr>
<td>Birao</td>
<td>16,027-12</td>
<td>150,000</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td></td>
<td>Khasia.1</td>
</tr>
<tr>
<td>Bidas</td>
<td>3,006-7</td>
<td>200,000</td>
<td>...</td>
<td>25</td>
<td>100</td>
<td></td>
<td>Taga, Jat, &amp; C.</td>
</tr>
<tr>
<td>Chandpur</td>
<td>87,273</td>
<td>431,071</td>
<td>269,959</td>
<td>50</td>
<td>200</td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Jatlabhad</td>
<td>40,393</td>
<td>1,470,072</td>
<td>12,263</td>
<td>25</td>
<td>100</td>
<td></td>
<td>Gaur</td>
</tr>
<tr>
<td>Chaupal, (T. and var. Chaupalah)</td>
<td>1,016,199</td>
<td>3,140,812</td>
<td>100</td>
<td>500</td>
<td>100</td>
<td></td>
<td>Badgjar</td>
</tr>
<tr>
<td>Jhali</td>
<td>26,795</td>
<td>237,809</td>
<td>34,916</td>
<td>50</td>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jadavpur</td>
<td>76,776-19</td>
<td>828,346</td>
<td></td>
<td>50</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambhal district of Sambhal</td>
<td>206,460</td>
<td>3,322,448</td>
<td>143,789</td>
<td>100</td>
<td>500</td>
<td></td>
<td>Taga Brahman, &amp; C.</td>
</tr>
</tbody>
</table>

### Sambhal, has a brick fort

<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sayyahi D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deorah</td>
<td>96,966</td>
<td>1,924,837</td>
<td>...</td>
<td>25</td>
<td>200</td>
<td></td>
<td>Bahis</td>
</tr>
<tr>
<td>Dhuki (Elliot Duk)</td>
<td>180,168-16</td>
<td>670,364</td>
<td>6,487</td>
<td>25</td>
<td>200</td>
<td></td>
<td>Kohli</td>
</tr>
<tr>
<td>Daheri</td>
<td>83,092-11</td>
<td>280,306</td>
<td></td>
<td>25</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dadihah</td>
<td>30,180-15</td>
<td>210,000</td>
<td>...</td>
<td>30</td>
<td>100</td>
<td></td>
<td>Rajoat</td>
</tr>
<tr>
<td>Rajoat</td>
<td>189,390</td>
<td>700,000</td>
<td>34,916</td>
<td>50</td>
<td>400</td>
<td></td>
<td>Korkar</td>
</tr>
<tr>
<td>Rajoabhi</td>
<td>40,346-9</td>
<td>612,977</td>
<td>2,288</td>
<td>25</td>
<td>150</td>
<td></td>
<td>Shaktkhasadah</td>
</tr>
</tbody>
</table>

### Khokhsadah

<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sayyahi D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khokhar</td>
<td>25,240</td>
<td>350,963</td>
<td>68,404</td>
<td>50</td>
<td>400</td>
<td></td>
<td>Khokhar.2</td>
</tr>
<tr>
<td>Jat.</td>
<td>27,945</td>
<td>1,883,733</td>
<td>1,418</td>
<td>60</td>
<td>300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surnay</td>
<td>52,400-11</td>
<td>558,769</td>
<td>152,214</td>
<td>100</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shakhoom</td>
<td>54,844-10</td>
<td>944,304</td>
<td>1,035</td>
<td>50</td>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sursaw</td>
<td>37,509</td>
<td>308,065</td>
<td>15</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Srokot</td>
<td>19,870</td>
<td>4,521,081</td>
<td>218,157</td>
<td>100</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shahi</td>
<td>80,417</td>
<td>900,498</td>
<td>473</td>
<td>20</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kundarki</td>
<td>86,164</td>
<td>674,586</td>
<td>74,938</td>
<td>60</td>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiratpur</td>
<td>80,973</td>
<td>2,410,608</td>
<td>166,318</td>
<td>100</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khich</td>
<td>99,648</td>
<td>1,348,955</td>
<td>5,765</td>
<td>20</td>
<td>300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gandar</td>
<td>18,576-17</td>
<td>761,620</td>
<td>34,280</td>
<td>20</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kobar</td>
<td>38,232-7</td>
<td>566,539</td>
<td>16,019</td>
<td>50</td>
<td>600</td>
<td></td>
<td></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></td>
<td></td>
</tr>
<tr>
<td>Khanwari</td>
<td>31,548-7</td>
<td>200,000</td>
<td>...</td>
<td>10</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakhdar</td>
<td>246,440</td>
<td>2,499,208</td>
<td>32,988</td>
<td>1000</td>
<td>6000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liswah</td>
<td>1,871</td>
<td>100,000</td>
<td>10</td>
<td>100</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mughalpur</td>
<td>168,374</td>
<td>3,580,300</td>
<td>80,300</td>
<td>100</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manjhunah, (E. Mahuva)</td>
<td>142,461</td>
<td>1,737,556</td>
<td>6,970</td>
<td>400</td>
<td>8000</td>
<td></td>
<td>Badgjar</td>
</tr>
<tr>
<td>Mandawar</td>
<td>65,710</td>
<td>1,255,995</td>
<td>20,455</td>
<td>25</td>
<td>300</td>
<td></td>
<td>Bais</td>
</tr>
<tr>
<td>Nadinah, (Elliot Nagt)</td>
<td>99,233</td>
<td>2,647,242</td>
<td>264,986</td>
<td>50</td>
<td>500</td>
<td></td>
<td>Ahir</td>
</tr>
</tbody>
</table>

1 Khassiah is given in Elliot (Appendix, C. 287, I.) as a branch of the Sudras.

2 A Rajoat clan, which has been considered to be the same as the Ghakkar. E. I. 99.
### Nahtaur, in this p-o-r-
gensah, the mulberry

grows in great per-
nession of size and
sweetness—a span in

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyighal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>85,974-12</td>
<td>1,738,160</td>
<td>4,676</td>
<td>50</td>
<td>300</td>
<td>...</td>
<td>Tagá.</td>
</tr>
<tr>
<td>209,680-10</td>
<td>904,675</td>
<td>...</td>
<td>100</td>
<td>500</td>
<td>...</td>
<td>Gaur.</td>
</tr>
<tr>
<td>181,621</td>
<td>1,408,098</td>
<td>43,212</td>
<td>50</td>
<td>400</td>
<td>...</td>
<td>Baːgːéːgjar.</td>
</tr>
<tr>
<td>5,706-14</td>
<td>250,000</td>
<td>...</td>
<td>50</td>
<td>400</td>
<td>...</td>
<td>Kóːdár.</td>
</tr>
</tbody>
</table>

---

### Bighas Biswas

<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyighal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>143,900-28</td>
<td>7,078,826</td>
<td>691,908</td>
<td>50</td>
<td>1000</td>
<td>...</td>
<td>Rangeh, Tagá.</td>
</tr>
<tr>
<td>17,764</td>
<td>324,660</td>
<td>...</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Ḍáːghar, Ḍáːghar.</td>
</tr>
<tr>
<td>155,633</td>
<td>3,808,041</td>
<td>181,790</td>
<td>40</td>
<td>300</td>
<td>...</td>
<td>Ḍáːghar, Ṣaːyįːd.</td>
</tr>
<tr>
<td>111,226</td>
<td>3,115,125</td>
<td>1,400,355</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Ḍáːghar, Ḍáːghar.</td>
</tr>
<tr>
<td>173,471</td>
<td>2,676,407</td>
<td>146,749</td>
<td>50</td>
<td>600</td>
<td>...</td>
<td>Ḍáːghar, Ḍáːghar.</td>
</tr>
</tbody>
</table>

### Sārkār of Sahāranpūr.


<table>
<thead>
<tr>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Sayyighal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Elephants</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>94,428</td>
<td>2,388,120</td>
<td>6,941</td>
<td>100</td>
<td>1000</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
<tr>
<td>86,949</td>
<td>2,191,460</td>
<td>120,488</td>
<td>20</td>
<td>300</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
<tr>
<td>67,461</td>
<td>2,136,496</td>
<td>28,543</td>
<td>200</td>
<td>7000</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
<tr>
<td>50,390</td>
<td>1,913,196</td>
<td>74,840</td>
<td>30</td>
<td>200</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
<tr>
<td>49,268</td>
<td>1,321,440</td>
<td>8,020</td>
<td>20</td>
<td>200</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
<tr>
<td>281,377</td>
<td>5,576,640</td>
<td>317,269</td>
<td>20</td>
<td>600</td>
<td>...</td>
<td>Ḍáːjpūṭ Saríːr.</td>
</tr>
</tbody>
</table>

---

1. Probably, according to Dr. King, the *Morus lasiaca*, a long thin berry with a mawkia, sweet taste.

2. This word (وُلاَدِی) signifies 'aiders' or 'assistants.' Unless it be another form of *Aŋdr̥i*, 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 Pirzādah family of Sayyīda. It may be an error for *وُلاَدِی* for which see Vol. I, p. 456, n. 2.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tughlakpúr,</td>
<td>81,856</td>
<td>222,277</td>
<td>128,953</td>
<td>20</td>
<td>30</td>
<td>Jat.</td>
</tr>
<tr>
<td>Janrái,</td>
<td>211,751</td>
<td>2,471,277</td>
<td>71,297</td>
<td>20</td>
<td>200</td>
<td>Bidar.</td>
</tr>
<tr>
<td>Janli,</td>
<td>45,658</td>
<td>1,310,067</td>
<td>152,396</td>
<td></td>
<td></td>
<td>Sayyid.</td>
</tr>
<tr>
<td>Chatháwal,</td>
<td>35,916</td>
<td>1,668,882</td>
<td>68,872</td>
<td>20</td>
<td>200</td>
<td>(Cavalry entered under Sar-dt.)</td>
</tr>
<tr>
<td>Suburban district of Saharánpúr, has a brick fort cloths of the kinds, Khádah and Chautár (Vol. 1, p. 94) are here made in perfection.</td>
<td>212,335-16</td>
<td>6,951,545</td>
<td>706,448</td>
<td>100</td>
<td>800</td>
<td>Afgáhn, Kulál, Tagá.</td>
</tr>
<tr>
<td>Deoband, has a brick fort,</td>
<td>335,861</td>
<td>6,477,977</td>
<td>614,946</td>
<td>60</td>
<td>300</td>
<td>Gújar, Tagá.</td>
</tr>
<tr>
<td>Hámípúr,</td>
<td>79,419</td>
<td>1,777,908</td>
<td>78,597</td>
<td>50</td>
<td>400</td>
<td>Sadbar, Tagá.</td>
</tr>
<tr>
<td>Burki,</td>
<td>2,768</td>
<td>1,628,360</td>
<td>8,361</td>
<td>25</td>
<td>200</td>
<td>Rájpúr, Sádhr, Tagá, Brúhman.</td>
</tr>
<tr>
<td>Kánpúr Tátár,</td>
<td>4,688-8</td>
<td>369,080</td>
<td></td>
<td></td>
<td></td>
<td>Tagá.</td>
</tr>
<tr>
<td>Sikri Bhúkarhérí,</td>
<td>183,211</td>
<td>3,003,611</td>
<td>110,611</td>
<td>40</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Saráswáh, has a brick fort,</td>
<td>116,300</td>
<td>2,516,125</td>
<td>16,165</td>
<td>30</td>
<td>200</td>
<td>Tagá, Ahrí.</td>
</tr>
<tr>
<td>Sarót,</td>
<td>90,617</td>
<td>2,207,779</td>
<td>51,571</td>
<td>50</td>
<td>1000</td>
<td>Sayyid (Cárf. entered under Brúhman).</td>
</tr>
<tr>
<td>Sirdhanáh,</td>
<td>112,780</td>
<td>1,580,606</td>
<td>43,242</td>
<td>30</td>
<td>300</td>
<td>Jat.</td>
</tr>
<tr>
<td>Sambálhérí,²</td>
<td>31,963</td>
<td>1,011,078</td>
<td>11,078</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Sóranpalí,</td>
<td>10,648</td>
<td>574,320</td>
<td>22,628</td>
<td>40</td>
<td>250</td>
<td>Tagá, Kulál.</td>
</tr>
<tr>
<td>Khatánli,</td>
<td>104,747</td>
<td>3,624,588</td>
<td>190,819</td>
<td>40</td>
<td>300</td>
<td>Jat, Tagá</td>
</tr>
<tr>
<td>Kásí,</td>
<td>86,618</td>
<td>2,514,673</td>
<td>58,906</td>
<td>50</td>
<td>400</td>
<td>Gújar.</td>
</tr>
<tr>
<td>Kairánáh,</td>
<td>71,245</td>
<td>2,025,238</td>
<td>223,579</td>
<td>20</td>
<td>200</td>
<td>Turkomán.</td>
</tr>
<tr>
<td>Ganghí,</td>
<td>52,137</td>
<td>2,029,632</td>
<td>322,516</td>
<td>300</td>
<td>200</td>
<td>Do.</td>
</tr>
<tr>
<td>Lakhnáuí,</td>
<td>79,694</td>
<td>1,796,058</td>
<td>76,802</td>
<td>300</td>
<td>200</td>
<td>Banghán, Sandér.²</td>
</tr>
<tr>
<td>Músáfráshád,</td>
<td>81,305-15</td>
<td>4,074,064</td>
<td>71,899</td>
<td>20</td>
<td>300</td>
<td>Brúhman, Budgújar.</td>
</tr>
<tr>
<td>Manglán, has a brick fort,</td>
<td>60,987</td>
<td>2,350,311</td>
<td>197,266</td>
<td>40</td>
<td>300</td>
<td>Afgáhn, Tagá, Brúhman.</td>
</tr>
<tr>
<td>Malhaípúr,</td>
<td>81,010</td>
<td>2,244,070</td>
<td>23,077</td>
<td>100</td>
<td>500</td>
<td>Afgáhn, Tagá, Brúhman.</td>
</tr>
<tr>
<td>Nakór,</td>
<td>65,812-10</td>
<td>1,387,070</td>
<td>26,104</td>
<td>40</td>
<td>300</td>
<td>Afgáhn, Brúhman.</td>
</tr>
<tr>
<td>Nánaváth,</td>
<td>29,224</td>
<td>724,153</td>
<td>18,684</td>
<td>40</td>
<td>300</td>
<td>Afgáhn.</td>
</tr>
</tbody>
</table>

¹ Var. Sadar.
² Sanbalhará.
³ Var. Sadri note suggests Pundír.
Sarkar of Rêwâri.

Containing 12 Mahals. 1,155,011 Bighas, 10 Biswas. Suyûrghal. 739,268 Dâmes. Revenue • • • •. Cavalry, 2,175. Infantry, 14,600.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bêwâl,</td>
<td>110,375</td>
<td>4,114,753</td>
<td>16,274</td>
<td>100</td>
</tr>
<tr>
<td>Pâtâdêbî,</td>
<td>61,970</td>
<td>2,270,080</td>
<td>5,260</td>
<td>50</td>
</tr>
<tr>
<td>Bhûbarah, (E. Bhôrah)</td>
<td>38,547</td>
<td>755,543</td>
<td>345</td>
<td>100</td>
</tr>
<tr>
<td>Têkôr, has a brick fort,</td>
<td>35,856</td>
<td>986,228</td>
<td>51,573</td>
<td>50</td>
</tr>
<tr>
<td>Rêwâri with sub. dist.; has a brick fort,</td>
<td>405,108</td>
<td>11,906,847</td>
<td>404,100</td>
<td>400</td>
</tr>
<tr>
<td>Ratá Jaté,</td>
<td>32,120</td>
<td>269,608</td>
<td>533</td>
<td>400</td>
</tr>
<tr>
<td>Kôt Käsim Ali,</td>
<td>38,410</td>
<td>3,367,390</td>
<td>110,350</td>
<td>25</td>
</tr>
<tr>
<td>Ghelót,</td>
<td>27,270-10</td>
<td>666,688</td>
<td>...</td>
<td>700</td>
</tr>
<tr>
<td>Bônhah, has a stone fort on a hill; here a hot spring and Hindu shrine,</td>
<td>35,047</td>
<td>682,259</td>
<td>...</td>
<td>500</td>
</tr>
</tbody>
</table>

Sarkar of Hisár Firôzah (Hissâr).


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Atkherah, has a brick fort, and a Hindu temple called Govardhan,†</td>
<td>32,291</td>
<td>1,876,300</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Bhangiwál,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>200</td>
</tr>
<tr>
<td>Punyānā,</td>
<td>...</td>
<td>...</td>
<td>1,200,000</td>
<td>150</td>
</tr>
<tr>
<td>Bhārangī,</td>
<td>...</td>
<td>...</td>
<td>880,000</td>
<td>200</td>
</tr>
<tr>
<td>Barwālah,</td>
<td>...</td>
<td>186,799</td>
<td>1,097,807</td>
<td>100</td>
</tr>
<tr>
<td>Bhatá, 8</td>
<td>...</td>
<td>...</td>
<td>440,280</td>
<td>50</td>
</tr>
<tr>
<td>Barwā,</td>
<td>6,254</td>
<td>64,680</td>
<td>25</td>
<td>900</td>
</tr>
<tr>
<td>Bhātanā has a brick fort,</td>
<td>15,683</td>
<td>933,042</td>
<td>50,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Tohānāh, Do.</td>
<td>180,744</td>
<td>4,694,854</td>
<td>150,600</td>
<td>400</td>
</tr>
<tr>
<td>Toshám,</td>
<td>...</td>
<td>511,075</td>
<td>1,068,548</td>
<td>2,688</td>
</tr>
<tr>
<td>Jind, 3 miles from the town in the village of Pandārah, is a Hindu temple,</td>
<td>281,584</td>
<td>5,401,749</td>
<td>123,080</td>
<td>600</td>
</tr>
<tr>
<td>Jamālpūr, the Ghaggar flows through several villages here,</td>
<td>142,455</td>
<td>4,277,461</td>
<td>81,461</td>
<td>700</td>
</tr>
<tr>
<td>Hisār (Hissār) with sub. dist. has 2 forts, one of brick, one of stone,</td>
<td>176,612-18</td>
<td>4,039,895</td>
<td>183,879</td>
<td>500</td>
</tr>
<tr>
<td>Sirhā, do.</td>
<td>258,355</td>
<td>4,381,368</td>
<td>168,104</td>
<td>500</td>
</tr>
<tr>
<td>Seorān,</td>
<td>...</td>
<td>...</td>
<td>400,000</td>
<td>...</td>
</tr>
</tbody>
</table>

† Govardhan (nourisher of kine) name of a hill in Brindāban, 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 Gīrī dhar the hill-supporter. A variant of Atkhērah is Ankharah. G. and T. Augharah.

8 A Jat clan.

3 At p. 106, Bhatṭā. 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. 188.

4 This and the Sheoram are two of the chief Jat clans of the Delhi territory.
**Barkâr of Sirhind.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sîdmukh, soil mostly sand,</td>
<td>...</td>
<td>171,372</td>
<td>50</td>
<td>500</td>
<td>Râjpût, Râthôr, Jat.</td>
</tr>
<tr>
<td>Sewâni,</td>
<td>...</td>
<td>76,750</td>
<td>100</td>
<td>1000</td>
<td>Râjpût, Jât.</td>
</tr>
<tr>
<td>Shânsâdah Dihât (sixteen villages)</td>
<td>...</td>
<td>960,111</td>
<td>200</td>
<td>1500</td>
<td>Râjpût, Topwar.</td>
</tr>
<tr>
<td>Fatâbâd, has a brick fort,</td>
<td>...</td>
<td>81,867</td>
<td>800</td>
<td>8000</td>
<td>Râjpût, Râthôr, Gîjar, Jat.</td>
</tr>
<tr>
<td>Gohânah,</td>
<td>...</td>
<td>1,184,392</td>
<td>16,146</td>
<td>800</td>
<td>Gîjar, Jat.</td>
</tr>
<tr>
<td>Khândah, here a large tank in which the Hindus think it auspicious and holy to bathe,</td>
<td>...</td>
<td>1,119,864</td>
<td>47,978</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Muhîm, has a brick fort (an illegible sentence follows in one MS.)</td>
<td>...</td>
<td>4,958,613</td>
<td>84,202</td>
<td>700</td>
<td>2000</td>
</tr>
<tr>
<td>Hânsi, has a brick fort,</td>
<td>...</td>
<td>5,434,438</td>
<td>190,056</td>
<td>600</td>
<td>7000</td>
</tr>
</tbody>
</table>

**Sarkâr of Sirhind.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambîlah,</td>
<td>...</td>
<td>1,198,094</td>
<td>321,488</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Banôr,</td>
<td>...</td>
<td>12,649,958</td>
<td>1,087,209</td>
<td>700</td>
<td>3000</td>
</tr>
<tr>
<td>Pîl, has a brick fort,</td>
<td>...</td>
<td>7,322,260</td>
<td>162,287</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Bhûdûr (Bhâdûr),</td>
<td>...</td>
<td>3,103,269</td>
<td>1,406,106</td>
<td>50</td>
<td>700</td>
</tr>
<tr>
<td>Bhûtanah,</td>
<td>...</td>
<td>3,125,000</td>
<td>47,152</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Pundri,</td>
<td>...</td>
<td>686,870</td>
<td>47,152</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Thâpah, has a brick fort on the Sutlej,</td>
<td>...</td>
<td>7,860,809</td>
<td>2,389,841</td>
<td>1500</td>
<td>1,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Castes</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Spárgáth D.</th>
<th>Infantry</th>
<th>Casualty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajput</td>
<td>156,749</td>
<td>750,994</td>
<td>49,860</td>
<td>650</td>
<td>1100</td>
</tr>
<tr>
<td>Rajput</td>
<td>228,988-17</td>
<td>7,350,803</td>
<td>2,069,841</td>
<td>50</td>
<td>1500</td>
</tr>
<tr>
<td>Rajput</td>
<td>63,833</td>
<td>1,538,090</td>
<td>21,619</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Rajput</td>
<td>382,489</td>
<td>12,069,918</td>
<td>528,170</td>
<td>200</td>
<td>800</td>
</tr>
<tr>
<td>Rajput</td>
<td>65,768</td>
<td>2,185,443</td>
<td>86,710</td>
<td>50</td>
<td>300</td>
</tr>
<tr>
<td>Rajput</td>
<td>71,987</td>
<td>1,601,846</td>
<td>1,346</td>
<td>800</td>
<td>1500</td>
</tr>
<tr>
<td>Rajput</td>
<td>12,359</td>
<td>580,985</td>
<td>17,345</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Rajput</td>
<td>66,144</td>
<td>5,005,649</td>
<td>26,034</td>
<td>200</td>
<td>1600</td>
</tr>
<tr>
<td>Rajput</td>
<td>828,458</td>
<td>12,082,630</td>
<td>603,536</td>
<td>1700</td>
<td>2000</td>
</tr>
<tr>
<td>Barah</td>
<td>904,261</td>
<td>12,822,270</td>
<td>782,000</td>
<td>700</td>
<td>200</td>
</tr>
<tr>
<td>Barah</td>
<td>988,562</td>
<td>7,007,696</td>
<td>7,696</td>
<td>500</td>
<td>200</td>
</tr>
<tr>
<td>Barah</td>
<td>34,361</td>
<td>4,298,064</td>
<td>273,265</td>
<td>400</td>
<td>600</td>
</tr>
<tr>
<td>Barah</td>
<td>13,736</td>
<td>427,095</td>
<td>82,759</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Barah</td>
<td>134,146</td>
<td>6,751,468</td>
<td>761,587</td>
<td>200</td>
<td>1500</td>
</tr>
<tr>
<td>Barah</td>
<td>50,981</td>
<td>684,870</td>
<td>15,440</td>
<td>25</td>
<td>400</td>
</tr>
<tr>
<td>Barah</td>
<td>28,099</td>
<td>1,220,090</td>
<td>5,374</td>
<td>40</td>
<td>900</td>
</tr>
<tr>
<td>Barah</td>
<td>2005</td>
<td>10,638,630</td>
<td>300,146</td>
<td>200</td>
<td>3000</td>
</tr>
<tr>
<td>Barah</td>
<td>168,574</td>
<td>6,138,630</td>
<td>1,068,982</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>Barah</td>
<td>43,469</td>
<td>2,294,633</td>
<td>44,633</td>
<td>100</td>
<td>700</td>
</tr>
<tr>
<td>Barah</td>
<td>271,399</td>
<td>7,496,691</td>
<td>570,976</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Barah</td>
<td>204,377</td>
<td>7,059,259</td>
<td>626,690</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Barah</td>
<td>116,242</td>
<td>1,830,25</td>
<td>326,690</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Barah</td>
<td>108,444</td>
<td>260,588</td>
<td>26,176</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>Barah</td>
<td>17,272</td>
<td>250,552</td>
<td>250,552</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>Barah</td>
<td>98,756</td>
<td>1,146,118</td>
<td>...</td>
<td>30</td>
<td>300</td>
</tr>
</tbody>
</table>

1 See Elliot, I. 118. Extract from Cunningham who gives the possession of Taxila to this people before Alexander's invasion. Also Vol. I, p. 456, of the present work.
Twenty princes reigned 437 years 1 month 28 days.\(^1\)

<table>
<thead>
<tr>
<th>Sovereign</th>
<th>Ys.</th>
<th>M.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anangpál, Toñwar (Taar or Tenore of U. T.)</td>
<td>...</td>
<td>18</td>
<td>0</td>
</tr>
<tr>
<td>Básdeva</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ghangnu (var. Khanku, Khankór, Kankeo, Kanakpál Gangu)</td>
<td>...</td>
<td>...</td>
<td>21</td>
</tr>
<tr>
<td>Pirthímal (var. Pirthipál)</td>
<td>...</td>
<td>...</td>
<td>19</td>
</tr>
<tr>
<td>Jaideva</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Nirpál (var. Hirpál)</td>
<td>...</td>
<td>...</td>
<td>14</td>
</tr>
<tr>
<td>Adrah, (var. Andiraj and 26-8-15)</td>
<td>...</td>
<td>...</td>
<td>26</td>
</tr>
<tr>
<td>Bichhráj</td>
<td>...</td>
<td>...</td>
<td>21</td>
</tr>
<tr>
<td>Bik, (Anekpál, Anakpál)</td>
<td>...</td>
<td>...</td>
<td>22</td>
</tr>
<tr>
<td>Baghpál</td>
<td>...</td>
<td>...</td>
<td>21</td>
</tr>
<tr>
<td>Nekpál (Rekhpál)</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Gopál</td>
<td>...</td>
<td>...</td>
<td>19</td>
</tr>
<tr>
<td>Sulakhan</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Jaipál</td>
<td>...</td>
<td>...</td>
<td>16</td>
</tr>
<tr>
<td>Kañwarpál</td>
<td>...</td>
<td>...</td>
<td>29</td>
</tr>
<tr>
<td>Anekpál</td>
<td>...</td>
<td>...</td>
<td>29</td>
</tr>
<tr>
<td>Bijaipál, (var. Tajpál)</td>
<td>...</td>
<td>...</td>
<td>24</td>
</tr>
<tr>
<td>Mahipál (var. Muhetsál)</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Aknépál</td>
<td>...</td>
<td>...</td>
<td>21</td>
</tr>
<tr>
<td>Pirthíraj</td>
<td>...</td>
<td>...</td>
<td>22</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 écrits persans” at variance with what has preceded, and continuing with a further list of princes “rapportés encore différentement” 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>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bildeva (Baldeva) Chaubán</td>
<td>6</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Amr Gangú</td>
<td>5</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Khirpál</td>
<td>20</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Súmér</td>
<td>7</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Járir</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Nágdeva</td>
<td>3</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Pithaura (Prithwi Ráé)</td>
<td>49</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

III.

Eleven princes of the Ghori dynasty reigned 96 years 6 months and 20\textsuperscript{a} days.

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
<th>Prince</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>588</td>
<td>1192</td>
<td>Sulțán Muizzuddin Muhammad</td>
<td>14</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>602</td>
<td>1206</td>
<td>Kutbuddin Eibak</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>607</td>
<td>1210</td>
<td>Arám Sháh, his son</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>607</td>
<td>1210</td>
<td>Shamsuddin Altmish</td>
<td>26</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>633</td>
<td>1235</td>
<td>Ruknuddin Firúz Sháh, his</td>
<td>0</td>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td></td>
<td>son</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>634</td>
<td>1236</td>
<td>Razia, his sister</td>
<td>3</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>637</td>
<td>1239</td>
<td>Muizzuddin Bahrám Sháh, his</td>
<td>2</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>brother</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>640</td>
<td>1242</td>
<td>Aláuddin Masúd Sháh, his</td>
<td>4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nephew</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>643</td>
<td>1245</td>
<td>Násiruddin Múmúd Sháh, his</td>
<td>19</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>uncle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>664</td>
<td>1265</td>
<td>Ghiyásuddin Balban</td>
<td>20</td>
<td>and some months</td>
<td></td>
</tr>
<tr>
<td>685</td>
<td>1286</td>
<td>Muizzuddin Kaikubád, his</td>
<td>3</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>grandson</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV.

Thirteen princes of the Khilji dynasty reigned 129 years 10 months and 19 days.

<table>
<thead>
<tr>
<th>A. H.</th>
<th>A. D.</th>
<th>Prince</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>688</td>
<td>1289</td>
<td>Sulțán Jaláluddin Khilji</td>
<td>7</td>
<td>—</td>
<td>some months</td>
</tr>
</tbody>
</table>

\textsuperscript{1} Var. 73 and Gladwin 83. The total gives 94-7. Cf. Table XXIII of U. T. p. 104, and Table L of the Indian dynasties taken from Ferahta, p. 124.

\textsuperscript{2} Var. 8.

\textsuperscript{3} Also called Shahábuddin.
<table>
<thead>
<tr>
<th>Year</th>
<th>Month</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>695</td>
<td>1295</td>
<td>Sultán Úlú’ddín Khilji, his nephew</td>
</tr>
<tr>
<td>716</td>
<td>1316</td>
<td>Shahábu’ddín Omar, his son</td>
</tr>
<tr>
<td>717</td>
<td>1317</td>
<td>Kuştbu’ddín Mubárák Sháh, his elder brother</td>
</tr>
<tr>
<td>721</td>
<td>1321</td>
<td>Nájiru’ddín Khusrau Khán,</td>
</tr>
<tr>
<td>721</td>
<td>1321</td>
<td>Ghiyásu’ddín Tughláq Sháh,</td>
</tr>
<tr>
<td>725</td>
<td>1324</td>
<td>Muḥammad, his son</td>
</tr>
<tr>
<td>752</td>
<td>1351</td>
<td>Firúz Sháh, son of his paternal uncle,</td>
</tr>
<tr>
<td>790</td>
<td>1388</td>
<td>Tughláq Sháh, his grandson,</td>
</tr>
<tr>
<td>791</td>
<td>1389</td>
<td>Abu Bakr Sháh, son of his paternal uncle</td>
</tr>
<tr>
<td>793</td>
<td>1391</td>
<td>Muḥammad Sháh, his paternal uncle,</td>
</tr>
<tr>
<td>796</td>
<td>1393</td>
<td>Álú’ddín Sikandar, his son,</td>
</tr>
<tr>
<td>817</td>
<td>1414</td>
<td>Khizr Khán* of the Sayyid Dynasty,</td>
</tr>
<tr>
<td>824</td>
<td>1421</td>
<td>Mubárák Sháh,</td>
</tr>
<tr>
<td>837</td>
<td>1433</td>
<td>Muḥammad Sháh,</td>
</tr>
<tr>
<td>850</td>
<td>1446</td>
<td>Sultán Álú’ddín Álam Sháh,</td>
</tr>
<tr>
<td>854</td>
<td>1450</td>
<td>Behlól Lodi,</td>
</tr>
<tr>
<td>894</td>
<td>1488</td>
<td>Sikandar, his son</td>
</tr>
<tr>
<td>923</td>
<td>1517</td>
<td>Ibrahim, his son</td>
</tr>
<tr>
<td>947</td>
<td>1540</td>
<td>Shér Khán Súr,</td>
</tr>
<tr>
<td>952</td>
<td>1545</td>
<td>Salím Khán, his son</td>
</tr>
</tbody>
</table>

1 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 6th Rabí I, A. H. 781 (6th April 1321.)

2 Var. 8.

3 Thus in all MSS., but Ferishta discovers the method of computation by dating this reign from the abdication of his father Firúz Sháh in his favour on the 6th Shábán 789 A. H. (21st August 1387) to his death on the 17th Rabí I 796 (20th January 1333) disregarding the two intermediate reigns.

* I take the dates from the U. T. but discrepancies arise from disputed assertions, and the state of anarchy which often existed in the intervals of those reigns.
In the year 429 of the era of Bikramjité (A. D. 372) Anangpál¹ 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 Prithiráj Toqwar and Bildera Chauhán, and the sovereignty was transferred to this latter tribe. During the reign of Rájá Pithaura (Prithwi Rájá) Sultán Muizzuddin Sám made several incursions into Hindustán without any material success. The Hindu chronicles narrate that the Rájá engaged and defeated the Sultán² in seven pitched battles. In the year 588 A. H. (A. D. 1192,) an eighth engagement took place near Thánésar and the Rájá was taken prisoner. One hundred renowned champions (it is related) were among his special retainers. They were severally called Sáman³ 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 Rájá 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 Rájá Jaichand Rathór, who held the supremacy of Hindustán was at this time ruling at Kanauj, and the other Rájás to some extent acknowledged his authority and he himself was so liberal-minded that many natives of Irán and Turán were engaged in his service. He announced his intention of celebrating the great sacrifice symbolic of

¹ Another name for Raya-Séná. Wilford says that he was called Anangpál 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 Agnipurána. Wilford's criticism of these dates and his emendations (Vol. IX Aa. 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 بسطان 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. Peters burg Dict. is 'neighbour,' and the second signification, '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 carry-
ing 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
Sámaneś (above mentioned) accompanied him under various disguises.
One after the other they covered his retreat and defeated their pursuers.
Gobind Ráí Gehlóś made the first stand and bravely fighting, fell. Seven
thousand of the enemy sank engulfed in death before him. Next Narsingh
Deva, Chándá, Pundír, and SárdhóŚ Solanki, and Pálíán Deva Kachhwáliś
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 are meaningless, and the variants are not
clearer, but to one MS. that reads, a marginal note explains it with the
synonym = Babylonian, a well-known proverbial expression for fascina-
tion and enchantment. I am not, however, satisfied with the gloss but cannot
amend it.

2 Var. SárdhóŚ.
The Râjâ, with the bard Chândâ 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 passed, Sultân Shahâbû’d-din by reason of the above events, formed an alliance with Râjâ 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 Chândâ through the seven gates of the palace, who entering the women’s apartments, by his representations somewhat disturbed the Râjâ’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 Râjâ in this contest was taken prisoner and carried by the Sultân to Ghazni. Chândâ in his fidelity and loyalty hastened to Ghazni, entered the Sultân’s service and gained his favour. By his address, he discovered the Râjâ and comforted him in his prison. He proposed that he should praise his dexterity with the bow to the Sultân who would desire to witness it, and that then he might use his opportunity. The proposal was carried out and the Râjâ pierced the Sultân with an arrow. His retainers fell upon the Râjâ and Chândâ and cut them to pieces.

The Persian historians give a different account and state that the Râjâ 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 Chauhrin dynasty fell, the choicest portion of Hindustân passed into the hands of Sultan Muizuzzu’d-din Ghorî. Leaving Malik Kutbu’d-din (Eibak) who was one of his slaves, at the village Guhrâm,1 he himself returned to Ghazni, laying waste the hilly country on his northern march. Kutbu’d-din in the same year possessed himself of Delhi and many other places and followed up his successes with remarkable ability. On the death of Muizzzu’d-din, Ghiyâshu’d-din Maḥmûd son of Ghiyâshu’d-din Muḥammad sent from Fîrôzkoh (his capital) the umbrella and insignia of royalty to Malik Kutbu’d-din. Kutbu’d-din was

---

1 See list of towns in Sirhind Division, it at 70 kâs from Delhi. The hilly country he wasted was the Siwâliks. Ferishta.
enthroned at Lahore and exalted his reputation by his justice, munificence and valour. He lost his life while playing at chaugdn.¹

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’uddín. 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 nursing of intelligence, into slavery. Through the vicissitudes of fortune, he had various changes of masters until a merchant brought him to Ghazni. Sultán Muizzu’ddin Sám proposed to purchase him, but his owner chaffered for his value and placed an exorbitant price on him. The Sultán enraged, forbade any one to purchase him. Kuṭbu’ddin on his return to Ghazni after the conquest of Gujárát, having obtained permission, bought him for a large sum and adopted him as a son. Khwájah Kuṭbu’ddin Ushi² was his contemporary and edified the world by his outward demeanour and the sanctity of his interior life. When Altmish died, his son (Rukn’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 Táhir Bn. The nobles withdrawing their allegiance raised Razíjah the daughter of Sultán Shamsu’ddin to the throne. The Sultán himself had previously made her

¹ He fell with his horse while playing at polo, the modern term for an ancient game, and the pommel of his saddle entered his chest and killed him. A. H. 607, (1210 A. D.) Ferishta. The Kutab Mináér, a mosque at Delhi still preserve his name, if not his memory. The old chaugdn or polo grounds still exist, says Cunningham, (Ladák, p. 311) in every large town in the Panjab hills; in Biláspur, Nádon, Kangra, Haripur and Chamba where the goal stones are still standing. The game is repeatedly mentioned by Baber, but became obso- lete gradually after his time.

² Ushi 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 kábh supplied by the prophet Khízar 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 Khízar by whose personal apparition he was twice honoured. He was offered by Altmish the office of Shaikh ul 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.
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 unfitted for the dignity. During the reign of Muizuddin Babram Sháh, the Mughal troops devastated Lahore. A disloyal faction imprisoned the king and put him to death. In the reign of Sultan Alauddin Massud 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 Turkiahtán to Uch. The Sultan set out to engage them, but on reaching the banks of the BiBh, 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 Mahmúd ruled with capacity and munificence. In his time also, the Mughals entered the Panjáb but retreated on hearing of his approach.

The "Tabakát i Náširí" takes its name from him. He had many excellent qualities. Ghiyasu'lldin 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 Muhammad, commonly known as Khán i Shahúd, through whose valour and vigilance the province rested in security. Mir Khusrau and Mir Hasan were in his suite. He was returning from a visit to his father

---

1 A general history of Persia and India, down to the time of Sultan Nasiru'ddin of Delhi, A. D. 1253. The author was Abu Omar Manhaj al Jorjani.

2 or خیری 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.

8 Or the martyred prince. See his death in Elphinstone, after his defeat of the Mughals under Timúr Khán, and in Ferishta under Ghiyasu'ddin 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. Mir Khusrau alludes to his escape in his well-known poem, the Khíar Khání.
unprepared for hostilities, when he encountered some Mughal troops between Dipalpúr 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 Ghīyāṣu'd din on his youngest son Bughra Khán.

On the death of Ghīyāṣu'd din, the nobles despatched Kai Khusrau the son of Khán i Shahid, who had been nominated heir, to (his father's government of) Multán, and bestowed the title of Sultan Muizzu'd din Kaikubád on the son of Bughra Khán who thus acquired the sovereignty of Delhi. His father in Bengal, assuming the title of Násiru'd din 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 Amir Khusrau should have chosen such a subject as this interview for encomium in his poem the Kirān u's Sadain. The fortunes of this thankless un filial son through his insobriety fell into decay. A faction set up his son, under the title of Shamsu'd din to remedy the disorder, and the body of the wretched Kaikubád was flung into the waters of the Jumna. Shamsu'd din was set aside and the sovereignty, by assent of the ministers, conferred on the Khiljis.

Jalālu'd din who was paymaster of the Imperial forces, ascended the throne and by his simplicity of character lent no favour to the designs of the factions. His nephew Malik Ālā'uddin who had been brought up under his care, went from Karrah to the Deccan and having amassed great booty was inflamed by its possession and proved rebellious. The Sultan by the persuasion of intriguers advanced from Delhi to Karrah, where the traitor slew him and assumed the title of Sultan Ālân'uddin. 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 Khamsah and the story of Dewalī Rāni to his son Khizr Khán. Unfortunately he aban-
doned his usual prudence and fell under the influence of a eunuch (Káfūr) on whom he conferred the conduct of the administration. Through the suggestions of that wretch, his three sons Khizr Khán, Shádi Khán and Mubárák Khán were imprisoned, and on his own death, by the same instrumentality the youngest son was raised to the throne under the title of Shahábu’d din. He destroyed the sight of two of his brothers, but Mubárák Khán providentially escaped. A few days later the wretch (Káfūr) was himself assassinated and Mubárák Khán who was in prison became chief minister.

Subsequently he deposed his younger brother, and assumed the title of Sul’tán Kühn’uddin. He reduced Gujúrat 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 Khán. 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 Khán, plotting secretly, dared to assassinate his master and assumed the sovereignty under the title of Náfíru’d din. 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 Sul’tán Ghiyásu’ddin Taghlak Sháh. After settling the affairs of Bengal, he returned to Delhi. His son Muhammad Khán 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) Barná1 endeavours

proceeding to the Deccan under Káfūr, Kamla 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, Káfūr demanded her of Káran Rae without success. Shankar Deva Rá, prince of Deogarh had long sought to obtain her hand, but the proud Rajput had hitherto refused his daughter to the upstart Mahratta. 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 Muhammadan 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 Khán 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.

1 The well-known author of the Tar'h i Fíros Sháhi.
to substantiate the innocence of Muhammad Khan, the haste with which the pavilion was erected, and the eagerness to entertain the king therein, have all the appearance of guilty design.

When Sultan Muhammad died, Firuz the son of (SALAR) Rajab his paternal uncle was, according to the will of Muhammad, 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 (Ghiyasuddin) Tughlaq Shah (II) but in a short space he was sent to his last sleep by the hands of traitors and Abu Bakr another grandson succeeded him.

In the reign of Sultan Mahmud, the direction of affairs devolved on Malu Khan who received the title of Ikbal Khan, but his incapacity and ill-fortune were unequal to the burden of state guidance. Internal disorders arose. A grandson of Firuz Shah was acknowledged by some, under the title of Nasrat Shah and increased the anarchy. Constant struggles took place in the vicinity of Delhi till in the year 801 A.H. (A.D. 1398) Timur invaded the country. Sultan Mahmud fled to Gujrat and every competitor for power was crushed.

When Timur was on his return march, he left Khizr Khan, whom he had met during this invasion, in the government of Multan and Dipalpur. For two months Delhi was a waste. Nasrat Shah who had fled into the Doab, took possession of the throne. Ikbal Khan then marched on Delhi and seized it and the other fled to Mewat. Mahmud Khan now came from Gujrat and Ikbal Khan feigned acceptance of his service. One night the Sultan, in desperation of his affairs departed alone to the court of Sultan Ibrahim of the Sharqi dynasty (of Jaunpur) but met with no encouragement nor assistance. He was compelled therefore to return and Ikbal Khan now opposed him but without success, and subsequently was taken prisoner in an action against Khizr Khan and was slain. Sultan Mahmud 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 Khan (Lodi) Khosra Khail, till Khizr Khan marched from Multan and took possession of Delhi. Malik Mardan Daulat Khan, one of the nobles of the Court of Sultan Firuz, had adopted Sulaiman the father of Khizr Khan as his son who subsequently, in default of recognised heirs, succeeded to his govern-

---

1 Son of Zafar Khan son of Firuz Shah.
Khizr Khán in gratitude (to Timúr) did not 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 Mirzá Sháh Rukh, but it concluded with a prayer for himself. His son Mubárák Sháh succeeded him in accordance with his will. Sultán Ibráhím Sháhí and Hoshang (of Málwah) 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. 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 Aláu’d-dín (his son and successor) possessed no share of rectitude and abandoned himself to licentious gratification. Bahlól (Lodi) now aspired to greatness. He was the nephew of Sultán Sháh Lódí of the Sháhú Khólí tribe (of Afghán). His father Bahárám in the time of Sultán Maḥmúd, came with five sons from the borders of Balút to Multán and subsisted with some difficulty by traffic. Sultán Sháhí obtained service under Khizr Khán. He received the title of Islám Khán, and the revenues of Sirhind were assigned to him. Bahlól, 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. Bahlól 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 Cesarean operation

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 Marúdá Daulát 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 Khizar Khán. Ferishta makes the name Marúdá 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


4 One MS. reads which would alter the character of his mercantile speculations and substitute opulence for distress.

5 His eldest son, the others were Malik Káš, Malik Firóz, Malik Maḥmúd and Malik Khwájah. Ferishta.
and his destiny proved fortunate. Although he allowed his sovereign (Alau'ddin) 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 dervesh, 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 Sharki kings which continued with varying successes, until he took Jaunpúr and this dynasty was overthrown. He left his son, Bárbak at Jaunpúr and returned to Delhi. As he was returning to Delhi from an expedition against Gwalior he died near the town of Saketh. His son Nizam Khán with the concurrence of the nobles, assumed the sovereignty and was styled Sultán 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 Sultan Ibrahim ascended the throne of Delhi and his authority was recognised as far as the confines of Jaunpúr, the nobles conferring upon Jalal Khán another son of Sikandar's, the sovereignty of Jaunpúr. Dissensions followed between the brothers, and Jalal Khán abandoned his government and took refuge with the governors of Gwalior but meeting with no success, fled to the court of Sultan Mahmúd of Málwah, and succeeding as little there, he set out for Gondwánah. 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 Lohání viceroy of Behár, and his son Bahádur Khán had the Khubah 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 Hindustán while affairs resulted in a prosperous issue.

1 Removing the name of Alau’ddin from the Khutbah, and assuming the insignia of royalty. Ferishta
2 This story is also told in Ferishta.
3 "Near Bhadwali, one of the dependencies of Saket," Ferishta; but Abul Fazl places Bhadawali in the Sarkar of Behar in the Agra Subah. It was on his return from Etawah that he was seized with illness. Suátha or Saketa according to the I. G. is one of the classical names borne by Ajodhya, the ancient capital of Oudh. Abul Fazl places Sáke in the Sarkar of Kanauj.
4 He was captured by a body of Gonds. Ferishta.
310

Súbah of Láhor.

It is situated in the third climate. Its length from the river Sailaj (Sutlej) to the Sind river is 180 kós. Its breadth from Bhimbar to Chaukhondí, one of the dependencies of Satgarah,1 86 kós. It is bounded on the east by Sirhind; on the north by Kashmir; on the south by Bikanér 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 Shattūdar² and whose source is in the Kāhlār hills. Rápar, Máchhiwárah and Ládhiánah are situated on its banks, and it receives the Biáth at the Bauh³ ferry.

(2.) The Bihā (Beās) was anciently called Bīpāsha, (Sansk. Vipasa Gr. Hyphasis). Its source is named Biahkund in the Kallu mountains in the vicinity of which the town of Sultánpur⁴ stands above the river.

(3.) The Ravi, the ancient Revāti,⁵ rises in the Bhadrál⁶ hills. Lahore the capital, is situated on its banks.

(4.) The Chénáb, anciently Chandarbági. From the summit of the Khatwār⁷ range issue two sweet water streams, the one called Chaudar, the

---

1 Satgarha is situated 15 miles east of Gugaira on one of the projecting points of the high bank which marks the limits of the windings of the Ravi on the east. The name means 'seven castles' but these no longer exist. There is an old brick fort and several isolated mounds which mark the site of an ancient city. Cunningham, p. 212.

2 Zepāth (various reading Zepādhṛṣ) of Ptolemy: the Sydrus or better reading, Hesidrag of Pliny. It rises like the Indus on the slopes of the Kailás mountains, the Sira's paradise of ancient Sanskrit literature, with peaks 22,000 feet high. The twin lakes of Mánasarowar and Rakas-tal, united with each other, are its direct source. See I. G.

3 In the maps, according to the text note, Bauhpúr. The junction is at the south boundary of the Kaparthala state.

4 It is in Kallu proper on the right bank of the Beas in lat. 31° 53' N., and long 77° 7' E, at an elevation of 4,092 feet above sea level. It is perched on a

---

natural eminence, once surrounded by a wall. Only two gateways remain of the ancient fortifications. I. G.

5 Hydorotès of Arrian.

6 Var. Bhadrā It rises in the northern half of the Bangāhal valley in Kangra dist.

7 Var. Khatwārāh. Another variant is Kishtravāh and undoubtedly the true reading. The I. G. places Kistawdic in the Kashmir state, lat. 33° 18' 30'' N., long 76° 48' 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 Kishtravāh is briefly sketched. Kishtravāha is said by Cunningham to signify 'abounding in wood.'

The Chenā is called Sandabad by Ptolemy but the Greek historians of Alexander named it Akesines because its proper name was of ill omen, from its
other Bhágd which unite near Khatwár and are known by the above name whence they flow by Bahlolpúr, Súdharah and Hasárah.

(5.) The Bihat,1 ancienly called Bidasta, has its rise in a lake in the parganah of Vér in Kashmir, flows through Srinagar and enters Hindu-
stán. Bhérah2 lies on its (left) bank.

(6.) The source of the Sindh (Indus) is placed by some between Kashmir and Káshghar, while others locate it in China. It flows along the borders of the Sawád territory by Átk Benares3 and Chaupárah into Balúchistán.

His Majesty has given the name of Béth Jálandhára to the valley between the Bihé and the Satlaj; of Bárí, to that between the Bhág and the Rávi; of Rechna to that between the Rávi and the Chénáb; of Jenhat* to the valley of the Chénáb and the Bihát, and Síndh Ságar to that of the

---

1 For the taxation fixed by Akbar on the districts bordering on the Jhelum, see Vol. I, p. 348, under Bihat. Bidasta and Bihat are corruptions of the Sansk. Vitata, the Hydaspes of Horace, and the more correct Biderpes of Ptolemy. The pool of Vira Nág was walled round by Jahangir, but the true source of the river is more to the S.-W. in N. lat. 38° 30' and E. long. 75° 25' Cunningham's Ládák, p. 112.

2 It is so called by the Múhammadan historians in contradistinction to Kátak Benáres in Orissa at the opposite extremity of the empire I. G. On his return from Kábul, on the 14th Safár 989 A. H. (20th March 1581), Akbar crossed the Indus at Attook and ordered the building of the fort, of mortar and stone in order to control that part of the country and called it Átk which signifies in the vernacular 'hindrance' or 'prohibition,' it being forbidden to the Hindus to cross the Indus. Ferihta. The Swát territory is here meant, the river of that name, the Súastos of the Greeks (Sansk. Savastra) rising on the east slopes of the mountains which divide Panjakén from the Swát country, receives the drainage of the Swát valley and entering the Peshawar dist. north of Míchní, joins the Kábúl river at Nisátha. The course of the Indus has there a somewhat parallel direction.

* Var. Jhat and Chhat, (under list of Sákkára Chenhat) more commonly known as the Jech or Jechná Doáb.
Bihat and Sindh. The distance between the Satlaj and the Biáh is 50 kós.

The distance between the Satlaj and the Biáh is 50 kós.

```
```

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 Kashmir 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, rúf, 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 Lohásar. 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 Kángrah. Near the town is the shrine of Mahámáyá which is considered as a manifestation of the Great Illusion, or the illusory nature of worldly objects divinely personified, an epithet of the goddess Durgá. The earlier name of Harůn, Mayapór, 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 Antq. 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 Hindú mythology, Māhamāyā 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, Śiva) 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 Kamrāj, and these relics are called Shāradā; other parts fell near Bījāpūr in the Deccan and are known as Taljā (Turja) Bhawīni. Such portions as reached the eastern quarter near Kamrāj are called Kāmākhya,1 and the remnant that kept its place is celebrated as Jālavāhāri which is this particular spot.2

1 The names in the text are incorrectly transliterated.

2 The erudition 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 Pauranic tale of Dakshā's great sacrifice. This mind-born son of Brahmā and father of Uma or Durga assisted at a Viśvaśrīg sacrifice celebrated at his father in which discourtesy was shown to Śiva. A quarrel broke out between Daksha and Śiva, resulting in the exclusion of the latter from the great sacrifice to which the whole Hindū 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 Śiva incarnate in a giant form pursued the feasters and created stupendous havoc. Vishnu unable to pacify Śiva 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 thereupon restored the killed and wounded to life and soundness. Dakshā'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 Chudāmāni 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 Sarkarāra. 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 miracle 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 flame. This shrine is the famous (mouth of Flame) distant two days' journey from Kangra. It is thus described by Tieffenthaler or Bernoulli for him. "Au milieu du temple, qui est entierement cerné de murailles, est un creux long de 1½ année, de la même largeur et de la même profondeur, d'où s'élancent des flammes. On y jette du bois de Sandal, du riz, de l'huile, du beurre, du l'esprit de vin, des amandes et d'autres choses que le feu s'externe consomme 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 mar sortent encore des flammes brillantes; le peuple superstitieux les 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 pratique rarement aujourd'hui. On monte à ce tem..."
In the middle of Sindh Sagar near Sharnarvup is the cell of Bâlnâth Jogi which they call Tilâh Bâlnâth. Devotees of Hindustân regard it with veneration and Jogis especially make pilgrimage to it. Rock-salt is found in this neighbourhood. There is a mountain 20 kâs 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 dâms a man and transport it to distant countries. The landowner takes 10 dâms 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, dishes, plates and lampstands.

The five Dodhs of this province are subdivided into 234 parganahs. The measured land is one krôr, 61 lakhs, 55,643 Bighâs, and 3 Biswas. The gross revenue is 55 krôrs, 94 lakhs, 58,423 dâms. (Rs. 1,398,646-9-2). Of this 96 lakhs, 65,594 dâms. (Rs. 245,639-13-7) are Suyûrghâl. The local force consists of 54,480 Cavalry and 426,086 Infantry.

Sarkâr of the Betâ Jalandhar Dodh.


---

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 Goree Dèbò, ce qui signifie: la boîte de Goremât, parcequ'il s'aseyloit en cet endroit pour se livrer à la contem- plation. La contrée dans laquelle le temple est situé se nomme Radjcober et l'endroit a le nom de Tagrotâ." See the I. G. under Jalandhar for the Jawala Mukhi legend.

1 General Cunningham (Ancient Geog. of India, p. 164) says that the Tila range, 30 miles in length, occupies the west bank of the Jhelum from the east bend of the river below Mangala to the bed of the Bunhar river, 12 miles north of Jalûpur. The full name is Gorakndh ka Tila, the more ancient, Bâlnâth ka Tila, both derived from the temple on the summit dedicated to the sun as Bâlnath, but now devoted to the worship of Goraknath, a form of Siva. The name Bâlnath, he considers older than the time of Alexander identical with Pla- taroï's Hill of the Elephant, but his inferences are more plausible than secure.

* The spelling of this word has several variants, but its true orthography seems to be ठु "beth." Sandy unpro- ductive soil. The I. G. interprets it equivalent to khâder, 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" (pûh) of the Daitya King Jalandhara who was crushed under Jawala Mukhi by Siva and whose torso
<table>
<thead>
<tr>
<th>Name</th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>5%</th>
<th>10%</th>
<th>15%</th>
<th>20%</th>
<th>25%</th>
<th>30%</th>
<th>35%</th>
<th>40%</th>
<th>45%</th>
<th>50%</th>
<th>55%</th>
<th>60%</th>
<th>65%</th>
<th>70%</th>
<th>75%</th>
<th>80%</th>
<th>85%</th>
<th>90%</th>
<th>95%</th>
<th>100%</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islámábád</td>
<td>2,735</td>
<td>468,122</td>
<td>80,807</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patí Dhinót,1</td>
<td>57,866</td>
<td>3,601,678</td>
<td></td>
<td>800</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nárú. (var. Márú.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhúngá</td>
<td>61,083-13</td>
<td>2,780,530</td>
<td>10,032</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Do. (var. Bárad.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhalón, has a stone fort</td>
<td>32,761</td>
<td>1,205,006</td>
<td></td>
<td></td>
<td></td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Dhédwád (var. Dál.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barwáh</td>
<td>13,611</td>
<td>688,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pálakwáh,2</td>
<td>4,532</td>
<td>200,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lódhí, and Loháni, and Banghar tribe.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachhrítú,2</td>
<td>4,215</td>
<td>160,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keéli and Kháttáb, 2 Maháls</td>
<td>11,405</td>
<td>568,336</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Main.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talwán</td>
<td>201,450</td>
<td>6,780,887</td>
<td>804,889</td>
<td>70</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thá Jared, has a stone fort,...</td>
<td>3,456</td>
<td>170,888</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bhtáthí.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jálándhár, has a brick fort.</td>
<td>474,308</td>
<td>14,751,526</td>
<td>775,167</td>
<td>100</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Bighas Biswas.</th>
<th>Revenue D.</th>
<th>5%</th>
<th>10%</th>
<th>15%</th>
<th>20%</th>
<th>25%</th>
<th>30%</th>
<th>35%</th>
<th>40%</th>
<th>45%</th>
<th>50%</th>
<th>55%</th>
<th>60%</th>
<th>65%</th>
<th>70%</th>
<th>75%</th>
<th>80%</th>
<th>85%</th>
<th>90%</th>
<th>95%</th>
<th>100%</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cháruái.</td>
<td>96,230</td>
<td>5,463,918</td>
<td>255,516</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1000</td>
<td>Afghán.</td>
</tr>
<tr>
<td>Jecrá.</td>
<td>48,124</td>
<td>2,474,854</td>
<td>22,537</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bhtáthí.</td>
<td></td>
</tr>
<tr>
<td>Jásón Bálákói, has a stone fort,</td>
<td>15,064</td>
<td>600,000</td>
<td>500</td>
<td>300</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afghán.</td>
<td></td>
</tr>
<tr>
<td>Chítór or Chítór,6</td>
<td>59,255</td>
<td>2,683,874</td>
<td>100</td>
<td>200</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Jáswádl, called also Bikanèr. Sombánsí.</td>
<td></td>
</tr>
<tr>
<td>Hájípúr Sáriyáñah,6</td>
<td>497,202-11</td>
<td>9,707,993</td>
<td>92,163</td>
<td>160</td>
<td>150</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khóri. Wáhah.</td>
<td></td>
</tr>
<tr>
<td>Dádrák,7</td>
<td>157,962</td>
<td>6,474,050</td>
<td>67,249</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khóri. Wáhah.</td>
<td></td>
</tr>
<tr>
<td>Désáháh, has a brick fort,</td>
<td>44,150</td>
<td>1,650,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khokhar.6</td>
<td></td>
</tr>
<tr>
<td>Désáháí, has a stone fort,</td>
<td>80,218</td>
<td>1,200,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ssáahwádl.</td>
<td></td>
</tr>
<tr>
<td>Darparah,6</td>
<td>26,444</td>
<td>500,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khóri.</td>
</tr>
<tr>
<td>Dárchi,9</td>
<td>10,054</td>
<td>600,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Wáhah.</td>
</tr>
<tr>
<td>Dùnánqóór</td>
<td>11,490</td>
<td>465,870</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhánhkrali,</td>
<td>1,688</td>
<td>72,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bahímábád,</td>
<td>8,750</td>
<td>2,480,639</td>
<td>15,831</td>
<td>80</td>
<td>80</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Khóri.</td>
<td></td>
</tr>
</tbody>
</table>

Text-note. In maps Bachhrítú and in one Mís. local force, 2 Cavalry, 10,000 Infantry .
Text note: in maps Chanór near the Básí.
At p. 110 Dárdák.
<table>
<thead>
<tr>
<th>Bigbas, Biswas</th>
<th>Revenue D.</th>
<th>Satyadhâl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bâj-pârpatan, has a stone fort.</td>
<td>...</td>
<td>1,800,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sültân-pâr, has a brick fort,</td>
<td>101,565</td>
<td>4,020,292</td>
<td>405,230</td>
<td>200</td>
<td>1000</td>
</tr>
<tr>
<td>Sankarbandot,</td>
<td>59,952</td>
<td>2,532,225</td>
<td>16,485</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Wâbah.</td>
</tr>
<tr>
<td>Sakhet Mandawi, has copper and iron mines.</td>
<td>42,150</td>
<td>1,680,000</td>
<td>...</td>
<td>100</td>
<td>8000</td>
</tr>
<tr>
<td>Sêpar,</td>
<td>24,583</td>
<td>1,000,000</td>
<td>...</td>
<td>...</td>
<td>200</td>
</tr>
<tr>
<td>Sibah, has a stone fort,</td>
<td>8,114-18</td>
<td>800,000</td>
<td>...</td>
<td>...</td>
<td>200</td>
</tr>
<tr>
<td>Sorkh.</td>
<td>213,333</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Shaikhpûr,</td>
<td>97,173</td>
<td>4,727,604</td>
<td>52,639</td>
<td>150</td>
<td>2000</td>
</tr>
<tr>
<td>Shergah,</td>
<td>3,640</td>
<td>194,294</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ilspâr,</td>
<td>...</td>
<td>346,667</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kothi,</td>
<td>116,386</td>
<td>5,546,661</td>
<td>30,670</td>
<td>80</td>
<td>400</td>
</tr>
<tr>
<td>Gâsh Dumblálah.a</td>
<td>65,068</td>
<td>2,670,387</td>
<td>4,369</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Kotlah,</td>
<td>42,153</td>
<td>1,680,000</td>
<td>...</td>
<td>200</td>
<td>4000</td>
</tr>
<tr>
<td>Kotlâhâr, has a stone fort.</td>
<td>32,838-16</td>
<td>1,810,847</td>
<td>...</td>
<td>200</td>
<td>3000</td>
</tr>
<tr>
<td>Khârakhâr,</td>
<td>42,040-12</td>
<td>45,001</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khânâkhârâ, has a stone fort.</td>
<td>6,021-16</td>
<td>240,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Gangât, has a stone fort,</td>
<td>6,021-16</td>
<td>240,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Khèrâh,</td>
<td>6,021-16</td>
<td>240,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ghasâsan (var and G.)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ghaswâsi.</td>
<td>14,742-14</td>
<td>586,906</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lôdhôri</td>
<td>16,909-8</td>
<td>536,414</td>
<td>17,810</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lâiângi,</td>
<td>5,937</td>
<td>236,850</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mîsâ Nuniah,a</td>
<td>68,229</td>
<td>21,061,556</td>
<td>6,165</td>
<td>20</td>
<td>400</td>
</tr>
<tr>
<td>Mêli,</td>
<td>...</td>
<td>54,683-17</td>
<td>1,829,569</td>
<td>1,317</td>
<td>20</td>
</tr>
<tr>
<td>Mūhammadpur,</td>
<td>88,231</td>
<td>1,802,568</td>
<td>10,558</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Mùsâwâl,</td>
<td>...</td>
<td>6,668</td>
<td>286,667</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Malât,</td>
<td>6,412</td>
<td>4,608,620</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mandhôtah,</td>
<td>13,280</td>
<td>425,307</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nâkôdar,</td>
<td>...</td>
<td>78,713</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nânkâl,</td>
<td>...</td>
<td>4,803</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nakrôd.</td>
<td>32,043</td>
<td>1,300,061</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nâmangan,</td>
<td>46,160</td>
<td>2,315,568</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nandôn,</td>
<td>133,439</td>
<td>5,300,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Harbânah with Akbarsâd, 2 Mahals,</td>
<td>626,689</td>
<td>6,032,032</td>
<td>49,650</td>
<td>40</td>
<td>406</td>
</tr>
<tr>
<td>Hâdîbâd,</td>
<td>...</td>
<td>17,128</td>
<td>519,467</td>
<td>2,067</td>
<td>...</td>
</tr>
</tbody>
</table>

\(^1\) Var. Saket, Text-note: in maps Saket and Mandi.

\(^2\) Var. Sasanwâl, Sasanwâl, Sinshâwâl.

\(^3\) One MS. gives this as the revenue.

\(^4\) So in the MSS. but text-note gives Gaâsh Diwâlah in maps: also in I. G. in Hoshiarpur Dist.

\(^5\) Var. Nurbah, Nurtah, Nurinah.

\(^6\) Var. Alhippur Malôt.

\(^7\) Var. Nakródah: in the maps Nakrotah.
Sarkâr of the Bâri Doáb.

Containing 52 Mahals. 4,550,002 Bighas, 18 Biswas. Revenue 142,808,183 Dáms revenue in cash from crops charged at special rates and from land paying the general bigâh rate. Suyúrgâh, 3,923,922 Dáms.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bighas.</td>
<td>Revenue.</td>
</tr>
<tr>
<td>Anohharah,</td>
<td>500,000</td>
<td>7,624</td>
</tr>
<tr>
<td>Andórah,</td>
<td>20,781</td>
<td>1,193,793</td>
</tr>
<tr>
<td>Abhipur,</td>
<td>168,000</td>
<td>143,855</td>
</tr>
<tr>
<td>U'dar,</td>
<td>9,600</td>
<td>19,268</td>
</tr>
<tr>
<td>Lahore city Baldah see Elliot p. 83.</td>
<td>2,912,600</td>
<td>5000</td>
</tr>
<tr>
<td>Phulwari,</td>
<td>4,972.70</td>
<td>452,694</td>
</tr>
<tr>
<td>Phulra,</td>
<td>106,463</td>
<td>2,418,268</td>
</tr>
<tr>
<td>Panchgrami,</td>
<td>65,557</td>
<td>1,461,630</td>
</tr>
<tr>
<td>Bhatti,</td>
<td>17,967</td>
<td>4,060,807</td>
</tr>
<tr>
<td>Bhalwáj,</td>
<td>62,875</td>
<td>3,183,699</td>
</tr>
<tr>
<td>Páli Haibatpúr,</td>
<td>1,676,883</td>
<td>28,385,880</td>
</tr>
<tr>
<td>Bhatáh,</td>
<td>215,572</td>
<td>10,820,285</td>
</tr>
<tr>
<td>Patán, has a brick fort,</td>
<td>199,872</td>
<td>7,397,015</td>
</tr>
<tr>
<td>Paniatal,</td>
<td>65,789</td>
<td>4,266,000</td>
</tr>
<tr>
<td>Biháj,</td>
<td>60,523</td>
<td>3,822,555</td>
</tr>
<tr>
<td>Bahádurpúr,</td>
<td>11,489</td>
<td>447,750</td>
</tr>
<tr>
<td>Talwâra,</td>
<td>6,384</td>
<td>514,866</td>
</tr>
<tr>
<td>Thandôt,</td>
<td>25,522</td>
<td>610,024</td>
</tr>
<tr>
<td>Chandrásen,</td>
<td>7,194-10</td>
<td>266,568</td>
</tr>
<tr>
<td>Charbâgh Barhi,</td>
<td>213</td>
<td>56,502</td>
</tr>
<tr>
<td>Jamâri (var. Chamâri),</td>
<td>250,611</td>
<td>8,813,140</td>
</tr>
<tr>
<td>Jalâfâbâd,</td>
<td>152,058</td>
<td>5,168,119</td>
</tr>
<tr>
<td>Chiat and Ambâlah, 2 Mahals,</td>
<td>2,300,000</td>
<td>50</td>
</tr>
</tbody>
</table>

**Notes:**
1. Text-note suggests Sindhâ, as that and Bhalar are two among the very numerous septs of the Jat tribe.
2. Var. Kharli in nominal list of Mahals of this Súbah under ten years Rates which ee.

---


* Now known as Nárpâr, according to a text-note, having been so called in the reign of the Emperor Jahánigr.
<table>
<thead>
<tr>
<th>District</th>
<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>Darwah, Digar</td>
<td>...</td>
<td>24,000</td>
<td>19,418</td>
<td>10</td>
<td>100</td>
<td>Arwal.</td>
</tr>
<tr>
<td>Sankhá Arwal</td>
<td>10,874</td>
<td>544,146</td>
<td>12,700</td>
<td>300</td>
<td>400</td>
<td>Jat Sindhá.</td>
</tr>
<tr>
<td>Sindbáwnán</td>
<td>265,402</td>
<td>5,854,649</td>
<td>12,700</td>
<td>300</td>
<td>400</td>
<td>Jat Sindhá.</td>
</tr>
<tr>
<td>Lahore suburban</td>
<td>11,401</td>
<td>674,063</td>
<td>202,300</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sháhpur</td>
<td>42,999</td>
<td>2,382,285</td>
<td>136,720</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Shépfúr</td>
<td>...</td>
<td>480,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bhurbatráwan</td>
<td>7,391-13</td>
<td>411,985</td>
<td>66,103</td>
<td>20</td>
<td>100</td>
<td>Jat Sindhá.</td>
</tr>
<tr>
<td>Kasdr</td>
<td>...</td>
<td>187,416</td>
<td>23,124</td>
<td>300</td>
<td>4000</td>
<td>Bháṭtái.</td>
</tr>
<tr>
<td>Kalámar</td>
<td>...</td>
<td>286,052</td>
<td>447,639</td>
<td>150</td>
<td>1500</td>
<td>Jat, Bákál.</td>
</tr>
<tr>
<td>Gwáliyar</td>
<td>66,289</td>
<td>2,648,000</td>
<td>3,000</td>
<td>100</td>
<td>8000</td>
<td>_lists omitted</td>
</tr>
<tr>
<td>Kángrah, has a stone fort</td>
<td>...</td>
<td>2,400,000</td>
<td>2400</td>
<td>20000</td>
<td>20000</td>
<td>lists omitted</td>
</tr>
<tr>
<td>Kotiáh</td>
<td>...</td>
<td>182,518</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kárkárán</td>
<td>...</td>
<td>16,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Malik Sháh,</td>
<td>23,684-9</td>
<td>1,475,562</td>
<td>52,283</td>
<td>10</td>
<td>100</td>
<td>Bhandál, (var. Bha-dál.)</td>
</tr>
<tr>
<td>Man and Nabáh, * 2 Maháls</td>
<td>...</td>
<td>2,400,000</td>
<td>...</td>
<td>300</td>
<td>...</td>
<td>Bápút.</td>
</tr>
<tr>
<td>Mohár</td>
<td>...</td>
<td>24,000</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Hoshíár Karmáláh, *</td>
<td>22,225</td>
<td>489,372</td>
<td>9,600</td>
<td>20</td>
<td>400</td>
<td>Jat.</td>
</tr>
<tr>
<td>Psam, These four par-</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>genehs are now</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Bháṭtái, *</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Járjíyáh, *</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Sarkdr of the Rechnáu Dód.**


<table>
<thead>
<tr>
<th>District</th>
<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>Amráki Bháṭtí, Lands of Bách Bae Bocháb. Uminábád, has a brick fort.</td>
<td>70,752-8</td>
<td>1,942,606</td>
<td>8,673</td>
<td>60</td>
<td>1000</td>
<td>Bháṭtí</td>
</tr>
<tr>
<td></td>
<td>2,683</td>
<td>52,837</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>615,675-4</td>
<td>24,858,006</td>
<td>498,480</td>
<td>500</td>
<td>5000</td>
<td>Khokhar, Chínáb, &amp;c.</td>
</tr>
</tbody>
</table>

* Var. Dékár, Darodah Dígar.
* Var. Gharibráwan.
* Text-note, suggests Bághela.
* Var. and G. Ghoghowál.

1 Var. Dékár, Darodah Dígar.
2 Var. Dhanáb, Banáh, in map Ombah south of Nárpúr.
3 Var. Káráláh, Karbáláh.
4 Var. Járjár.
<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue</th>
<th>Stray cattle</th>
<th>Cows</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishwas</td>
<td>D.</td>
<td>G.</td>
<td>D.</td>
<td></td>
</tr>
<tr>
<td>Panchnagar</td>
<td>31,741</td>
<td>1,161,266</td>
<td>27,879</td>
<td>50</td>
</tr>
<tr>
<td>Parsarór, (I. G. Pasrór),</td>
<td>509,585-4</td>
<td>27,978,583</td>
<td>46,979</td>
<td>200</td>
</tr>
<tr>
<td>Baddúbandái, 5</td>
<td>28,728-18</td>
<td>1,611,882</td>
<td>150,885</td>
<td>50</td>
</tr>
<tr>
<td>Pati Zafarwál, has a fort,</td>
<td>6,108,148</td>
<td>3,697,388</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Pati Tarmali, 8</td>
<td>29,068</td>
<td>525,983</td>
<td>20</td>
<td>400</td>
</tr>
<tr>
<td>Bhilótt, 6</td>
<td>20,312-10</td>
<td>818,182</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Bhadrán, 7</td>
<td>240,000</td>
<td>30</td>
<td>400</td>
<td>Do.</td>
</tr>
<tr>
<td>Baláwarah, 6</td>
<td>6,051-8</td>
<td>240,000</td>
<td>50</td>
<td>3000</td>
</tr>
<tr>
<td>Bhútíyál,</td>
<td>2,407-18</td>
<td>96,000</td>
<td>30</td>
<td>1000</td>
</tr>
<tr>
<td>Ban,</td>
<td>1,346-19</td>
<td>46,000</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Talál,</td>
<td>38,669-8</td>
<td>2,144,548</td>
<td>8,400</td>
<td>150</td>
</tr>
<tr>
<td>Talóní,</td>
<td>95,698-17</td>
<td>1,578,207</td>
<td>3,792</td>
<td>30</td>
</tr>
<tr>
<td>Chimáh Chatabh,</td>
<td>95,698</td>
<td>5,878,691</td>
<td>26,489</td>
<td>100</td>
</tr>
<tr>
<td>Chandanwarak, (var. darak),</td>
<td>81,426-8</td>
<td>4,128,381</td>
<td>30,571</td>
<td>50</td>
</tr>
<tr>
<td>Chhotábhár,</td>
<td>22,868-8</td>
<td>1,351,692</td>
<td>31,185</td>
<td>50</td>
</tr>
<tr>
<td>Jabhóbhár, 8</td>
<td>13,474</td>
<td>815,587</td>
<td>31,185</td>
<td>50</td>
</tr>
<tr>
<td>Chanswát, has a brick 9 fort.</td>
<td>154,154</td>
<td>2,806,669</td>
<td>190,062</td>
<td>500</td>
</tr>
<tr>
<td>Jammó, situate at the foot of a hill, and a stone fort, above it, 11</td>
<td>10,829-11</td>
<td>3,956,000</td>
<td>100</td>
<td>20,000</td>
</tr>
<tr>
<td>Jasróli, (in one MS.)</td>
<td>150,430</td>
<td>1,150,000</td>
<td>400</td>
<td>5000</td>
</tr>
<tr>
<td>Jasróli, (in another MS.)</td>
<td>430-19</td>
<td>1,150,000</td>
<td>400</td>
<td>5000</td>
</tr>
<tr>
<td>Chari Champá, 12</td>
<td>6,081-6</td>
<td>240,000</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>Hátásábád,</td>
<td>109,499</td>
<td>4,684,000</td>
<td>48,000</td>
<td>150</td>
</tr>
<tr>
<td>The lands of Khánpár,</td>
<td>400</td>
<td>27,028</td>
<td>50</td>
<td>2000</td>
</tr>
<tr>
<td>Danatpár,</td>
<td>4,770-10</td>
<td>115,050</td>
<td>50</td>
<td>3000</td>
</tr>
<tr>
<td>Dádí Bhándál Barhi,</td>
<td>23,142</td>
<td>1,725,069</td>
<td>237,062</td>
<td>50</td>
</tr>
<tr>
<td>Danlatábád,</td>
<td>14,868</td>
<td>241,740</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Rúmpnagar,</td>
<td>6,706</td>
<td>410,618</td>
<td>5,461</td>
<td>100</td>
</tr>
<tr>
<td>Biháh,</td>
<td>58,550-8</td>
<td>275,550</td>
<td>424,082</td>
<td>700</td>
</tr>
<tr>
<td>Rechná,</td>
<td>130,207</td>
<td>8,680,748</td>
<td>424,082</td>
<td>700</td>
</tr>
<tr>
<td>Sáhúmahí,</td>
<td>152,391</td>
<td>5,574,764</td>
<td>18,383</td>
<td>40</td>
</tr>
<tr>
<td>Sidhpár,</td>
<td>106,928</td>
<td>3,127,212</td>
<td>76,972</td>
<td>100</td>
</tr>
</tbody>
</table>

1 Var. and G. Bijnagar.
2 Var. Bajjoh and Bélah, Mahúd and Salah.
3 Var. Bajjoh and Bélah, Mahúd and Salah.
4 Var. Bhalvar, Bhoáwan.
5 Var. Barmáli.
6 Var. Baláh, Baláh, Mahúd.
7 Var. Bhalvar.
9 Var. Stone.
10 Var. Jódháhá, Habúdhá.
11 The town and palace stand on the south bank of the river Távi a tributary of the Chenab; the fort overhangs the left or east shore at an elevation of 150 feet above the stream, I. G.
12 Var. and G. Charjíihá.
<table>
<thead>
<tr>
<th>Name</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyürgahél</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siáltkót</td>
<td>102,035</td>
<td>22,090,792</td>
<td>184,305</td>
<td>500</td>
<td>7000</td>
<td>Jat, Ghامman and Chıihmah.</td>
</tr>
<tr>
<td>Sahajráo</td>
<td>5,627.7</td>
<td>362,826</td>
<td>4,808</td>
<td>100</td>
<td>1000</td>
<td>Chıihmah.</td>
</tr>
<tr>
<td>Sūdharrah, on the Chenáb</td>
<td>121,721.1</td>
<td>7,096,710</td>
<td>99,731</td>
<td>100</td>
<td>1000</td>
<td>Do.</td>
</tr>
<tr>
<td>Sháhsdah Hınjráo</td>
<td>64,140</td>
<td>1,536,490</td>
<td></td>
<td>50</td>
<td>1000</td>
<td>Jat, Hınjráo.</td>
</tr>
<tr>
<td>Šhór</td>
<td>107,347</td>
<td>2,278,940</td>
<td>5,061</td>
<td>1000</td>
<td>5000</td>
<td>Jat, Langáh, Sanáwal (Saháwal).</td>
</tr>
<tr>
<td>Fattú Bhandál Barhi</td>
<td>7,826.7</td>
<td>618,917</td>
<td>5,842</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fazlábád</td>
<td>2,115.7</td>
<td>186,528</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gobindwál</td>
<td>55,069</td>
<td>1,263,957</td>
<td>194,622</td>
<td>50</td>
<td>300</td>
<td>Orak and Jat.</td>
</tr>
<tr>
<td>Káthobhág</td>
<td>126,598.12</td>
<td>5,988,254</td>
<td></td>
<td>20</td>
<td>10,000</td>
<td>Kánwal (var. Káhwal).</td>
</tr>
<tr>
<td>Gujrán Barhi</td>
<td>2,631.14</td>
<td>670,938</td>
<td>11,787</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kálapind</td>
<td>2,801.19</td>
<td>203,964</td>
<td>21,702</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kárnari, commonly called Sáníá</td>
<td>27,665.4</td>
<td>1,500,000</td>
<td></td>
<td>100</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Kharlı Tarli</td>
<td></td>
<td>768,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakhmór</td>
<td>17,169.1</td>
<td>651,818</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mangatwálah</td>
<td>131,588</td>
<td>3,819,690</td>
<td>57,788</td>
<td>50</td>
<td>300</td>
<td>Jat.</td>
</tr>
<tr>
<td>Muḥammad Bari Dákráo</td>
<td>16,661.6</td>
<td>1,127,903</td>
<td>3,367</td>
<td></td>
<td></td>
<td>Jat.</td>
</tr>
<tr>
<td>Mahbór</td>
<td>102,586.4</td>
<td>3,005,692</td>
<td>6,602</td>
<td>5</td>
<td>600</td>
<td>Bráhman.</td>
</tr>
<tr>
<td>Mengri</td>
<td>62,293</td>
<td>1,475,225</td>
<td>5,748</td>
<td>20</td>
<td>1000</td>
<td>Silhíriyá and Gájär.</td>
</tr>
<tr>
<td>Mankôt, includes 4 towns each with a stone fort</td>
<td>1,312</td>
<td>85,119</td>
<td></td>
<td>80</td>
<td>1200</td>
<td>Manhás.</td>
</tr>
<tr>
<td>Wan</td>
<td>140,234</td>
<td>371,553</td>
<td>20,278</td>
<td>50</td>
<td>1000</td>
<td>Jánká Silhár.</td>
</tr>
<tr>
<td>Hámínigáh</td>
<td>141,063</td>
<td>8,391,087</td>
<td>59,641</td>
<td>80</td>
<td>1000</td>
<td>Jat.</td>
</tr>
<tr>
<td>Hántiyál (var. Hatiyál)</td>
<td>6,401.6</td>
<td>240,000</td>
<td></td>
<td>80</td>
<td>200</td>
<td>Hatiyálah.</td>
</tr>
</tbody>
</table>

**Chenhat (Jech) Dodb.**


1 Var. Khamsa, Kíman.
2 Var. Sahjrão, Sanjrão.
3 Var. Jat. Mahjráo.
4 Var. Sháhsdah Sanjrão, Sháhsdah Hınjráo, Sháhsdah Sinjrão, (Do G.).
5 Var. Mahjráo, Sinjrão, Hınjráo.
6 Var. Karbéri, called Sanibá, Saníár Sásá. 7 Khárák Silhíri, Hárák.

41
Andarhal, ...

Akhandán Ambánah, ...

Bhéráh, on the banks of the Bhimbar, ...

Bahólípúr, on the banks of the river Chenáb, ...

Bölét, ...

Bhimbar, situated on the banks of the stream, ...

Bhadú, ...

Búhatí, ...

Sáliá and Dúdiyál, 2 Mahals, ...

Shórípúr, ...

Shahkarpúr, ...

Gujrát, ...

Kariyáli, ...

Khokhar, has a brick fort ...

Ghari, on the river Bhíat, ...

Lóbír, separated from Khusháb, ...

Mángí, ...

Márdí Ríe Kodári, situate on a hill, ...

Haréo, ...

Hazáráh, has a brick fort, ...

<table>
<thead>
<tr>
<th>Bighas Biawas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td>31,070</td>
<td>485,418</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>9,866-5</td>
<td>392,000</td>
<td>...</td>
<td>300</td>
<td>3000</td>
</tr>
<tr>
<td>912,107-7</td>
<td>19,910,000</td>
<td>53,560</td>
<td>700</td>
<td>10,000</td>
</tr>
<tr>
<td>170,607</td>
<td>3,380,675</td>
<td>10,683</td>
<td>100</td>
<td>500</td>
</tr>
<tr>
<td>8,748</td>
<td>400,080</td>
<td>60</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>28,668</td>
<td>1,800,000</td>
<td>90</td>
<td>1200</td>
<td></td>
</tr>
<tr>
<td>4,717</td>
<td>120,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2,574</td>
<td>57,222</td>
<td>10</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>27,421</td>
<td>736,741</td>
<td>200</td>
<td>800</td>
<td></td>
</tr>
<tr>
<td>169,574</td>
<td>3,121,546</td>
<td>8,497</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>7,684</td>
<td>1,050,819</td>
<td>...</td>
<td>120</td>
<td>1000</td>
</tr>
<tr>
<td>285,094</td>
<td>8,266,150</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>57,818</td>
<td>2,643,270</td>
<td>6,633</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>92,826</td>
<td>2,320,594</td>
<td>58,410</td>
<td>100</td>
<td>1000</td>
</tr>
<tr>
<td>20,176</td>
<td>1,505,241</td>
<td>20</td>
<td>2000</td>
<td></td>
</tr>
<tr>
<td>192,253</td>
<td>3,746,166</td>
<td>11,290</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>2,539</td>
<td>482,000</td>
<td>...</td>
<td>400</td>
<td>2000</td>
</tr>
<tr>
<td>17,007</td>
<td>370,649</td>
<td>...</td>
<td>40</td>
<td>400</td>
</tr>
<tr>
<td>247,878</td>
<td>9,150,828</td>
<td>76,321</td>
<td>300</td>
<td>8000</td>
</tr>
<tr>
<td>270,392</td>
<td>4,689,136</td>
<td>219,636</td>
<td>700</td>
<td>3000</td>
</tr>
</tbody>
</table>

Gakkhar (see Vol. I. 456).
Manhás.

Jat.

Jat, Bhandwál. 3
Mangharwál. 3

Khokhar.

Jat, Khokhar, Jandér.

Do.

Khokhar and Mikan. 4
Manhás.

Tat, Barwánij ?
Jat, Khokhar Báráníj ?

Sindh Ságar Dodb.


1 See p. 180, Bhéráh is on the left bank of the Jhelum. The Bhimbar torrent rising in the second Himalayan range flows within 4 miles N. W. of Gújrát and eventually joins the Jalálíla nádí a branch of the Chenáb. I. G.

2 Var. Bhéwál, Bhandwál.
3 Var. Sakkarwál.
4 Var. Dúdawál.
5 Var. Sakás, Masín.
Akbarabad Tarkhari, 1 204,381 5,491,738 2000 15,000 Gakkhar.
Atak Benares (Attock), 2 6,418 3,202,218 1000 5000 Khatar,
called also 3 6,088 3,418,959 50 500 Salasah.

Awân, here are horses of good 4 10,096 415,970 50 500 Awân. (See
breed, 6 Vol. I, 466

Paharhalah, has a stone fort, 5 192,247 5,158,109 100 1600 Jândeh
below the fort runs the 6 97,426 320,000 Gakkhar.
river Sowari (Sohán), 6 17,426 6000 Do.

Bâlâ Khatâr, 6 5,825 1,000,040 20 100 Gakkhar.
Parâ Khatâr, 6 1,195 48,000 100 600 Bagiyâl.
Balókidhan, 6 7,679 1,316,801 100 600 Gakkhar.
Tharchakhâ Dâmi, 6 6,082 250,875 100 1000 Do.

Suburban district of Rohitas, 6 120,884 60,403,140 67,082 500 3000 Gakkhar,
has a stone fort, beneath 6 73,086 2,702,509 500 7000 Afghân
which flows the Kuhán 6 97,426 3,301,201 1600 10,000 Gakkhar.
stream, 6 8,927 480,000 150 4000 Awân.

Kshâb, situate near the 6 147,647 3,301,201
river Bihat (Jhelum) the 6 67,052 73,086 2,702,509 500 7000 Afghân
greater part is jungle, 6 8,927 480,000 150 4000 Awân.

Dàn Gari, 6 147,647 3,301,201
Dhanok situato on the banks 6 2,203,403,140 67,082 500 3000 Gakkhar,
of the river Mihran, viz., 6 67,052 73,086 2,702,509 500 7000 Afghân
Indus, has a salt mine, 6 8,927 480,000 150 4000 Awân.

1 Var. Barkhârî. In maps Tark Pari.
2 Ferry receipts.
3 Var. Karan called Halasah, Salasah,
Salamah. For Khatar, see Vol. I, 466.
4 The text has ΧυΑ marked as doubt-
ful but the variants incorrect and un-
meaning as they are, confirm Tieffenthal-
er's reading of ΧυΑ "chevaux de
bonne race."
5 Var. Sowâ. T. Soi but there can be
so doubt the Sohân is meant which rising
in the Murree Hills passes, according
the I. G. "near the ruined Ghakkâr
fortress at Pharwála."
6 Var. Paro, Bhiro, Text note. "Khâ-
tar" now comprises Harri Khatâr and
Nâla Khatâr.

* Var. Bharchak.
* The fort built by Shér Shâh as a
check on the Gakkar tribes, now in
picturesque ruin. It is situated in the
Salt Range on a gorge overlooking the
Kuhán 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.
* See Vol. I, p. 484, and under Kâbal
of this volume.
Said by Cunningham, (Anct. Geog., p. 163 and pronounced Qirjhuk) to be the Eindn name for Jalhpur, the probable site of the famous oity of Bnkephala built in memory of Alexander’s horse.

This well-known villnge 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. Even Thsang the Chinese Buddhist pilgrim of the 7th Century A. D. visited the tank of the Serpent King, Elapatra, identified with the spring of Bábá Wali (Kandahári) or Panja Sáhib. The fountain is hallowed by legends of Buddhist, Brahman, Moslem and Sikh.

<table>
<thead>
<tr>
<th>Castes.</th>
<th>Revenue D.</th>
<th>Saugchéal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jándáhah</td>
<td>3,100,000</td>
<td>...</td>
<td>20</td>
<td>500</td>
</tr>
<tr>
<td>(Janjúsh).</td>
<td>96,000</td>
<td>...</td>
<td>20</td>
<td>150</td>
</tr>
<tr>
<td>Do.</td>
<td>96,000</td>
<td>...</td>
<td>20</td>
<td>300</td>
</tr>
<tr>
<td>Do.</td>
<td>92,496</td>
<td>...</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>Awán.</td>
<td>7,034,503</td>
<td>...</td>
<td>50</td>
<td>500</td>
</tr>
<tr>
<td>Gakkhar.</td>
<td>624,000</td>
<td>...</td>
<td>100</td>
<td>1500</td>
</tr>
<tr>
<td>(var. Khán-khar).</td>
<td>4,261,831</td>
<td>...</td>
<td>500</td>
<td>10,000</td>
</tr>
<tr>
<td>Jándáhah.</td>
<td>2,888,263</td>
<td>18,176</td>
<td>30</td>
<td>200</td>
</tr>
<tr>
<td>Gakkhar.</td>
<td>924,161</td>
<td>...</td>
<td>800</td>
<td>1300</td>
</tr>
<tr>
<td>Baloch</td>
<td>24,541</td>
<td>...</td>
<td>50</td>
<td>300</td>
</tr>
<tr>
<td>Jándáhah.</td>
<td>961,755</td>
<td>...</td>
<td>100</td>
<td>1500</td>
</tr>
<tr>
<td>Do.</td>
<td>840,000</td>
<td>...</td>
<td>50</td>
<td>2000</td>
</tr>
<tr>
<td>Bávalah Tarin Afnán</td>
<td>192,000</td>
<td>...</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>Jándáhah.</td>
<td>96,000</td>
<td>...</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Bávalah Tarin Afnán</td>
<td>96,000</td>
<td>...</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Jándáhah.</td>
<td>834,000</td>
<td>...</td>
<td>100</td>
<td>1500</td>
</tr>
</tbody>
</table>

1 Said by Cunningham, (Anct. Geog., p. 163 and pronounced Girjhak) to be the Hindu name for Jalálpur, 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. Even Thsang the Chinese Buddhist pilgrim of the 7th Century A. D. visited the tank of the Serpent King, Elapatra, identified with the spring of Bábá Wali (Kandahári) 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. Deltapidated 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 Bábá Nának. The scenery is extremely picturesque; the river Haroh 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 Kachakót, see Cunningham, Anct. Geog., p. 116.
Maráli, at the foot of a mountain, 5,825 240,003 ... 15 500
Malót, has a stone fort on a hill, 3,236 133,238 ... 10 200 Janohah.
Nandampúr, has a brick fort on a hill, 40,997 24,110 4,110 20 150 Do.
Nándá, (Indus) land included under (Attock) Bénaires..., 8,787 481,365 ... ... ...  
Nárwi, on the Sind, 997 38,911 ... Akbarábád.  
Nókásmál Kháttár, 926 38,796 ... 10 50 Ga.khar. Kháttár.  
Hasárá Khárík,
Hatíyár Lang, ... 7,281 300,000 ... ... ...  
Hasárá Gújrán, 6,575 280,896 ... under Akbarábád. Do. Gakkhar.  
Himmat Kháán Kárman, ... 165 48,000 ... ... ...  

Beyond the Five rivers (Bírún i Panjnad3).

<table>
<thead>
<tr>
<th>Bighás Biswás</th>
<th>Revenue D.</th>
<th>Sayyáfí D.</th>
<th>Cavalry.</th>
<th>Infantry.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balót, ... ... ...</td>
<td>322,740</td>
<td>100</td>
<td>10,000</td>
<td>Baloch.</td>
<td></td>
</tr>
<tr>
<td>Sahbór, ... ... ...</td>
<td>1,700,000</td>
<td>40</td>
<td>700</td>
<td>Chandel and others. Do.</td>
<td></td>
</tr>
<tr>
<td>Kahbór, (Panjáb Hill State),...</td>
<td>1,800,000</td>
<td>50</td>
<td>1000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Súbah of Multán.

It is situated in the first, second and third climates simultaneously. Before Tattaḥ was comprised in this province, its length from Firázpúr

2 The valley of the Jhelum takes the name of Tríndáb (Three rivers) after its junction with the Chenáb and the Bávi and that of Panjnad (Five rivers) after receiving the united waters of the Beás and Satlój. I. G. This restricted signification cannot here apply. Certain outlying portions beyond the limits of the Punjáb Proper were evidently attached to the Súbah of Labor and Multán and to the sarkar of Dipalpúr and were denominated—Bírún 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 Sewirstán, was 403 kóś and its breadth from Khatpur¹ to Jaisalmer, 108 kóś, but since its inclusion, it measures to Khach (Gandává) and Mekrán, 660 kóś. On the east, it marches with the Sarkár of Sirhind; on the north with Shór; on the south, with the Sábah 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 Bhút (Jhelum) joins the Chenáb near the parganah of Shór and after a course of 27 kóś, they unite with the Rávi at Zafarpír and the three flowing collectively in one stream for 60 kóś, enter the Índus near Ích.

Within 12 kóś of Firdázpur, the Búáh joins the Sutlej which then bears several names, viz., Har, Hári, Dand, Nárni,² and in the neighbourhood of

¹ Khatpúr is placed by Abul Fazl in the Bahána Dáb and by Tiefenthaler as the first stage in a journey from Lahor to Múltán. "On passe on venant de Lahore par Kabpur, Gazarsaray, Noshahr, Satghara, Harpam, Maktounpouar, Kandpur d'on l'on se rend tout droit a Moultan."

² The text diffidently forms two names of these four, viz., Harhári, Dandnúrni 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 junction with the Bésá curves round to the south-west is called the Sukhár Náì (I. G.) which crosses the district east to west and joins the modern channel near the borders of Sirúa. The Danda bank points to a still more ancient course crossing the south-west corner 35 miles east of the present stream, traceable as far as Moodkee and thence at intervals to the Sutlej 15 miles farther north. The old beds of the Bári and Bésá which formerly united their waters much lower down, at present may be traced through a great part of the Bári Dáb. (I. G.)\n
Tiefenthaler transforms the whole river system locating the confluence of the Rávi and the Galongara (his local name for the Sutlej augmented by the Bésá) within 3 miles of Ích and that of the Chenáb and Rávi at a town named "Suh tanpour," otherwise called "Noshahár," near which the Bári, joined by the Sutlej and Bésá falls into and loses its name in the Chenáb, and this river, now holding the Jhelum, Rávi, Sutlej and Bésá, continues to retain its own. See the ancient courses of these rivers in Cunningham's Ancient Geography of India, p. 220, et seq. General Cunningham bases his discussion on Gladwin's translation, viz., 'For the distance of 17 kóś from Feerozpoor, the rivers Beyah and Sutlej 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 Fazl 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 version. The difficulty lies in the meaning of the words, 'behtan jhar ekshatén, "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 Sukhár
Multán, confluent with the former four, their accumulated waters unite. Every river that discharges itself into the Indus takes its name of Sindh. In Tatta, they call it Mihrán.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" 8. It has a brick fort and a lofty minaret adds to its beauty. Shaikh Bahá-ud-dín Zakariyyá and many other saints here repose.

Bhakkur (Bhukkur) is a notable fortress; in ancient chronicles it is called Manṣúrah.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 these 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 Amhrh by Ibn Haukal but his information leads him to believe that its source is the Oxus 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”. Tieff. gives the longitude from the Fortunate Islands at 108° but this he considers excessive. Bahán’dín is mentioned in Vol. I, 339, 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 Manṣúrah. 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 Sarkárds of 88 pargahs, all under assessment for crops paying special rates. The measured land is 3,273,932 bighas, 4 biswas. The gross revenue is 15 kros, 14 lakhs, 3,619 dáms. (Rs. 378,590-8-0), 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 Dodábs.


Bót Jálandhár Dodáb.


<table>
<thead>
<tr>
<th></th>
<th>Bighas</th>
<th>Revenue</th>
<th>Suyúrghál</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adamwáhan, 1</td>
<td></td>
<td></td>
<td>369,445</td>
<td>30</td>
<td>700</td>
<td>Bhim.</td>
</tr>
<tr>
<td>Jalalábád, 2</td>
<td></td>
<td></td>
<td>299,798</td>
<td>10</td>
<td>200</td>
<td></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 rivaled Multán and had an extensive commerce. I. G. Genl. Cunningham (Ancient Geog.) gives the name of Mansúrah to the town founded, according to Masádí, by Jamhúr, the Moslem governor of Sindh, and named after his own father Mansúr, so close to Brahmánábád 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 Schwán 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 Dera Ghazi Khán and Quetta, now well known as Sibi. Vol. I, p. 362, Sêwos.

2 Var. and G. Dáman.

3 Var. Jhhar, Chhar.
Bári Doáb.


### Table: Bighas Biswas, Revenue D., Suyárghal D., Cavalry, Infantry, Castes.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Bighas Biswas</th>
<th>Revenue D.</th>
<th>Suyárghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dunyspur</td>
<td>27,899</td>
<td>1,876,862</td>
<td>11,998</td>
<td>50</td>
<td>400</td>
<td>Uti, Jánú,</td>
</tr>
<tr>
<td>Rajpur</td>
<td>1,368</td>
<td>90,397</td>
<td></td>
<td>20</td>
<td>300</td>
<td>Jánah, Kachhi,</td>
</tr>
<tr>
<td>Shergah</td>
<td>78,000</td>
<td>5,741,200</td>
<td></td>
<td>400</td>
<td>4000</td>
<td>Jánah, Bikánah, Maláh, Jánah.</td>
</tr>
<tr>
<td>Fatupur, Khabor, Kharibidi, Ghulam Khawar</td>
<td>61,797, 47,096, 50,411, 19,830</td>
<td>4,008,661, 306,866, 694,233, 1,201,086</td>
<td>24,506, 40,981, 69,000, 100</td>
<td>500, 200, 2000</td>
<td>5000, 2000, Jánah, Jánah, Jánah, Jánah, 5000</td>
<td></td>
</tr>
</tbody>
</table>

1. Var. Uti.
2. Among some illegible variants, Thánah.
4. Var. and T. Khailúdi.

---

* T. and G. Khela.
* The Dogh (I.G.) is the chief tributary of the Révi, which it receives after entering Montgomery District on its north-west bank and then passes into Multán District.
Rechnaú Dóáb.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irajpúr and Díg Bávi, ...</td>
<td>37,230</td>
<td>2,377,300</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Chankhandi, ...</td>
<td>7,620</td>
<td>215,830</td>
<td>...</td>
<td>100</td>
<td>2000</td>
</tr>
<tr>
<td>Khetpúr, ...</td>
<td>8,387</td>
<td>505,398</td>
<td>...</td>
<td>500</td>
<td>2000</td>
</tr>
<tr>
<td>Dalibhati, ...</td>
<td>8,768-18</td>
<td>266,669</td>
<td>...</td>
<td>20</td>
<td>500</td>
</tr>
<tr>
<td>Kalbáh, ...</td>
<td>16,208</td>
<td>965,786</td>
<td>...</td>
<td>50</td>
<td>2000</td>
</tr>
</tbody>
</table>

Sind Sógar Dóáb.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyurghal D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Villages of Islámpur, ...</td>
<td>5,776</td>
<td>373,357</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Rangpur, ...</td>
<td>22,907</td>
<td>1,410,737</td>
<td>10,737</td>
<td>200</td>
<td>2000</td>
</tr>
<tr>
<td>Raipúr Káoli, ...</td>
<td>5,600</td>
<td>306,068</td>
<td>2,652</td>
<td>60</td>
<td>500</td>
</tr>
<tr>
<td>Miscellaneous villages, 1 Mahal, ...</td>
<td>600</td>
<td>38,030</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Beyond the Five, Rivers. (Birún 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 Thsang included the north half of the Bhawalpur territory in addition to the tract lying between the rivers, the north frontier extending from Deráh Din Panáh on the Indus to Pák Pattan, a distance of 150 miles; on the west, the frontier line of the Indus to Khánpúr, 160 miles; on the east from Pák Pattan to the old bed of the Ghagar, 80 miles; on the south from Khánpúr to the Ghagar, 220 miles, p. 220.
<table>
<thead>
<tr>
<th>Village</th>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Sayyarghāl D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uch</td>
<td>29,080</td>
<td>1,910,140</td>
<td></td>
<td>100</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>Jamshér</td>
<td>4,334</td>
<td>348,087</td>
<td></td>
<td>150</td>
<td>2000</td>
<td>Baloch, Bholdí and Nardi.</td>
</tr>
<tr>
<td>Dádáí, has a brick fort,</td>
<td>40,520-11</td>
<td>2,400,000</td>
<td></td>
<td>4000</td>
<td>30,000</td>
<td>Dádáí.</td>
</tr>
<tr>
<td>Diwár i Awwal, (Cunningham. Diráwal)</td>
<td>2,718</td>
<td>140,000</td>
<td></td>
<td>50</td>
<td>500</td>
<td>Rájput, Kot-wál.</td>
</tr>
<tr>
<td>Déd Khán</td>
<td>17,800</td>
<td>1,440,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Villages of Rájpur,</td>
<td>453</td>
<td>20,854</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kupari</td>
<td>12,075</td>
<td>1,080,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sítpúr</td>
<td>44,538-8</td>
<td>4,608,000</td>
<td></td>
<td>1000</td>
<td>20,000</td>
<td>Afghán.</td>
</tr>
<tr>
<td>Secráhi</td>
<td>5,124</td>
<td>28,800</td>
<td></td>
<td>20</td>
<td>100</td>
<td>Dhar.</td>
</tr>
<tr>
<td>Villages of Fatehpúr,</td>
<td>5,224</td>
<td>330,779</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Majol* Ghásipúr.</td>
<td>1,384</td>
<td>87,289</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manh, has a brick fort. (Cunningham Moj.)</td>
<td>40,521</td>
<td>2,400,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mardít, do.</td>
<td>9,068</td>
<td>707,069</td>
<td>20,440</td>
<td>50</td>
<td>1000</td>
<td>Kuraishi.</td>
</tr>
<tr>
<td>Mahant</td>
<td>9,336-12</td>
<td>8,014,000</td>
<td></td>
<td>200</td>
<td>1000</td>
<td>Bhattí.</td>
</tr>
</tbody>
</table>

**Sarkár of Dipálpur.**


**Bét Jálándhar Doáb.**


---

1 Var. Narwi Barwi.  
2 Var. Dawáí, Dádáí.  
3 Var. and G. Malót.  
* See Cunningham, Ancient Geography, India, p. 218, et seq for this Sarkár.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Patan, (Pák Pattn) has a brick fort,</td>
<td>49,014</td>
<td>2,628,928</td>
<td>599,989</td>
<td>100</td>
<td>2000 Bhil, Dhokar</td>
</tr>
<tr>
<td>Dipalpur Lakhi, has a brick fort,</td>
<td>242,344-11</td>
<td>3,514,059</td>
<td>499,535</td>
<td>600</td>
<td>7000 Jat, Khochar, Kasel, Bhati.</td>
</tr>
<tr>
<td>Dhanakshab, has a brick fort,</td>
<td>60,676-1</td>
<td>3,484,375</td>
<td>37,152</td>
<td>...</td>
<td>400 Jat.</td>
</tr>
<tr>
<td>Deotir,</td>
<td>40,730</td>
<td>2,489,850</td>
<td>23,400</td>
<td>50</td>
<td>1000 Baloch, Khokhar, Khochar, Jusah, Lumi.</td>
</tr>
<tr>
<td>Bahrampur Lakhi, has a brick fort,</td>
<td>38,285</td>
<td>1,825,009</td>
<td>...</td>
<td>100</td>
<td>2000 Khochar.</td>
</tr>
<tr>
<td>Kabulah, has a brick fort,</td>
<td>86,615-12</td>
<td>4,803,817</td>
<td>...</td>
<td>1000</td>
<td>2000 Bhati, Jat.</td>
</tr>
<tr>
<td>Kyampur Lakhi, has a brick fort,</td>
<td>54,678-19</td>
<td>2,008,279</td>
<td>38,855</td>
<td>300</td>
<td>2000 Bhati, Khochar.</td>
</tr>
<tr>
<td>Kalanski Lakhi,</td>
<td>55,243-3</td>
<td>2,385,969</td>
<td>93,805</td>
<td>50</td>
<td>1000 Do. do.</td>
</tr>
<tr>
<td>Khokarain Lakhi,</td>
<td>21,130</td>
<td>1,011,715</td>
<td>36,383</td>
<td>150</td>
<td>1000 Khochar, Bhati, Khilji.</td>
</tr>
<tr>
<td>Lakhi Losahi,</td>
<td>61,519-16</td>
<td>3,165,759</td>
<td>8,940</td>
<td>100</td>
<td>2000 Bhati, Khilji.</td>
</tr>
</tbody>
</table>

**Bári Dób.**

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></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahrarpal,</td>
<td>18,717-9</td>
<td>1,175,393</td>
<td>...</td>
<td>50</td>
<td>500 Bhati.</td>
</tr>
<tr>
<td>Bábá Bhoj, has a fort,</td>
<td>39,395</td>
<td>2,020,256</td>
<td>20,256</td>
<td>150</td>
<td>2000 Sayyid, Jat.</td>
</tr>
<tr>
<td>Bahimábd,</td>
<td>24,329</td>
<td>1,182,714</td>
<td>...</td>
<td>50</td>
<td>500 Baloch.</td>
</tr>
<tr>
<td>Sádkharah,</td>
<td>59,447</td>
<td>2,551,630</td>
<td>20,976</td>
<td>300</td>
<td>4000 Do.</td>
</tr>
<tr>
<td>Mandháli,</td>
<td>25,634</td>
<td>2,703,429</td>
<td>...</td>
<td>500</td>
<td>5000 Bhim.</td>
</tr>
</tbody>
</table>

* Var. Kesóthi.  
* Var. and G. Dhanash.  
* Var. and G. Lakhi Kabulah.  
* Var. Jóiyah, see Jóhiya under Montgomery Dist. in I. G. with other

Rávi tribes. Also Cunningham, p. 245.

* Var. Bhirahpál.  
* Var. Jahní.  
* At p. 113, Sadkarak.
Rechndu Dób.


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrgád D.</th>
<th>Cavalry.</th>
<th>Infantry.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khánpúr, ...</td>
<td>19,599-18</td>
<td>1,285,740</td>
<td>80,380</td>
<td>30</td>
<td>500 Kharal.</td>
</tr>
<tr>
<td>Dalchi Chandhar, ...</td>
<td>9,153-12</td>
<td>605,557</td>
<td>1,620</td>
<td>60</td>
<td>1000 Chandhar.</td>
</tr>
<tr>
<td>Shahzádah Baloch, ...</td>
<td>12,749-12</td>
<td>789,742</td>
<td>...</td>
<td>100</td>
<td>1000 Baloch.</td>
</tr>
<tr>
<td>Aábúdi Kúád, ...</td>
<td>5,975</td>
<td>343,933</td>
<td>...</td>
<td>10</td>
<td>300 Jat.</td>
</tr>
<tr>
<td>Fáryázábád, ...</td>
<td>18,708</td>
<td>1,098,894</td>
<td>...</td>
<td>20</td>
<td>1000 Jat.</td>
</tr>
<tr>
<td>Kharál, ...</td>
<td>33,732</td>
<td>1,907,069</td>
<td>2,800</td>
<td>300</td>
<td>200 J Khari.</td>
</tr>
<tr>
<td>Mahá, ...</td>
<td>42,944</td>
<td>2,509,182</td>
<td>...</td>
<td>200</td>
<td>500</td>
</tr>
</tbody>
</table>

Beyond the Five Rivers (Birún i Panjnad).


<table>
<thead>
<tr>
<th>Bighas</th>
<th>Revenue D.</th>
<th>Suyúrgád D.</th>
<th>Cavalry.</th>
<th>Infantry.</th>
<th>Castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalíábád, ...</td>
<td>34,476-7</td>
<td>1,739,289</td>
<td>...</td>
<td>50</td>
<td>1000 Ranghár, Bháhti, J Jat.</td>
</tr>
<tr>
<td>Jángal, ...</td>
<td>18,012</td>
<td>653,516</td>
<td>...</td>
<td>300</td>
<td>4000 Bháhti.</td>
</tr>
<tr>
<td>Áálampáur, ...</td>
<td>31,008-10</td>
<td>1,579,568</td>
<td>...</td>
<td>50</td>
<td>1000 Ranghár, Jat.</td>
</tr>
<tr>
<td>Firúzápúr, ...</td>
<td>217,710-17</td>
<td>11,479,404</td>
<td>199,404</td>
<td>600</td>
<td>3000 Afghán, Ranghár.</td>
</tr>
<tr>
<td>Villages of Lakhi Kábúlah, ...</td>
<td>29,185</td>
<td>1,636,550</td>
<td>...</td>
<td>100</td>
<td>8600 Bháhti, Khokhár.</td>
</tr>
<tr>
<td>Muḥammadwát, ...</td>
<td>56,614-12</td>
<td>3,492,454</td>
<td>350,668</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Sarkar of Bhakkar (Bukkur).


1 Text note suggests Latáti as the proper reading. As there are about 300 clans of Sindhis, besides the tribes and castes of Hindustán proper, that may be located in or about this region, their identification is almost as hopeless as their orthography.
Kiitgs
Years.

| Alor, has a fort, | ... | 143,700 | ... | 1,132,150 | 1,200 | 200 | 200 | 500 |
| Bhakkar, has a strong fort, | ... | ... | ... | 74,362 | ... | ... | 200 | 1,000 |
| Jándolah, | ... | 57,847 | ... | 3,102,709 | 85,064 | 400 | 800 | ... |
| Jatóí, | ... | 179,821-14 | ... | 2,346,873 | 158,841 | 400 | 800 | ... |
| Darbélah, | ... | 121,146 | ... | 1,262,761 | 68,872 | 200 | 500 | ... |
| Sankar, | ... | 100,818 | ... | 1,808,628 | 32,332 | 500 | 1,000 | ... |
| Sewi, | ... | ... | ... | 1,381,930 | ... | 500 | 1,500 | ... |
| Fathpār, | ... | 8,060-10 | ... | 477,859 | ... | 200 | 1,000 | ... |
| Khajánah, | ... | 10,063 | ... | 645,205 | 200 | 1000 | ... |
| Khāra Kākān, | ... | 154,151 | ... | 2,732,331 | 138,658 | 500 | 1,000 | ... |
| Kákharī, (var. Kákri), | ... | 178,338-16 | ... | 2,106,431 | 63,208 | 500 | 1,000 | ... |
| Mánhalah, | ... | 128,078 | ... | 1,353,713 | 28,444 | ... | 1,000 | ... |

Kings of Multán.5

<table>
<thead>
<tr>
<th>Years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaikh Yúsuf, reigned...</td>
</tr>
<tr>
<td>Sultán Maḥmud6 (var. Muḥammad Shāh)</td>
</tr>
<tr>
<td>&quot; Kutbu’ddin, his son</td>
</tr>
<tr>
<td>&quot; Hūsain, his son</td>
</tr>
</tbody>
</table>

---

1 Var. Saranjah. The Dharejah forest is in Shikarpur District I. G. under Sind.
2 Var. Janah or Jatah.
3 Var. Sahechah, Sahja, Samjah.
4 Var. and G. Gharjánah.
5 This province, says the U. T., was first conquered by Mahomed Kásim at the end of the first century Hijira. It was recovered by the Hindús on the decline of the Ghazni power. After Mahomed Ghorí's subjugation it remained tributary to Delhi until
6 This name is altogether omitted by Forishtá who describes Kutbu’ddin's intrigue and succession, in his history of Multán. The name of Kutbu’ddin was Ráo Sahra and he was governor of Sewi and the adjacent territory and the head of the Afgan clan of Langáh. He died in A. H. 874 (A. D 1469), Hūsain Shāh in 904 or 908 (1498 or 1502) and Maḥmúd in 931 (1524).
Sultán Firóz, his son ... ... ... ... 1
" Husain, a second time.
" Mahmúd, son of Sultán Firóz ... ... 27
" Husain, son of Sultán Firóz ... ... 1
Sháh Hussain, (Arghún), ruler of Sind.
Mirzá Kámrán.
Sher Khán.
Salim Khán.
Sikandar 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 Aláu’ddín 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 Baháu’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 Mahmúd 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 Ketbu’ddín, Sultán Mahmúd 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 Ketbu’ddín. In the reign of Sultán Hussain, Bahlól sent (his son) Barbak Sháh with a force to reinstate Shaikh Yúsuf, but they returned unsuccessful. Sultán Hussain becoming old and doting, placed his eldest son upon the throne under the title of Firóz Sháh, and withdrew into retirement. His Wazír Imadu’l Mulk, poisoned him in revenge for the murder of his own son and Sultán Hussain a second time resumed the sceptre and appointed Mahmúd Khán, son of Sultán Firóz, his heir. On the death of Sultán Husain, after a reign of 30 or 34 years,1 Sultán Mahmúd 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.
gners through jealousy created a misunderstanding between the Sultán and Jám Bayazid who had long held the office of prime minister, and misrep-
resentations cunningly made in a roundabout way, brought them into open
conflict. The minister withdrew from Multán to Shór and read the
khutbah in the name of Sultán Sikandar Lódi. On the death of Sultán
Mahmúd, his infant son was raised to the throne as Sultán Hussain (II).
Mírzá Sháh Hussain (Arghún) marched from Tattah and took Multán and
entrusted its charge to Langar Khán. Mírzá 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 kós, its breadth from the town of Budín to Bandar Láhari,1
100 kós, and again from the town of Chándo one of the dependencies of
Bhakkar, to Bikanér is 60 kós. On the east lies Gujarát: to the north
Bhakkar and Súwe: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 Bráhmanábánd,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 Cunning-
ham in his account of Sindh. (Ancient Geography).
2 The text is, I think, here in error
in transforming this name into the
Persian یا with the isáfat, 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
Harmatelia, (a softer pronunciation of
Bráhmasthala, or Brahmansathala) 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 rain-
ed city of Mansura and the neighbour-
ing mound now called Dilura, Brahmaná-
bánd. They certainly attest his indud7
and remarch if not his conclnsion which
the absence of local coins of Hindú
origin, though many of Arab governons
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 Kandahár, and another rising from the sea coast extends to the town of Kohbár, called Bámgar, and terminates in Sewistán and is there known as Lakkhí.\(^3\) This tract is inhabited by an important Baloch tribe called Kalmání,\(^4\) consisting of twenty thousand cavalry. A fine breed of camels is here indigenous. A third range runs from Sóhódn to Sóvai and is called Khatár\(^5\) where dwells a tribe named Nohmárádi that can raise a force of 300 horse and 7,000 foot. Below this tribe, there is another clan of the Baloch known as Naþhari with a force of a thousand men. A good breed of horses comes from this tract. A fourth mountain chain touches Kách (Gandává) on one side, and on the other the Kalmání territory, and is called Kárah inhabited by 4,000 Balochís.

In the winter season there is no need of poštínas (fur-lined coats) and

---

\(^1\) 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 Bhakar to the south for about 20 miles until it is lost in the broad belt of sand hills bounding the Nára or old bed of the Indus. On the west, Cunningham regards it as the capital of the Músicani of Curtius. He disputes the assertion of Abul Faal that Debal and Tattah are the same. Sir H. Elliot places Debal at Kárachi. General Cunningham prefers a site between Kárachi 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 Kírthar which separates Sind from Belúchistán. I. G. Kohbár has a variant Korayár, but I do not trace it; the Máfír’ul Umára has Kohbár but as its description of Sindh is taken from Abul Fásíl, its authority is of no independent value.

\(^3\) The Baloch and the Brahui are the two great races of Balúchistán, each subdivided into an infinite number of tribes. Of these the Kumberáni is said to take precedence of all others. The name in the text is not mentioned in the works I have consulted. Sherring mentions Kírmaní.

\(^4\) No doubt the Kírthar range of the I. G., an off shoot of which, the Lakhi, terminates abruptly a few miles south of Sóhódn. Naþhari has a variant Taþhari adopted by Gladwin. The plain country to the east of the mountain mass that intervenes between it and Khelát is called Kákhí or Káchh Gandává and Kárah seems to be a spur that strikes thence to the Lakhi chain. North of the Bolán, confused ranges of mountains extend to east with a strike nearly east and west to the Sulaimán range. This tract inhabited by Marris, Bugtís and other Baloch tribes is bounded on the north by the province of Sewistán (I. G.) General Cunningham states that Sóhódn is said to be a contraction of Sewistán and rejects it as a modern innovation of the Hindus, but he could scarcely have seen the text of Abul Faal 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 kotah pachah¹ and wild boars; fishing likewise is much pursued.

The assessment of the country is made on the system of division of crops, a third being taken from the husbandman. Here are salt-pits and iron mines. Shali rice is abundant and of good quality. Six kis from Tattah 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 palwash which comes up into the Indus from the sea, unrivaled for its fine and exquisite flavour. Milk-curds of excellent quality are made and keep for four months.

Near Sehwan is a large lake, two days' journey in length called Manchur, in which artificial islands have been made by fishermen who dwell on them.

But the greatest of all wonders is the Liver-Eater (Jigar Khwár), 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 Kabul 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 gawazin 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. (Cerus porcinus.)
² I believe this to be the proper translation of دندسک and not ‘corn bearing’ as I have construed it at p. 44, (final word of the page). According to the I. G. in Haiderabad District Sind, the Government assessment was formerly levied in kind (khasgi) but on a petition from the zamindars, 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 suidibi (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 whosoever 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 subterranean chamber, and give him food without salt, and some of them recite incantations over him. During this period he is called Dhachrah. 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 Subah of Multán. 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 Gujrat are sandhills in which region are the Ahsâm bhatti and other numerous clans. From Bhakkar to Naḍirpâr and Umarkût are the Sodah, Jiřejah and other tribes. This Subah contains 5 Sarkârs subdivided into 53 parganahs. The revenue is 6,615,393a dâmes. (Rs. 165,383-13-2.)

Sarkâr of Tattah.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Revenue D.</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahâri Bandar</td>
<td>6,521,419</td>
<td>1,811,612</td>
</tr>
<tr>
<td>Bâtor</td>
<td>4,322,286</td>
<td>434,305</td>
</tr>
</tbody>
</table>

1 According to Cunningham, the early Arab geographers place a strong fort called Bhâđia between Multán and Alor, which, from its position has a claim to be identified with the city built by Alexander among the Sogdians, but he mentions no tribe of the name, neither have any of the Bhattâ Rajputs mentioned by Elliot any such prefix as Ahsâm. The Sodhâs have been identified by Tod with the Sogdians. Ancient Geography, pp. 253-254.

* Var. 6,615,293.

* Var. 6,615,293.

* Var. Patore, Batwár, Banwár.
Sarkar of Hájñán.

Containing 11 Mahals. Revenue, 11,784,586 Dáms.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bágh Fatē</td>
<td>340,173</td>
</tr>
<tr>
<td>Bhālah,</td>
<td>666,817</td>
</tr>
<tr>
<td>Hajjān,</td>
<td>555,699</td>
</tr>
<tr>
<td>Jau,</td>
<td>3,165,418</td>
</tr>
<tr>
<td>Rahbān,</td>
<td>742,973</td>
</tr>
<tr>
<td>Detached villages</td>
<td>486,788</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>629,937</td>
</tr>
<tr>
<td></td>
<td>1,119,978</td>
</tr>
<tr>
<td></td>
<td>664,262</td>
</tr>
<tr>
<td></td>
<td>2,323,505</td>
</tr>
<tr>
<td></td>
<td>1,230,659</td>
</tr>
</tbody>
</table>

**Sarkar of Sovistān.**

9 Mahals. Revenue, 15,546,808 Dáms.

<table>
<thead>
<tr>
<th>Mahal</th>
<th>Revenue D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bátar, (var. Pátar G. Pālar)</td>
<td>2,020,884</td>
</tr>
<tr>
<td>Baghbānān,</td>
<td>1,948,152</td>
</tr>
<tr>
<td>Batān (var. T. Pātan),</td>
<td>1,902,038</td>
</tr>
<tr>
<td>Bústkān (var. and G. Bústkān, T. Lusgān),</td>
<td>1,825,190</td>
</tr>
<tr>
<td>Janjah,</td>
<td>1,978,953</td>
</tr>
<tr>
<td></td>
<td>1,329,923</td>
</tr>
<tr>
<td></td>
<td>1,669,732</td>
</tr>
<tr>
<td></td>
<td>1,640,764</td>
</tr>
<tr>
<td></td>
<td>1,331,776</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 Haidarābad and Tattāh.

2 See Elliot, Arabs in Sind, p. 230.

3 So I have translated قرآء مسکری, the term Masḵrī, 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 Masḵrī in the list of pargana in under the Sarkār of Tándah and Fatbābād, Sābāh Orissa. It may also signify the villages dependent on the preceding (maskūr) Mahāl, viz., Rahbān, and thus Gladwin takes it.
### Sarkar of Naṣirpūr.

<table>
<thead>
<tr>
<th>Mahals</th>
<th>Revenue, 7,834,600 Dāms.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Revenue D.</td>
</tr>
<tr>
<td>Umarkūt, ...</td>
<td>1,057,802</td>
</tr>
<tr>
<td>Taṣlur, ...</td>
<td>326,104</td>
</tr>
<tr>
<td>Samūwānī, (var. and G.)</td>
<td></td>
</tr>
<tr>
<td>Samādānī), ...</td>
<td>8,031,530</td>
</tr>
</tbody>
</table>

### Sarkar of Chakarhālah.

<table>
<thead>
<tr>
<th>Mahals</th>
<th>Revenue, 5,085,408 Dāms.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Revenue D.</td>
</tr>
<tr>
<td>Arpūr,...</td>
<td>731,190</td>
</tr>
<tr>
<td>Chakarhālah, ...</td>
<td>747,175</td>
</tr>
<tr>
<td>Siyār, ...</td>
<td>719,207</td>
</tr>
<tr>
<td>Ghāzipūr, ...</td>
<td>988,666</td>
</tr>
</tbody>
</table>

### Princes of Tātiāh.1

1. The family of Tamīm Anšārī during the ascendancy of the House of Umayyah.

2. The Sumrā (Rājputā) line of 36 princes, reigned 500 years, (according to Ferishta—100—their names unrecorded).

---

1 The following list is from the U. T. A. H. A. D.


The Anśāris, the Sumrās, and the Sumānas or Jams, successively gain the ascendancy, then a Delhi, governor 1208? Naṣīr ud din Kabbacha, becomes independent, drowned.

The Jami Dynasty of Sumāna, originally Rājputa.

A. H. A. D.

737. 1336. Jām Afra; tributary to Toghlak Shāh.

A. H. A. D.

754. 1383. Bang; asserted his independence.
782. 1387. Timaji, his brother.
783. 1388. Salāḥu'ddin, converted to Islām.
793. 1391. Nizamu'ddin.
796. 1393. Ally Sher.
812. 1409. Girān, son of Timaji.
812. 1409. Fattah Khān.
827. 1423. Toghlak, invaded Gujerat.
854. 1450. Sikandar.
856. 1452. Sangar, elected.
3. Of the Samma dynasty.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jâm Unar, reigned</td>
<td>3</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Juná, 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>Tamáchi, his brother</td>
<td>13 and some months.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saláhu’ddín,</td>
<td>11</td>
<td>0</td>
<td>1½</td>
</tr>
<tr>
<td>Nizámu’ddín, his son</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ali Shér Tamáchi</td>
<td>6</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Karán, son of Tamáchi</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Fateh Khán, son of Sikandar</td>
<td>28</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Tughlik, his brother</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Mubârek, the chamberlain,</td>
<td>1</td>
<td>0</td>
<td>0</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.

884. 1460. Jâm Nandá or Nizám-u’ddín, cot. of Hasan Langa.

894. 1492. Feroz; the Turkhan family became powerful, 1520.

927. 1520. Shâh Beg Arghun, occupies Sind.

930. 1523. Shâh Hosein Arghun.

932. 1554. Maḥmúd of Bâhakar.

932. 1572. AKBAR annexes Sind. (Ferishta, 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 Masámi, changes the third name only. Ferishta gives the 1st and 3rd names Afsâh and Mâni; Briggs, Afrâ and Bany. Ferishta makes Tamáji son of Mâni; Briggs, his brother. Ferishta allots 68 years to the reign of Nizám-u’ddín Nandá; Briggs, 32, and his dates are not taken from Ferishta who gives none except to the last 3 on the U. T. list and in accordance with it. I have to note that Ferishta 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 Sutmâh (سنام) not Soomuna. The title of Jâm, Ferishta pronounces a boast of their supposed descent from Jamshid, 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 Sambas and Sambus of Alexander's historians. Sambus occurs as Sabbas in Ptolarch, Sabouts in Strabo, Ambigarus 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; Auguto, Aguto, Acuto, Haukennod, Han Kennode, Hau Kebode, Hancutna, Anuobeda, and Falcon del Bosco. Jâm-shed 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 Nándá, (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 Siharas¹ whose capital was Alór. His sway extended eastwards, as far as Kashmir 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. Ráe Sáhi, the Rájá’s son, succeeded his father, by whose enlightened wisdom and the aid of his intelligent minister Bám, justice was universally administered and the repose of the country secured. A Bráhman named Jachs⁵ 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 minister 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 Alór. The Tuhfatul Kirám makes Siharas the son and successor of Rád Dáducý, followed by Rád Sáhar, 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 137 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. 138.

² So the text, but a note amends it "Chach." The orthography is doubtful. Two MSS. in the Bibliothèque Royale have Hój: Reinaud spells the name Tchotch: Renoudard 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 Rúni 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'') Khattab, Mughírah Abu'l Āsí advanced by way of Bahrain to Debal, 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, Āli, despatched troops that occupied the borders of Debal but on hearing of the death of the Caliph they withdrew in haste to Mekrán. Muḥáwiya twice despatched an army to Sind and on both occasions many of the troops perished.

Dáhir 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 Ḥajjáj was governor of Irák, he despatched on his own authority Muḥáammad Kásim his cousin and son-in-law to Sind who fought Dáhir in several engagements. On Thursday the 10th of Ramázán A. H. 99, (17th April 717) the Rájá was killed in action and the territory of

---

1 See Elliot's Arabs in Sind, p. 3.
2 Hákím b. Jabala al Abdi was sent to explore Sejistán and Mekrán and the countries bordering on the Indus valley by Abdu'llah Āmar, a cousin of the Čalíph, who had succeeded Abu Músa Ashári in the government of Basra. 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 Āli and Muḥáwiya and the progress of the Arab conquests in Sind may be read in the succeeding pages. Elliot's conclusion that Debal was taken in A. H. 93 is confirmed by As Suyúṭí in the biography of Al Walid, b. Abdu'l Malik, in which year Kirakh, or Kiraj as Ibn ul Athir calls it, was also captured. (See my translation of As Suyúṭí's History of the Caliphs, p. 229.) Elliot thinks this probably situated in, if not named from Kaohh. I supposed it to be Karáchí 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.
3 Described in Elphinstone (Ed. 66) p. 308, and in Brigg's Ferahshta, 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 Muhammad 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 insomuch 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 Muhammad Kásim's death, the sovereignty of this country devolved on the descendants of the Banû Tamîm Anšârî. They were succeeded by the Sâmrah 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 Jâm Bânkatiyâh many other families. The length of the Tamimi occupation is unknown or disputed, and the obscurity of the annals of the time precludes the possibility of decision.

1 Several of this tribe were at various periods sent to Sind. Under the Caliphate of Yazíd b. ʿAbd al-Malík, Haláí at Tamími was sent in pursuit of the Banû Muhallab. About 107 A. H. Tamím b. Zaid al-ʿUthb succeeded Jánais in the government of that province and died near Debal. Under the Abbasides Músá b. ʿAbd at Tamími, drove out Manṣúr b. Jamhúr the Umayyad governor. ʿAbdúr Rassák the first Ghaznavide governor of Sind, about A. H. 417, (1026) found the descendants of old Arab settlers of the tribes of Thakíd, Tamími, Asad and
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 Tughlík, the chamberlain Mubárak succeeded him through the efforts of a vain and seditious faction, and was followed by Sikandar the son of Jám Fath Khán.

During the reign of Jám Nandá, Sháh Beg Arghún made a descent from Kandahár and took Sóvi 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 Beg made a second incursion and took possession of Schuhán 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 Beg supplied him with troops, and an engagement took place near Schuhán 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 Beg 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 Beg. This prince was the son of Mír Zu'n Nún Beg, 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 Husain ascended the throne and wrested Multán from Sultán Maḥmúd. After him Mirzá Isá son of Abdu'l Ali Tarkhán³ succeeded.

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 Jānī 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 Jānī Beg was enrolled in the ranks of his nobility.

**Sūbah of Kābul.**

It is situated in the third and fourth climates, and comprises Kashmir, Pakli, Bimbar, Swāt, Bajaur, Kandahār and Zābulistān. Its capital was formerly Ghaznah, but now Kābul.

**Sarkār of Kashmir.**

It lies in the third and fourth climates. Its length from Kambar Ver to Kishan Ganga is 120 kōs, and its breadth from 10 to 25 kōs. On the east are Parīstān and the river Chenāb: on the south-east Bānīhāl and the Jammū mountains: on the north-east, Great Tibet: on the west, Pakli and the Kishen Ganga river: on the south-west, the Gakkhar country: on the north-west, Little Tibet. It is encompassed on all sides by the Himalayan ranges. Twenty-six different roads lead into Hindustān but those by Bhimbhar and Pakli 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 Bākī son of Isā Tarkhān to whom Ferishta gives a prosperous reign of 18 years. The genealogical tree of Mirzā Jānī 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 Jānī Beg immediately after Muḥammad Bākī.

2 The spelling is that of the text and varies from the same name given a little above. According to Cunningham, the name of “Bhimbhār” was little used, the common appellation being Chibhāś which is found in Sharfu’ddin’s History of Timūr under the form of Jībhāś.

3 The text has “Hasti Watar,” 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 Nowshera, Rajori, the Pir Panjāl pass and Shupiyon. The
the march of troops; (2) Pir Panjáí, 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 Turkestán and Persia and its periodical rains occur at the same season as in Hindustán. The lands are artificially watered or dependent

second deviating from Rajori runs to the Pùnch river and on to Pùnch and crossing the Haji Pir, joins the Murree road near Uri. The third, parting from Samani Sarai, passes through Kotli and Sera to Pùnch and unites with the second. The route by Shupiyon is the Pir Panjáí. The second is Tangtalah 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 Pùnch and across Haji Pir to Uri. Cfr. Vigne's Kashmir and Ladák, I. 147 in which 20 passes into Kashmir are mentioned and described.

1 Panohil in most of the MSS. which Cunningham asserts is the pronunciation of the Punjáis, and Pantaû of the Kashmiris, p. 128. The superstition regarding the tempest of wind and snow and rain, appears to be connected with that of the Tedek or rain-stone frequently alluded to by Baber, 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 Erskine, p. xlvii. The word Pir, according to Drew (Jammoo and Kashmir) has come to be used more or less generally in Kashmir for "pass," probably from the "pir" or fakir who often established himself upon it to maintain or acquire the reputation of sanctity. Pir Panjáí has come to mean the pass of the Great Range, Panjáí being applied to a great mountain ridge. There was once a fakir who lived on it and bore the title of "pir." 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 Jahangir incurred to his extreme peril through disobedience of this injunction. Voyages, II, 260.

2 The terms are Ab'í, Lalmí. 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 present 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

tulip. The T. stellator 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.

1 All travellers from Hwen Thsang 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 *shāli* 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. Gram and barley are nowhere found. They have a species of sheep which they call *Händsé* 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 bazár 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 *Mahâdeva* and in any spot whence its summit can

1 Gladwin and the S. ul M. have here 'mu’ng,' the pulse, *Phaseolus munio*.
2 The chick- pea, *Cicer arietinum*.
3 Here follow two words, *कड़ी असा* "like the *Kadi.*" A marginal gloss to two MSS. defines these words as resembling in size and stature the female of the 'kharmi.' Another gloss explaining "kharmi" is unhappily wanting. According to Cunningham (Ladak, 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 (Jummo 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 yāk or chauri-tailed bull and the yāk cow, Brimo or Dimo, and their produce with the common cattle. The yāk 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 *Duo* bull and *Domo* cow, the produce of the male yāk and common cow. Other hybrids are the *Drepo* or *Drelo*, the male produce between the common bull and the *Domo* and the *Drelo* or female. The Governor of Jamma whose considerable attainments are always at the service of those who seek his aid, informs me that *Handu* 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.

Stags 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 Bráhman class is very numerous.

Although Kashmir has a dialect\(^2\) 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 Tás 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 Hindús was in vogue, at the present day, various sciences are studied and their knowledge is of a more general character. Their astrological

---

1 The text has كنک for کنک

2 The languages of Kashmir are divided into 18 separate dialects. Of these Dogri and Chibali which do not differ much from Hindustáni and Panjábi are spoken on the hills and the Púnch 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 Pahári: two are Tibetan spoken in Baltistán, Ladák, and Ladakh and Champhas) 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 (Jummoo and Kashmir) and a Language map defines the group that are mutually incomprehensible, classifying the dialects under five languages. Cunningham says that the Devanagári 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 Kashmirian characters which remain unchanged to this day. Ladák, p. 5.

3 Tás in the Burhán i Kát is said to be the bark of a tree used to wrap round saddles and bows. According to Dozy, Ibn Baitár makes it synonymous with هور رهگی, the white poplar, a meaning confirmed by Hamza Ispahání who calls it the خدامک, a name of similar import. Dr. King identifies it with the well-known birch, Betula Bhójpattra, Wall. Bhójpattra he states is the current vernacular name, but in the N. W. Himalayas it is known in various localities as Barj, Burzal, Shág &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 Tás 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 Imáms and Núr Bakshí, all perpetually at strife with each other.
These are chiefly from Persia and Turkestan. 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
Boshaniyah sect by Dr. Leyden in the XIth Vol. Asiatic Researches.

Mirzá Haidar (Doghlát) in his work
the Kitáb i Rashídí says that formerly
all the inhabitants of Kashmir were of
the Hanífi sect. In the time of Fath Sháh, a man named Shamsu'ddin came
from Irák and declared himself to be a follower of Mir Muḥammad Núr Baksh.
He introduced a new form of religion
which he called Nurbakshi and promul-
gated various heretic and impious
opinions and circulated among the repro-
bates a book of theology named Ukháth
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
Ayesha, but unlike the Shiáhs, they re-
gard Amír Sayyid Muḥammad Núr 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 Nurbakshi. 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 religi-
ous obligations and follow the instruc-
tions of the Prophet, and their belief is
in conformity with that of the Sunnis.
One of the sons of Amír Sayyid Md.
Núr 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 legation 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 Nurbakshi
sect but is in accord with that of the
Sunnis. I sent the theological work
Ukháth 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 com-
mands and prohibitions and has excluded
himself from the congregation of the
Sunnis. In his pretension that God
hath commanded him to do away with
all differences, firstly, in the develop-
ments 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 Brâhmans, 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 Ḥanifa 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 Sāfis. In reality they are not sincere Sāfis, 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 Muḥammad and his descendants.” Before these people, there lived in Kashmir a sect of Sun-worshippers who were called Shammáṣīs. 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’ddin (Sun of Religion) pretending to receive the delivery of the title from heaven. The Kashmiris abbreviated it into Shammáṣī.”
from flesh-meat and do not marry. There are about two thousand of this class.

The Tolahl in this country is 16 máshas, each másha being equal to 6 surkhs. The gold mohur weighs 16 dáni, each dáni equalling 6 surkhs, being 4 surkhs more than the ordinary mohurs of Delhi. Rop Sámní is a silver coin of 9 máshas. The panchhu is of copper, equal to the fourth of a dán and is called kaséra. One-fourth of this is the bahgágni, of which again one-fourth is called shakri.

4 kaséra = 1 ráhat.
40 kaséra = 1 sámní.
1½ sámní = 1 sikkah.
100 sikkah = 1 lákäh which, according to the imperial estimate, is equal to one thousand dáns.

The whole country is regarded as holy ground by the Hindús. Forty-five shrines are dedicated to Mahádeva, sixty-four to Viśnu, three to Brahmá, and twenty-two to Durga. In seven hundred places there are grave images of snakes which they worship and regarding which wonderful legends are told.


The Surkh is the common red and black bead, Abrus precatorius, and is equal to a Rati in weight. For Dáni, the S. ul M. has Dának (دِانَاق) the Arabicised form of Dáng (دَانْ) probably the correct reading as it certainly is almost the corresponding weight, 6 surkhs being equal to a másha with the Kashmiri, 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., Lál i Jaláli = 1 tola ½ surkhs = 97½ surkhs.

The other = 11 máshas = 88 do. The Kashmirí

mohur = 16 dáni or 

dáni = 96 surkhs.

The 96 ratis or surkhs in a tolah exactly represent the 96 carat grains in the gold assay pound.

1 The faultiness of the text has been corrected by the learning of the Governor of Jammu who tells me that "rop" signifies silver, and "sámní a thousand, in Kashmir. In former times ordinary money transactions were conducted in Kashmir 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 2½ annas, but as Abul Fazl gives its weight as 9 máshas, its value would then have been about 10 annas. This coin is now unknown. The text has panchhu and bhrakdini.

2 Serpent-worship, according to Genl. Cunningham, has been the prevailing religion in Kashmir from time immemorial. The reigning sovereign who at the time of Hwen Thang's arrival in Kash-
Srinagar is the capital and is 4 farsakhs in length. The rivers Bhat, Már, and Lachmahkul 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, paffé and other woollen materials are prepared but the best are brought from Tibet. Mir 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 Sulaidn, 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 Drang 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 Urdi-bihisht (April), water bubbles forth from two springs.

mir in A. D. 631, was Durlabha, 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.

The Jhelum, which nearly intersects the valley is formed, says the I. G., by the junction of three streams, the Arpat, Bring and Bandaram, and receives in its course numerous tributaries. It mentions the Teent i Kul, or apple-tree canal connecting the Dal or city lake, with the Jhelum which it enters opposite the palace and the Nulli Már which flows into the Sind near Shádipur connecting the Auchar with the Dal. The Dúdaganges, a stream of good volume joins the river on the left bank at the city of Srinagar.

Srinagar, the old capital, prior to the erection of Pravarašenapura is stated in the Raja Tarangini to have been founded by Anoka, who reigned between B. C. 268-266. It stood on the site of the present Pândrethán, and is said to have extended along the bank of the river from the foot of the Takt i Sulaimán to Pántasak, a distance of more than three miles.

The word is ُجُلْحَلْعَ ن، the same word as at page 110 of the text, with a difference in the final t, translated, Vol. I, p. 96. “Scarlet broad-cloth.” In Wilson’s Glossary, it is translated woollen or broad-cloth, derived apparently from the English ‘scarlet.’ For Durmah and Paffé, see Vol. I, p. 95.

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 Mafiíla, on the right bank of the Bihat above Zenu Kadal the fourth bridge of the town of Srinagar. An illustration of it will be found in the title page of Drew’s Jammu and Kashmir, where it is called the mosque of Sháh Hamadán. His story is given in Vigne II. 82 and in Hügel’s Travels, p. 117.
First in one corner of it is a cavity like a mortar called Sandh brári: when this becomes full, the spring rises in another corner called Sat 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 appropriatory 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 Yinch is a place of great sanctity. It was formerly a large city and contained wonderful

1 Tieffenthaler 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 ebullitions 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. 389) 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 Vernag and far superior in the quality of its water.
3 The principal ancient cities of Kashmir are the old capital of Srinagar and the new, Pravarnaçapura which was lost in the former name: Khagendra-pra and Khanamahā, identified with Kākapūr on the left bank of the Bihat, ten miles to the south of the Takht-i Sulaimān, and Khanamoh, four miles north-east of Pāmpr: Vījipara and Pantasāk. The former twenty-five miles
temples. In the vicinity is an upland meadow called 
Naudimarg, of which I know not whether most to praise its level sweep of meadow, the loveliness of its verdure and flowers, or the bountiful virtues of its streams and its air. In the village of Pampūr one of the dependencies of Vihī, there are fields of saffron to the extent of ten or twelve thousand bighas, 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, 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 six filaments, three are yellow and three red. 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.

south-east of the capital: the latter three miles from the Takht i Sulaiman; Sura-pura the modern Sopur, mentioned in the Kashmīr chronicles as Kambuvā: Kanishkapūra, corrupted to Kāmpūr; Hashkapūra probably Baramula; Jashkapūra now Zukru or Zukur four miles north of the capital: Parīhasapūra built by Lalita-ditya (A. D. 723-760): Sadmapūra, now Pampūr; and Avalli-pūr, now only a small village, Wantipur, seventeen miles south-east of the present capital. Cunningham, pp. 95, 103. The text has Panjbrārah, Vigne, and Moorcroft Bij Bera, I follow the spelling of the Governor of Jamma.

1 See Vol. I, p. 84 where the method of cultivation of this plant is explained somewhat differently, and the Wākjāt i Jahāngīri, 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 crocus. It takes from 7000 to 8000 flowers to yield 17½ ounces of fresh saffron which by drying is reduced to 3½." Medicinal Plants. Bentley and Trimen, IV, 274. In the Wākjāt i Jahāngīri, it is asserted that in an ordinary year, 400 maunds or 3,200 Khurasanī maunds are produced. Half belongs to Government, half to the cultivators and a eñr 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 Zéwan 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 fount and pour cow's milk into it. If as 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 Khris 360 springs refresh the eye and each of these is accounted a means of divine worship. Near this is an iron mine.

Maru Anwín adjoins Great Tibet where the Handú is found of the best breed and large in size, and carries heavy burdens. Near this is a hill called Chatar Kót 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 Mahádeva fashioned of a stone like crystal are found and are a source of wonder.

In the neighbourhood of Achh Dal, one of the dependencies of Khattár 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 Kotihár is a deep spring, surrounded by stone temples. When its water decreases, an image of Mahádeva in sandal-wood appears. The quality of this spring does not alter.

In the vicinity of Wulan 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

1 I conceive the text would be amended by a different punctuation, viz., دُخْوَارُ بَرُ - بر اوبَخ. This retains the reading and the sense, which the text confuses. The name above is Maru Wurdín according to Vigne.

2 Kotihár is a pargana according to Vigne and produces the best silk in Kashmir.

3 The Bára Singh or Kashmir stag (Cervus Casmerianus). It is known in Kashmir as the Hangu, and Vigne describes it as most numerous in Dachhin-párah.

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 Khāwarpaṭrah is a source, whose waters tumble headlong with a mighty roar.

In the village of Aish is the cell of Bābā Zainuddīn Riūshī. 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 Dachchhinpaṭrah is on the side of a mountain bordering
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 Nāt. 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 Mahādeva and regard it as a means (through supplication) of the fulfilment of their desires. Near the cave is a rill called Amrātī, 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 Dākhámūn 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 Phāk 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 Zainûl Abidīn constructed in this lake a causeway (sad) of clay and stone one kós in length from the

Kāwar 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 Dachinpāra 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 Amarnāth 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.

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, saucers, hafts of daggers and the like. It is probably a kind of jade.

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 Vigne, (II, 99) Sad i Chodri and is carried entirely through the lake to the village of Isha Bryri, four miles on the opposite side. It more resembled a line of rushers than a causeway in his day.
city to this pargannah. In the vicinity also is a spring of which the sick drink and are restored to health.

In the village of Thil, is 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 Baxwál is a waterfall from the crest of Sháhkót. It is called Shálahmár. 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 Ishibár is a spring held sacred by the people of Hindustán, called Suryasar, surrounded by stone temples. Shakarnág 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 Báníhal is a temple dedicated to Durgah. 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 Vér tract of country is the source of the Bhikat. It is a pool measuring a jari'b which tosses in foam with an astonishing roar, and its depth is unfathomable. It goes by the name of Vérndg 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
months of the spring-time is in agitation. It is always full and its water never decreases.

In Devar in the village of Balaun is a pool called Balaun Nág 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

Veshau² is the name of a stream which issues picturesquely 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.

Kuthár³ 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 Mataihámah 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 Nág of Vigne which he says is pronounced Kausar or Kantar by the Muhammadans after the fountain in Paradise.
⁴ The text has relegated الدكر to a note as doubtful and substituted the conjectural emendation of the word is pronounced Oukar 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 Bráhmans of Kashmir identify this place which Cunningham supposes to be Zukru or Zukur still a considerable village four miles north of the capital, with Jusikapura founded by the Indo-Scythian prince Jusaka, a brother of Kanishka and Juwhka, p 101.
In Nōgām is a spring called Nīlāh Nāg,¹ 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 unpromising. In ancient times a volume, which they call Nilmat, arose from its depths, which contained a detailed description of Kashmir 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 Badu Shāh,² a Brāhma descended into it and returned after three days, bringing back some of its rarities and narrated his experiences.

In the village of Biruwā 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 Ḥōkh is found a quivering tree.³ If the smallest branch of it be shaken, the whole tree becomes tremulous.

Lār 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

¹ There are two of this name; one mentioned by Vigne, (II, 170) near Drabogām, the capital of the parganah of Shākran, 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 Kashmir, the other that of Kathae in the Baramula pass.

² Badu Shāh is Zainu’l-Ābidīn (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 Kashmir. 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. Shahbuddinpūr 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 Tulmūlā 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 Satpūr is a pool, the depth of which cannot be fathomed. It is held in great veneration and is a place of worship. Bhutesar is a temple dedicated to Mahādeva. Whoever approaches to pay his devotions, hears the sounds of ceremonial worship and no one can tell whence they proceed.

In Khoihāma 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.1 Here Sultān Zainu'l Ādbidīn 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,2 stages are chased down to the lake and taken. Near Māchhāmū is an island covered with trees which when shaken by the wind, cause the island also to quake.

Saffron is also cultivated in Paraspūr. It formerly held a lofty temple which when destroyed by Sikandar father of Sultān Zainu'l Ādbidīn, 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

1 See Vigne, II, 163. 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.
2 Var. Ahsan.
3 Cunningham alludes to this at p. 102 and adds, 'The same story is told by Ferishta with the addition of the name of the Bāja whom the translator calls Banīdī probably a mistake for Lādīdī, the contracted form of Lalitaditya 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. Ferishta has distinctly Lalitadīt, and not Bānīdī, and he places the temple at Tāruspur.
In the Parganah of Kamrāj at the village of TRahgám the residence of the Chaks is a fountain of sweet water called Chatarnág and in the middle is a stone building of great age. The fish grow to great size but whosoever touches them, is afflicted by some calamity.

Near Kargón is a defile called Sbyam where an area of ten jaribs 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 Pakī, 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 tolahe 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 Hāghámūn is the river named Padmati which flows from the Darud country. Gold is also found in this river.

but P. is the right initial and pronounced by the Kashmiris Poruspūr. (Vigne, II, 148). Parihdsapura 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 Merāj 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 Taragān (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 Suboynum 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.

* 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 Daradas of Sanskrit geography, and Daradre or Darade of Strabo. He supposes them to be the Kāfs or the Muḥammadans, though now nominally converted to Islam. The auriferous region of the Daradas is mentioned by Humboldt (Cosmos II. p. 613. E. C. Ottó) 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 auriferous by Hewen Thsang.
On its banks is a stone temple called Sūrada dedicated to Durgī, and regarded with great veneration. On every eighth tithi of Shuklapachh, 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 Sair Jihāds casses, however, are taken in cash. Payments in coin and kind were estimated in kharwārs of (Shāli) 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 Ḥāzi (Ali) the revenue was fixed at 30 lakhs, 63,050 kharwārs, 11 taraks, each kharwār being 3 man, 8 sērs Akbarshāhī. A weight of two dāms is called a pal, and ½ and ⅛ of this weight are also in use.

Seven and a half pāls are considered equivalent to one sēr, two sērs are equal to half a man, and four sērs to a tarak, and sixteen taraks to one kharwār. A tarak, according to the royal weights (of Akbar) is eight chains.

Taking the prices current for several years, the Ḥāzi struck an average of

---

1 A name of Durga as well as of Saraswati. See this name in the description of Kāngra under Sūbah of Lahore.
2 See p. 17 of this Volume.
3 See p. 58, n.
4 The immemorial tradition in Kashmir considered the whole of the land as the property of the ruler. Of some portions of the kālsās lands the sovereigns divested themselves by grants in jaghr for various periods. The Sikhs made a general resumption, ousted the possessors of grants and reduced thousands to destitution. In Moorcroft's time (II, 125) the kālsās lands were let out for cultivation. Those near the city as Sar Kishiti, head or upper cultivation, those more remote Pāi Kishiti, or foot and lower. When the grain was trodden out, an equal division took place formerly between the farmer and the government, but the latter advanced its demands like it appropriated ¼ of the Sar-Kishiti and ⅛ of the P. K. crop. The straw fell generously to the share of the cultivator who was also permitted to steal a portion of his own produce by the overseer—for a consideration. In the time of Zainul Abidin, the rice crop (the staple) is said to have been 77 lakhs of kharwārs. In Moorcroft's day it was 20, at from 2½ to 6½ Rs. a kharwār. His weight-measures differ from those of Abul Fazl, a kharwār being 16 taraks, a tarak 6 sērs, a sēr 10 pāls, a pāl 8½ Mahomed Shāhī rupees, which (the rupee being 173.3 grains) should make the sēr nearly 2 pounds. The actual sēr was, however, not above one pound avoirdupois, and a kharwār or ass-load was therefore 96 pounds. A horse-load equalled 22 taraks.

* See pp. 347 and 411 of Vol. I, where further information is given regarding the revenue system, its exactions and the disturbances which led to the Ḥāzi's murder.
the aggregate, and the kharwār (in kind) was ascertained to be 29 dāms, and the kharwār in money, was fixed according to the former rate of 13½ dāms. The revenue, therefore, amounted to 7 krórs, 46 lakhs, 70,411 dāms. (Rs. 1,866,760-4-5), out of which 9 lakhs, 1,663 kharwārs and 8 taraks were paid in money, equivalent to 1 kró, 20 lakhs, 22,183 dāms. (Rs. 300,554-9-2.) The revenue fixed by Aṣaf Khan, was 30 lakhs, 79,443 kharwārs, of which 10 lakhs, 11,330½ kharwārs were in money. The cesses bāj and tamghā, were altogether remitted by His Majesty, which produced a reduction of 67,824½ kharwārs, equivalent to 898,400 dāms. (Rs. 22,460.) For the additional relief of the husbandman, five dāms on the price of a kharwār, were thrown in. Although the revenue, in kharwārs, of Aṣaf Khán was in excess of that of Kázi Ali by 16,392 kharwārs, yet calculated in money the receipts are less, after deducting the remissions, by 860,034½ dāms (Rs. 21,500-13-7), because he estimated the kharwār in money which is of lower relative worth, above its value.

In the revenue returns forwarded by Kázi Ali to the Imperial Exchequer, forty-one parganaḥs are taken while the return submitted by Aṣaf Khán contains but thirty-eight, there being but thirty-eight in point of fact. For Kázi Ali on a review of the question separated the two villages Karná and Dárdú, of the parganaḥ of Kamráj, and dividing the parganaḥ of Sáir-i Mawázi into two, constituted these into two parganaḥs. In former times certain selected towns of each parganaḥ were denominated Sáiru'l Mawázi (village-group) and were held as Khādispah.* Kázi Ali

---

2 Var. 15,330½.
3 I have retained these expressions as they may serve to throw some light on their exact nature. Tamghā has been already defined at p. 57 of this Volume, as being a demand in excess of the land revenue and bāj 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 Jihāt, Sáir Jihāt, Parwāt 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. Tamgha occurs later under Kabul, signifying inland tolls.

* Lands of which the revenue was the property of the government, not being made over in grants or gifts, Jāgár or Inám 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 Khādisah. Wilson's Gloss.
united forty villages of the Marráj side under the name of Parganah; Hávelí and retained eighty-eight villages of Kamráj according to the former distribution, as parganah of Sáiru’l Mawázi.

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 4,392 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.

Parganahs east of S’rinagar, 3 Mahals.

<table>
<thead>
<tr>
<th>Castes</th>
<th>In money.</th>
<th>In kind.</th>
<th>Infantry</th>
<th>Cavalry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kharwárs, Taraks.</td>
<td>Kharwárs, Taraks.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Itchh,  ...  ...   ...</td>
<td>144,102 0</td>
<td>62,034 4</td>
<td>5</td>
<td>50</td>
</tr>
<tr>
<td>Brang,  ...  ...   ...</td>
<td>78,834 4</td>
<td>8,769 8</td>
<td>68</td>
<td>1000</td>
</tr>
<tr>
<td>Vihi,  ...  ...   ...</td>
<td>209,632 8</td>
<td>161,968 8</td>
<td>12</td>
<td>400</td>
</tr>
</tbody>
</table>

* Var. eight.
* Var. Kashmír, and unintelligible variants of Zínah.
* Further on, a variant gives Bhôt, which in Elliot, I, 151, is one of the classifications of Bráhman in the Census N.-W. P. for 1865.
Parganahs, north-east, 7 Mahals.

<table>
<thead>
<tr>
<th></th>
<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-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taraks.</td>
<td>Taraks.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wular,</td>
<td>...</td>
<td>128,656 4</td>
<td>12,605 8</td>
<td>20</td>
<td>200 Dardah and Shál.</td>
</tr>
<tr>
<td>Phák,</td>
<td>...</td>
<td>7,1111 12</td>
<td>17,402 8</td>
<td>...</td>
<td>100 Khán.³</td>
</tr>
<tr>
<td>Dachhimpárah,</td>
<td>...</td>
<td>75,153 0</td>
<td>6,902 12</td>
<td>20</td>
<td>500 Khíwar.²</td>
</tr>
<tr>
<td>Kháwarpárah,</td>
<td>...</td>
<td>45,225 8</td>
<td>3,575 8</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Kháttár,</td>
<td>...</td>
<td>87,479 4</td>
<td>3,231 13</td>
<td>15</td>
<td>300 Dard.</td>
</tr>
<tr>
<td>Maru Ádwin (Maru Wardwán, Vigne),</td>
<td>...</td>
<td>...</td>
<td>5,041 0</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Matan,</td>
<td>...</td>
<td>190,43‡</td>
<td>15,62‡</td>
<td>20</td>
<td>100 Bat.</td>
</tr>
</tbody>
</table>

Parganahs, south-east, 11 Mahals.

<table>
<thead>
<tr>
<th></th>
<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-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taraks.</td>
<td>Taraks.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ádwin,</td>
<td>...</td>
<td>101,482 4</td>
<td>14,815 16</td>
<td>1</td>
<td>100 Dard.</td>
</tr>
<tr>
<td>Itchh,</td>
<td>...</td>
<td>98,839 0</td>
<td>14,377 4</td>
<td>6</td>
<td>30 Bráhman.</td>
</tr>
<tr>
<td>Banbál,</td>
<td>...</td>
<td>6,435</td>
<td>...</td>
<td>400</td>
<td>4000 Sihar.</td>
</tr>
<tr>
<td>Báti,</td>
<td>...</td>
<td>3,615 0</td>
<td>4,235 8</td>
<td>50</td>
<td>30 Náik.⁴</td>
</tr>
<tr>
<td>besides</td>
<td>tlre-</td>
<td>trans-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>duties</td>
<td>duties</td>
<td>duties</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Déráwar,</td>
<td>...</td>
<td>28,644 8</td>
<td>822 8</td>
<td>800</td>
<td>600 Zínah.⁵</td>
</tr>
<tr>
<td>Zinahpó,</td>
<td>...</td>
<td>15,375 4</td>
<td>1,790 1</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Sóparsaman,</td>
<td>...</td>
<td>6,183 besides</td>
<td>2,008 4</td>
<td>70</td>
<td>200 Kambah.</td>
</tr>
<tr>
<td>dunes on</td>
<td>fire-</td>
<td>wood.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shádarah,</td>
<td>...</td>
<td>39,167 0</td>
<td>8,550 12</td>
<td>...</td>
<td></td>
</tr>
</tbody>
</table>

¹ Var. Háwah or Hádah.
² Var. Káhá.
³ This must be a mistake for 12, as 18 taraks make a kharóór in the Arabic numerals the 2 (r) and 6 (h) are easily confounded.
* A horse load is 22 taraks.

¹ Var. Taik. The Náik are classified in Elliot I, 152, as Bráhmans.
* Numer al omitted.
⁵ Var. Ráah, Rínah, Ratiah.
* Sóparasman, Sársaman.
⁶ Var. Bháká. Drew confirms the reading Thakor, which is the chief cultivating caste in the hills.
Kamráj Tract.

Containing 16 Mahals. Revenue 1,218,799 *kharódrās*, 12 *taráks*, equivalent to 26,316,918 dāms. (Rs. 657,922-15-2.) In money, 272,963 khadr.9, equivalent to 3,616,632 dānts. (Rs. 90,415-12-9.) Cavalry, 1,590. Infantry, 16,965.

Parganahs, north-west.

<table>
<thead>
<tr>
<th></th>
<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-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>taráks.</td>
<td>taráks.</td>
<td>taráks.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shukról,</td>
<td>45,224</td>
<td>12,757</td>
<td>20</td>
<td></td>
<td>Ashwár.</td>
</tr>
<tr>
<td>Nágám,</td>
<td>189,770</td>
<td>22,576</td>
<td>15</td>
<td>100</td>
<td>Bat.</td>
</tr>
<tr>
<td>Vér,</td>
<td>12,270</td>
<td>838</td>
<td>500</td>
<td>600</td>
<td>Sabsah.</td>
</tr>
</tbody>
</table>

Parganahs, south-west.

<table>
<thead>
<tr>
<th></th>
<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-</td>
<td>Khar-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sarás.</td>
<td>sarás.</td>
<td>sarás.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indarkól</td>
<td>9,553</td>
<td>7,238</td>
<td>...</td>
<td></td>
<td>Bat.</td>
</tr>
<tr>
<td>Parasápór</td>
<td>18,830</td>
<td>3,852</td>
<td>...</td>
<td></td>
<td>Siyáhi.</td>
</tr>
</tbody>
</table>

1 Var. Sahah, Sansah, Nakhah. 2 Var. Ahir.
I. Ugnand. Damódar, his sons. BM, thirty-five princes succeeded whose names are unknown. 6

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. 6

II.

Lavah, (var. Lava.)

Kishen, his son (var. Kish.)

\[\begin{array}{llll}
\text{In kind.} & \text{In money.} & \text{Cavalry.} & \text{Infantry.} \\
\hline
\text{Khar.} & \text{Taraks.} & \text{Khar.} & \text{Taraks.} \\
\hline
\text{Patan, } & 4,799 & 4 & 523 & 0 & 30 & 110 & \text{Bhat.} \\
\text{Bánkal, } & 115,233 & 12 & 20,280 & 4 & 300 & 600 & \text{Musulmán.} \\
\text{Barwi, } & 67,098 & 12 & 13,383 & 0 & 35 & 30 & \text{Békri.} \\
\text{Tolkán, } & 15,415 & 12 & 4,435 & 4 & \ldots & 30 & \text{Kháo.} \\
\text{Dínó, } & 53,219 & 4 & 17,038 & 4 & 150 & 400 & \text{Pandit.} \\
\text{Dachhin Kháwarah, } & 36,222 & 4 & 20,653 & 0 & 25 & 300 & \text{Dóni.} \\
\text{Sáir n’l Mawási, } & 192,641 & 4 & 18,553 & 12 & \ldots & 15 & \text{Khasi.} \\
\text{Khoí, } & 12,945 & 0 & 370 & \ldots & 1000 & 10,000 & \text{Kankan,} \\
\text{Kamráj, } & 342,844 & 4 & 103,725 & 4 & \ldots & 110 & \text{Ziuah.} \\
\text{Karóhan, } & 115,474 & 0 & 29,779 & 12 & \ldots & 110 & \text{Ziuah.} \\
\end{array}\]

1 Var. Akbari, Khaéri.
2 Var. Kahár.
3 Var. Dansé, Danséo.
4 Var. Khakar, Bínah, Kahikanku
5 Dinah, Kahhi Kahku.
7 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 Cashmir written by Haidar Maler, A. H. 1027 (A. D. 1607).

Rajas of Cashmir of the line of Guru in the lunar race worshippers of Nágas or snakes.

The Rájá Taranágni whence this line is taken, commences with an account of the dessication of the valley by Casyapa Muñi, supposed to allude to the deluge. Wilson, As. Re. XV, 1.

First period. Caunava race 1266 years.


W. Fifty-three princes, names omitted by Hindu writers,
Kahgandra, his son.
Surandra, his son.
Godhara, of another tribe.
Śūran, his son.
Janaka, his son.
Shachinar, (var. Hashka, Bishka).
Aśoka, son of Janaka's paternal uncle.
Jalóka, his son.
Dāmodar, descendant of Aśoka.
Hashka, 
Zashka, } three brothers. Buddhists.
Kaniska, 
Abhiman.

but partly supplied by Muhammadan authority as follows:
Sulimán.
Cassalgham.
Maherká.
Bandu Khán, (Pandu of the lunar line.)
Lódi Khán.
Laddar Khán.
Sunder Khán, Hindú worship established.
Cunder Khán.
Sunder Khán.
Tandu Khán.
Boddu Khán.
Mahand Khán.
Durbinash Khán.
Deosir Khán.
Tehab Khán, dethroned by king of Cabul.
Čálja Khán.
Luvkhb Khán.
Shermavaran Khán.
Naureng Khán, conquer-
ed China.
Barigh Khán.
Gowasheh Khán.
Pandu Khán II, extended empire to the sea.
Haris Khán.

Sansí Khán.
Akber Khán.
Jaber Khán.
Nandor Khán.
Sanker Khán, slain by.
Bakra Rájá.
An interval ensues and
authentio history commences with

A.D. 633. Gomerd, I, Kali Yuga,
633. Gomanda or Ag-
and, a relation of
Jaranandha, 1400. Wil-
son.
Dāmodara, I.
Gomerd, II.
Thirty-five princes;
names forgotten.

1709. Lava (Bal-lava) Loo of
Muhammadan historians.

1684. Cauasaya.
1680. Khagendra.
1600. Surendra, cot. with Bah-
man of Persia.
1576. Godhara.
1537. Suvarna.
1477. Janaca.
1471. Sachinara.
1394. Atooa, established Bud-
 dhism.
### III.

<table>
<thead>
<tr>
<th>Rájá Ganand (Gonerda III) reigned,</th>
<th>Y. M. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhíkan (Vibbíshana,) his son,</td>
<td>35 0 0</td>
</tr>
<tr>
<td>Indrajíta, his son,</td>
<td>35 6 0</td>
</tr>
<tr>
<td>Ráwana, his son,</td>
<td>30 0 0</td>
</tr>
<tr>
<td>Bhíkan II, his son,</td>
<td>35 6 0</td>
</tr>
<tr>
<td>Nara, (also called Khar), his son,</td>
<td>39 9 0</td>
</tr>
<tr>
<td>Sidha, his son,</td>
<td>60 0 0</td>
</tr>
<tr>
<td>Utpaláchah, his son,</td>
<td>30 6 0</td>
</tr>
<tr>
<td>Hiranya, his son,</td>
<td>37 7 0</td>
</tr>
<tr>
<td>Hirankal, his son,</td>
<td>60 0 0</td>
</tr>
<tr>
<td>Abasakha, his son,</td>
<td>60 0 0</td>
</tr>
<tr>
<td>Míhirkal, his son,</td>
<td>70 0 0</td>
</tr>
<tr>
<td>Baka (Vaka), his son,</td>
<td>63 0 13</td>
</tr>
<tr>
<td>Khatmanda, his son,</td>
<td>30 0 0</td>
</tr>
<tr>
<td>Vasunanda, his son,</td>
<td>52 2 0</td>
</tr>
<tr>
<td>Nara, his son,</td>
<td>60 0 0</td>
</tr>
<tr>
<td>Aja, (Aksha), his son,</td>
<td>60 0 0</td>
</tr>
<tr>
<td>Gopáditya, his son, (MSS. Kópará),</td>
<td>60 0 6</td>
</tr>
<tr>
<td>Karan, his son,</td>
<td>57 0 11</td>
</tr>
<tr>
<td>Narendradítya, his son,</td>
<td>36 3 10</td>
</tr>
<tr>
<td>Yudisht'bíra, his son,</td>
<td>48 0 10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B. C.</th>
<th>Jaloca, adopted castes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1832</td>
<td>Jaloa, adopted castes.</td>
</tr>
<tr>
<td>1302</td>
<td>B. C. 423 W.</td>
</tr>
</tbody>
</table>

**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 Cashmere, As. Res. XV.

<table>
<thead>
<tr>
<th>B. C.</th>
<th>1096 Indrajíta,</th>
</tr>
</thead>
<tbody>
<tr>
<td>1060-6</td>
<td>Bávana, 334</td>
</tr>
<tr>
<td>1030-6</td>
<td>Vibbíshana II, 316</td>
</tr>
<tr>
<td>993</td>
<td>Nara (Kinnara) persecuted Buddhists, 298</td>
</tr>
<tr>
<td>953-3</td>
<td>Siddha, 280</td>
</tr>
<tr>
<td>893-3</td>
<td>Utpaláxá, 262</td>
</tr>
<tr>
<td>862-9</td>
<td>Híranyáxa, 244</td>
</tr>
<tr>
<td>825-2</td>
<td>Híranyácula, 226</td>
</tr>
<tr>
<td>765-2</td>
<td>Vásucula, 218</td>
</tr>
<tr>
<td>705-2</td>
<td>Míhirácula, invaded Lanka or Ceylon, 200</td>
</tr>
<tr>
<td>635-2</td>
<td>Vaca, 182</td>
</tr>
<tr>
<td>572-2</td>
<td>Xitínanda, 164</td>
</tr>
<tr>
<td>542-2</td>
<td>Vasunanda, 146</td>
</tr>
<tr>
<td>490</td>
<td>Nara II, or Bara, 128</td>
</tr>
<tr>
<td>430</td>
<td>Axa (by some said to have built the...</td>
</tr>
</tbody>
</table>
IV.

Six princes reigned 192 years.

Pratapāditya, said to be a descendant of Vikramāditya, ... ... ... ... ... 32 0 0
Jalóka, his son, ... ... ... ... ... 32 0 0
Tanjir, (Tanjína) 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.

Meghaváhana, a descendant of Judisht'hira, ... ... ... ... ... 34 0 0
Srishtaséna, his son, ... ... ... ... ... 30 0 0
Hiran, his son, ... ... ... ... ... 30 2 0
Mátrigupta, Bráhman, ... ... ... ... ... 4 9 1
Pravaraséna, a descendant of Mégaváhana, ... ... ... ... ... 63 0 0
Judisht'hira, his son, ... ... ... ... ... 39 3 0
Lakshman, called also Nandradit, ... ... ... ... ... 13 0 0
Ranáditya, his younger brother, ... ... ... ... ... 30 0 0
Vikramáditya, his son, ... ... ... ... ... 42 0 0
Báláditya, his younger brother, no issue, ... ... ... ... ... 36 0 0

B. C.

23-9 Arya Ráj, of miraculous accession, B. C. 135
Gonerdya line restored, 592 years, or 433, adjusted.

A. D.

23-3 Mégaváhana, invited Baudháhas and invaded Ceylon.
57-2 Sreshtaséna, or Pravaraséna.
87-3 Hiranya, contention with Toromána Yavoraja, connected with Vikramaditya.
117-5 Mátrigupta, Bráhman from Ujjain succeeded by election, 471 W.
122-2 Pravaraséna, invaded Siladitya of Gujerát, 476
185-2 Yudhisht'hira II, 499
224-5 Nandravat, Narendraditya, or Lakshmané, 522
237-5 Ranáditya, married daughter of Chola Ráj, 545
Seventeen princes reigned 257 years, 5 months, 20 days.

<table>
<thead>
<tr>
<th>Y. M. D.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>36 0 0</td>
<td>Durlabhavardan, son-in-law of Báládít,</td>
</tr>
<tr>
<td>50 0 0</td>
<td>Pratapásitàya, grandson of his daughter,</td>
</tr>
<tr>
<td>8 0 8</td>
<td>Chandrapíra, his eldest son,</td>
</tr>
<tr>
<td>4 0 24</td>
<td>Tárápíra, his brother,</td>
</tr>
<tr>
<td>36 7 11</td>
<td>Lalitásitàya, another brother,</td>
</tr>
<tr>
<td>1 0 15</td>
<td>Kavalayápíra, his son,</td>
</tr>
<tr>
<td>7 0 0</td>
<td>Vajrádítaya, his brother,</td>
</tr>
<tr>
<td>4 1 0</td>
<td>Prithivyápíra, his son,</td>
</tr>
<tr>
<td>7 0 0</td>
<td>Sangrápíra, grandson of Lalitásitàya by a son,</td>
</tr>
<tr>
<td>31 0 0</td>
<td>Jayápíra, ditto,</td>
</tr>
<tr>
<td>12 0 0</td>
<td>Jajja, his brother-in-law,</td>
</tr>
<tr>
<td>37 0 0</td>
<td>Sangrámapíra, his brother,</td>
</tr>
<tr>
<td>12 0 0</td>
<td>Brihaspati, son of Lalitásitàya,</td>
</tr>
<tr>
<td>36 0 0</td>
<td>Ajitápíra, or Ajayápíra, son of Prabhubápíra,</td>
</tr>
<tr>
<td>3 0 0</td>
<td>Anangápíra, son of Sangrámapíra,</td>
</tr>
<tr>
<td></td>
<td>Utpalápíra, son of Ajayápíra.</td>
</tr>
</tbody>
</table>

A. D.

| 537-5 | Vikramásitàya, supposed |
| 568 | an interpolation, |
| 579-5 | Báláditva, last of the |
| 592 | Gonera race, |
| 615-5 | Durlabhavarðdhana, connected |
| 651-5 | Pratapásitàya, founded Pratápá- |
| 701-5 | Chandrapíra, or Chandranand, a |
| 710-1 | Tárápíra, a tyrant. |
| 714-1 | Lalitásitàya, conquered Yaçovarna |
| 750-8 | of Kanauj (Yaçovigrha of |
| 756-8 | inscriptions) and overran India. |
| 763-10 | Covalayápíra. |
| 768-10 | Vajrádítaya. |
| 769-10 | Prithivyápíra. |
| 769-10 | Sangrámapíra. |
| 772-10 | Jayápíra, married daughter of |
| 803-10 | Lalitásitàya. |
| 815-10 | Sangrámapíra, II or Prithivyá- |
| 834-10 | Ajitápíra, set up by the same |
| 870-10 | Utpalápíra, last of the Carcota |

1 The text has the ḍha-káṛ 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>Name</th>
<th>Y. M. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avanti Varmá, of the Chamár easte,</td>
<td>... 23 3 3</td>
</tr>
<tr>
<td>Sankar Varmá, his son,</td>
<td>... 18 7 19</td>
</tr>
<tr>
<td>Gopál Varmá,</td>
<td>... 2 0 0</td>
</tr>
<tr>
<td>Sankat, said to be his brother,</td>
<td>... 0 0 10</td>
</tr>
<tr>
<td>Sugandhá Ráni, mother of above-mentioned Gopál,</td>
<td>... 2 0 0</td>
</tr>
<tr>
<td>Pártá, son of Nárjit Varmá, son of Sukh Varmá,</td>
<td>... 15 0 10</td>
</tr>
<tr>
<td>Nárjit Varmá, son of Sukh Varmá, his brother,</td>
<td>... 1 1 0</td>
</tr>
<tr>
<td>Chakra Varmá,</td>
<td>... 10 0 15</td>
</tr>
<tr>
<td>Súra Varmá, his brother,</td>
<td>... 1 0 0</td>
</tr>
<tr>
<td>Pártá, son of Nárjit,</td>
<td>... 1 4 0</td>
</tr>
<tr>
<td>Chakra Varmá, second time,</td>
<td>... 0 6 0</td>
</tr>
<tr>
<td>Sankar Vardhana, son of Mir Vardhana,</td>
<td>... 3 0 0</td>
</tr>
<tr>
<td>Chakra Varmá, third time,</td>
<td>... 3 0 0</td>
</tr>
<tr>
<td>Unmatti Avanti Varmá, son of Rájá Pártá,</td>
<td>... 2 2 0</td>
</tr>
<tr>
<td>Surma (Sura) Varmá, second time, last of the Chamár princes,</td>
<td>... 0 6 0</td>
</tr>
</tbody>
</table>

VII.

Ten princes reigned 64 years, 3 months, 14 days.

<table>
<thead>
<tr>
<th>Name</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagasa (Jasaskar) Dev, a peasant,</td>
<td>... 9 0 0</td>
</tr>
<tr>
<td>Búranit, an uncle's descendant,</td>
<td>... 0 0 1</td>
</tr>
<tr>
<td>Sangráma Deva, son of Jasaskar,</td>
<td>... 0 6 7</td>
</tr>
</tbody>
</table>

Utpala Dynasty, 84 years, 5 months.

A. D.
875-10 Aditya Varmá, or Avanti Varmá, a severe famine.
904-1 Sankara Varmá, invaded Gujjar and Rájá Bhoja, Kashmir cycle brought into use.
922-9 Gopál Varmá, killed youth.
Sankata, last of the Varmá race.
924-9 Sugandhá Ráni, recommended election of
926-9 Pártá. The Tatris and Ecangas powerful.
941-9 Nirjita Varmá, also called Pauya, the Cripple.
942-9 Chakra Varmá, civil wars.

<table>
<thead>
<tr>
<th>Name</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sura Varmá,</td>
<td>952-9</td>
</tr>
<tr>
<td>Pártá, a second time</td>
<td>953-9</td>
</tr>
<tr>
<td>Chakra Varmá, do.</td>
<td>954-3</td>
</tr>
<tr>
<td>Sancara Vardhana.</td>
<td>954-9</td>
</tr>
<tr>
<td>Chakra Varmá, third time.</td>
<td>956-3</td>
</tr>
<tr>
<td>Unmatti Varmá</td>
<td>957-7</td>
</tr>
<tr>
<td>Sura Varmá, 11.</td>
<td>955-9</td>
</tr>
</tbody>
</table>

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 Ketro.
Parva Gupta, one of his subjects, ... ... 1 4 0
Khema (Kahema) Gupta, ... ... 8 6 0
Abhiman, his son, ... ... 14 0 0
Nanda Gupta, his son, ... ... 1 1 9
Tribhuvana, ... ... 2 0 7
Bhimá 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, ... ... 23 0 0

Y. M. D.

A. D.
971-3 Xema Gupta, destroyed many Vihara of Buddhists.
979-9 Abhimanys, intrigues and tumult.
993-9 Nandi Gupta, put to death by his grandmother Diddá.
994-10 Tribhuvana, shared the same fate.
996-10 Bhímá Gupta, ditto.
1001-1 Diddé 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).¹
1054 Kalasa.
1062 Utkaré, and Harsha Déva.

¹ The lengths of reigns only are given in the original; calculating backwards from Alán'uddin, it becomes necessary to curtail the reign of Harirajá (52 years) by about 30 years to form a natural link with Wilson's date of Sangráma Déva.—Princép. I add that the conclusion of this series is incompatible with the fictions even of Hindú Chronology, and though the intervention of 18 Muhammadan kings be conceded, the term of four years is an extremely undignified allowance for this royal procession. The dates of the Muhammadan kings is continued from Table LXXV of the U. T. taken apparently from Briggs whose calculations are based on two dates given by Fergusht, viz. that of Sháh Mir's arrival in Kishmir under Sinha Déva, in 716 (A. D. 1315) and the death of Jajá Adin in 747 (1346). According to Fergusht, the latter was succeeded by Kotahdevi who, after a brief opposition to Sháh Mir, 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 Jamshíd is allotted 1 year and 2 months. Allowing a year for the brief reign of the Ráni, this would give the accession of Alán'uddin about A. D. 1351. Fergusht does not give separate dates to each reign as might be inferred from Briggs' digest of his pages. He places the death of Kuṭbu'uddin 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).
<table>
<thead>
<tr>
<th>A. D.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1062</td>
<td>Udayama Vikrama, son of the latter.</td>
</tr>
<tr>
<td>1072</td>
<td>Sankha Rája.</td>
</tr>
<tr>
<td>1092</td>
<td>Salha, grandson of Udayama.</td>
</tr>
<tr>
<td>1072</td>
<td>Susalha, usurper; ditto.</td>
</tr>
<tr>
<td>1088</td>
<td>Mallina, his brother, (end of Kalhana Pandita's list).</td>
</tr>
<tr>
<td>1088</td>
<td>Jaya Sinh, son of Susalha (Jona Rája's list).</td>
</tr>
<tr>
<td>1110</td>
<td>Paramána.</td>
</tr>
<tr>
<td>1119</td>
<td>Bandi Déva.</td>
</tr>
<tr>
<td>1126</td>
<td>Bopya Déva.</td>
</tr>
<tr>
<td>1135</td>
<td>Jassa Déva, his brother, an imbecile.</td>
</tr>
<tr>
<td>1153</td>
<td>Jaga Déva, son of Bopya.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1167</td>
<td>Rája Déva.</td>
</tr>
<tr>
<td>1190</td>
<td>Sangráma Déva, III.</td>
</tr>
<tr>
<td>1206</td>
<td>Ráma Déva.</td>
</tr>
<tr>
<td>1227</td>
<td>Lakhana Déva, adopted.</td>
</tr>
<tr>
<td>1261</td>
<td>Sinha Déva, new line; killed by brother-in-law</td>
</tr>
<tr>
<td>1275</td>
<td>Sinha Déva, II, usurper, himself deposed and killed by the Mlecchas under Rája Dullach? The Bhota Dynasty.</td>
</tr>
<tr>
<td>1294</td>
<td>Sri Rinchina, obtained throne by conquest.</td>
</tr>
<tr>
<td>1294</td>
<td>Kota Ráni, his wife. Udyana Déva, second husband. Their minister, Sháh Amir killed</td>
</tr>
</tbody>
</table>
Thirty-two princes reigned 282 years, 5 months, 1 day.

A. H. A. D. Y. M. D.
715 1315 Sulâtân Shamsu’ddîn, minister of Sinha Déva, 2 11 25
750 1349 Jamshid, his son, 1 10 0
752 1351 Alâ’u’ddîn, son of Shamsu’ddîn, 12 18 13
765 1363 Shahábu’ddîn, 20 0 0
785 1386 Kutbû’ddîn, son of Hasan’u’ddîn, 15 5 2
799 1396 Sikandar, his son whose name was Sankár, 22 9 6
819 1416 Ali Shâh, his son, 6 9 0
826 1423 Zain’u’l A’bidîn, younger brother of Ali Shâh, 52 0 0
877 1472 Háji Haidar Shâh, his son, 1 2 0
878 1473 Hasan Khán, his son, 12 0 5
891 1486 Muhammád Shâh, his son, 2 7 0
902 1496 Fat’h Shâh, son of Adam Khán, son of Sul Ôtàn Zain’u’l A’bidîn, 9 1 0
911 1505 Muhammád Shâh, a second time, 0 9 9
942 1535 Nâzuk Shâh, son of Fat’h Shâh, (Fe- rishta, “son of Ibrahim, son of Muhammád Shâh”), 1 0 0
  Muhammád Shâh, a fourth time, 34 8 10
  Shamsi, son of Muhammád Shâh, 0 2 0
  Ismâil Shâh, his brother, 2 9 0

the whole family and succeeded as Sri Shamsu’ddîn.

18 Muhammâdan princes succeeded. Names not recorded.

Vikhyana Bhatt, overcame the last of these.

1298 ? Jayânsara, his son overcome by SulÔtàn.

1300 Alla’u’ddîn, Muhammâd Shâh.

* Death of Kutb’u’ddîn 793. Ferishta.

* Of the length of this reign, Ferishta states he is ignorant, but Briggs makes him ‘led to believe’ that it “must have been nineteen years.”

* Ferishta, 894—(1488-9).

* Ferishta gives fifty years for the whole reign of Muhammâd Shâh, which would place the date of his son Shamsu’ddîn’s accession in 941, (1534); Ferishta is unable to give the length of his reign and omitting mention of Ismâil, follows it with the accession of Nâzuk who, after six months gives place to Mirzâ Haidar. The Shamsu’ddîn of Ferishta, is the father of Nâzuk, viz., Ibrahim. The series and dates of Ferishta continue in the following order:
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 Rāj Tarangini written in the Sanskrit tongue containing an account of the princes of Kashmir 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 Mahādeva, and Sar signifies a lake. One day of Brahmana comprises 14 manvantaras.1 Up to the 40th year of the Divine Era, of the seventh manvantara, at which time Kashmir began to be inhabited, 27 (kalpas) each of four cycles (yuga)
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 Brahmans 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 Balbhodra, the elder brother of Kishan in the battle fought at Mathura between Kishan and Jarasandha rajâ of Behâr. Damodara (his son), to revenge his death marched against some of the relations of Kishan who were hastening to a marriage festival in Kandahâr, 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 Lavah ascended the throne, justice was universally administered and deeds met their just recognition. He founded in Kâmaraj 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 Ganjah 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.

* See p. 15 of this Vol.
* According to Tieffenthaler, he was called "Cashapmir, from Cashapa grandson of Brahmâ and mér, a mountain or habitation." Baber mentions in his Memoirs that the hill country along the upper course of the Indus was formerly inhabited by a race called Kâsâ from whom he conjectures that Kashmir received its name. The Kasia regio of Ptolemy applies 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.
* As the 40th year of Akbar's reign is A. H. 1003, commencing 5th Dec. 1594 and ending 25th Nov. 1595 A. D. the date of Ugnand would be B. C. 3449.
* Shaikh Nizâmi, who was born in that town. The lines occur in the Haft
When the succession devolved on *Asoka* 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 *Rajā Jalōka* was distinguished for his justice, and his conquests were limited only by the ocean. On his return from *Kanauj*, 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 justice; 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 *Asoka*. He was a pious devout prince but was transformed into a snake through the curse of an ascetic. In the reign of *Rajā Nara* the Brāhmans prevailed over the Buddhists and levelled their temples to the ground. *Rajā Mihirkal* 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 *Hastibhnj*, an elephant lost its footing, and its screams and...
manner of falling caused him such amusement that he ordered a hundred ele-
phants to be precipitated in a similar manner. From this circumstance the
pass received its name hasti signifying elephant, and bhanj, 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 suc-
cession, 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 króra 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 in-
creased 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 Judishthira in the beginning of his rule administered the state
with an impartial hand, but in a short space through his licentious con-
duct and intimacy with base associates, his subjects became extranged 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 wick-
ed at heart but specious in appearance sought his ruin and undermined his
influence by underhand misrepresentations. As princes are on these occa-
sions apt to err and do not investigate closely, forgetful of former ex-
periences of what envy can effect, the minister was overthrown, and

1 In Sanskrit नि or नि—destruction, loss, injury. See p. 347—The Governor
of Jammu informs me that this word does not occur in the body of the Ráj Taran-
gini, 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 Hastibhanj 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 no grief to encompass him, but gladdened his days with cheerfulness of heart. His wicked enemies represented him as aiming at the throne, and the Rájá, 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.

Megavádhán was renowned for his virtues and gave peace and security to Hindustán as far as the borders of the ocean. After the death of Rájá Híran without issue, the chiefs of Kashmir paid allegiance to Rájá Bikramájít the ruler of Hindustán. Rájá Matrígupta was a learned Kashmiri Bráhman. Bikramájít 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 Bráhman 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.

Rájá Pravaraśéna had withdrawn from the country and lived in retirement in Hindustán. 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 Nangarkót and possessed himself of that place. On hearing of the death of Bikramájít, Matrígupta abdicated and setting out for Benares lived in seclusion. Pravaraśéna was universally distinguished for his justice and liberality. He founded Srinagar the capital of the

---

1 The old capital previous to the erection of Pravaraśénapura is stated to have been founded by Asoka (Ráj Tarangini, i, 104.) (B C. 263—226). It stood on the site of the present Pándra-thána and is said to have extended along the bank of the river from the foot of the Tahkt-i Sulaimán to Pánde-sook, a distance of more than three miles. It was still the capital in the reign of Pravaraśéna I, towards the end of the 6th 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 Ranālīṭīya was a just prince and made many conquests. In the neighbourhood of Kishawār 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 Ballalīṭīya 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 footsteeps 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 Lalītādīṭya devoted himself to the prosperity of his kingdom and in the strength of the divine aid overran Irān, Tarān, Fārs, Hindustān, Khāta, 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 Lalītādīṭya or his own were the larger. They answered that of the god Śiva, named after himself Pravarasena. 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 Lalitápiśa 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 Varmá 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 Jasaskardeva, 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 Sindhadeva, a Muḥammadan 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 flattery 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.

Sultán Alá’ud-din 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 Hamadání 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 Hindústán 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. Ali Sháh appointed (his brother) Zainu’l’ Akibdin regent in his stead and set out for Hijáz. By the persuasion of foolish and evil advisers and through inconstancy of purpose, he returned with the view of recovering his authority in Kashmir and aided by the Rújá of Jammu he took possession of the kingdom. Zainu’l’Akbidin set out for

1 Such is the literal translation according to the punctuation of the text which I suspect is in error. Ferishta 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 1/6th 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 ارکنکه بسنده پیدش and should be preceded by the word *بِضَر* 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.”

2 Ferishta relates this circumstance with detail, somewhat curtailed by Briggs.

3 These, states Ferishta, were his father-in-law the Jannah Rújá, and the chief of Rújávari, 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 Panjáb and joined Jaşrat of the Khokhar tribe. Ali Sháh collecting a large army advanced into the Panjáb and a great battle took place in which Ali Sháh was defeated and fell into obscurity while Zainul Aábídin recovered the sovereignty of Kashmir. Jaşrat 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 Panjáb.

Zainul Aábídin 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 Hindustán, 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 Jarib. 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 Údî the imme-

---

1 According to Ferishta Jasrat Shaikha Ghakar imprisoned by Timur in Samarkand, escaped and founded or acquired a principality in the Panjáb. Zainul Aábídin with his aid defeated Ali Sháh who, according to one account was taken prisoner by Jaşrat, and to another was expelled from Kashmir by his successful brother. Mention of Jaşrat occurs in Ferishta under Bahlol Lodi, and Zainul Aábídin, he says, on his accession fitted out an army under Jaşrat for the conquest of Delhi and the Panjáb. Unable to cope with Bahlol Lodi at Delhi, he, however, possessed himself of the Panjáb. 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, 456, n. for the Gakkharas (as it 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 Bráhmans, expelled under Sikander the Ironiclast, were recalled. Briggs has been too sparing in his extracts of this reign of the most celebrated among Moslem monarchs of Kashmir. Wearyed with his long task, the gaps are greater as he approaches its completion.
diate pupil of the famous Khwājah Abdūn'īl Kādir arrived from Khurāsān, and Mulla Jamil who in singing and painting was preeminent among his contemporaries. Sultān Abū Sa‘īd Mirzá sent him presents of Arab horses and dromedaries from Khurāsān and Bahlol Lodi king of Delhi and Sultān Mahmūd of Gujarāt were friendly with him. Sultān Ḥasan, collecting an army invaded the Punjāb and encountering Tātār1 Khān (Lodi) in several actions devastated the country.

In the reign of Fath Shāh, Mir Shamsu'ddin one of the disciples of Shāh Kāsim Anwār,2 came from Irāk and promulgated the Nūr Bakshī doctrines, from which period date the dissensions between Sunnis and Shiās in this country.

During the third reign of Muhammad Shāh when he recovered the kingdom by the help of Sultan Sikandar (Lodi of Delhi), Bāber invaded Hindustān.

During Sultan Ibrāhīm’s domination, Abdūl Mākri3 represented to Sultan Bāber that Kashmir might be conquered with little difficulty. Shaikh ʿAbd al-Baqī, Muhammad Khān and Mahāmūd Khān were 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 Nāzuk Shāh succeeded to the government. Under the reign of

---

1 The Delhi governor of the Punjāb and the country at the foot of the hills. Briggs mistranslates his author here, and makes Tātār Khān penetrate into Jammu and sack Sīālkot, whereas Ferishta says that the Kashmir troops, under Malik Bari Bhat fought Tātār Khān, ravaged his country and plundered Sīālkot.

2 Ferishta places the accession of Fath Shāh in A. H. 894 (A. D. 1488-9), about which time occurred the arrival of Shāh Kāsim son of Sayyid Muhammad Nūr Baksh, 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’llūdīn 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 Ibrāhīm Mākri who was minister in chief to Muhammad Shāh during his second reign. Abdūl Mākri 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 Kājī. He went to India and incited Bāber to the conquest of Kashmir. Fearing that the inhabitants would be opposed to the foreign rule of the Mughals, the enthronement of Nāzuk the son of Ibrāhīm was adopted as a pretext to conciliate the Kashmiris, who, on his instalment in authority, dismissed the troops of Bāber with conciliatory gifts.
Muhammad Sháh for the fourth time, the emperor Humáyún ascended the throne of Delhi, and when Mirzá Kamrán was at Lahor, the officers formerly despatched to Kashmir (Ali Beg and Muhammad Khán) persuaded him that Kashmir could be taken with little trouble. The Mirzá therefore, despatched Mahrám (Beg) Kokáh 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 Sultan Said Khán of Káshghar, his son Sikandar Khán and Mirzá Haidará advanced into Kashmir at the head of 10,000 troops by way of Tibet and Lár, and taking an enormous booty retired after a short time under terms of peace. In the year A. H. 948 (1541-2) Mirzá Haidar, by command of Humáyún 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. Káji Chák came to Hindustán and bringing with him the aid of an army from Sher Khán, engaged Mirzá Haidar but was defeated. The Mirzá won over the Kashmiris by peaceful and conciliatory measures, so that he succeeded in having the Khutbah read and the coin minted in the name of Humáyún, the Kashmiris having previously read the Khutbah in the name of Ná古镇 Sháh.

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.

Sarkár of Paklí.

Its length is 35 and its breadth 25 kóś. It is bounded on the east by Kashmir, on the north by Katór, on the south by the territory of the Gakhs, and on the west by Ațák Bénárés. Timúr left a few troops to

1 Brother of the Emperor, governor of Kabul and Kandahár, to whom Humáyún had ceded the government of the Punjáb 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 Ná古镇, who is as unworthy of the preference as are the reasons by which Briggs, against the authority of Ferishta, supports it.
3 Vár. Kiór, Kanór. T. Katour. G. Kinore. Erskine says (p. 144) that Kattor or Katár is a place of note in the Kafiristan country, but in the maps Kunar occupies a corresponding position.
4 "The Gakar 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 Muhammadans, 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 Turanians 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 Hindustān. It is watered by three rivers, the Kishan Ganga, the Bihat and the Sindhar. The language of the country differs from that of Kashmir, Hindustān or Zābulistān. 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.

Sarkār of Sawād (Swāt).

It comprises three districts, those of Bimbar, Swāt and Bajaur. The first is 16 kós long by 12 broad and is bounded by Paktā on the east, Kator and Kāshghar on the north, Aṭāk Benāres on the south and Swāt on the west. Two roads approach it from Hindustān, viz., the Shōrkhānī pass and the Balandari-Kotāl; although both routes are difficult to traverse, the first is the more rugged.

The second district (Swāt) is 40 kós in length by 5 to 15 in breadth. On the east lies Bimbar; to the north Kātor (Kunar) and Kāshghar; to the south Bīgrām and on the west Bajaur. It possesses many defiles. Near the Damghār pass which leads to Kāshghar is the town of Manglōr.

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. Dōb, as Guliānā near Gujar Khān, and Bugīl under the lofty hill of Balkāth. But these districts do not properly belong to the hills, although they were subject to Kashmir at the time of Hwen Thang's visit in the seventh century." Anct. Geog. Ind. p. 132.

1 I would amend the punctuation of the text, placing a stop after ॥स्वात ॥

2 By Kāshghar cannot be meant the well-known town of E. Turkestān which is too far removed, but Chital or Kāshkar, which, according to Erskine, (Bāber's Memoirs) is a corruption of Kāshghar with the territory of which it was long included, the name having survived the dominion. The Kásia or Akhassa regio of Ptolemy beyond Mount Imaus has perhaps given its name to both Kāshghar and Kashmir.

* Var. Sarjani, Sarkhānī.

This name is said by Cunningham (p. 29) to signify "the city" par excellence and is applied to other ancient sites near Kābul, Jalālābād and Peshāwar. Masson derives the name from the Turki bi or bo "chief" and the Hind grām, a hybrid to which Cunningham prefers the simpler Sanscrit prefix in vijrāna.

6 Var. Dār-e-Mugafarkh or Mafarkh names of the region.

7 This was the capital of Udyāna, the
the residence of the governor. It is entered by two routes from Hindustán, viz., the passes of Malkand Bají and Sherkhanáh. 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 Turkestan 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 Katóor and Kásóghar, on the south Digrám, and on the west Kunér (and) Núrkil. Numerous passes lead from Kábul.

An ancient mausoleum exists here, and there is a strong fortress which is said to be the residence of the governor. Amir Sayyid Ali Hamadání died here and his body was conveyed to Khutlán 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 Núrkil, 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 uncertain readings and makes fact or sense of none. Báber removes the doubt. The word یکا should be transferred from the bottom of p. 585 to the top of p. 586, and a step placed after باطل. The word according to the Burhán-i Káti is equivalent to the arabicized form یکا.

1 Var. Malkand, Sher Kán; Malik Ranj or Ríkh.
2 Erskine states that Kúner and Núrgil form another Tamán situated in the midst of Kábri斯坦 which forms its boundary. Núrgil, says Báber, lies on the west and Kúner on the east of the Cheghán saráí or Káneh river, p. 143.
3 The text is here in the hesitancy of
Kábul to this territory and wrested it from the Sultáns who affected to be descended from a daughter of Alexander Bicornntus. 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 Waziri tribes.

Sarkár of Kandahár.

It is situated in the third climate. Its length from Kalát Banjáráh to Ghor and Gharjístán³ is 300 kíís; its breadth from Sind to Farah is 260 kíís. On its east lies Sind; to the north Ghor and Gharjistán; on the south Siúi; and on the west Farah; Kábul and Ghaznín on the north-east. Its mountains are covered with perpetual snow which seldom falls in the city.

Eighteen dináré make a támán, and each támán is equivalent to 800

² I am indebted to the critical acumen of Pandit Radha Kishan, governor of Jamna, 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 tákél of Báná district, and Daur is independent territory. The country which the Isakhail, according to Baber, shared with the Kéráni, Kivi, Sár and Níási Afgháns, has Chauparáh and the Indus to the south, Dinkot on the east, and on the west the Desht, called also Bázár and Ták. After the sack of Kohét, Baber attacked the Isakhails who fled to the Chauparáh hills, and following them up stormed their sángars. See p. 160. But all through his operations in Báná, Baber uses W. for S. and the other points of the compass accordingly. Hence we have on the E. Chauparáh and Sind, Dinkot on the N. and Desht or Dámán on the S. Erfkine.


⁴ See Vol. I, p. 35. Erskine's note on the támán (p. 61) is at fault through his not knowing its varying local values.
The tômân of Khurâsân is equal in value to 30 rupees and the tômân of Irâk to 40.

Grain is for the most part taken in kharvârs, the kharvâr being equivalent to 40 Kandahâri man, or 10 of Hindustân.

The capital of the district is Kandahâr. 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 Ashdârkhâ (the Dragon Hill) in which is a wonderful cave known as the Cave of Jamshid. People enter with lighted lamps, but the oppression of its atmosphere prevents exploration of its extent. Eight kós from Kâldâ is a large mountain in the side of which is a huge cave called Ghâr-i Shâh (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 Kabul, flow in this direction along the skirts of the mountains. The meaning of Hirmand is 'abounding in blessings.' Maulând Mu'inuddîn in his history of Khurâsân 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 Natîl, 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 Kandahâr is a long torrid tract of country, (Garmisî) through which flows the Hirmand. One side of it touches the Dâwar.

which would account for the diverse reckonings of Tavernier, Chardin and Della Valle. Mandelsloë must be wrong in making the zecchin = 9 rupees, nearly double its gold value in silver at a time when the rate for the conversion of the rupee was as in Akbar's day, 8 or 9 to the £.

1 Var. 170. Properly, long. 65° 30' E., lat. 31° 37' N.
2 Kandahâr is in a plain on the left bank of the Arghandâb which falls into the Dori, a tributary of the Helmand. It is separated from the Arghandâb by a range of mountains.
4 Zamîn Dâwar lies west of the Helmand below the hills or as Erskine
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 Sultáns of Ghor, and many ruins still exist of the palaces of its ancient kings.

Between the Hirmán and Kandahár is the well-known city of Mai-maund, described in old astronomical tables.

Wheat and barley are called Safédbari. The jaríb of sixty (square) yards is used for measurements, but they reckon 30 yards of this according to the Hijázi jaríb, each yard of 24½ digits, the gaz there in use; equal altogether to 54 gaz of Kandahár. In the exchequer, out of every ten khawásrs, two are taken for the minister of finance on account of revenue and jikát cesses. Cultivation is reckoned under seven heads. In the registers, the best kind of land is marked with an \( \mathcal{P} \) and calculating the produce of each jaríb at 3 khawásrs, 24 man are taken as revenue. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Best</td>
<td>( \mathcal{P} )</td>
<td>3</td>
<td>24</td>
</tr>
<tr>
<td>2</td>
<td>Best and Medium</td>
<td>( \mathcal{P} ) ( \mathcal{U} )</td>
<td>2( \frac{1}{2} )</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Medium</td>
<td>( \mathcal{P} ) ( \mathcal{U} ) ( \mathcal{P} )</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>4</td>
<td>Medium and Poor</td>
<td>( \mathcal{P} ) ( \mathcal{U} ) ( \mathcal{U} )</td>
<td>1( \frac{1}{2} )</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Poor</td>
<td>( \mathcal{P} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} )</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>6</td>
<td>Poor and Poorest</td>
<td>( \mathcal{P} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} )</td>
<td>30 man.</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>Poorest</td>
<td>( \mathcal{P} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} ) ( \mathcal{U} )</td>
<td>8</td>
<td>4</td>
</tr>
</tbody>
</table>

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 Jirbesha under the Hazára hills to the Helmand.

Var. and G. safédbari. I am disposed to think the marginal reading correct and that it signifies white crops in contradistinction to the sabbari 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 sháli rice, the white requiring deep water and the red needing only a moist soil.

\( ^1 \) I read \( J \) for \( J \) 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 four bāberis for each kharwār. Under the reigns of Bāber and Humāyūn the rate was fixed at two bāberis and four tangahs. The bāberi is one miskīl weight and two½ are equivalent to the rupee. Besides these three (wheat, barley, grapes), upon nine other articles called sabkharī, 7½ bāberis are taken for every jarīb, formerly taken at 5 bāberis, viz., rice (Shāli), musk-melons, water-melons, cucumbers, onions, turnips, carrots and lettuce. On other crops than these, two bāberis were formerly taken, the Turkomāns exacting three.

In the torrid tract (above-mentioned, between Dāwar and Sistan), the safēdharī crops are divided into three heaps according to the Kandahār custom and all crops paying special rates are registered under the 1st and 2nd class (No. 2), and for every jarīb, 50 man of the torrid tract (Garmsir) equalling 20 man of Kandahār, are taken. The kharwār of this district is 100 man, equivalent to 10 man of Hindustān. Grapes are treated in the same manner as at Kandahār. All articles under Sabkharī, pay two bāberis on each jarīb.

In the Dāwar tract, produce under Safēdharī is apportioned in three heaps as described above and the exchequer receives for every 4 jarīb, one kharwār weight of Dāwar, which is equivalent to one kharwār and ten man of Kandahār, and for other produce, one kharwār on three jarīb.

Sarkār of Kandahār.

Containing 24 Mahals. Revenue 8,114½ tumāns, 39,600 dinārs: 45,775 sheep; 45 Balochi horses: 3,752,977 kharwārs of grain; 420 man of rice; 2 kharwārs of flour; 20 man of clarified butter. It furnishes 13,875 Cavalry and 25,260 Infantry. Kandahār city—5,270 tumāns in cash; 35,120 kharwārs of corn; 550 horse; 1,000 foot.

* See p. 36, Vol. I.
* Under the Caliphs, the land-tax was usually rated at of the produce of wheat and barley if the fields were watered by public canals; of the produce of wheat and barley if irrigated by wheels or other artificial means; and of the produce of arable land if altogether unirrigated. If arable land were left uncultivated, it seems to have paid 1 dirhem per jarīb and of probable produce. Of dates, grapes, garden produce, was taken either in kind or money; and 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 Kandahár.

**Territory of Duki,** has a fort of unbaked brick. 6 támáns in money: 1,800 kharwârs of grain; 12,000 sheep; 15 Balochi horses; Afghâns of the Turín and Kâkar tribes: 500 horse, and 1,000 foot.

of Pashang; has an old fort of unbaked brick. 33 támáns in money; 3,200 sheep; 500 kharwârs of grain; 1,500 horse and 1,500 foot.

of Shâl, has a mud fort; 4½ támáns in money; 940 sheep; 780 kharwârs of grain; Afghâns of Kâšt and Baloch; 1,000 horse, and 1,000 foot.

of Mashtang, (Mashtang) has a mud fort; 10 támáns and 8,000 dinârs in money; 470 kharwârs in grain. Afghâns of Kâšt, and Baloch 100 horse and 500 foot.

of Khelgari, 12 támáns in money; 415 kharwârs of grain; 200 horse, 300 foot.

**Tribe of Pani,** 60 sheep, an Afghân clan, 1,000 horse, 1,000 foot.

Abdât, formerly paid revenue 1,000 sheep; fixed in the time of the Kâšîldbâsh at 100 támâns, 400 horse, 600 foot.

Abdât, 2,800 sheep, 5 kharwârs of butter. Afghâns. 2,000 horse, 3,000 foot.

Jamâñdâ, responsible for 11 támâns and 4,000 dinârs. Afghâns, 30 horse, 20 foot.

Surkh Râbât i Balochân, revenue included under city of Kandahár. 50 horse, 50 foot.

Dependencies south of Kandahár.

**Kalât Banjârah,** has a strong mud fort. 30 Balochi horses, 30 camels,—Baloch—500 horse, 500 foot.

**Shôrâbak,** 1,200 sheep. Afghâns. 200 horse, 100 foot.

---

1. Erekine says that the whole country probably took the name of Duki from its lying among the hills, Đuki signifying a hill in the language of the country, and may be opposed to Desht, or plain, Bâber, p. 164.


4. This name (Kisûl, red, kâsh, head) was given to the seven Turkish tribes, descendants of the captives released by Timur at the request of Safiûddin ances-

5. tor of Shaikh Ismaîl the first of the Safavêan monarchs. To the gratitude of these Carmanian captives the Safi, (Anglice Soophy) 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 plait to the memory and in honour of the 12 Imâms. D'Herbelot. The term is applied generally to the Persians, and is so employed by Bâber, p. 181.
Tribe of Bısakh, 225 sheep. Afghāns. 200 horse, 300 foot.

"Mirkhāni, 9 tumāns in money, 3,250 sheep. Afghāns. 200 horse, 400 foot.

"of Mawānī, 200 sheep. 7 man of butter. Afghāns. 50 horse, 100 foot.

Dependencies north of Kandahār.

Territory of Kalā Tartūk has a very strong mud fort. 520 tumāns, 9,600 dinārs in money. 4,346 sheep; 1,171 kharwārs (of grain?) 1 man of butter; 1 kharwār of rice. Ghilzai Afghāns. 2,200 horse, 3,820 foot.

Hazārah Dakhlah, 1,454 sheep; 120 kharwārs of grain; 200 horse, 500 foot.

Hazār Banjah Banji, 160 sheep; 15 horse, 60 foot.

Territory of Tarīn, has a strong fort. 15,000 sheep; 1,000 kharwārs of grain. Hazārah tribe. 1,500 horse, 3,000 foot.

Dependencies west of Kandahār.

Territory of the torrid tract (Garmār). 602 tumāns, and 8,000 dinārs in money; 12,000 kharwārs of grain. 200 horse, 2,000 foot.

"of Zamīn Dāwar, 1,200 horse, 1,000 foot.

Tribe of Siāshkhānāh, 42 tumāns; 30 horse, 70 foot.

Fort of Kuskh Nakhōd, has a mud fort, revenue included under city of Kandahār.

Sarkār of Kābul.

It is situated in the third and fourth climates. Its length from Afak Bendres on the Indus to the Hindu kōh is 150 kōs; its breadth from Kārdābāgh of Kandahār to Cheghān Serā, 100 kōs. It is bounded on the

1 Var. Biske.
2 Var. Masswáli, Mastiwáni.
3 Var. and G. Barliuk, var. Kalá Yastarlúk, Turak.
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 Kandahār, I, 21. The greater part of the account of this province is taken without acknowledgment by Abul Fasi from the Memoirs of Bāber, which should be in the hands of the reader for comparison and illustration of this brief sketch. Cheghānserā points to the entrance of Kahrstān. The large river known as the Cheghānserā 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 Ghóir; 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 beyond
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 Bádán Chashmah. 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 Khaibar pass. Even in summer time covering is need-
ed during the nights. There are various delightful fruits, but the melons
are not so good. 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 Balkh, and
seven routes are employed by the people of Turán in their marches to and
from. Three are by the Panjíhr (valley), the highest of which is over the
Khawák pass; below this is Tál, and the next lower in succession, Bázárak.

Pich, a district of Káfristán, falls into it. Naghr is sometimes written Naghz.
It is now unknown but Erskine conjectures it to have been on the upper course
of the Kurram, and Farmul probably Urghún where the Persian race of
Farmulus still exist. Niamatu'llah (Dorn's History of the Afgháns, p. 57)
says that Farmul was originally the name of a river running between the
borders of Kábul and Ghazní and the dwellers on its banks were called
Farmulus. See Elphinston's Cábúl, p. 315 for a fuller account of this divi-
sion of the Tájiks.

The pass of Bádán Chashmah lies south of the Kábul river between Little
Kábul and Báríkbáb Erkine.

* Báber confirms or originates this fact, and adds that those raised from seed
brought from Khurásán are tolerable.

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 Panchyr, the Arabs
writing j for the Indian ch. The modern spelling of Panjíhr, adopted by Burnes,
Leech and others, now prevails. A town
named Panjíhr is mentioned by Ibn
Hankal and a mountain called Paahái
was crossed by Ibn Batútá on his way
from Kunduz to Parwán. The height
of the Khawák 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
begins from the east. The whole pas-
sage is taken almost word for word from
the Memoirs.
The best of these is Tul but it is somewhat long as its name implies. The most direct is over the heights of Básarāk. Between the high range and Parwān are seven other heights called Haft Bachah (the Seven Younglings). From Andarāb two roads unite at the foot of the main pass and debouch (on Parwān) by the Haft Bachah. This is extremely arduous. Three other roads lead by Parwān up the Ghorband valley. The nearest route is by the pass of Yangi-yūlī,1 (the new road) which leads down to Waliyān and Khīnjān; another is the Kibchāk pass, also somewhat easy to traverse, and a third is the Shibertū. In the summer when the rivers rise, it is by this pass that they descend by way of Bāmiān and Tālīkān, but in the winter the Abdarāh route is chosen, for at this season, all other routes but this are closed.

There is also a road leading from Khurāsān to Kandahār which is direct and has no mountain pass.

1 I have corrected the inaccuracies of the text by the true readings in Bāber.

For Bāmiān and Tālīkān, Erskine has Bāmiān and Saighān. He adds that Bāsārāk must be the straight road from Saifābād to Chārmaghzār (p. 189). The Parwān route is that by Parwān to Chārmaghzār which passes between Saifābād and the head of the valley of Sauleh-auleng (between Panjhir and Ghorband). Yangi-yūlī is that by Doshākā direct upon Khīnjān. The Kipchāk route runs up the valley of Ghorband and then over the mountains to the junction of the two rivers at Kīla Beiza. The Shibertū 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 Bāmiān, Saighān and the pass of Dendān Shiken, or the Tooth-breaker. Bāber himself passed through Bāmiān and by the Shibertū Kotal on his march from Khurasan to Kabul in February 1607. Three of these roads, the rāzīk of Strabo, leading to Bactria parted at Opīān near Charikār, the Hupiān of Bāber, identified with Alex-

andria Opiana by Cunningham who gives the routes as follows:

1. The north-east road, by the Panjshīr valley, and over the Khāwak pass to Andarāb.
2. The west road by the Kushān valley, and over the Hindu Kush Pass to Ghori.
3. The south-west road up the Ghorband valley and over the Hājīyāk (Hājīgak) Pass to Bāmiān.

The first of these roads, he continues, was taken by Alexander on his march into Bactrians from the territory of the Paropamisades, and by Timur on his invasion of India. It was also crossed by Lient. Wood on his return from the sources of the Oxus. The second road, he supposes Alexander to have followed on his return from Bactrians, as Strabo mentions the choice of another and shorter route over the same mountains. The third was taken by Changiz Khān after his capture of Bāmiān; by Moorcroft and Burns on their journeys to Bokhara; by Dr. Lord and Lt. Wood when driven back by the snow from the Kushān pass, and was surveyed by Sturt in 1840 after its successful passage by a troop of horse-artillery.
From Hindustán five roads are practicable. 1. Karpah, which after traversing two defiles, leads to Jalálábâd. This route is not mentioned by Bâber 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. 3. Bangash which is reached by crossing the Indus at the Dhankot ferry. 4. Naghr. 5. Farmul, by which the Indus must be crossed at the Chaupárah ferry.

Eleven languages are spoken in this province, each nationality using its own, viz., Turkish, Mughal, Persian, Hindi, Afgâni, Pushtu, Paráchi, Geberi, Bereki, Lamghâni and Arabic. The chief tribes are the Hazárahs and Aïmáks, so in this country, (Kábul) the inhabitants of the Waste are Hazâras and Afgânis. The most powerful of the Hászarás in this territory, are the Sultán Masaúdî Hazáras, and the most powerful of the Afgânis are the Mohmend Afgânis. This interpretation is also confirmed by Dorn who in his annotations on Part I st of his History of the Afgânis, p. 67, refers to this passage of the Ain i Akbâri in discussing the origin of the Hazâras and Afgânis. The general name of Aïmâk or Eimák has become the special designation of a particular cluster of septs. The author of Anásínámah i Afgânihá employs the term ابنا in the meaning of tribes, and in another passage speaks of the Châr Aïmâk consisting of 60,000 families. De Guignes (Hist. des Hum. I. Part II, p. 9) gives the eponymous founders of these four tribes or Aïmâks and the curious origin of their names, but he is in error in making Nikodar the grandson of Hülágh (I. 283). Nikodar took the name of Ahmad Khán and according to D’Herbelot was the 9th of the Moghal Emperors of the race of Chéníg Khán. He reigned from A.D. 1282 to 1284. Dorn places the event related by Abul Fazl between A.H. 644—647. Elphinstone (Cábul) devotes an interesting chapter to the
and Afghánas, and the pasturage of the country is in the hands of these two clans. The Hazaráhs are the descendants of the Chaghatai army, sent by Manku Kádín to the assistance of Hulákú Kháñ. These troops were sent to these parts under the command of his son Nikodár Oghlíñ. Their settlements extend from Ghazni to  Kháñahár and from Mándán to the confines of Balkh. They number more than 100,000 families, 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 Afghánas consider themselves the descendants of the Israelites. They assert that their remote progenitor, named Afghán, had three sons, viz., Sarabán to whom the Sarabání clan trace their lineage; the second, Ghurghúsht from whom the Ghurghustís claim descent, and the third Bahán to whom the pedigree of the Báñáni tribe is ascribed. From these three branches they developed into their several clans, each distinguished by its eponymous tribarch. The following septs unite in SARABÁN, viz., Tárin, Báráich, Míañah, Khársání, Shíráñí, U'ýmar, Kází, Jamánd, Khesdí, Katání, Khalí, Mohmandzái, Dáúdzái, Yusufzái, Kálíyáni, and Tarkaláni. From GHUÝGHÚSHT spring the SURÁLí (var. Surání), Jílam, Orúkziaí, Afrídí, Jatání, Khátáñí, Kararáñí, Báwar, Mánbú, Kákar, Nóghár, 

The former, bá says, live in camps, called Orde, derived from the Turkish Ordu from which name is derived the lingua franca of Hindustán and our English word, horde.' De Guignes applies the same name to the palaces of the four principal wives of Chengís Kháñ. (III. 70.)

1 Lit. houses; the Tartars reckon the numbers of their families by household, tents and sometimes by kettles. Erskine's Báber.

2 In Dorn, Abdúr Rashíd, surnamed Pathán. See p. 41, Part II, and annotations for these genealogies. Bátan according to Dorn is more frequently written باتن and sometimes باتن. The tribal ramifications are given by Nímat-ulláh in considerable detail which it is unprofitable to transcribe and may be pursued in Dorn, in Elphinstone's Cábáil, and Sherring's Tribes, Vol. II.

Aimáks and Hazaráhs. The former, bá says, live in camps, called Orde, derived from the Turkish Ordu from which name is derived the lingua franca of Hindustán and our English word, horde.' De Guignes applies the same name to the palaces of the four principal wives of Chengís Kháñ. (III. 70.)

2 In Dorn, Abdúr Rashíd, surnamed Pathán. See p. 41, Part II, and annotations for these genealogies. Bátan according to Dorn is more frequently written باتن and sometimes باتن. The tribal ramifications are given by Nímat-ulláh in considerable detail which it is unprofitable to transcribe and may be pursued in Dorn, in Elphinstone's Cábáil, and Sherring's Tribes, Vol. II.

According to the Khálíyát-úl Ansaáb (Dorn, p. 127) the Katání possess no territory but are scattered in single families. From Níásí descend the Músákhálí, Isakhálí, Sambal Saharanb, and the tribal name, it means 'a man' of the particular clan.

* Probably a misscript for Gagiyáñí.
Báni, Masúwáni, Páni, and Táran. To BÁTÁN are ascribed the Ghilzai, Lódi, Níyázi, Lohúdáni, Súr, Báni, Sarwádáni and Kákbór.¹

It is said that Mast Àli³ Ghóri whom the Afgháns call Mátí had illicit intercourse with one of the daughters of Bátan. 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., Ghilzai, Lódi, and Sarwádáni.

Some assert the Afgháns to be Copts, and that when the Israelites came to Egypt from Jerusalem, this people passed into Hindustán. 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 Khwájah Khízrí, Káksháli, Maidáni, Uzbek, Kalátki, Párdáchi, Nílpúrdí, Bákññí, Bahshákí, Sidíbáí, Túfa-kándás (matchlockmen), Arab, Gíláhábán (shepherds) and Túkbái but not as numerous as the first mentioned, and most of them at the present time have become settled colonists.

The City of Kábul 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 southwest of the fortified town is a low hill which is a source of much beneficence, called Sháh Kábul,² doubtless with reference to an edifice erected

¹ Var. Gákbor.
² According to Dorn, Sháh Husain, Prince of Ghor, (pp. 46, 48, Part II.). Mátu was the name of Shaikh Pátní's daughter and Sháh Husain not being of Afghán extraction, his descendants were called by the maternal name of Mátí. The name of Ghilzai was given on account of the clandestine amour, 'ghil' signifying thief, and 'zai' 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 Hánkál states that inauguration at Kábul was a necessary qualification for government in a

king. Tiefenthaler names 4 gates, viz., Lahor, Kábul, Nálbándí and Fatowhi, adding that near this last was an ancient castle with mud walls. It was pulled down by Aḥmed Abdálí, and the houses in front of the Fatowhi gate razed to the ground. A new fort was then erected of brick work 'sur un lien olové,' and its garden laid out by the governor.

⁵ Erskine says that there is a hill south of Kábul on which Kábil (Cain) the founder, is said to have been interred, but the only hill south-west is that known as Bábber Bádábáh where Bábber himself was interred, and is the great holiday resort of the people. Bábber's description is as follows: "There is a small ridge which runs out from the hill of Sháh Kábul and is called Akbán, 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 Akábaín. 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 Júí Khâţibán, enters from Lalandar and flowing through the Shahr Árá passes by the city; the other, the Júí Pul i Mástán, more wholesome and limpid than the former, from the narrows of the Delhi Gate and runs on to Delhi Mumurah. Near this a canal called Máhüm Anagah has been brought, which is of extreme convenience, and adjacent is the Gulkanaí quarter fair to the eye and dear to the heart. From the hill (of Sháh Kábul) flow three streams citywards; at the head of one is the shrine of Khwájah Hamn; the second, according to popular belief, had been visited by the prophet Khíz̄; the third is over against (the tomb of) Khwájah Abdu's Samad known as Khwájah Roshúnái. The wise of ancient times considered Kábul and Kándahár as the twin gates of Hindustán, the one leading to Turkéstán 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 Kábul as well as in Samarkand and Bokhíra, a parganah which comprises towns and villages is called a Túmán. The Túmán of Bigrám is called Parashánvar, the spring season of which is delightful. Here is a shrine greatly venerated called Kórkhátri, visited by people especially jógis from distant parts.

the citadel. The fortified town lies on the north of the citadel.” Erskine identifies Akábaín with that now called Ashikán Arifán, which connects with Báber Bádshah. The Bála Hisár is on the same ridge further east and south-east of the town. The beneficence of the Sháh Kábul mentioned in the text, is due to three streams that issue from it, two of which are in the vicinity of the shady and retired Gulkanaí, the scene, as Báber not regretfully notes, of many a debauch. The position of the citadel and of the conjoined hills, has been carefully described by Forster. Travels, p. 73.

1 I read بیتی قربان and would so amend the text.

It is a canal derived from the river Logar as it enters the plains of Shevaki and has a course of about five miles. I. G.

The name of Akbar's nurse (Anagah) who attended him from his cradle and exercised a back-stair influence that affected many political fortunes. See Vol. I. 323 and note, and Vol. I. 90 of Mrs. Beveridge's Translation of Count Noor's Kaisar Akbar.”

* Var. Samu, but Báber, Shams.

And Báber adds that in Andeján, Káshghar and the neighbouring countries, it is called Urchín.

* This shrine, is mentioned by Báber as one of the holy places of the Hindu jógis who came from great distances to

* It is a canal derived from the river Logar as it enters the plains of Shevaki and has a course of about five miles. I. G.

* The name of Akbar's nurse (Anagah) who attended him from his cradle and exercised a back-stair influence that affected many political fortunes. See Vol. I. 323 and note, and Vol. I. 90 of Mrs. Beveridge's Translation of Count Noor's Kaisar Akbar.”

* Var. Samu, but Báber, Shams.

And Báber adds that in Andeján, Káshghar and the neighbouring countries, it is called Urchín.

* This shrine, is mentioned by Báber as one of the holy places of the Hindu jógis who came from great distances to
The Túmdn of Néknihád is one of the dependencies of Lamghán. The residence of the governor was formerly at Adínáhpúr 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 Bág h i Șafá (The Garden of Purity) a memorial of Báber, and adjacent to Adínáhpúr is the Bág h i Wafá (The Garden of Fidelity) another relic of the same monarch. To the south lies the stupendous range of the Saféd kóh (The White Mountain) with its perpetual snows from which it derives its name. In this neighbourhood is a low hill3 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 1505. 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 saráj. 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 Gandhárak kingdom. Gor or 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 șáhara of Kanishka at Pesháwar which is mentioned in the Memoirs of Báber. Pesháwar was also fortunate in possessing, during the first centuries of the Christian era, the begging-pot of Buddha and the holy pípal tree which had shaded the great eremite when he predicted the coming of the king Kanishka.

1 Var. Néknihár; in the I. G. Nangnihár and by Báber Nangenhár, or Nekernár, the district south of the Kábul river in the province of Jelálábád, that on the north, bounded on the west and east by the Alingár 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 Nagarákara, identified by Lassen with the Nagar of Ptolemy regarded by Cunningham as identical with Jelálábád. Adínáhpúr is south of the Kábul river

2 A garden of this name was planted by Báber at Koldeh-Kehár (Kullar Kaher) near Pind Dádan Khán, eleven years after that of the Bág h i Wafá near Adínáhpúr south of the Kábul river. It was situated 10 kos from Bahrah in the middle of the hill of Jíd 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 Bhíra is marked in the maps 20 kos from Kullar Kaher, but the name is said to be common in the district. I find mention of no other Bág h i Șafá nearer Jelálábád. Jíd is apparently a spur of the Salt Range. Báber states that the tribes of Jíd and Janjáshah 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, (Júdí).

3 Báber is more explicit. 'On the south of the fort of Adínáhpúr is the Surkh-rúd (runs into the Kábul river between Jagdalik and Gandamak). On
The Tūmān of Mandráur: monkeys here abound. The Alishang river uniting with the Alingár joins the Bárán, while the Cheghán Sarái river flowing through the north-east quarter enters Katdr.¹

The Tūmān of Alishang is surrounded by lofty mountains covered with snow in which is the source of the Alishang river. The inhabitants are called Kárírs. In the vicinity is a tomb asserted 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 Tūmān of Najaḍó² also is peopled by the kárírs. Instead of lamp they burn the chilghozah.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 exhales the smell of musk.⁵

Charkh is a village of the Tūmān of Loghr which gives its name to Maulana Yákúb Charkhī. Sajáwänd is also one of the well-known villages of this Tūmān.

The mountains of the Tūmān of Badñe³ are the home of kárírs and wild Házarahs and Afgháns.

---

¹ Béber's words are: 'The river of Cheghanaarii, after passing through Kaferistán from the north-east, unites with the river Bárán, in the Balúk of Káneh and then passes onwards to the east.'

² It lies north-east from Kábul in the hill country according to Béber, 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 chihal 'forty' and ghosa a 'nut.' Sansk. श्री + श्री.

⁴ Copied from Béber 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 Béber likewise mentions the muskrat, but adds that he had never seen it; whence Erskine 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 Bālíghdái. Charkh is now called Charkh Beraki. The geography of this part of the country may be followed in Elphinstone's Cābul, Cap. II, 94.
The Tūmān of Alahād 1 is situated intermediately between the torrid and cold belts. Birds cross this tract about the beginning of spring and good sport is had.

The Tūmān of Bangash 2 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>...</td>
<td>500</td>
</tr>
<tr>
<td>Khalil</td>
<td>...</td>
<td>500</td>
</tr>
<tr>
<td>Dāūdzai</td>
<td>...</td>
<td>3,000</td>
</tr>
<tr>
<td>Gagiyání</td>
<td>...</td>
<td>400</td>
</tr>
<tr>
<td>Muḥammadzai</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>Šāni</td>
<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Utmānkhai</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>Ghilzai</td>
<td>...</td>
<td>30</td>
</tr>
<tr>
<td>Khizrkhāī</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Shérzād</td>
<td>...</td>
<td>10</td>
</tr>
<tr>
<td>Khargānī</td>
<td>...</td>
<td>200</td>
</tr>
<tr>
<td>Khattāī</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>Ḥābdūr Bahmānī</td>
<td>...</td>
<td>500</td>
</tr>
<tr>
<td>Afrādī</td>
<td>...</td>
<td>500</td>
</tr>
<tr>
<td>Orūk, (Orakzai)</td>
<td>...</td>
<td>500</td>
</tr>
</tbody>
</table>

6,510 82,700

The Tūmān of Garđēs 3 has a strong fort. The houses are for the most part three and four stories high.

1 Bāber, Alahād, which Erakine says is now called Tugow. "It lies two or three farsangs east of Najrān from which you advance straight towards Alahād." Bāber places it between the cold and warm belts, and says that the birds take their flight about 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 Whitby. (Notes to Marmion.) The pomegranates of Alahād are famous in the country, and are sent to Hindustān.

2 Occupies the lower grounds from Gardēs to Kohāt. Bāber says it is infested by Afghān robbers such as the Khugānī, Khirilōhī, Bārī and the Linder.

3 Var. Kharkūdī.

4 Upwards of sixty-five miles south-east from Kābul. Bāber says that the Daroghā of the Tūmān of Zūrmat, south of Kābul and south-east of Ghazni, resides at Gardēs which is not named as a separate Tūmān. Next follows the Tūmān of Farmūl omitted by Abul Fazl. It is notable only in the fact that the Shāikhsādahs, who were treated, as
Ghaznín is situated in the third climate, and is also known as Zábúl, and was the capital of Sultán Maḥmúd, Sultán Shahábu’d-dín and several other monarchs.

This territory was formerly called Zábúlistán, and some reckon Kándahár as included within it. Here is the last resting-place of Hakím Sandí and many other saintly personages. The winter season is said to resemble that of Samarkand 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 Kábúl. The metal called ruín is here abundant and is imported into Hindustán. In the time of Bábér 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 Tumán of Díman i koh has a profusion of flowers and its spring and autumn are matchless in beauty.
In the Taimán 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.

Mines of silver and lapis-lazuli are also found. Near the mountains is a sandy tract called Khwájah Rég i Rawán and from this quicksand, the sound as of drums is heard in the summer time.

In the Taimán of Zohák and Bámíán, the fortress of Zohák is a monument of great antiquity, and in good preservation, but the fort of Bámíán 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 60 yards high, and the third 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 reposos in his last sleep.

let and yellow seen in no other part of the country, its groves of oak and spreading plane trees have excited the eloquent admiration of Béber.

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 shuffling of the few botanical terms they possess, and the same name does duty for more than one flower. Thus naṣma is the eglinante and the narcisous; ṭilah the tulip and the red poppy and the prefix of glù which means both ‘rose’ and ‘flower’ increases the confusion. Again raydihn plur. of ‘raydihn’ means particularly the Ocimum basilicum, hence any sweet smelling shrub, and further extended in a general sense to flowers of any kind. A glance at the Abul Fazl’s description of the flora of India at p. 82, 1st Vol. suffices to show the breadth and freedom of his treatmont. 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 Béber’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 Parwán, the ṭilah i ṭad bārg or hundred-leaved tulip, found only in one narrow spot emerging from the straits of Ghorband. This flower Englone calls the double poppy. The etymology of Ghorband is given by Béber from band a steep hill pass, and ghor the country to which it mainly leads.

2 This is mentioned by Béber. The name of Khwájah Rég i rawán (Khwájah quicksand) appears in the margin of Elphinstone’s Turkic copy of Béber’s Memoirs as that of one of three person-ages known as the Seh Yárán or Three Friends who have given this name to a fountain in the Koh Dáman (Khwájah Seh Yárán) mentioned by Béber. The other two are Khwájah Manoud Chaehi and Khwájah Khawend Said, p. 147.

2 The punctuation in the text is clearly misplaced. The asterisk after the word should be removed and intervening between and the former word losing its izáfát. 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 Sháhí rupees, the rupee being reckoned at forty dáms.

these idols with his usual accuracy of observation, (II, 887). The ancient city of Bámián called Gúlgúla 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 Shak-mumá, 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 Bámián was the residence of a great Lama bearing the same relation to the Lamas of the West as Lasa 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 Shak-mumá, he considers a probable corruption of Shak-muni. Burnes, eight years later, visited Bámián 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. 198) 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 Sháhí rupee being equal to 2½ Sháhrukhís, the whole would give exactly three lakhs and twenty thousand rupees. The word tamghá 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 Tamghá. This tamghá I bestowed on him, and made him at the same time Darogha of Kábul and Panjhir, gave him the property tax levied from the Hazárás and conferred on him the office of Captain of my Guards.” Erskine notes tamghá 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 dán̄s. (Rs. 1,682,674-9.) The increase is to be attributed to the improved state of the cultivation, and also that Parashávar and Ashtaghári 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.

### Dependencies east of Kábul.

<table>
<thead>
<tr>
<th>Támán of Bígírám</th>
<th>Revenue D.</th>
<th>Suyúrgáli D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Néknihál (Nangnihár)</td>
<td>9,692,410</td>
<td>....</td>
<td>....</td>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Bulúk i Kámah (not recorded)</td>
<td>11,894,008</td>
<td>1,224</td>
<td>200</td>
<td>5,000</td>
<td>....</td>
</tr>
</tbody>
</table>

### North.

<table>
<thead>
<tr>
<th>Támán of Mándránar</th>
<th>Revenue D.</th>
<th>Suyúrgáli D.</th>
<th>Cavalry</th>
<th>Infantry</th>
<th>Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aliáshang</td>
<td>2,684,880</td>
<td>....</td>
<td>50</td>
<td>500</td>
<td>....</td>
</tr>
<tr>
<td>Alíngár</td>
<td>3,701,150</td>
<td>1943</td>
<td>50</td>
<td>5000</td>
<td>....</td>
</tr>
<tr>
<td>Bulúk Najróo</td>
<td>1,544,670</td>
<td>....</td>
<td>3000</td>
<td>5000</td>
<td>....</td>
</tr>
<tr>
<td>Támán of Loghár</td>
<td>2,045,451</td>
<td>....</td>
<td>50</td>
<td>500</td>
<td>....</td>
</tr>
<tr>
<td>Bárdróg</td>
<td>3,193,314</td>
<td>22,960</td>
<td>50</td>
<td>5000</td>
<td>....</td>
</tr>
<tr>
<td>Alvíkí</td>
<td>413,885</td>
<td>....</td>
<td>50</td>
<td>5000</td>
<td>....</td>
</tr>
<tr>
<td>Panjhir (Punjhir)</td>
<td>600,000</td>
<td>....</td>
<td>50</td>
<td>5000</td>
<td>Dilásák</td>
</tr>
<tr>
<td></td>
<td>461,940</td>
<td>....</td>
<td>35,000</td>
<td>5000</td>
<td>Páni</td>
</tr>
</tbody>
</table>

1 A corruption of Haštnagar, now a tahsil of the Pesháwar district. The "eight towns" of which it was composed were Tangi, Shirpao, Umrzai, Turangzai, Usámánzai, Rajur, Chársanda 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 Anct. Geog., p. 46.
In the year 77 of the Flight (A. D. 696-7) Abdu'l Malik b. Marwán removed Umayyah b. Abdu'l Malik from the government of Khurrašán and conferred it upon Hajjáj b. Yusuf of the tribe of Thakif, and sent Abdu'allah b. Abu Bakr to Sistán, who levied an army, marched against Ranthèl king of Kábul. The latter unable to withstand him took refuge in the depths of the mountains. Abdu'llah 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. Abdu'llah was therefore compelled to purchase a retreat with the sum of 700,000 dirhams, equivalent in present money value to 3,00,000 rupees. Shuraih 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 Abdu'llah and removed him from his

---

1 Var. Shahú Khail.
command. In the year 80 (A. D. 699) he appointed Abdu'r Rahmán b. Muḥammad Asbāth to conduct the war against Rāntḥōl and bestowed on him the government of Sistān and the adjacent territory. Abdu'r Rahmán on his arrival in Kābul 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. Hajjāj 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 persistency 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 Ishāq b. Muḥammad 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 Kābul and marched against Hajjāj. The conditions of peace were that Abdu'llah if victorious should altogether withdraw from Kābul and in no way molest it, but if defeated, the king should on his part afford him protection and assistance. Hajjāj was enraged at this rebellious conduct, and gave him battle outside the walls of Tustar. Abdu'r Rahmán was victorious, and Hajjāj retreated to Baṣrah. A second engagement took place in which the rebel was defeated and took refuge in the fortress of Baṣṭī which was held by one of his lieutenants. This accused of God and man, with a view to ingratiate himself with Hajjāj, seized him with the intention of surrendering him to Hajjāj. The king of Kābul, on being informed of the circumstance, set out with the greatest expedition and releasing him, returned with him to Kābul. 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) Rāntḥōl overcome by the persuasion and seductive promises of Hajjāj, 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 Hishām b. Abdu'l Malik, Amin b. Abdu'llah Kashari, governor of Khurasán conquered Ghor,  

---

3 Basht in Luristán.
Gharjistán, the territory of Nimroz and Kábul and made (the latter) his capital. From that time continuously under the dynasties of Umayyah and Abbáás, it was held by the governor of Khurasán, until under the Sáhámís, Alptegin a slave of that House, withdrew from their obedience, took possession of Ghaznín and Kábul and asserted his independence. On his death Sabuktegin father of the great Mámúd succeeded to the kingdom, and it continued under the House of Ghazni. From this it passed to that of Ghór and thence into the possession of their slaves, one of whom was Táju'ddín Eldoz. The kings of Khwárízm succeeded, yielding in turn to the Great Kásán Changí Khán. From him it reverted to Timúr 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 ascertaining of distances and their determination by the standard measure of the kós. The kós was fixed at 100 *tanábáis*, each consisting of 50 Iláhi *gas*, or of 400 poles (بانی *báms*) each pole of 12½ *gas*. Both of these measurements give 5000 *gas* to the kós.

Whenever His Majesty travels, the distances are recorded in pole-

---

1 Usually applied to Sejestán. Elliot. *Arabs in Sind*, p. 172.
2 See p. 61 of this Volume. This subject is discussed by Elliot. (Races, N.-W. P. II. 194). Cunningham (Anct. Geog. of Ind. App. B. p. 571) and Tieffenthaler (I. 23). To the measurements of Abul Fázíl, I may add the length of the kós, as fixed by Báber. On Dec. 19th, 1526 he gave orders, as his Memoirs record, to have the distance measured between Agra and Kábul; that at every 9 kós, a *minár* should be raised 12 *gas* in height surmounted by a pavilion; that at every 10 kós, a post-house for 6 horses should be placed. The kós was fixed in conformity with the *mil* according to the following verse in Turki.

Four thousand paces are one *mil*.

Know that the men of Hindústán call it a karóh.

This pace is a cubit and a half;
Every cubit is six hand-breath;
Each hand-breath is six inches;
And again each inch
Is the breadth of six barleycorns.

Know all this.

The measuring *tanábá*, was to consist of 40 *gas* or paces, each measuring one and a half of the cubit that has been mentioned and so equal to nine hand-breath, and 100 of these *tanábbs* were to go to one kós.—Erskine adds that the larger *gas* or pace was 9 hand-breath; the smaller or cubit, 6 hand-breath.
measurements by careful surveyors, and their calculations are audited by the superintendent and inspector.

Sher Khan fixed the kós at 60 jaríbs, each of 60 Sikandari gas which measurement is employed in the Delhi country. In Málwah it consists of 90 tandús of 60 gas each and in Gujardt is called the cow kós, that is, the greatest distance at which the ordinary lowing of a cow can be heard, which is put by experts at 50 jaríbs. In Benga 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 kós. The former made the kós 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 barley-corncs placed front to back in succession, and the breadth of each barley-corn 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 kós, 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 बाध्या. 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 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 3½ English miles; there are of course many local variations. Hamdu'llah Mustafi, the author of the Nashat'ul Kuldú, says that the farsakh under the Kainan dynasty contained 3 miles of 12,000 feet; that of Khwarism was 15,000 yards; in Azarbiján and Armenia, 12,000 yards, while in the two Ira'ks and the neighbouring provinces it was reckoned at 8000 yards, and in some other places at 8000. The diversity is noticed by Pliny. Persso sconos et parasangas alii alia 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 Harún and Mamún.
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 geometician had disappeared from the West. Nasiru'ddin Tusi (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 Hypsiclodes who is disguised under the name 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 proportional, 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.

<table>
<thead>
<tr>
<th>1 barid</th>
<th>equal to</th>
<th>3 farsakh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 farsakh</td>
<td></td>
<td>3 mil.</td>
</tr>
<tr>
<td>1 mil</td>
<td></td>
<td>12,000 bd. (pole).</td>
</tr>
<tr>
<td>1 bd.</td>
<td></td>
<td>4 gaz.</td>
</tr>
<tr>
<td>1 gaz</td>
<td></td>
<td>24 digits.</td>
</tr>
<tr>
<td>1 digit</td>
<td></td>
<td>6 barleycorns.</td>
</tr>
<tr>
<td>1 barleycorn</td>
<td></td>
<td>6 hairs of a mule's tail.</td>
</tr>
</tbody>
</table>

According to the Hindu philosophers—

8 barleycorns stripped of husks and laid breadth-ways make 1 digit (angushd).

<table>
<thead>
<tr>
<th>24 digits</th>
<th></th>
<th>1 dast (cubit).</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 dast</td>
<td></td>
<td>1 da(n) (pole or perch) or dhanuk.</td>
</tr>
<tr>
<td>2000 da(n)</td>
<td></td>
<td>1 kar()h or k()s.</td>
</tr>
<tr>
<td>4 kar()h</td>
<td></td>
<td>1 yoojana.</td>
</tr>
</tbody>
</table>

---

1 This method of calculating distance and altitudes is more scientifically given with illustrations in the Sidhanta Siro-man of Fundit Bapu Deva.
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 kis.

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.

**END OF VOLUME II.**
INDEX TO THE SECOND VOLUME

OF THE

AYN I AKBARI.

[ The numbers refer to the pages;  n. means 'footnote.']

A

ADILKABD, 223.
Abdil Shâh, 226, 227.
Abdil Shâh Aynâ, 226.
Aâlam Shâh, 318.
Âsîmi, 10.
As'ham of Kéfa, 33 n 1.
Abbâs-b-Muṣâ'b, 35 n 3.
Abbasides, The, 345 n 1, 414.
Abdarakh route, 400.
Adinahpûr, 405.
Abdul Ali Tarkhân, 346.
Abdul Jalil, Abûmad Sanjari, 11.
Abdul Mâkri, 389 and n 3.
Abdul Malik-b-Marwân, 412.
Abdullah Abû-Abî Bakr, 412.
Abdul Rashîd, 402 n 1.
Abdul Rehâmân-b-Mubd. Aṣḥâth, 413.
Abû Alâ'isâk of Sind, 345 n 1.
Abû, signification of the term, 348 n 2.
Abû, The, 32 n 2.
Abraha, 27 n 1.
Abû Ali-b-Maskawaih, 5 n. 8.
Abû Bakr Shâh, 307.
Abûgârîb, 251, 271.
Abû Hâmîd, Abûmad-b-Muhammad aṣ Séghânî, 7 n.
Abû Hâmîd al Ghazzâli, 8 n.
Abû Hâmîd Anṣârî, 8 n.
Abû Ḥanîfa, 352 n 1.
Abû Ḥanîfah Dinawari, 34 n 3.
Abû Isḥâḳ Bâzâsî, 35 n 5.

Abu Isḥâḳ Ibrahim-b-Ḥabîb, 9.
Abû Kâsim Ka'bi, 35 n 7.
Abû Ma'shar of Bakhî, 10, 22 and n 2.
Abû Muhammad al Khojandi, 5 n.
Abû Mûsa Ṭâhârî, 27 n 3, 60, 344 n 2.
Abû Rashîd, 12.
Abû Rayhân, 7 n.
Abû Raṣa' Yâzdi, 11.
Abû Sa'id Abdul Kârim Muḥammad, 9.
Abû Sa'id, Mirzâ, 220 and n 5, 389.
Abû Sâfîyân, 34 n 7, 60.
Abû Ṭâyîb Sind'-b-Abî, 8 n 3.
Abû' Âsâ, 317 n 2.
Abû Fadl Ma'sâ'îlî, 10.
Abû' Fârîj, 5 n, 6 n 7, 33 n 3 5.
Abû' Fârîj Shîrâzî, 8 n.
Abû' Fâth b. Sûfî, 11.
Abû' Fâth Abûdrrahmân Sanjari, 11.
Abû Fâzîl, 2 n 2, 3 n 1, 26 n 2, 36 n 4, 56 n 3, 63 n 1, 128 n 5, 146 n, 153 n 2, 169 n 2, 172 n 2, 180 n 5, 189 n 2, 214 n 1, 215 n 1, 227 n 2, 240 n 7, 265 n 1, 270 n 2, 278 n 3, 280 n 1, 300 n 1, 309 n 3, 326 n 2, 337 n 1, 349 n 2, 359 n 2, 363, 1, 398 n 6, 414 n 2.
Abû Hâsan Fârîj, 35 n 8.
Abû Hâsan Tûsî, 9.
Abû Ḥâsân, 6.
Abû Ḥûṣain, 33 n 1.
Abû Kâsim, 6.
Abû Kâsim aṣ Sarâkî, 8.
Abû Kâsim Kâshî, 35 n 12.
Abnwl Mglsin, 31 n 3, 34 n 8, 35 n 4.
Abnwl Wafi Nbhlni, n 8.
Abn't Tayyib-b-Abdillah, 9.
Abyesinia, 27 n 3.
Academy, The, 382 n 1.
Achchanhini, an, 283.
Achh Dal, 358.
Kdhb-nl-Kitib, 32 n 6.
Adani Tableq 11.
Adam, 15 n 1, 21.
Adam, Era of, 21.
Adhndi Oanon, 8 n.
Adhnd-ud-danlah, 4, 8, 38 n 3.
Adili, 221 n 8.
Adinith, 247 n 8.
Adin, Riji, 377 n 1.
Adindera, Uji, 386.
Adiyad Ponwir, 216.
Adwir i Kadin, 9.
Afghh, 402.
Afgh6ns, The, 401 n 4, 404.
Afrisiib, 118 n 2.
Afridi, 402.
Afzal, 266 n 8.
Africa, 19 n 1, 25 n 5.
Agni, 214 n 2.
Agnikula, The, races, 166, 217 n 2.
Agni Parina, 210 n 1, 211 n 1, 215 n 1, 300 n 1.
Agra, 98, 179, 221, 239 n 7, (267,) 278, 309, 414 n 2.
Agra (district), 157.
Agra, Súbah of, 70, 89, 91, 99, 179, 278, 309 n 3.
Agra, Sarkár of, 96, 183.
Ahirn, The, 248.
Ahmad Abdáli, 403 n 4.
Ahmad Abdul-Jalil Sanjari, 11.
Ahmad-b-Abdu'llah Jabá, 7.
Ahmad-b-Md.-b-at-Ṭayyib, 9.
Ahmad-b-Isháq Sarakhsi, 9.
Ahmad Khán, 219.
Ahmad of Gujérát, 219 and n 1, 220, 226, 261, 264, 267.
Ahmad of Samarkand, 220 n 4.
Ahmad of the Doocan, 220.
Aláeddín of Kashmír, 377 n 1, 387.
Alá'eddín Sháh, 217, 220 n 4, 263, 279, 280, 305.
Al Barallusi, 10.
Al Battáni, see Battáni, al.
Al Bedá, 6.
Al Bidáyah wan Niháyah, 34 n 1.
Albirúní's chronology, 7, 9, 10, 11, 21 n 1 and 3, 22 n 1 and 3, 26 n 2, 27 n and n 1, 28 n 3 and 4, 29 n 3, 31 n, 408 n 4.
Albirúní's India, 7, 10, 11, 13 n 1 and 4, 20 n 1, 116 n, 121 n 4.
Al Biruni, 1 n 2, 2 n 2, 7, 9, 14 n, 20, 21 n 2, 22 notes, 25 n 4.
Albumasar, 10.
Aleppo, 7, 13 n 1.
Alexander the Great, 23 n 1, 24, 119 and n 1, 326 n 1, 310 n 7, 311 n 3, 315 n 1, 324 n 1, 339 n 1, 342 n, 381 n 4, 393.
Alexandria, 38 n 2.
Alexandria Eschata, 119 n 1.
Alexandria Opiana, 400 n 1.
Al Fadhil-b-Sahl, 9.
Al Fuzairi, 9.
Al Hákimi, 4 n 2.
Al Hárúní, 9.
Al Háisib or the Reckoner, 7.
Ali, 171 n 6, 344 and n 2.
Ali al Kháṣin al Marwazi, 11.
Ali Beg, Shaikh, 390, 390.
Ali-b-Amajár, 8.
Ali Mohán, 251.
Ali Sháh of Kashmír, 377 n 1, 387, 388 and n 1.
Alishang, 406.
Al Kindi, 10.
Ala, Emperor, 305 n 2.
Allahabad, Súbah of, 73, 89, 115, 151, 170.
Allahabad, Sarkár of, 80.
Allahábád, 149, 167 n 2, 170 n 6, 179.
Almagest of Ptolemy, 3 n 2, 8, 23, 26.
Al Magházi was Siyar, 32 n 1.
Almanac, definition of, 12.
Ali Mansur (Caliph), 9, 33.

Al Mámún, see Mámún.
Al Mustadhid (Caliph), 9.
Al Musta'in, 10.
Alor, 327 n 3, 387 and n 1, 339 n 1, 343.
Alp Khán, 218.
Alptégín, 414.
Alptegür, 414.
Alwar, 181.
Al så, 407.
Altinish, Malik, 303 and n 2.
Altoán Khán, 118 n 2.
Aliwand, 161 n 6.
Aliwar, Sarkár of, 96, 191.
Amarnath cave, The, 369-60 n 2, 360.
Ambér, 267.
Amín, The, 66 and n 1.
Amín-b-Khodullah Kháshari, 413.
Amir Fat'ullah Shírázi, 30.
Amír Khusraw, 279.
Amír Sayyid Muḥd. Núr Bakhsh, 352 n 1.
Amrúb b. Hisham, 863.
Amr-b-Lobay, 26 n 3.
Anagah, 404, n 3.
Anangpí, 300.
Ancient Geography of India, 278 n 3, 391-2 n 7.
Andhras, Narapatí, 280 n 1.
Andeján, 404 n 5.
Andéráb, 399, 400 and n 1.
Anbil, 263.
Anhilpur, 362.
Anhilwarah, 244 n 16, 247 n 4.
Anquetil de Perron, 371 n 6.
Anásbámah-i-sáfághina, 401 n 2.
Ansás, The, 8 n.
Antioch, 26.
Apelava, 278 n 2, 286 n 1.
Arabia, 49 n 2, 110 n 1.
Arabian Nights, The, 337 n 1.
Arabs, Era of the, before Islám, 26.
Arabs, The, 327 n 3.
Arásh Mahdî, 123 n 1, 128, n 2.
Arakan, 119, 120 and n 1.
Arakhosia, The, 120 n 4.
Arám Sháh, 303.
Aranrâe, 248.
Aravalli, 268 and n 2.
Arb, 115 n 1.
Arba'in, 268 and n 2.
Archimedes, 2 n 3, 8 and n 2.
Ardaahir, 324 n 4.
Arb, 116 n 1.
Arba'in, 34 n 8.
Arghwân tree, 408 n 6.
Arghwân, 87 n 1.
Arahiphne, 2 n 8, 5 and n 2.
Ashikh Arifbn, 404 n 8.
Asitâ, 120 n 1.
Asitâ, 218 n 1.
Asokâ, 214 n 2, 285 n 2, 383 and n 1, 384 n 1.
Aspen tree, The, 363 n 3.
Asper, 58 n 2.
Assam, 117 n 8, 118.
Assessment, Government, 393 n 2.
Astronomia Elaborata, 8 n 2.
Astronomy, Indian, 12.
Aṭāk Benares, 311 and n 3, 390, 391, 398.
Aṭāuddin Juwaini 35 n 14.
Aṭâ-ul Bâkiya, 1 n 2, 2 n 2, 30 n 1.
At Tamimi, 10.
Attock, 311, n 3.
Attok, 119 n 1.
Auchbar, The, 355 n 1.
Avestan Era, 25.
Avesta, 25 n 5.
Aurangzeb, 235 n 1, 230 n 1, 331 n 4, 240 n 4, 348 n 1.
Autoctony, 61.
Avanlipûra, 356 n 3.
Avâdr, 16 n 1, 171 n 3, 281.
Avicenna, 33 n 3, 86 n 5.
Avicenna, Chronogram on, 36.
Avadh, 115, 171.
Awân, a tribe, 296 n 1.
Ayessa, 352 n 1.
Azarbijn, 4 n 4, 415 n 2.
Azhdarkoh, 394.
Bâ'â, 36.
Bâbâ Nânak, 324 n 2.
Bâbâ Wali, 324 n 2.
Bâbâ Zainuddin Riahi, 389.
Bâber, 124 n 5, 149, 151 n 1, 170 n 6, 180, 194 n 1, 220 n 5, 221 n 2, 263 n 4, 265, 266 n 2, 281 n 1, 303 n 1, 308, 338 n 1, 346 n 3, 348 n 1, 381 n 2, 388 and n 3, 392 n 3 and 4, 393 n 2, 396, 397 n 1 and 4, 398 n 6, 399 n 2 and 3, 400 n 1, 401 n 8 and 4, 403 n 5, 404 n 5 and 6, 405 n 1, 2 and 3, 406 and n 406 notes, 407 n 1, 2 and 4, 408 and n 2, 409 n 1 and 2, 410 and n 1, 414 n 2.
Bâbèr's Memoirs, 124 n 5, 151 n 1, 264 n, 281 n 1, 326 n 2, 338 n 1, 346 n 3, 348 n 1, 381 n 2, 391 n 2, 396 n 6, 399 n 3, 400, 403 n 1, 406 n, 409 n 1 and 2, 414 n 2.
Bâbâri, The, a coin, 396.
Bâber Bâdshâh, 403 n 5.
Babriawar, 247 n 1.
Bâriyasa, The, 247, 266.
Babylon, Well of, 359.
Bashgtopia, The, 163 n 1.
Bactria, 119 n 2, 400 n 1.
Badakhshan, 230 n 5, 312, 352 n 1, 399.
Bâdal, 270.
Bâdâm Chaushman pass, 399 and n 1.
Badson, 280, 309.
Badson, Sarkâr of, 104, 298.
Bâdshah, 244.
Bâghâls, The, 245, 250.
Badrko, 408.
Badu Shâh, 363 and n 2.
Bâgar, 166 n 2.
Baghdâd, 3 and n 2, 4 and ns 1 and 2, 6, 7, 8, 9, 10, 12, 32 ns 1, 3, 4 and 5, 60.
Bâghelâb, 244, 248, 263. Princes of, 260.
Bîgh i Sa’dâ, 405.
—— Wafst, 405.
Bagla, Sarkâr of, 123, 134.
Baglânah, 195, 251, 271.
Bâgris, The 166 n 2.
Bahadur Khân, 170 n 6, 309.
Bahadur Khân Fâroûji, 222 n 1,226, 227
Bahadur Shâh, 149, 215, 227.—Sultân, 346.
Bâshghâl, 406 n 6.
Bahûddûn Zakarîyà, Shaikh, 337 and n 2, 395.
Bahî, 49.
Bahâjî ul Fikar â Hall ish Shams wal Kamar, 10.
Bahol, Sultân, 170, 280. Lodi, 308, 309 335, 338 and n 1, 389.
Bahlâpûr, 311.
Bahmani dynasty, The, 229 n 1, 238 n 4.
Bahirûsî, 69, 172 and n 1, 402.
Bârahm, 56, 344, 116.
Bahrain, 405 n 2.
Bârahm, 308.
Bahrâm Gor, 310, n 4, 215 n 1.
Bahrûsh, Sarkâr of, 255.
Baihâkî, 34 n 8.
Baihâkî, al, 34 n 8.
Baihâkî, Khwâja Abul-Fazl, 35 n 2.
Bâilly, Mr., 13 n 1.

Baiones, 247 n 2.
Baitarkâni, The, 219 n 1.
Bajaur, 347, 391 and n 7, 392, 393 n 6 401 n 3.
Bâj tax, 367 n 3.
Bâkarganj District, 116 n 3.
Bâkharzi, al, 34 n 8.
Bâkhtar, 278 n 3.
Bakehâ, 159.
Balâditya, Bâjâ, 385.
Bâlâ Hisår 404 n.
Balandari Kôtal, 391.
Balandri, 391 n 4.
Balandshahr, 179 n 3, 284 n 2.
Bâlapûr, 229.
Balau, 362.
Bâlau Nâg, (a pool), 362.
Balbhadra, 127 n 4, 318.
Balâdah, 168 and n 2.
Baldeo, 246 n 5.
Bâlîgh, The, 8 n.
Balk, 26 n 3.
Balkaﬁ, 47.
Balkh, 10, 22, 35 notes 6, 7 and 10, 394, 399, 402.
Balkhi, al, 35 n 6.
Balnât, 364 n 3.
Balnâth, 390-1 n 4.
Bâînath (Jogî), 315 and n 1.
Bâînath ko Tila, 315 n 1.
Baloch, The, 337 and n 3.
Balâe, 308.
Balrâma, 250 n 1.
Balasar, 243.
Baltaî, 359 n 2.
Baltistân, 351 n 2.
Balochistan, 311, 387 n 2 and 8, 341 n 1.
Bambirâ ko thûl, 336 n 4.
Bâmián, 400 and n 1, 409-10 n 3, (Idols of, 409 n 3.)
Banâkit, 33 n 4.
Banâkîti al, 33 n 4.
Bandab, 228.
Bandar Lâhâr, 386.
Bándhû, 157, 195.
Bang, 120.
Bangâhal, 310 n 6.
Bangash, 401, Túmán of, 407.
Báuáháí, 347, 361.
Bani Najrán, 57.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjarland, 63, 67, 68.
Banjir, Rájá, 383.
Báns, The, 414.
Bánskhár, 847, 361.
Bani Najrún, 67.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjar, 230.
Banjarnd, 63, 67, 68.
Banju, Râjá, 383.
Báns, The, 414.
Bánskshár, 847, 361.
Bani Najrún, 67.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjar, 230.
Banjarnd, 63, 67, 68.
Banju, Râjá, 383.
Báns, The, 414.
Bánskhár, 847, 361.
Bani Najrún, 67.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjar, 230.
Banjarnd, 63, 67, 68.
Banju, Râjá, 383.
Báns, The, 414.
Bánskhár, 847, 361.
Bani Najrún, 67.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjar, 230.
Banjarnd, 63, 67, 68.
Banju, Râjá, 383.
Báns, The, 414.
Bánskhár, 847, 361.
Bani Najrún, 67.
Bani Taghlib, 57.
Bani Umayyah, 121 n 4.
Banjar, 230.
Banjarnd, 63, 67, 68.
Banju, Râjá, 383.
Báns, The, 414.
Bánskhár, 847, 361.
Berar, Súbah of, 222, 223, 231 n 4, 238 n 4, 268.
Berbrügger, 2 n 2.
Bernier, 222, 229, 231 n 4, 248 n 4, 868.
Berhan, 2 n 8.
Bernier, 348 n 1. —‘s Voyages, 356 n 1.
Bernoulli, 89 n 3, 93 n 2, 121 n 2, 123 n 1, 214 n 1, 245 n 5, 314 n 1.
Besant, 119 n 1.
Beth, derivation of, 315 n 2.
Beth, Khand, 328, 331 n 1.
Betha, The, 196.
Beveridge, Mrs. Akbar, 246 n 1, 404 n 3.
Beyt, 246 n 1.
Bhabha, 248.
Bhabha, The, 245 and n 6.
Bhadra, 89.
Bhadbar, The, 246 n 6.
Bhadra, 281.
Bhadra-kohalam, 228 n 6.
Bhadra-kohalam, 127, 147.
Bhadra-wali, 310.
Bhadra, The, 311.
Bhadavata, The, 312 n 4.
Bhadra, The, 147.
Bhadra, The, 257, 337 n 1.
Bhadra-kohalam, The, 246.
Bhadra-kohalam, The, 124.
Bhadra-kohalam, 243.
Bhadra-kohalam, 248.
Bhadra-kohalam, 161 n 2.
Bhadra-kohalam, Sarkár of, 168.
Bhadra-kohalam, 246 n 5.
Bhadra-kohalam, 246 n 5.
Bhadra-kohalam, 116 n 3.
Bhadra-kohalam, fort, 339 n 1.
Bhadra-kohalam, 249.
Bhadra-kohalam, 166 n 2.
Bhadra-kohalam, The, 339 n 1.
Bhadra-kohalam, The, 250 n 1.
Bhadra-kohalam, 221 n 1.
Bhadra-kohalam, 250 n 2.
Bhadra-kohalam, 322 n 1.
Bhadra-kohalam, 246 n 5.
Bhadra-kohalam, 232.
Bhadra-kohalam, 233.
Bhadra-kohalam, 234.
Bhadra-kohalam, 235.
Bhadra-kohalam, 236.
Bhadra-kohalam, 237.
Bhadra-kohalam, 238.
Bhadra-kohalam, 239.
Bhadra-kohalam, 240.
Bhadra-kohalam, 241.
Bhadra-kohalam, 242.
Bhadra-kohalam, 243.
Bhadra-kohalam, 244.
Bhadra-kohalam, 245.
Bhadra-kohalam, 246.
Bhadra-kohalam, 247.
Bhadra-kohalam, 248.
Bhadra-kohalam, 249.
Bhadra-kohalam, 250.
Bhadra-kohalam, 251.
Bhadra-kohalam, 252.
Bhadra-kohalam, 253.
Bhadra-kohalam, 254.
Bhadra-kohalam, 255.
Bhadra-kohalam, 256.
Bhadra-kohalam, 257.
Bhadra-kohalam, 258.
Bhadra-kohalam, 259.
Bhadra-kohalam, 260.
Bhadra-kohalam, 261.
Bhadra-kohalam, 262.
Bhadra-kohalam, 263.
Bhadra-kohalam, 264.
Bhadra-kohalam, 265.
Bhadra-kohalam, 266.
Bhadra-kohalam, 267.
Bhadra-kohalam, 268.
Bhadra-kohalam, 269.
Bhadra-kohalam, 270.
Bhadra-kohalam, 271.
Bhadra-kohalam, 272.
Bhadra-kohalam, 273.
Bhadra-kohalam, 274.
Bhadra-kohalam, 275.
Bhadra-kohalam, 276.
Bhadra-kohalam, 277.
Bhadra-kohalam, 278.
Bhadra-kohalam, 279.
Bhadra-kohalam, 280.
Bhadra-kohalam, 281.
Bhadra-kohalam, 282.
Bhadra-kohalam, 283.
Bhadra-kohalam, 284.
Bhadra-kohalam, 285.
Bhadra-kohalam, 286.
Bhadra-kohalam, 287.
Bhadra-kohalam, 288.
Bhadra-kohalam, 289.
Bhadra-kohalam, 290.
Bhadra-kohalam, 291.
Bhadra-kohalam, 292.
Bhadra-kohalam, 293.
Bhadra-kohalam, 294.
Bhadra-kohalam, 295.
Bhadra-kohalam, 296.
Bhadra-kohalam, 297.
Bhadra-kohalam, 298.
Bhadra-kohalam, 299.
Bhadra-kohalam, 300.
Bhadra-kohalam, 301.
Bhadra-kohalam, 302.
Bhadra-kohalam, 303.
Bhadra-kohalam, 304.
Bhadra-kohalam, 305.
Bhadra-kohalam, 306.
Bhadra-kohalam, 307.
Bhadra-kohalam, 308.
Bhadra-kohalam, 309.
Bhadra-kohalam, 310.
Bhadra-kohalam, 311.
Bhadra-kohalam, 312.
Bhadra-kohalam, 313.
Bhadra-kohalam, 314.
Bhadra-kohalam, 315.
Bhadra-kohalam, 316.
Bhadra-kohalam, 317.
Bhadra-kohalam, 318.
Bhadra-kohalam, 319.
Bhadra-kohalam, 320.
Bhadra-kohalam, 321.
Bhadra-kohalam, 322.
Bhadra-kohalam, 323.
Bhadra-kohalam, 324.
Bhadra-kohalam, 325.
Bhadra-kohalam, 326.
Bhadra-kohalam, 327.
Bhadra-kohalam, 328.
Bhadra-kohalam, 329.
Bhadra-kohalam, 330.
Bhadra-kohalam, 331.
Bhadra-kohalam, 332.
Bhadra-kohalam, 333.
Bhadra-kohalam, 334.
Bhadra-kohalam, 335.
Bhadra-kohalam, 336.
Bhadra-kohalam, 337.
Bhadra-kohalam, 338.
Bhadra-kohalam, 339.
Bhadra-kohalam, 340.
Bhadra-kohalam, 341.
Bhadra-kohalam, 342.
Bhadra-kohalam, 343.
Bhadra-kohalam, 344.
Bhadra-kohalam, 345.
Bhadra-kohalam, 346.
Bhadra-kohalam, 347.
Bir Sing, 189 n 2.
Birn-i-Panjnad, 325 and n 2, 330, 333.
Birthwá, 363.
Bishop Thirlwall, 810 n 7.
Biswamitra Rikhosar, 280.
Biswésah, 62.
Bitikhó, The, 47.
Bloehmann, 14 n, 836 n 4.
Bockhúrs, 86 n 6, 220 n 6, 399 n 1, 404.
Bolán chain, The, 365 n 8.
Bombay, 56 n 5.
Bergén, 222.
Botanical Gardens, Calcutta, 117 n 8, 124 n 6, 126 n 1.
Brahmi, 13, 16, 162, 171, 172 n 8, 231, 313 n 2, 354, 381 n 2.
Brahmé, a day of, 15, 380.
Brahma Gayé, 152.
Brahmaprábad, 327 n 3, 328 and n 4.
Brahmaputra, 281 n 4.
Brahmaputtra, The, 121.
Brahmántkritkund, 172.
Bráthmanical religion abolished, 382.
Brahmás, The, 382 n 5, 382.
Brahni tribe, The, 337 n 3.
Brang, 355.
Briggs, 219 n 1, 221 n 3, 222 n, 242 n, 267 n, 305 n 2, 344 n 3, 352 n 1, 377 n 1, 394 n 1, 395 n 2, 380 n, 387 n 2, 388 n 2, 389 n 1, 392 n 2, 390 n 2.
Brimo cow, The, 350 n 8.
Brindában, 294 n 1.
Bring, The, 355 n 4.
British Government, The, 57-8 n 5, 58 n 1.
Brosch, 242 n 7, 243 n 2, 252 n.
Buddha, 250 n 1, 405 n.
Buddhism, 382.
Buddhism of Asoka, 382 n 1.
Buddhists, The, 214 and n 2, 382.
Budh, 250 n 1.
Budí, 338.
Bughra Khán, 305.

Bunr, 174 n 1.
Burgues, Mr., 247 n 2.
Burhán, 266 and n 3.
Burhán (mad Sháh, 239 and n 4.
Burhánpúr, 223, 226, 238.
Burnes, 399 n 3, 400 n 1, 409-10 n 3.
Búshán, 11.
Búshánj, 8 n.
Búxján, 11.
Bánj, 11.
Bubal, 285.
Bury, Family of, 10.
Cairo, 34 n 4.
Calcutta, 117 n 3, 124 n 5, 126 n 1.
Cambalú, 118 n 3.
Cambay, Gulf of, 241, 245 n 6.
Cambridge, 223 n 4.
Canon Maeadioas, 11.
Canón of Avicenna, 37 n.
Carnegy, 47 n 3, 65 n 1.
Cashapa, 381 n 2.
Cashapín, 381 n 2.
Casíri, 6, 8.
Cathay, 118 n 2.
Causain de Percoeval, 26 n 3, 27 n 1, 57 n 1.
Cave of Jamshid, 894.
Cawnpore, 176 n 2.
Ceylon, 14.
Chach, 343 n 1 and 2, 344.
Chachar land, 63, 67.
Chacknamáh, 343 n 1.
Chádar, 208.
Chainpúr, 268.
Chait, 174 n 1.

Cæsar, Etymology of, 25, n 4.
Debal, 237 n 1, 237 and n 1, 234 and n 2, 245 n 1.
De Guigues, 118 n 2, 401 n 2.
Dhahr, The, 404.
Dhak, Deh i Mมม6rah, 404.
Dih, The, 329 n 6.
Dhugh, De Quaignes, 118 n 2, 401 r 8.
Dhah, Deh i Y&db, 404.
Dhallerah, Deh i Y&db, 404.
Dhali, 14, 35 n 10, 179, 217 n 2, 218, 226, 226, 266, 267, 339 (city) 278, 279 n 2, 283, 300 and n 1, 303, 303 n 1, 304, 305 and n 2, 306, 307, 309, 335, 388 n 1, 389, 390.
Dheli, Sаbah of, 79, 104, 106, 278 and n 5, 287 n 2, 284 n 4, 415.
Dhali Valle, 388-4 n 4.
Dhelterick, 388 n 1.
Dhulag, Era of the, 23.
Dhulah Shikan pass, 400 n 1.
Dhurag, 305 n 2.
Dhurah Dha Panah, 380 n 2.
Dhuv, Sаy, 34 n 7, 49 n 2, 348 n 2.
Dhuv, The, 393 n 2.
Dhul Mev, 898 n 2, 401.
Dhupar, a8 m 5, 287, 306, 807.
Dhupar, Bark& of, 113, 825 n 8, 331.
Dharia, 279.
Dhuv, The, 830 n. 8.
Dhuv, Doro, 246 n 2.
Dhuv, Doro, The, 894 n 3.
Dhuv, Doro's Afgan, 808 n 2, 398-9 n 6, 403 n 3 and 3.
Dhuv, Doro's Afgan, 808 n 2, 307, 335 n 2, 390-1 n 4.
Dhuv, Six, 172.
Dhuv, Doro, The, 248.
Dhuv, Doro, The, 894 n 3.
Dhuv, Doro's Afgan, 808 n 2, 398-9 n 6, 403 n 3 and 3.
Dhuv, Doro, The, 894 n 3.
Dhuv, Doro's Afgan, 808 n 2, 398-9 n 6, 403 n 3 and 3.
Dhuv, Doro, The, 894 n 3.
Dhuv, Doro's Afgan, 808 n 2, 398-9 n 6, 403 n 3 and 3.
Dhuv, Doro, The, 894 n 3.
Dhuv, Doro, The, 894 n 3.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Dhuv, Six, 172.
Gayl, The, 119 and n 3.
Gayás, The three, 280.
Gas, The seven kinds of, 59, 60.
Gas-i-Seuda, 59.
Gehlot dynasty, 268 n 4.
Gehlot tribe, The, 247, 268.
Geloon, 230 n 1.
Gesenias, 31 n 2.
Ghaggar, The, 246 n 3.
Ghaghar, The, 111, 878, 879.
Ghandak, The, 160.
Ghandhir, 843.
Ghâra, The, 166 n 8.
Ghâk i Shâh, 394.
Gharjistân, 898, 414.
Ghitampâr, 157, 179.
Ghâjân Khân, 29 n 2, 36 n 6.
Ghâjânpur, Sarkâr of, 90, 162.
Ghazni, 217, 302, 303, 335, 347, 398 n 6, 408, 508 n 2.
Ghazni, House of, 414.
Ghilsâi, 403 and n 2.
Ghîyâth-ud-dîn, 149.
Ghîyâthuddîn Balban, 213, 279, 330, 396, 304, 305.
Ghîyâth-ud-dîn Ilkhâni, 29 n 2.
Ghîyâth-ud-dîn Jamâhid, 12.
Ghîyâthuddîn Tughlak Shâh, 304.
Ghîsni Khân, 226.
Ghogah, 241, 244, 247.
Ghor, 399 and n 3, 395, 399, 409 n 1, 418.
Ghoraghât, Sarkâr of, 193, 195.
Ghorband, etymology of, 409 n 1.
Ghorband, Tûmân of, 409.
Ghorband (valley), 400 and n 1.
Ghori dynasty, 270 n 2, 298, 414.
Ghurghâuzât, 402.
Gibbon's Decline and fall, 28.9 n 6, 29 n 1.
Gilgit, 349, 365.
Gir, 245.
Girnât, 268 n 7.
Girni, The, 223.
Gladwin, 14 n, 25 n 2, 29 n 2, 30 n 4, 68 n 1, 67 n 5 and 6, 69 n 3, 84 n, 119 n 2, 121 n 5, 122 n 3, 124 n 3, 128 n 5, 129 n 4, 130 n, 151 n 3, 153 n 2, 186 n 1, 195 n 2, 196 n 1, 201 n 2, 218 n 3, 225 n 11, 243 n 3, 245 n 3, 247 n 3, 262 n 3, 326 n 2 and 4, 337 n 4, 340 n 3, 350 n 1, 387 n 1.
Gobi desert, 365 n 3.
Gobind Bâe Gehlot, 301.
Godaveri, The, 16 n, 215 n 2, 228 n 6.
Godhrâ, Sarkâr of, 267.
Godi (Gumti), The, 171, 173.
Gogra, The, 171, 305.
Gohel tribe, The, 247 n 4, 251, 271.
Gohelwârah, 244.
Gond dynasty, The, 196, n 2.
Gondhwânah, 233, 309.
Gopâdit, Bâjâ, 388.
Gopâthâ Brâhmâna, 818 n 2.
Gorakhpur, Sarkâr of, 93, 170, 174.
Goraksâth, 814 n 1, 315 n 1.
Goraknâth ku Tîlê, 315 n 1.
Gorakpûr, Arâ of, 115.
Goree Debbi, 314 n 1.
Govardhan, 204 n 1.
Great Bazaar, Pass of the, 348 n 1.
Greek Era, 24.
Greece, 83 n 2, 119.
Griffith's Râmâyana, 223 n 4.
Gugair, 310 n 1.
Gûhrâm, 302.
Gujarat, Princes of, 259.
Gujarat, Sûbah of, 238.
Gujar Khân, 390-1 n 4.
Gulgula, 409-10 n 3.
Guliâna, 390-1 n 4.
Gul-i-Nârân, 126.
Gulistan, The, 30 n 1, 37 n 1, 40 n 1.
Gulkana, 404 n.
Gurghini tables, The, 12, 14, 24, 28, 30.
Gwalior, 158, 151, 221 n 3, 227 n 3, 250 n 1, 309.
Gwalior, Sarkar of, 96, 187.

HABASH, 7 n.
Habash, 266 n 3.
Hadjawi, 268, 271.
Hajia tribe, 271.
Hadiqat-ul-Hakim, 406 n 1.
Heshamun, 385.
Hajia Abbu, 38 n 4.
Hajia of Shiraz, 148.
Hajia Rakhmah, gardens of, 281.
Haft Bachah heights, The, 400.
Haft Paikas, a poem, 281 n 4.
Haidarabadi, 336 n 4, 340 n 1.
Haider Mala, 271 n 6.
Haji Abdul Wahhab, 279.
Haji Ilyas Ali, 148.
Haji Khalifa, 8, 9, 11, 29 n 2, 33 n 1, 33 n 3.
Hajji Pir, The, 247-9 n 3.
Hajjipur, 150, 152, 155.
Hajjaj, 344, b-Yusuf, 412, 413.
Hajji, 271, Sarkar of, 340.
Hajjat-i-Hindustan, 246 n 6.
Hakim Ali Miskawal, 38 n 3.
Hakim Sanaki, 408.
Haja, 336 n 4.
Hall, Dr., 216 n 3.
Halian, 248 n 3, 250 n 2.
Hallital, 383.
Hammad, 161 n 6.
Hamza, 33 n 2.
Hamdun′lah Mustaﬁ, 416 n 1.
Hamid Marwarudi, 7 n.
Hamid, 270.
Hammer-Purgstall, 3 n 3, 4 n 1, 6, 7, 8, 9, 10, 336 n 2.
Hamza Isphahani, 351 n 3.
Hanafi sect, The, 352 n 1.
Kaddi sheep, The, 350 and n 3, 358.
Haung stag, 358 n 3.
Hansai, 281.

Hansot, 243.
Harar, The, 246.
Haran, 269.
Harbans, The, 235.
Hardwar, 312 n 4.
Hariana, 186 n 2.
Hari Chand, 345.
Haridas Viharidas, 245 n 8.
Hari Mandal, 381.
Haripur, 303 n 1.
Harihraj, 377 n 1.
Hari, The, 399.
Harmaniali, 336 n 4.
Harpan, 125.
Harran, 4 n 3, 6.
Harob, The, 224 n 2, 220 n 4.
Harowtee, 283 n 1.
Har, The, 326.
Haroon-b-al Munajjin, 9.
Harun ur Rashid, 33 n 4, 50, 413-16 n 2.
Harut and Marut, Well of, 358 n 4.
Hasan Nizam Sha, 338 n 4.
Hasan of Kashmir, Sultan, 389.
Hasehimsyah, The, 60.
Hastinapura, Pass of, 247 and n 3, 332, 333 n 1.
Hastinapura, 283, 288.
Hasti Water, 383 n 1.
Hati, 229.
Hatkars, The, 230.
Haveli, 169 n 2.
Hawkwood, Sir John, 343 n.
Hasan hills, 394-5 n 4.
Hasarah, 311.
Hasarahs, The, 401 and n 4.
Hasarah, Sarkar of, 111.
Holmend, The, 394 n 2, 3 and 4.
Hemartha, 210 and n 4, 215 and n 1.
Herat, 5, 6, 8, 35 n 5, 148 n 3, 332 n 3.
Herbert, Sir T., 228 n 1.
Heroumies of Kashmir, 363 n 4.
Hesidrus, The, 310 n 2.
Hijaj, 341 n 1.
Hijaz, 26 n 3, 27, 32, 397.
Hijili, 116 n. 8.
Hajj, The, 400 n. 1.
Hijrah, Era of the, 26, 27, 30.
Hilāl at Tamūrī, 345 n. 1.
Hill of the Elephant, 315 n. 1.
Himalayas, The, 125 n. 1, 347, 388 n. 3.
Himār, 215 n. 1.
Hindustān, 26, 87, 88, 146 n. 1, 126 n. 1, 847, 368 n. 8.
Hilāl, 304, 896.
Horse, 166 n. 2, 276, 281.
Higginbotham's Cosmic, 365 n. 3.
Hunain-b-Ishāk al-Ibādī, 6 n.
Husayn's sheep, 380 n. 3.
Hunter, Sir W., 388 n. 1.
Hunting's Travels, 355 n. 4, 358 n. 4.
Hulākū, 4 n. 4, 12, 19 n. 1, 401 n. 4, 402.
Hulwān, 59 n.
Humayūn, 61, 123, 124 n. 5, 149, 170 n. 6, 221, 266, 279 and n. 2, 336, 390 and n. 1, 396.
Humboldt's Cosmos, 365 n. 3.
Hunain-b-Ishāk al-Ibādī, 6 n.
Husayn's sheep, 380 n. 3.
Hunter, Sir W., 388 n. 1.
Hunter's Oria, 126 n. 4, 127 n. 2, 128 n., 129 n. 1, 2 and 8.
Hupiān, 400 n. 1.
Hurmuzān, 27 and n. 4.
Hūsām-b-Siān, 6 n.
Husain, 85 n. 1.
Husain Mirza, Sultān, 346.
Husain II, of Mālwāh, 336.
Husain I, Sultān, of Mālwāh, 335.
Husain Sharjī, 170, 220.
Husba, 362 n. 5.
Hushkapūra, 356 n. 3.
Hwem Thang, 325 n. 2, 330 n. 2, 349 n. 3, 354 n. 3, 365 n. 3, 390-1 n. 4, 391-2 n. 7.
Hydaspee, The, 311 n. 1.
Hydæcote, The, 310 n. 5.
Hypatie, 23 n. 1.
Hyphasia, The, 310.
Hypeiccles, 416 n.

I

Ibn Abī Sābīrī, 10.
Ibn Baitār, 361 n. 8.
Ibn Baštūrā, 399 n. 3.
Ibn Hajar's Biog. Dict., 60 n. 5.
Ibn Ḥanṣāl, 327 n. 1, 399 n. 3, 406 n. 1, 415 n. 1.
Ibn Hīshām, 27 n. 3, 311 n. 1.
Ibn Kathir, 34 n. 1.
Ibn Khīlīkān, 4 n. 3, 6, 7, 9, 32 notes, 33 n. 2, 34 n. 5 and 6, 60 n. 2 and 6.
Ibn Ḫūṭāibah, 32 n. 6.
Ibn Saḥra, 10.
Ibn Samsān, 10.
Ibn Sinā, see Avicenna.
Ibn Šūfī, 10.
Ibn ul' Ašālam, 4 and n. 10.
Ibn ul Aṭhīr, 344 n. 2.
Ibn ul Muḥṣafṣa, 33 n. 2.
Ibn-ul-Shāğišir, 8.
Ibn as Sikkit, 33 n.
Ibn Yūnus, 6 n. 1, 12.
Ibn Yūsuf al Maṣṣiṣi, 9.
Ibrāhīm Lodi, Sultān, 149, 266.
Ibrāhīm Mākri, 389 n. 5.
Ibrāhīm of Khaṁsīrī, 389 and n. 3.
Ibrāhīm, Sultān, 169, 170 n. 6, 219, 307.
(Sharī, 308,) 309.
Iṣābāl Khān, 307.
Jājpūr, 219 n 1.
Jalālābdād, 89, 158, 391 n 5.
Jalāl Khān, 221 n 3, 300.
Jalālpūr, 286, 315 n 1, 324 n 1
Jalaluddin, 218.
Jalaluddin Astaraabdī, 220.
Jalānuddin Khiljī, Sultān, 305.
Jalānuddin Rūmī, 39 n 2.
Jalānuddin Saljitti, 29.
Jalāluddin Saljitti, 39 n 2.
Jalāluddin Sullbns, 149.
Jalandhar, 314 n 1, 315 n 2.
Jalandhar, Sulkhr of, 110.
Jalāluddin Staibist Mi, 220.
Jalāluddin Khiljī, Sutlbn
Jalāluddin Khiljī, Sutlbn, 305.
Jalāl Khān, 218.
Jalāluddin Staibist Mi, 220.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāl Khān, 218.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāluddin Staibist Mi, 220.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāl Khān, 218.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāluddin Staibist Mi, 220.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāl Khān, 218.
Jalāluddin Khiljī, Sutlbn, 305.
Jalāl Khān, 218.
Jalāluddin Khiljī, Sutlbn, 305.
Kabul, Territory of, 410 and n 1. Bevene of—, 410 n 1.
Kach, 386, 337.
Kachakot, 324 n 2.
Kachch Gandava, 337 n 4, 344.
Kachchh, 250, 344 n 2.
Kadi, an animal, 350 n 3.
Kadir Khan, 148, 181, 221.
Kafiristan, 390 n 3, 392 n 2, 398 n 6, 406 n 1.
Kafir, The, 406.
Kaffa, 55.
Kaffar, 305 n 2, 306.
Kagalwala, 401 n 2.
Kahlor hills, 310.
Kisanian dynasty, The, 415 n 2.
Kaidarah, 12.
Kai Khurru, 118 n 2, 305.
Kailasa hill, 121 n 2, 310 n 2, 313 n 3.
Kaim bi amri' lilah, al 8 n 22.
Kaim Khani, The, 194 n 1.
Kaimur hills, 157 n 8.
Kaim-pim-fou, 118 n 3.
Kaji Chak, 390.
Kakapur, 386 n 3.
Kakaris, 402 n 3.
Kai, Kh. Kutbuddin, 303 n 2.
Kakrorn, Sarkar of, 112.
Kalahagh, 401 n 2.
Kalang Vandpat, Sarkar of, 126, 144.
Kalai Pahar, 128.
Kalat, 394.
Kalat Banjarah, 393.
Kati Bhaaron, an idol, 159.
Kalifa wa Dimna, 33 n 2, 39.
Kaliga, The, 230 n 1.
Kalinar, 158, 159.
Kalinar, Sarkar of, 90, 166.
Kali Sind, The, 195.
Kalyadah, 196.
Kalnam, 229.
Kallam, 229.
Kallam, Sarkar of, 232, 235.
Kalmani tribe, 337.
Kalpi, 97, 184.
Kalpi, The, 179, 181, 308.
Kamakhya, relics, 319.
Kamal ud din, 217.

Kabul, Territory of, 410 and n 1. Bevene of—, 410 n 1.
Kach, 386, 337.
Kachakot, 324 n 2.
Kachch Gandava, 337 n 4, 344.
Kachchh, 250, 344 n 2.
Kadi, an animal, 350 n 3.
Kadir Khan, 148, 181, 221.
Kafiristan, 390 n 3, 392 n 2, 398 n 6, 406 n 1.
Kafir, The, 406.
Kaffa, 55.
Kaffar, 305 n 2, 306.
Kagalwala, 401 n 2.
Kahlor hills, 310.
Kisanian dynasty, The, 415 n 2.
Kaidarah, 12.
Kai Khurru, 118 n 2, 305.
Kailasa hill, 121 n 2, 310 n 2, 313 n 3.
Kaim bi amri' lilah, al 8 n 22.
Kaim Khani, The, 194 n 1.
Kaimur hills, 157 n 8.
Kaim-pim-fou, 118 n 3.
Kaji Chak, 390.
Kakapur, 386 n 3.
Kakaris, 402 n 3.
Kai, Kh. Kutbuddin, 303 n 2.
Kakrorn, Sarkar of, 112.
Kalahagh, 401 n 2.
Kalang Vandpat, Sarkar of, 126, 144.
Kalai Pahar, 128.
Kalat, 394.
Kalat Banjarah, 393.
Kati Bhaaron, an idol, 159.
Kalifa wa Dimna, 33 n 2, 39.
Kaliga, The, 230 n 1.
Kalinar, 158, 159.
Kalinar, Sarkar of, 90, 166.
Kali Sind, The, 195.
Kalyadah, 196.
Kalnam, 229.
Kallam, 229.
Kallam, Sarkar of, 232, 235.
Kalmani tribe, 337.
Kalpi, 97, 184.
Kalpi, The, 179, 181, 308.
Kamakhya, relics, 319.
Kamal ud din, 217.
Khusraw wa Shirin, a poem of Nisâmi, 381 n 4.
Khatlân, 392 and n 4.
Khuszâh, tribe of, 26 n 3.
Khuśizân, 413 n 1.
Khwâjagî, Maulâni, 170.
Khwâjâh Abdulkâdir, Musician, 389.
Khwâjâh Abûl Fazîl, 36 n 13.
Khwâjâh Hamû, 404.
Khwâjâh Khwând Sâdî, 409 n 2.
Khwâjâh Mândûd Chaštî, 409 n 2.
Khwâjâh Naṣîr, see Naşiruddin Tâsî.
Khwâjâh Quicksand, The, 409 n 2.
Khwâjâh Rashîdî Tâbib, 36 n 3.
Khwâjâh Râg-i-Rawân, 409.
Khwâjâh Roshkâhî, 404.
Khwâjâh Sarwar, 218.
Khwâjâh Soh Yârân, 409 n 2.
Khwârzâmi tables, 9.
Khwârzâmi, Âlîuddîn, al, 11.
Khwârzîm, 36 n 2, 414, 415 n 1.
Kîbchâk pas, 400 and n 1.
Kîb, 228.
Kîla Beiza, 400 n 1.
Kîndî, al, 10.
King Dr, 117 n 3, 191 n 1, 349 n 1,
367 n 2, 363 n 3.
King's cave, The, 394.
Kîrâj, 344 n 2.
Kîrân us Saâdaïn, 167 n 2, 279, 305.
Kirat Singh, Hâjâh, 159.
Kirâuti, 250 n 1.
Kirman, 57.
Kîrmanî, Tables, 11.
Kîrmanî tribe, 357 n 3.
Kîrthar, mountains, 337 n 2, 4.
Kisârî, 161.
Kishan, 381.
Kishan Gange, 347. The —, 347, 391.
Kishtwârah, 310 n 7, 385.
Kisnâ, The, 280 n 1.
Kitâb-i-Rashîdî, The, 353 n 1.
Kitâb-ul-Anwâ, 7 n.
Kitab ul Fihrist, see Fihrist, al.
Kitâb ul Maqârif, 32 n 6.
Kitab ut Tâhârat, 5 n.
Kiyârâ Sundar, 124.
Kivi Afgânîs, The, 393 n 2.
Kîdî, The, 193.
Kohât, 393 n 2, 407 n 2.
Kohbâr, 337 and n 2.
Koh Dâman, 408 n 5, 409 n 2.
Koh-i-Sulâîmân, 355.
Kokar Nâg (spring) 356 and n 2.
Kôlîs, The, 245 n 6, 271.
Kôlî, Sarkâr of, 97, 186.
Kombhalîmer, 268.
Kondî Koïyât, 245.
Korabâyâr, 337 n 2.
Koraráh, Sarkâr of, 90, 167.
Koraráh, town of, 167 n 1.
Kor Pându temple, 358 n 4.
Kôrkhabti, a shrine, 404.
Korrah, 167 n 1 and n 2.
Kôrîsâr, 246.
Kôs, The, 116 n 2, 414.
Kosâh Nâg, 362 n 3.
Kotsâbdevi, 377 n 1.
Kotah, 217 n 2, 298 n 1.
Kotah pásâhah, The, 338 and n 1.
Kotîli, 347 n 3.
Kothâr, 355.
Kotipâli, 225 n 6.
Kîptulî, 182.
Kotrá Parâyâh, Sarkâr of, 209.
Kôtrî, Sarkâr of, 112.
Kotwâl, Duties of the, 41.
Koïyâkhai, The, 127 n 1.
Kripachâraya, 284.
Krisâhna, 127, 246 n 5, 248, 250 n 1, 289 n 1 284, 285, 294 n 1.
Krîtvârmâ, 284.
Krokala, 344 n 2.
Krokâ, 55.
Kubâd, 12, 118 n 2.
Kublai Khân, 12, 118 n 2.
Kudâmâh, The, 55 n 2.
Kûch, 117, 121.
Kûfah, 27 n 3, 33, 60 n 1.
Kûli Kûsh Shân, 230 n 1.
Kûlûtas, The 281 n 4.
Kûller Kâhêr, 405 n 2.
Kullu, 281 n 4, (mountains), 310 and n 4.
Kûlûzum (Red Sea) 121.
Kumáon (hills), 278, 280.
Kumáon, Sarkár of, 105, 289.
Kumára, 214 n 2.
Kumárpál Solanki, 263.
Kumberani tribe, The, 337 n 3.
Kümis, 34 n 8.
Kumnátí Hassan-b-Ali, al, 12.
Kunar, The, 390 n 3, 405 n 1.
Kubbis, The, 163 n 2.
Kundus, 220 n 5, 399 n 3.
Kunar, 392 and n 2 and 4.
Kánt, 285.
Kuşarpál, 217.
Kurán, al, 27 n 3, 82 n 5.
Kurri, 163 n 2.
Kurram, The, 398-9 n 6, 401 n 2.
Kurukshetra, 246 n 5, 281 and n 5, 282,
283, 284.
Kuru, Rajá, 282.
Kushán valley, 400 n 1.
Káshyá-r-b-Kenán al Ijámbali, 8, 25.
Kusí, 280 n 2.
Kuśás cow, The, 172 n 2, 280.
Kuśb-í-Aálam, 240 n 7, 241.
Kuśb minár, 279, n 2, 303 n 1.
Kuśb Sháhi dynasty, 230 n 1.
Kuśbuddín (a general), 271 n 1.
Kuśbuddín Ahmad Sháh, 281.
Kuśbuddín Aibák, 148, 283, 303.
Kuśbuddín Mubárak Sháh, 306.
Kuśbuddín of Kashmir, 377 n 1, 379 n 1,
387.
Kuśbuddín, Sultan, 279, 280, 303.
Kuśbuddín, Sultan, of Multán, 334 n 6,
335.
Kuśbuddín Ustá, 279, 303.
Kuśbud ul Mulk, 230.
Kuthár, 362.
Kutiyá Gunir, 176 n 2.
Kutuh Nigár Khánám, 220 n 5.
Kuttick, 126, 143.

Lachmahkul, The, 355.
Ladák, 118 n 2
Ledakh, 351 n 2, 409-10 n 3.
Ladáki sheep, 350 n 3.

Lahore, 110, 180 n 5, 304, 305, 115, 312,
326 n 1, 390.
Lahore, Súbah of, 81, 110, 111, 115, 310,
315 n 2, 326 n 2, 327, 366 n 1.
Laila wá Majnún, a poem of Nizámí,
381 n 4.
Lákha, Jám, 240 n 2.
Lakhmúl, 283.
Lakhnauti, 115, 122, 131, 148.
Lakkhi, 337 and n 2 and 4.
Lala-Koal, 363 n 1.
Lalander, 404.
Lalang, 222.
Lalitadílya, 356 n 8, 364 n 8, 385.
Lalitápíya, Rájá, 386.
Lália Rookh, 305 n 2.
Lámi, signification of the term, 348 n 2.
Lámà, 409-10 n 3.
Lámghán, 405, and n 1, 406.
Lámghánát, 406 n.
Lám or Laneck, 406.
Lane, 1 n 2, 57 n 4, 59 n.
Langáth family, The, 334 n 6, 335.
Langar Khán, 338.
Lanka island, The, 354 n 1.
Lár, 363, 390.
Láriasa, 23 n 1.
Lassá, 409-10 n 3.
Lassen, 405 n 1.
Latkas fruit, The, 124 and n 1.
Lavah of Kashmir, 381.
Lavapúr, 381.
Lecc, 399 n 3.
Lees, Captain Nassau, 35 n 10.
Lerant, The,
Lesser Canon, 7 n.
Levant, The, 49 n 2.
Lewis, Astronomy of the Ancients, 3 n 1,
14 n 2, 28 n 1.
Leyden, Dr. 352 n 1.
Lidár, The, 359 n 1 and 2.
Lion Dynasty, The, 219 n 1.
Lithoxyle, Kuśb-í-Aálam's, 240 n 7.
Little Cuteh, 250.
Little Kábul, 399 n 1.
Little Tibet, 347, 349, 364.
Liver-Eater, The, 338.
Malik Kahir-i-Anlia, 279.
Malik Mardan Daulat Khán, 307, 308 n 1.
Malik Mufarrab Sulhtani, 263 n 4.
Malik Ráji, 226.
Malik Shabán, 265.
Malik Sarwar, 169.
Malik Shaikh 306 n 1.
Malik ush Sharif, 167 n 2.
Malik Yár-i-Pirán, 279.
Malik Era, 29.
Malkamad, 224.
Malkund Baj pass, 393.
Malú Khán, 166, 211, 307.
Máiwah, 86 n 1, 179, 217, 218, 221, 222, 239, 305 n 2, 305, 309, 355, 415.
Mamelukes dynasty, The, 34 n 5.
Mámin, gaz, 60.
Mámin, 3 n 2 and 3, 4 n 1, 7, 9, 10, 60, 415-16 n 2.
Mamré Khán, 149.
Manasorvar, a lake, 310 n 2.
Manchur, a lake, 338.
Mándal, 208.
Mándalik, 245 n 1.
Mándan, 197.
Mándav hills, The, 245 n 6.
Mandelslo, 393-4 n 4.
Mando, 219 n 1.
Mando, Sarkár of, 206.
Mándlaur, Sarkár of, 190.
Mándrásur, Tomáu of, 305.
Mándú, 196.
Máner, 150, 151.
Mángala, 315 n 1.
Mangrét, 250.
Manglor, 246, 247.
Manglór, 391 and n 7.
Mángu Khán, 39 n 2.
Máni, 345 n 2.
Manikdrug, Sarkár of, 236.
Mánikdrug, 230.
Máni, a title, 117.
Máni Deva Chanbán, 217.
Mánikpór, Sarkár of, 90, 164, 170.
Mánikya Rai, 217 n 2.
Manku Khán, 402.
Mán, Mr., 118 n 1.
Mánsurah, 327 and n 3, 336 n 4.
Mánal, al, 9, 10, 38 n 2, 60.
Mánsur b. Jambur, 345 n 1.
Manu, 381 n 2.
Manu, appears, 15.
Mann, age of, 380 n 1.
Manuoci, 281 n 4.
Manu, The, 15 and n 2.
Manvantara, of a Manu, 380 n 1.
Már, The, 355.
Maragush, 4 and n 4, 19 n 1.
Marco Polo, 118 n 2 and 3.
Maroch, 381 n 2.
Marot, 380 n 2.
Maróásor, Sarkár of, 206.
Marmion, 407 n 1.
Marrai, 385 and n 1.
Márráj Tract, The, 386.
Marrís tribe, The, 387 n 4.
Martand, 355 n 4, 365 n 1.
Martyrs, Era of the, 23 n 2.
Máru Adwin, 358.
Marw, see Merv.
Marwah, al, 27 n.
Marwarrud, 7 n 16, 35 n 10.
Marwár, 288, 270, 271 and n 1 and 7.
Princes of, 271 n 7.
Marwa, The two, 7 n 16.
Másir-r'Ul Umar, The, 337 n 2.
Masád Khán, 280.
Máshidi, al, 11, 31 n 3, 34 n 4, 327-S n 8.
Masád Sháh of Ghazni, 408 n 1.
Máshallah, 10.
Masani of Jafál-uddin Rámi, 39.
Masson, 391 n 5, 409-10 n 3.
Massoumah, 121 n 4.
Mast Ali Ghori, 403.
Matbálámah, 362.
Matan, 385 and n 4.
Mathura, 181, 243, 381.
Mátrigupta, Rája, 384, 385.
Matu, 408 n 2.
Mau, 168.
Manlína Muínud-dín, 394.
Manlína Yáḥūb Charkhi, 406.
Manlína Muḥammad, 279.
Maurice of Constantinople, 268 n 5.
Mayapür, 312 n 4.
Maya, 312 n 4.
Mázanderan, 5 n 1.
Muṣkrāt, The term, 130 n 8, 340 n 8.
McCandless, 118 n 2, 120 n 1 and 4.
Measures of length, 417.
Measures, Linear, 116 n 2.
Mecca, 4 n 2, 26 n 8, 27 n 8, 32 n 3, 66.
Medical Plants. Bentley and Trimen, 357 n 2.
Medina, 27 and n 8, 32 n 1.
Medinī Rāq, 231.
Medinī Rās, 221 n 1.
Megavāhān, Rājā, 384.
Meghna, 116 n 3.
Meghna estates, The, 252 n.
Mekrān, 326, 336, 343, 344 and n 2.
Melgarh, 228, 229.
Menak, 230 n 2.
Menelauš, 5 n.
Mērj, 365 n 1.
Merv, 4 n 1, 7, 32 n 4 and 6.
Mewār, 220, 221 n 2, 265 and n 4, 269 Rānas of, 270 n 2.
Movāt, 307.
Mīnr Dour, 115.
Michael the Iī, 3 n 2.
Miōhni, 311 n 3.
Mīhdnapur, 128 n 1.
Mihīrkaž, Ḥājā, 382.
Mihrān, The, 327 and n 1, 336 n 4.
Mīkāl, Ibn ul, 36 n 11.
Miḵlām, a canon, 12.
Miḵšītī cloth, 355 n 3.
Mīr, The, 414 n 2.
Mīm, 118 n 2.
Mināb tribe, 271.
Mines de l'Orient, a book, 393 n 3.
Mīr Adān, The, 41.
Mīr Ḥasan, 304.
Mīr Khurru, 167 n 2, 304 and n 8, 305.
Mīr Muḥammad Nūr Bakhsh, 352 n 1, 389 n 2.
Mīr Șāid ʿAli Hamadānī, 355, 387, 393 and n 4. (His monastery, 356 n 4).
Mīr Zūn Nūn Beg, 346.
Mīrān Muḥārak, 227.
Mīrān Muḥammad, 227, 266.
Mīrān Muḥārak Shāh, 266 n 3.
Mīrān Shāh Mīrs, 220 n 4.
Mīrān Shāh, 226, 227, 266.
Mīrāt-i-ʿAḥmādī, 263 n 2.
Mīrāt ul Jānān, 32 n 1, 34 n 6.
Mīrāt-i-Sīkandār, 263-4 n 4, 264 n 1, 266 n 3.
Mīrūn, Mount, 14 n.
Mīrūz Ḥaider, 300.
Mīrzā Haider Doghlāt, 352 n 1.
Mīrzā ʿĪsā, 346, 347 n 1.
Mīrzā Īsā Beg, 347 and n 1.
Mīrzā Kāmīrān, 336, 390.
Mīrzā Shāh Bhāk, 308.
Mīrzā Ulugh Beg of Kābul, 392.
Mīrzā Ulugh Beg. 5.
Modhā, 160.
Moghalishtān, 320 n 5.
Mōhmund, 401 n 1.
Mōhwah, 247.
Moj, 320 n 2.
Monghir Plate, The, 145 n 1.
Monier Williams, 300 n 3.
Montgomery District, 329 n 6, 330 n 1.
Months of different eras tabulated, 31.
Months, Four kinds of Hindū, 16.
Month, Intercalary, 17.
Month, synodical, 14 n 2.
Month, solar, 14.
Month, Lunes, 14.
Mārā, 250.
Mori, 242.
Moodkoe, 328 n 2.
Moore, 305 n 2.
Moorcroft, 349 n 1 and 2, 350 n 3, 356 n 3, 356 n 4, 355 n 2, 350 n 2, 361 n 4, 363 n 1, 356 n 3, 366 n 4, 400 n 1, 409 n 3.
Moses, 352 n 1.
Mount Abu, 217 n 2, 246 n 3, 251.
Mount Ararat, 405 n 2.
Mount Kásim, 7 n 15.
Mujamul Buldán, 11, 33 n 4, 116 n 3, 116 n 12 n 3.
Mustafar of Sanjari, 11.
Mustadhid, 6, 9, 29 n 3.
Máwiyyah, 344 and n 2.
Mubarakábéd, 308 n 3.
Mubarak Khán, 306.
Mubarak Kliiz, 180 n 5.
Mubarak of Sind, 346.
Mubarak Sháh, 169, 219, 220, 308.
Mubarak Sháh Chankandi, 226, 227.
Mubáris Khán, 221 and n 3.
Mufad, al, 12.
Mughals, The, 36 n 2, 305, 335, 346 n 3, 389 n 3.
Mughirah Abúl Áfá, 344.
Mughni, al, 8.
Muhammad Abúl Kháli, 344.
Muhammad of Kashmir, 346 n 1.
Muhammad-b-Ayyúb, 12.
Muhammad-b-Isháq, 92, n 1.
Muhammad-b-Khálid, 4 n 1.
Muhammad-b-Músá, 9.
Muhammad Báki, 347 n 1.
Muhammad Balkhi, 35 n 6.
Muhammad Ghori, 271 n 1, 334 n 5.
Muhammad Hásíb Tabari, 11.
Muhammad Kásím, 334 n 5, 341 n 1, 344, 345.
Muhammad Khán, 149, 389, 390.
Muhammad Mirzá, Sultán, 220 n 5.
Muhammad Payandah, 347 and n 1.
Muhammad Sháh Ádil, 221 n 3, 280.
Muhammad Sháh of Allahabad, 170 n 3.
Muhammad Sháh II Bahmani, 344 n 1.
Muhammad Sháh of Kashmir, 379 n 4, 389 and n 3, 390.
Muhammad Sháh, of Máiwah, 220.
Muhammad Sháh Sayyídí, 308.
Muhammad Son, of Feroz Shah, 263.
Muhammad Tughlíq, 226 n 4, 270, 279.
Musiru’ddín Bahram Shah, 304.
Musírû’ddín Kāl Kábí, 167 n 2, 279, 298, 305.
Musírû’ddín Sám Ghori, 263, 270, 300, 303, 335.
Múkhaddásí, al, 34 n 2.
Múkhánas al, 33 n 2.
Múkhásamah, 57.
Múkh, The, 246.
Mukhtár, al, 8.
Múl, a mansion of the moon, 262 n 2.
Múl Mahádeo, 246.
Mulkakhkhas, al, 12.
Múlér, 251.
Mulla Áli Káshíjí, 24.
Mulla Jamil, musician, 389.
Mulla Úddí the musician, 388.
Múlráj, 282.
Multán, 218, 267, 305, 307, 310, 326 n 1 and 2, 327 and n 1, 3, 329 n 6, 334 n 6, 335, 336, 339 n 1, 346, 388 n 1.
Multán, Province of, 330 n 2, 334, Kings of, 334.
Multán, Sarkár of, 328, (330 n 2).
Multán, Súbah of, 82, 113, 115, 325 and n 2, 326 n 2, 389.
Muntábán, al, 7 n.
Mungir, Sarkár of 152, 154.
Munjá, 215 n 2, 216.
Munjá plant, The, 216 n 2.
Munjá-pattana, 218 n 2.
Muntakhab, of Tashkí, 11.
Murád, Sultán, 229, 231 n 4.
Murákkab, al, 12.
Murtáṣa Niṣámu Mulk, 238.
Muree road, The, 347 n 3.
Murúj ud Dabab, 31 n 3, 34 n 4.
Múas b. Khábat Tamimí, 345 n 1.
Múas of Máiwáh, 218.
Musháfí, Dáuláh, 10.
Musicianí, 337 n 1.
Mústánfí, al, 11.
Muthir ul Gharaím, 34 n 2.
Mutiny, The, 286 n.
Muttíra, 185 n 3, 185 n 1.
Musáffar Habáshí, 149.
Muzáffar I of Gujarátí, 86 n 1, 218, 219 254.
Muzaffar II of Gujarát, 86 n 1, 221, 226, 265, 266.  
III  86 n 1, 267.
Muzaffar Kháán, 88.
Muzaffarbád, 246.
Muzafír, 113 n 3, 114 n.

Nabonasar, 22 n 3.
Nádir Sháh, 401 n 1.
Nádiyá, 140 n 6, 148.
Nádon, 303 n 1.
Nádóí, 251. Sarkár of, 254.
Nága Arjun, 16.
Nága dynasty, The, 364 n 3.
Nágam, 363.
Nagarahára, 405 n 1.
Nagarkért, 312, 384, 387.
Nágár, 244.
Naghr, 388-9 n 6, 389.
Nágór, Sarkár of, 102, 270, 271-276.
Nág, The, 14 n.
Náhar Ráo, 229.
Nahrwálíah, 262, 305 n 2.
Náílah, an idol, 26 n 3.
Nájra, Túmán of, 406, 407 n 1.
Nakula, 282.
Nállí Már, The, 355 n 1.
Nándimarg, 357.
Náudod, 251 n 3.
Nangénhr, 405 n 1 and 3.
Nápá, The, 226.
Nára, 336 n 4, 337 n 1.
Nára, Rája, 382.
Nárán, 117.
Nárán Dás, 241.
Narnatí Andhras, 230 n 1.
Naravahana, 215 n 1.
Narbuda, The, 150, 195, 197, 224 n 2, 239, 243
Närnal, 230.
Narínshah, Sarkár of, 234.
Narínshá, fort of, 228, 229, 268.
Nárnor, 182.
Nárnón, Sarkár of, 97, 193.
Narsing Déo, Rája, 182.
Narsingh Déva, 301.

Narwar, Sarkár of, 189, 195.
Násik District, 228 n 6.
Náisír Kháán, 181, 218, 220.
Náisír Kháán Fárúkí, 223 n 1 and 2.
Náisír Sháh, 226, 265.
Náisíri, an, 12.
Náisírpír, 339. Sarkár of, 341.
Náisír ud Daulah b Ḥamdán, 12.
Náisír'dín Chirágh, 170.
Náisír'dín Ghori, 280, 298.
Náisír'dín Khwásan Kháán, 365.
Náisír'dín Kabbacha, 341 n 1.
Náisír-ud-dín Máḥmúd Sháh, 85 n 10, 304.
Náisír'dín Táṣí, 2 n 3, 4 and n 4, 12, 14 n 1, 19 n 1, 416-6 n 3.
Náisír Sháh, 149, 807.
Nárra, flower, The, 409 n 1.
Nátil, 394.
Náunjí, Nája, 148
Nanhsíráwán, 55, 263 and n 5.
Nanvánagar, 245 n 5, 249 n 2, 250.
Namsíraj, 351 n 2.
Nawí-Bándar, 245 n 16.
Názsírbár, Sarkár of, 195, 197, 208, 251.
Náyshari Baloch Olán, 337 and n 4.
Názsík of Kashmír, 379 n 4, 389 n 3, 390 and n 2.
Názsík Sháh, 172 n 2.
Nebchhadneszar, Era of, 22.
Nékñhíál, Túmán of, 406.
New Séráth, 245.
Níasí, 402 n 3.
Nímah ù'lláh, 221-2 n 3, 399-9 n 6, 407 n 1.
Níází Afgáns, The, 383 n 2, 402 n 3.
Níází, Hama, 365 n 2.
Níctor, Sélencus, 24 and n 4.
Nídáhám ut Táwárikh, 36 n 2.
Nígantha sect, 382 n 1.
Níliometer, The, 59.
Níkodád, 401 n 4.
Níláh Nég, 363.
Níkkar, 127.
Nímah, The miraculous volume, 363.
Nímk kár, 172.
Nímlah, 399.
Nímróz, territory of, 414.
Nineteen Years' Rates, The, 69.
Nisáwr, 8, 11, 34 n 3, 35 n 8.
Nisáth, 311 n 3.
Nisám-ud-din Anlä, 279.
Nisám Mustakhrár, 283.
Nisámi, 214 n 1, 381 n 4.
Noh, 15 n 2, 406.
Nohmardi tribe, 387.
Nosh, 15 n 2, 406.
Noshereh, 347 n 3.
Novaher, 347 n 3.
Númi, 167 n 1.
Numismata Orientalia, 382 n 1.
Núrgil, 392 and n 2.
Nári, The, 326.
Núr Bakhshás, The, 352 n 1.
Núr Bakhshi religion, The, 353 n 1, 389.
N. W. P., The, 61 n 8, 166 n 2, 848 n 8.

OCKLEY, 60 n 3.
Ohind, 404-5 n 6.
Oliver, Mr., 86 n 1.
Oman, 56.
Oman, Gulf of, 121.
Oman, Sea of, 326 n 2.
Omar, 55, 57, 60, 226 n 4. b-n'1 Khāṭṭāb, 344, 413 n 1.
Omar Khayyám, 29.
Omar Shaikh, 220 n 5.
Omarīyah gaz, 60.
Opián, 400 n 1.
Orde camps, 402 n 1.
Orissa, 115, 116, 125, 219 n 1, 311 n 3, 340 n 8.
Orosins, 342 n.
Osiri, 245.
Othmán-b-Abbān, 60 n 5, 344.
Othmán-b-Ḫunṣif, 60 n 6.
Oudh, 149, 157, 223 n 3, 309 n 3.
Oudh, King of, 286 n 4.
Oudh, Sábah of, 77, 93, 94, 115, 170, 278.
Oudh, Sarkár of, 93, 173.
Ouchar, or Okar, The, 362 n 4.
Ouseley, 327 n 1, 416 n 1.
Oxus, The, 327 n 1, 400 n 1.

P

PADMATT, The, 365.
Padmávatí, 269 n 2.
Paghmán range, The, 408 n 5.
Páglá, The, 130 n.
Pan, 59.
Pahdri dialects, The, 351 n 2.
Painán, 124 n 2.
Pák Pattan, 330 n 2.
Páli, 222, 260 and n 2.
Páliban Deva Kaoshhwháh, 301.
Páli, 271.
Pálaḩánah, 247.
Paloosah shah, The, 338.
Palwal, 179, 278 and n 2, 286 n 1.
Pampur, 356 n 8, 357.
Panár, 229.
Panár, Sarkár of, 393.
Pancharvíl, 389 n 3.
Pángavas, The, 282, 283, 284, 358 n 4.
Pandit Bapu Deva, 417 n 1.
Pandit Radha Kishán Kaúl, 347 n 3, 355 n 4, 362 n 4, 393 n 2.
Pándrethán, 385 n 2, 384 n 1.
Pándu, 282 and n 1.
Pani, 402 n 3.
Papiṣṭ, 149 n 2, 170 n 6.
Panják, 110.
Panja Súhib, 324 n 2.
Panjákora, 311 n 3, 381-2 n 7.
Panjál, application of, 348 n 1.
Panjhír, 410 n 1. (Valley), 399, 400 n 1.
Panjnad, The, 325 n 2.
Panjhír, 399 n 8, 400 n 1.
Pántanák, 355 n 2, 356 n 8, 384 n 1.
Parâchá, a shrine, 246.
Parâng, 411 n 1.
Páras, 197.
Paraháwar, 404, 411.
Parasár, 364.
Parauji land, 68, 69.
Parganah, The term, 114.
Parganáhi Hávélí, 368.
Parihaspúra, 356 n 3.
Parikshita, 246 n 5.
Pariétb, 847.
Parsaró, Sarkár of, 110.
París, The, 248 n 2 and 3.
Parwán, 399 n 3, 400 n 1, 409 n 1.
Pashái mountain, 399 n 3.
Pashang, 408.
Pátaliputra, 246 n 5.
Patál Nagari, 231.
Páthri, Sarkár of, 230, 236.
Patty Hábatpúr, 110.
Pattá, 151, 248 n 5.
Párr, Hindú term for almanac, 12.
Pattān, 240 n 14.
Pattān Somnāth, 246.
Pattān, Sarkár of, 251, 264.
Pattā, a woollen material, 865 n 8.
Pattawrī, The, 66.
Panaghar, 242 n 14.
Panhay, 403.
Pātaliputra, 246 n 6.
Pālir Nagari, 231.
PCthri, Sarkár of, 250, 236.
Pati Hábatpúr, 110.
Patna, 161, 246 n 6.
Pattā, a kind of lamp, 314 n 1.
Pīk, 847 n 3.
Pāthi Rāj, 347 n 3.
Pāthi, The, 149.
Pāsūnd, The, 243.
Pedro IV of Arragon, 25 n 5.
Pegu, 119.
Pekin, 118 n 2.
Pentapolis, 116 n 1.
Peráth, 181.
Persia, 24, 28 n 6, 82 n 2, 57, 121, 179, 240, 243, 312, 348, 348, 352, 388, 890, 397 n 4, 404.
Persian Gulf, The, 121.
Peshawar, 281 n 1, 311 n 3, 324 n 2, 391 n 5, 404-5 n 6.
Philolans, 3 n 1.
Pāh Jōn, 314 n 1.
Pilpay, 268 n 2.
Pind Dādan Khán, 405 n 2.
Pānderwār, Sarkár of, 136.
Pipaldāl, 224.
Pīlā, 246.
Pīr, Etyymology of, 348 n 1.
Pīr Panjāl, 347 n 3, 348 and n 1.
Pīr, The, a Faśír, 348 n 1.
Pīršāhād Sayyidā, 291 n 2.
Pīthārā, 270, 279, 300, 301.
Pīyāsāri, 128.
Pliny, 310 n 2, 415 n 2.
Plutarch, 315 n 1, 845 n.
Pococke, 5 n, 26 n 8, 33 n 3.
Podd, 49 n 2.
Pohru, 363 n 1.
Polay land, 63, 66.
Politics, Aristotlé's, 58 n 1.
Pole, 303 n 1.
Poor rate, The, 67 and n 4.
Pope, 196 n 1.
Porah, 240 and n 5.
Porçchas, The, 249.
Porphirius, 9.
Port duties (Gujarat), 269.
Portugal, 25 n 5, 124 n 6.
Portuguese, The, 125 n 2, 248 n 3, 249 n 2.
Pottinger, 343 n 2.
Prabhás Kand, 280 and n 1.
Prabhás, 280 n 1.
Prabhās, 280 n 1.
Prasājati, 381 n 2.
Pravarsenā, Rājā, 384 and n 1.
Pravarsenaapura, 355 n 2, 356 n 3, 384 n 1.
Pravarswara, 384 n 1.
Pravarsena II, 384 n 1.
Prinsep, 18, 377 n 1.
Prinsep, James, 158 n 3.
Prithi Rāj, 159 n 2.
Prithiráj Topwār, 300.
Prithīwī Rājā, 270, 279, 300, 301.
Priyāg, 158.
Professions, Classes of, 53.
Proportion, Rule of, 415-6 n 3.
Potlemy, 3 and n 2, 4 n 3, 6, 8, 10, 14, 23, 24, 26, 116-6 n 4, 116 n 1, 118, n 2, 120 n 1, 310 n 2 and 7, 311 n 1, 381 n 2.
Púnc, 347 n 3. The—, 347 n 3.
Panjab Proper, 325 n 2.
Panjab, The, 246 n 3, 304, 388 and n 1, 389 and n 1, 390 n 1.
Punpun, The, 151.
Purbach, 5 n 1.
Pōrī, 127 and n 1, 171 n 5.
Furis sheep, The, 360 n 3.
Bennel, 245 n 6.
Renouard, 343 n 2.
Revenue, Collector of, 48.
Rewari, Sarkar of, 105, 273, 293.
Rhotas, 149.
Rhinoceros, The, 281.
Rhys David, Mr., 382 n 1.
Bice of Bengal, 121.
Rgveda, The, 280, 289 n 2.
Binjan of Tibet, 386.
Riyadh, 285 n 1.
Bohtla, 162.
Bohtirs, Sarkar of, 110, 167.
Rohilkhand, 287 n 2.
Rome, 416-16 n 2.
Ropshar, a coin, 364 n 2.
Bonenzweig-Schwanunu, 148 n 1.
Boshaniyah, The, sect, 352 n 1.
Rat, 221-2 n 3.
Boxburgh, 124 rift 6 and 6, 126 n 6 and 7, 162 n 3, 172 n 8.
Rnba'a-el-Mujnyyab, 2.
Bandra, 231.
Bli, a metal, 32 n 8.
Bnknnddin Firbz SbLh, 303.
Birmak, 14 and n.
Bonn of Cntch, 246 n 3.
Rutln, The, 249.
Btpar, 310.
Rupprh, 251 n 2.
Bnstam, 115 n 3.
SbbBt, 6 n 7.
Sabenn tables, The, 4 n 3.
Sabarmatti, 239, 240.
Sábado, 6 n 7.
Sabean tables, The, 4 n 3.
Sabktagin, 414.
Sabakari crops, 395 n 1, 396.
Sachau, 1 n 2, 7, 10, 11, 13 n 2 and 4, 21 n 2, 27 n 2, 28 n 3, 31 n 3, 121 n 4.
Sadhpur, 13 n 4, 14.
Sad-i-Chodri, 360 n 2.
Sadid ud Danlah Abul Ghanaim, 9.
Sadmapura, 356 n 3.
Sadruddin Muhammed, 35.
Safa, Mount, 27 n.
Safaih, as 8.
Safed Ksh, 405.
Safah, as, 33 n 2.
Saffron, cultivation and description of, 357 and n 2.
Safiu'ddin, 397 n 4.
Saghlan, 7 n 16.
Sahadeva, 282.
Saharanpur, Sarkar of, 105, 291.
Saher, Sarkar of, 95, 195, 309 n 3.
Sahia, range, The, 228.
Sahinah, 281, 296 n 2.
Said Khan, Sultan of Kxshghar, 390.
Snifbarb, 400 n 1.
Sulfu'd Danlah, 8.
Seighan, 400 n 1.
Saila Deva, 261.
Sd̪iru'l Mawdai, 367, 368.
Sai, The, 171.
Sajawand, 406.
Sd̪da era, The, 16.
Sakat Sing, 218.
Saketa, 309 n 3.
Sakeh, 309 and n 3.
Sakunta, 280 n 2.
Salahuddin of Sind, 846.
Sâdâr Maseed, 172.
Saibharan, 15, 16.
Sale's Kur'an, 26-7 n 3, 27 n 1.
Salâr, 251.
Salim Khan, 61, 149, 170 n 6. 22
Salim Shâh, 221 n 3.
Sâlivahana, 215 n 1.
Samānī, as, 9.
Samaj, a road, 392.
Sâmânah, 115.
Samānī, as, 7 n 16.
Samani Sarai, 347-8 n 3.
Sâmnz, The, 414.
Sâmant, The, 300, 301.
Sháh Beg Arghún, 346.
Sháh Hamadán, Mosque of, 355 n 4.
Sháh Husain of Ghor, 403 n 2.
Sháh Husain Arghán, 336, 346.
Sháhí, canon, 11.
Sháh Ismá’íl, 365.
Sháhjáñ, 7 n 16.
Sháh Ján, 316 n 4.
Sháh Kábul, 403 and n 6, 404.
Sháh Kháín Anwár, 339 and n 2.
Sháh Kháví, 361.
Sháh Kháí, 5 n 2.
Sháh Mój, 170.
Sháh Muír, 377 n 1, 386.
Sháhnámah, The, 33 n 2.
Sháhpúr, 229, 311 n 2.
Sháhr Ará, 404.
Sháhrístáni, ash, 27 n.
Sháh KháMDB, 51.
Sháhryárán, a canon, 10.
Sháhryár Aparwáz, 28.
Sháh Khá Khán, an Afghan tribe, 308.
Shábak Kháín Usbok, 346.
Sháikh Abdullah Khárisí, 279.
Sháikh Ahmad Kháttá, 241.
Sháikh Álá u’d din Músááb, 180.
Sháikh Búbhán ud dú, 223 n 3.
Sháikh Ismá’íl, 397 n 4.
Sháikh Khibár, 180 n 5.
Sháikh Kháí, 173.
Sháikh Muhammad Masalmáń, 408 n.
Sháikh Suláh, 279.
Sháikh Sháh, 217.
Sháikh Yáuf, 334 and n 5, 335.
Sháikhzádahe, The, 407 n 4.
Shájáát Kháín, 221.
Shakan Devá Bhe, 305-6 n 2.
Shákmák, 361.
Shák-mumá, an idol, 409-10 n 3.
Shák-muní, 409-10 n 8.
Shákmár, 361.
Shályá, 284, 285.
Shámlí, The, 8, 12.
Shámmásín, The, 352-3, n 1.
Shámmásiyáz Observatory, The, 4 n 1, 7.
Shámsábéd, 271, 315.
Shámaí-Antád, 279.
Sháms T k-i-Biyábási, 279.
Shámsu’d Dauláh, 4 n 2.
Shámsu’d din Adbu’l-lah, 34 n 2.
Shámsu’d din Kháší, 34 n 2.
Shámsu’d din Altmísh, 279, 280, 306.
Shámsu’d din Khánsár, 219 n 1.
Shámsu’d din of Khásmír, 387 and n 1.
Shámsu’d din the Nár Bakháhi, 388 n 1, 389 and n 2.
Shárádá relics, The, 313.
Shárafu’d din’s History of Timúr, 347 n 2.
Shárirbád, Sákár of, 124, 139.
Sháfrí, 8.
Sháfrí Khánt, The, 305.
Sháteasálah, 12.
Sháttán dar, The, 310.
Shárgánj, The, 125.
Shér Kháín, 61, 63, 123, 149, 159, 160
1 n, 170 n 6, 221, 271, 279, 336, 360, 415.
Shérring, 163 n 1 and 3, 164 n 1, 165 n 1, 174 n 1 and 2, 175 n 1, 189 n 4, 191 n 1, 194 n 1, 237 n 2, 337 n 3, 403 n 2,
Shér Sháh, 221 n 3, 383 n 8.
Shérváki, 404 n 2.
Shéber, 400 n 1.
Shibértú, a route, 400 and n 1.
Shihába’ud din, 148.
Shihába’ud din ash Sháfrí, 34 n 2.
Shihába’ud din b. Sám al Khári, 270 n 2.
Shihába’ud din Khálí, 306.
Shihába’ud din of Khásmír, 387.
Shihába’ud dinpur, 364.
Shillóng, 118 n 1.
Shihádpí, 49 and n 3, 66.
Shikárpur, 402 n 3.
Shíráz, 11.
Shírpco, 411 n 1.
Shirwán Kháín Bhattí, 266 n 3.
Shór, 326, 336.
Shújá Sháh, 130 n.
Shukhráb, 362, 363 n 1.
Shupiyon, 347 n 3.
Shurnáb b. Háni, 412.
n 1 and 4, 181 n 2, 189 n 2, 210 n 4, 214 n 1, 223 n 2, 226 n 5 and 9, 231 n 3, 242 n 14, 273 n 7, 297 n 1, 300 n 1, 314 n 1, 323 n 4, 326 n 1 and 2, 336 n 2, 341 n 1, 356 n 1, 380 n 1, 371 n 6, 387 n 2, 398 n 6, 408, n 8 and 4, 414 n 2.

Tigris, The, 82 n 8.

Tihmah, 66.

Tijh, Barkir of, 96, 192.

Tilah B'dlnth, 316 and n 1.

Timbel, 246, 260.

Timirr, 6 n 1, 118 n 8, 148 n 1, 169, 218 n 1, 220 n 5, 304 n 2, 307, 308, 347 n 2, 387, 388 n 1, 390 and n 4, 397 n 4, 400 n 1, 414.

Timur Khán, 304 n 8.

Tipperah mountains, 124 n 4.

Tipperah tribes, 117, 120.

Tipperdn, 217.

Tirhnt, 162.

Tirhnt, Sarkir of, 166.

Tithie, The, 17.

Tod, 817 n 2, 870 n 2, 271 n 7, 287 n 2, 297 n 1, 331 n 1.

Todah Bhim, 181.

Todar Mull, Rajah, 88.

Toglhlaq, House of, 218 n 2.

Tolah, The Kashmirian, 354.

Toqwar tribe, 300.

Towers of Silence, 243 n 2.

Trahgm, 365.

Transoxiana, 5 n 1, 33 n 4, 179, 220 n 4, 303 n 2.

Treasurer, The, 49.

Tribute, 67.

Tri-Kalinga, 288 n 2.

Trim, 34.

Tneter, 418.

Th, The, a tree, 861 n 3.

Tyoho Brahe, 6 n 1, 8.

Turkey, 210, 241.

Turkistan, 6 n 1, 304, 312, 348, 352, 356, 390, 391 n 2, 392, 404.

Turkish Empire, The, 55.

Turks, The, 346 n 3.

Tüs, 4.

Túsí, 34.

Tustar, 413.

Tül, The, a tree, 351 n 8.

Tyoho Brahe, 5 n 1, 8.

U-Ch, 304, 326 and n 2, 339 n 2, 339.

Udaipur, 182, 268 n 3 and 5, 273.

Udín, Sarkar of, 129.

Udyāna, 391 n 7.

Ugand, 391 and n 8.

Usáid, a book on Theology, 352 n 1.

Ujjain, 16 n, 112, 196 and n 1, 215, n 3, 261 n 4.

Ujjain, Sarkar of, 112, 198.

Ulugh Beg, 5 and n 1, 9, 12, 220 n 4, 304 n 2.

Ulugh Khán, 286 n 3, 304.

Ulugh, meaning of, 304 n 2.

Uma, 313 n 2.

Umarbót, 339.

Umayyah b. Abdu'll Malik, 412.

Umayyah, House of, 36 n 2, 341, 414.

Umdat-ul-Ekhamiya, 11.

Umrezai, 411 n 1.

Unah, 247.
Urchin, 404 n 5.
Urghn, 398-9 n 6, 401 n 2.
Ur, 347-8 n 3.
Urdu of Abü Jafar Būshānji, 11.
Urwāt u'bnu's Zubair, 32 n 1.
Useful Tables, The, 1 n 1, 15 n 1 and 2, 18 n 1 and 2, 18 n 1, 19 n 3, 21 n 1, 22 n 1, 23 n, 24 n, 25 n 3 and 5, 28 n 4, 29 n 2, 31 n 3, 60 n, 62 n 1, 116 n 3, 145 n 1, 146 n, 147 n 2, 3 and 4, 169 n 3, 210 n 1, 227 n 2, 238 n 4, 269 n, 284 n 5, 299 n 4, 334 n 6, 341 n 1, 371 n 6, 377 n 1, 384-5 n 1.
U'āsh, 303 n 2.
Ummānai, 411 n 1.
Vdhr, 67 and n 2.
Vahnlanda, 66, 67 and n 9.
Vōb, 384 n 7.
Varanasi (Benares) 161 n 8.
Vajadevutra, 282.
Vārsu, Mr., 49 n 2.
Vāsulvadatta, 216 n 2.
Vāsiṣṭha, 280 n 2.
Vāsusa, The, 280 n 1.
Vej Brāha, 366.
Vēr, 311, 361.
Vrnag (spring), 356 n 2, 361.
Veshu, 362.
Vichitravirya, 289.
Vidara, 282 n 1.
Vigne, 362 n 2, 3 and 4, 363 n 1 and 2, 364 n 1, 385 n 1 and 2, 365 n 1.
Vigne's Kashmir, 347 n 3, 355 n 4, 356 n 2 and 3, 355 n 2, 3 n 4, 359 n 1 and 2, 360 n 2, 361 n 4.
Vhīra, 404-5 n 6.
Vīhi, 367.
Vijjipara, 356 n 3.
Vikramāditya, 15 n 2 and 3, 210 n 4, 215 n 1.
Vindhyan plateau, The, 157 n 8.
Vipasa, The, 310.

VIRNA Nāg, 311 n 1.
Virāt, 284.
Vishnu, 150 n 4, 281 and n 5, 313 n 2, 354.
Vishnu Purāṇa, 280 n 1, 382 n 1.
Vishnu Sarmā, 16 n 1.
Viswanāth, 280 n 2.
Vivasvat, 381 n 2.
Volney, 60 n.

WAFA YAT U'L A'AYAN, 34 n 5.
Wāff, al, 9.
Waghūlah, 244 n 16.
Wahb-b-Munabbih, 32 n 2.
Wāilik, 231.
Waji, 244, 249.
Wajh-ul-Mulk Tānk, 263 n 4, 264, 266 n 3.
Wajiz-i-Mustabbar, 11.
Wākūt-i-Jahāngiri, 367 n 1 and 2.
Wākidī, Al, 32 n 3.
Wālik, 244.
Wālās, The, 247 n 5.
Wales, 223 n 4.
Wāče, 119.
Wāliyān, 400.
Wantipūr, 356 n 3.
Warangal, 230 n 1.
Wardā, The, 228.
Wāsit, 10.
Wastfah, 57 and n 3.
Wazir, The, 36 n 3.
Wazir Ghiyāth u'ddin, 36 n 1.
Waziris Afghan tribe, 393.
Weight-measures of Kashmir, 396 and n 4.
West, The, 13.
Wey, The, 195 n 1.
Whitby, 407 n 1.
Wilford, 115-6 n 4, 116 n 1, 120 n 5, 210 n 1 and 2, 211 n 1, 216 n 2, 216 n 1 and 2, 217 n 1, 259 n 2, 297 n 1, 300 n 1, 391-2 n 7.
Wilkins, 146 n.
Wishābi Dumyatiil Kašr, 34 n 8.
Wilson, H. H., 270 n 2, 260 n 1, 365 n 3, 388 n 1, 377 n 1, 380 n 1, 383 n 1. Wilson's glossary, 49 n 3 and 4, 50 n 1, 56 n 5, 57 n 3 and 4, 58 n 1, 61 n 2, 66 n 1, 69 n 1, 110 n 3, 114 n 1, 130 n 8, 138 n 6, 355 n 3, 387 n 4. Windsor Forest, Pope's, 196 n 1. Wood, Lieut., 400 n 1. Wujihdt, 56. Wular, 358, 364. Wún, 229 n 5.


BIBLIOTHECA INDICA:

COLLECTION OF ORIENTAL WORKS

PUBLISHED BY THE
ASIATIC SOCIETY OF BENGAL.

NEW SERIES, NO. 1176.

A SUPPLEMENTARY INDEX OF THE PLACE NAMES ON
PAGES 89 TO 414

OF THE
‘ĀĪN-I-ĀKBĀRĪ,
Vol. II.

(TRANSLATED BY COLONEL H. S. JARRETT.)

COMPILED
BY
WILLIAM IRVINE,
(Late of the Bengal Civil Service)
AND
LAVINIA MARY ANSTEY.

CALCUTTA:
PRINTED AT THE BAPTIST MISSION PRESS,
AND PUBLISHED BY THE
ASIATIC SOCIETY, 57, PARK STREET.
1907.
NOTE.

This Index will be found of some value, it is believed, to those who do not share Colonel Jarrett's opinions as to its uselessness expressed in his Preface, p. x, and on page 129, note 6.

W. IRVINE.

December 6th, 1904.
INDEX.

A
Asnjenah, nee Beror A.
AbPdin, see Andwin.
AbdPli (tribe) s. Wndahkr, 9.
Klbu (pass) S. Kibul, 400.
Abethi (var. Amethi), s. Lakhnau, S. Andh, 93, 177.
Abhip~ (hill), s. Biri Duib, 8. Lihor, 318.
Abhipnr, s. Mongh'lr, S. Ba&h, 151.
Abthdra, s. Ghorighit, S. Bengel, 135.
AbG (bill), s. Gnjarit, 217.
Ab&rh (hill-fort), S. Gujarht, 251.
AMgarh, s. Sirohi, 9. Ajmer, 276.
Achirikhinah, s. Lakhnauti, S. Bengel, 131.
Ach Dal, s. Kashmir, 358.
Achla, s. Udner, S. Bengal, 130.
Adamwahan (var. Daman), s. Bét Jâlandhar Dâb, S. Multan, 328.
Adand see Und.
Adgaoon, s. Narmâlah, S. Barár, 224.
Adham, see Osam.
Adhela, see A’ntelah.
Adhwá, s. Ghorághát, S. Bengal, 135.
‘Adilâbad, s. Dandes, S. Khândes, 225.
‘Adilâbad (town), S. Khândes, 223.
‘Adilpur, s. Boglá, S. Bengal, 134.
Adinahpur (town) s. Kâbul, 405, 405 a 1 and 2, and 3.
Adjepal, see Ajityalghâti.

Adniya, s. Maḥmûdâbád, S. Bengal, 132.
Adon, see Audan.
Adown, see Audan.
‘A’dwin, see Ma’ru A.
Afgânpur, s. Sambhal, S. Dihli, 105.
Afrâd, s. Banâras, S. Allahâbâd, 162.
Agra (dâstûr), s. Agra, S. Agra, 96, 182.
Agra (Haveli), s. Agra, S. Agra, 96, 182.
Agra (sarkâr), S. Agra, 96, 160, 182.
Agra (Súbah), 70, 96, 99, 115, 120, 157, 160, 179, 267, 278, 309 g 3.
Agra (town), S. Agra, 96, 179, 180, 180 g 3, 182, 221, 239 g 7, 278, 309.
Agrah, s. Sârangpur, S. Malwah, 203.
Agrohâh (var. Agrowah), s. Hîsâr Firúzâh, S. Dihli, 105, 293.
Agrowah, see (Agrohah).
Aguaîa (var. Uguâsi, Uguiî), s. Kâlin-jar, S. Allahâbâd, 90, 166.
Aîb (var. Aikeh), s. Chandéri, S. Malwah, 201.
Ahâr, s. Kol, S. Agra, 97, 186.
Ahaspur, s. Tirhût, S. Bahâr, 156.
Aherwârah, s. Chunrâh (Chanâdah), S. Allahâbâd, 90, 165.
Ahîwâr, s. Tirhût, S. Bahâr, 156.
A’hmad, see Ta’âlluk A. Khân.
A’hmadâbâd, s. A’hmadâbâd, S. Gúja-ráât, 242, 252.
A’hmadâbâd, s. Ghorâghát, S. Bengal, 135.
A’hmadâbâd (Haveli), s. A’hmadâbâd, S. Gúja-râât, 252.
A’hmadâbâd (sarkâr), S. Gúja-râât, 244, 252.
A’hmadâbâd (Súbah), 115, 38 g 244, 242.
Ahmadābād (town), S. Gūjārāt, 236, 239 y 3, 240, 240 y 3, 241, 245 y 6, 249, 261, 264.

Ahmadān (A. K., s. Gorāghāt, S. Bengal, 136.

Ahmadnagar, s. Ahmadabad, S. Gūjārāt, 252, 261.

Ahmadnagar (Sūbah), 115.

Ahmadnagar (territory), 222, 228, 233, 235, y 4.

Ahmadpur, (port), S. Gūjārāt, 246.

Ahur, s. Kotri Parāyah, s. Mālwāh, 209.

Ahroni, s. Hīşār Firūzāh, s. Dihlī 105, 298.

Ahsan, see Ajas.


Aik (river) s. Lahor, 321.


Aish Mākām, see Aish.

Ajaigār, s. Kālinjār, s. Allahābād, 90, 168.

Ajāon, s. Badāon, S. Dihlī, 104, 288.


Ajjgār, s. Kotri Parāyah, s. Mālwāh, 209.

Ajjyālgātāi (var. Ajjypāl), s. Udner, s. Bengal, 130.*

Ajjyāl, see Jussain A.*

Ajjyāl, see Mubārik A.*

Ajjyal, see Naqrat A.*

Ajjyal, see Shāh A.*

Ajjyal, see Shāh A. Bāzū.*

Ajjyal, see Soltārā A.*

Ajjyal, see Sultānpūr A.*

Ajjyal, see Tārā A.*

Ajjyal, see Zafar A.*

Ajjypāl, s. Māhmūdābād, S. Bengal, 132.* [272.

Ajmer, s. Ajmer, S. Ajmer, 102, 270, 270.

Ajmer (Dastūr) s. Ajmer, S. Ajmer, 102.

Ajmer (sarkār) s. Ajmer, 102, 267, 270, 272.

Ajmer (town) 217 y 2, 271.

Ajmer (Sūbah), 102, 115, 195, 226 y 1, 239, 267, 275, y 1, 278, 310, 326.

Ajodhya (town), (var. Awadh), S. Audh, 171, y 2 305, 309, y 3.

Ajor, s. Lakhnāunti, S. Bengal, 131.

Ajūn, see Bahādūr A.

Ākābaín (hill), S. Kābul, 403, y 5, 404.

Akbarābād (Dastūr), s. Kol, S. Agra, 97.

Akbarābād, s. Jālandhar, S. Lahor, 110, 317.

Akbarābād, s. Kol, S. Agra, 97, 186.

Akbarābād, s. Sambhāl, S. Dihlī, 105, 290.

Akbarābād Barkhēri, see Akbarābād, T.

Akbarābād Tarkhēri, see Akbarābād, T.

Akbarābād Tark Pāri, see A. Tarkhēri.

Akbarpur, s. Champārān, S. Bahār, 155.

Akbarpur, s. Gārōn, S. Mālwāh, 209.

Akbarpur, s. Lakhnāunti, S. Bengal, 131.

Akbarpur, s. Sārangpur, S. Mālwāh, 203.

Akbarpur, S. Sāghtōn, S. Bengal, 141.

Akbarpur, s. Hājpūr, S. Bahār, 155.

Akbarshāhī, (alās Sánda), S. Sharifābād, S. Bengal, 139.

Akeh see Ājak.

Akenēs, (river) see Chenāb.

Akhand see Gobindpur A.

Akhandor Ambārān, s. Jech Dūāb, S. Lahor, 322.

Akhār, see Ālokāpur.

---

* J. Read says the word is properly Ujeyāl, meaning “high land.”
3

Akhasa Regio, (var. Kasia), 118 n 2, 391, q 2.
Akhasa (country), 118 q 2.
Aklesar, s. Bahroch, S. Gújarát, 255.
Akhmañ, s. Udner, S. Bengal, 129.
Akrá, s. Lakhnauti, S. Bengal, 131.
Al, s. Katak, S. Orissa, 143.
'Alampur, see Lakh A.
'Alampur, see Shah A.
'Alampur, s. Sulaimánábád, S. Bengal, 140.
'Alápuri (also Akhár), s. Guaríyár, S. Agra, 187.
'Alapuri, s. Tírhút, S. Bahár, 157.
'Aláp Shahi, s. Bazohá, S. Bengal, 137.
Al Chhap, see Al Jihat.
Alexandria Ecsética or Khojend (town), 119 q 1.
Alexandria Opíana see Opian, and Hospian.
'Algon, s. Ghórághát, S. Bengal, 135.
'Alhanpur, s. Ranthambhór, S. Ajmer, 102, 274.
'Alihat, s. Ghórághát, S. Bengal, 135.
Ali, see Kôt Kásim A.
'Alhipur, see A. Malót.
'Ali Mohan (town) S. Gújarát, 251, 251 q 1.
Ailingár, s. Kábúl, S. Kabul, 411.
Ailingár (river) S. Kabul, 405, q 1, 406.
'Alipur (Patt), s. Kanauj, A. Agra, 96, 185.
'Alishang, s. Kábúl, S. Kabul, 406, 411.
'Alishang (river), S. Kábúl, 406.
Al Jat, see Al Jihat.
Allahábád (Haveli) (var. Ilahábás), s. Allahábád, S. Allahábád, 89, 161.
Allahábád, or Ilahábád, and Ilahábás, (Súbah), 89, 90, 115, 120, 149, 157, 160, 170.
Allahábád (town) (var. Ilahábád, Ilahábás or Priyag), S. Allahábád, 158, 158, q 3, 167 q 2, 170 q 6.
Alor (var. Aror), s. Bhakkar, S. Multán, 332 q 3, 334, 337, 337 q 1, 339 q 1, 343, 343 q 1.
Alwánd (mountain), 161, 161, q 6.
Alwar (dastitución), S. Agra, 96.
Alwar (sarkár), S. Agra, 96, 191.
Amarcantak (village) 150, q 1.
Amar Kher, s. Mähó, S. Bárár, 237.
Amarkot (fort), s. Ajmer, 271.
Amarnâth (cave), S. Kashmír, 359 q 2, 360.
Amar Sarnáin, s. Nágór, S. Ajmer, 102, 276.
Amarti, see Dámarni.
Ambílah, s. Bárí Duáb, S. Láhor, 318.
Ambíran see Akhándor A.
Ambárí, s. Finjârah, S. Bengál, 136.
Amrêth, see Ambaatáh.
Ambhatí (var. Gárít Amethí) (Killáh), s. Lakhnau, S. Audí, 93, 178.
Ambíhtah, see Ambaatáh.
Amdáh, s. Máñmúdábád, S. Bengál, 132.
Amerní, see Dámarni.
Amerti, see Dámarni.
Amethí, see Abethí.
Amjharah, s. Mándo, S. Málwa, 112, 206.
Amkhorah (var. Ankhorah, Anghorah), s. Ranthambhor, S. Ajmer, 102, 274.
Amlatāh, Amlattāh, see Ablahatāh. Amner, s. Narñālah, S. Barār, 234. Amner, see Atmār. Ampol, see Anbel.
Amogār, s. Kanauj, S. Mālwaḥ, 199.
Amondah, s. Hindīlah, S. Mālwaḥ, 207.
Amrāki Bhata (var. A. Bhatī), s. Lahor, S. Lāhor (Rachnau Duāb) 110, 319.
Antrorah (var. Antardah), s. Ran- thambhor, S. Ajmer, 103, 274.
Apwalah, see Aqolah.
Anwarbán, s. Ghorágát, S. Bengal, 135.
Anwar Malik, s. Ghorágát, S. Bengal, 135.
Anwarpur, s. Sátgáon, S. Bengal, 140.
Apelava, [Palwal] (town) S. Dihli, 278, 286, 291. (See Palot).
Aparmal (var. Aparpál), s. Chitor, S. Ajmer, 102, 274.
Aparpal, see Aparmal.
Apletah, s. Soraí, S. Gújarat, 258.
'Arab see Bel 'A.
Arabia Felix, 110, 1.
Arabian Sea, 245, 2.
Aráine (var. Aráin), s. Ajmer, S. Ajmer, 102, 272.
Arakan (var. Argyra), (tract) 119, 119, 120, 120, 1.
Arakhosia, (country) 120, 4.
ArámMaré, s. Bákhléléh, S. Gújarat, 244.
Krámáré (port) var. Rámrá, S. Gúja-
rat, 244, 248.
Arand (river) 157, 157, 1.
Arandwel, s. Dandes, S. Khándes, 225.
Ararat, Mount, 405, 2.
Aravallí hilis. S. Ajmer, 268, 268, 2.
Arbheiro (var. Artéji), s. Sorath, S. Gújarat, 258.
Aradhápur, s. Páthri, S. Barár, 238.
Argháháb (river), s. Kandhár, 394, 2.
Argyra (Arakan), (country), 120, 1.
Arharmátar, s. Ahtmábád, S. Gúja-
rat, 252.
Arifán see Ashikán A.
Armenia (country), 415, 2.
Aron, s. Gáwil, S. Barár, 232.
Aron (town) see Alor.
Arpat (stream), s. Kashmir, 355, 1.
Arpur, s. Chakhrábáh, S. Tattah (Multán), 341.
'Arsa Táwálí (var. Arsad Táwálí), s. Sátgáon, S. Bengal, 141.
Artehjá, see Arbhójá.
Artoq, s. Chitor, S. Ajmer, 102, 274.
Arwal see Sankha A.
Arwal, s. Bahár, S. Bahár, 153.
Arwal, s. Máníkpur, S. Allahabad, 90, 164.
Arwárah, s. Chámpaner, S. Gújarát, 256.
Áshak, s. Katak, S. Orissa, 143.
Asapuri, s. Rísin, S. Milwá, 5.
278, p 2, 286.
Asrém, s. Champaner, S. Gújarat, 266.
Asúpál, s. Pithri, S. Barár, 236.
Asúp, s. Jodhpúr, S. Ajmer, 102, 276.
Asop, s. Kotri Paráyah, S. Málwah, 209.
Asam (country) (var. Asháh), 117, 3, 118.
Asay, see Káránja Bíbí.
Atádá, see Etádá.
'Atáí see Sherpur 'Atáí.
Atewan, see Anawán.

Athán (v. Athâns), s. Tirhút, S. Bahár, 156.

Athâns, see Athâns.

Atharban, s. Karrâh, S. Allahábâd, 90, 167.

Aṭhârâ, s. Katak, S. Oriissa, 143.


Atlawarah, s. Godhra, S. Allahábâd, 257.

Atlesar, s. Bahroch, S. Gújarât, 255.


Atôn (v. Aṭfân), s. Raîthâmbhâr, S. Ajmer, 102, 274.

Aṭrâl, see Aṭrân.


Aṭrahâl, s. Gorakhpur, S. Audh, 93.

Aṭrauli, s. Kol, S. Agâra, 97, 186.

Aṭrejî, see Sīkanderpur A.

Aṭṭahass, 313 & 2, No. 47.

Aṭtok, or Aṭ tok, see Aṭjâk Bânâras.

Aṭīn, see Aṭôn.

Aubel, see Aṃbel.

Aubhî, s. Tirhút, S. Bahár, 156.


Aǔdhu (Dastûr) 93.

Audh (Haveli), s. Audh, S. Audh, 93, 173.

Audh, s. Audh, S. Audh, 93, 173.

Audh, (arkers), S. Audh, 93, 173.

Audh, (Sûbâh), 115, 149, 157, 160, 170, 278, 309 & 3.

Audhâ, s. Godhra, S. Gújarât, 257.

Audhâ, s. Nâdôt, S. Gújarât, 254.

Aughârâ, s. Tirhút, S. Bahár, 156.

Augóchâh, s. Pinjârah, S. Bengal, 136.

Augochâh, s. Pinjara, S. Bengal, 136.

Aunjâwan, s. Mandesâr, S. Mâlwa, 208.


Aunnâ (port), S. Gújarât, 259.

Aunnâ, s. Nâghâr, (old Sârâq) S. Gújarât, 244.

Aunnâ, s. Sârâq, S. Gújarât, 258.

Aundh, s. Bâsim, S. Barâr, 235.

Aŭthalâ, (v. Adhela), s. Bayânwán, S. Agra, 188.


Awâdh (town), S. Audh, 171.

Awâlgosn, s. Hindûbâ, S. Mâlwa, 207.

Awân, s. Sinâh, S. Lâhor, 322.

Awân Sâswâr (v. Aanu S.), s. Bijârâ, S. Mâlwa, 204.

Ayâsâ, s. Karrâh, S. Allahábâd, 90, 167.

Ayknûd, s. Mandesâr, S. Mâlwa, 208. [289.

Aḵmâmpûr, s. Sambhal, S. Dihli, 105, 158, 208.

Azâbân, see Arôn.

Azadâr-koh (hill), s. Kandahâr, 394.

'Aṣmatpur, s. Mâhmûdâbâd, S. Bengal, 133.

B

Bâr (v. Bâr), s. Pâthri, S. Barâr, 236, 236 n 8.

Bâhâ, see Sâhâr B. Hâjî.

Bâbâ, s. Bâjâlah, S. Lâhor, 110.

Bâbâ Bhoj s. Dîpâlpûr (Bârî Duâb) S. Maltân, 332.


Bâbâr Bâdshâh (hill), S. Kabul, 403, q. 5.

Bâbânkârâlâ, s. Mâhmûdâbâd, S. Bengal, 133.
Babharanti, see Badharâmani.

Bâbîl, see Karyât B.

Babnoha, see Banohra.

Babra, see Bera.

Bâbriaquarter (tract), S. Gujarât, 247 1. Bâbû, see Pâtar Shaikh B.

Bablyon (pool), s. Kashmîr, S. Kâbul, 259.

Bachah, see Haft B.

Bachharán s. Sambhal, S. Dîhli, 105, 290.

Bachhâr, see Bachhâr (war. Bachhrah), s. Alwar, S. Agra, 96, 191.

Bachhertû, see Bachhritû.

Bachhûnîr, s. Tirhût, S. Bahâr, 156.


Bachi, see Pachhî.

Bacrînd, see Bacrînd.

Bactria (country), 119 1, 400 1.

Bactriens, 400 n 8.

Badhhrin, see Badhrami.

Badhîn, see Badharâmani (war. Barnâpni, Bu, bheranty, Badraîali, Babharântî), s. Gâwil, S. Barâr, 232.

Badhar Birhar, see Chandipur B.

Badhaul, see Baçhôl.

Bâçuâl, (Sarkûr), S. Gujarât, 244.

Badhkhûr, see Makat B.

Badhnawar, s. Ujjain, S. Mâlwa, 112, 198.


Baçhôl (war. Badhaul, Barhaul), s. Chandâhab (Chunûr), S. Allahábâd, 90, 165.

Badhona, see Hald B.

Badhona (war. Madhôna, Budhola), s. Gâwil, S. Barâr, 222.

Badhtahli, s. Lakhnauti, S. Bengal, 131.


Bâdî Bhosûtû, s. Tirhût, S. Bahâr, 156.

Baçhkal, s. Bijâgarh, S. Mâlwa, 205.


Badhntâgar, s. Paçtûan, S. Gujarât, 254.

Badnûr Bhûli, s. Narmâlâhab, S. Barâr, 234.

Badner Ganga, see B. Kânka.


Badnûn, s. Beawân, S. Agra, 189.

Badôbar, see Hasoppûr B.

Badokhâr, s. Tâjpûr, S. Bengal, 135.

Badraîali, see Badharâmani.


Badhraûtâgh, s. Gwâlior, S. Agra, 187.

Badriya (war. Bardiyah), s. Bijâgarh, S. Mâlwa, 205.


Badûgâr, s. Pinjârah, S. Bengal, 137.

Badûhindâl, see Badûbhûndâl.

Bâòer (war. Matar), s. Dândes, S. Khândes, 225.

Bâgar (country), S. Dîhli, 166 2.

Bâgar (tract), S. Mâlwa, 166 2.
Balhás, s. Gházípúr, S. Allahábád, 90.
Balhár, s. Alwar, S. Agra, 96, 191.
Balhoshi, see Balhri.
Balhat, see Telhi.
Balhátah, s. Alwar, S. Agra, 96, 191.
Balhór, s. Páthri, S. Barár, 298.
Balía, s. Bahár, S. Bahár, 153.
Balía, (Balía) see Gházípúr, S. Allahá-
bád, 90, 162.
Balí, s. Mungfr, 8. BéUr, 155.
Balíapass, see Bihbás.
Bálí Bhangá (var. Bálí Changa), s. Su-
laimánábád, S. Bengal, 140.
Bálí Changa, see Bálí Bhangá.
Bálí Dangá, S. Bengal, 140, 6.
Bálígh, see Khán B.
Bálíndá, s. Sátgáoq, S. Bengal, 141.
Bálí Sháhi, s. Jaldésar, S. Orissa, 142.
Ballíyá, s. Sátgáoq, S. Bengal, 141.
Bálíká, s. Ghorághát, S. Bengal, 135.
Bálíkánpá, s. Tellingánah, S. Barár, 297.
Balkar Bijlour (var. Balkar Bijlour,
Bijlour, Bidjnor), s. Lakhnau, S. Avub, 93, 173.
Balkar Bijlour, see Balkar Bijlour.
Bálk, S. Kábul, 394, 399, 402.
Balkhar, see Jalandpír B.
Bál Khosí, see Bálkhsí.
Bal Kohí, see Bálkhsí.
Bálkhsí (var. Bal Kohí, Bal Khosí),
s. Jaldésar, S. Orissa, 142.
Bálkwárah, see Palakwáh.
Bálkwaráh, s. Bijnágarh, S. Malwá,
204.
Ballia, see Balíia s. Gházípúr,
Balmér, see Báharmél.
Bálímáth, see Tilah B.
Bálnáth ka Tila, see Tila B.
Bálnáth (hill), S. Kábul, 390 n 4.
Baloch, see Shahzadáh B.
Balochistán, see Baluchistán.
Balój, see Sháhísádáh B.
Balókidhán, see Sindh Ságár Dúáb, S. Lahor, 323.
Banbahar, s. Narnálah, S. Barár, 294, Bánbbbbágon, s. Bijağára, S. Mál-wah, 204.
Bánbhanpárah (var. Bamhnipárah)- s. Gorákpür, S. Audh, 93, 175.
Báncaill, see Tánkaili.
Bandah, see Bándhú.
Bandah, (mountains), (var. Satpura), 223.
Bandah, s. Sóráth, S. Gujarát, 258.
Bandar, see Bidar.
Bandar, see Láhari B.
Bandar, see Náwi B.
Bandarbán, s. Sátgáoṣ, S. Bengal, 141, (Bandaríyán in Beames).
Bandarjhalá, s. Chanderi, S. Mál-wah, 201.
Bandhan, s. Ajmer, S. Ajmer, 103, 273.
Bándhú, (var. Banda), (District) 157, 195.
Bando, s. Alláhábád, S. Alláhábád, 161 # 3.
Bandóli, s. Tajpúr, S. Bengal, 135.
Bándór, s. Sóráth, S. Gujarát, 258.
Bandwál, s. Maḥmúdábád, S. Bengal, 133.
Bándhára, see Bándhára.
Bancl, see Káryát Bábíl.
Bang, see Bengal.
Bangabári, see Pátkámári.
Bangábári, s. Sátgáoṣ, S. Bengal, 141.
Bangáhal (valley), 310 # 6.
Bangálon, s. Bárbakábád, S. Bengal, 137.
Bangar, see Tankar.
Bangarmáu, s. Lakhnuá, S. Audh, 94, 178.
Bangráh, s. Kábúl, S. Kábúl, 401, 407, 412.
Bangléah, s. Bijağára, S. Mál-wah, 205.
Bangóra, see Pácóráh.
Bánhas Táli (fort), s. Jalésar, S. Orissa, 142.

Banhera (var. Banéhrá), s. Chítór, S. Ajmer, 102, 374.
Baní, see Banjú.
Báníañ, s. Sárangpúr, S. Mál-wah, 203.
Banian Chang (var. Miyán Chang, Byán Chang, Miyán Shán), s. Sylhet, S. Bengal, 139.
Banjáh Banji, see Hazár B. B.
Banjára, see Kalát B.
Banjára, (zamindári), S. Barár, 230.
Bánj Bánká, see Bánj Mánká.
Banji, see Hazár Banjáh B.
Bánj Málká, see Bánj Mánká.
Bánj Matká, see Bánj Mánká.
Bánjú (var. Banžú), s. Katak, S. Orissa, 144.
Banjureh, see Pácóráh.
Bánká, see Batkan.
Bánká, see Nakár B.
Bánkádgaón, see Békadgaón.
Bánkál, s. Kashmir, S. Kábúl, 371.
Bánkát (var. Pangat) s. Tajpúr, S. Bengal, 135.
Bánó, see Benor.
Bánorá (var. Pánorá), s. Telingánah, S. Barár, 237.
Bánpur, s. Tírhu, S. Bahár, 156.
Bánsad, see Bánsanda.
Bánsanda or Haftchúr, (var. Bánsad or H. Húr ), s. Jalésar, S. Orissa, 142.
Bánsánil, see Natíl.
Bánsuílah, see Bánswárah.
Bansebh, see Bánfíyah.
Ban (sarkar), S. Kabul, 393, 1148 p. 2.
Banwa, S. Sattgao, S. Bengal, 140.
Banwár, see Batorá.
Bánwárah, S. Sora, S. Gujarát, 418.
Banwárkájára, S. Ghorághát, S. Bengal, 136.
Bárá, see Bág Márá.
Bára, S. Kanaúj, S. Agra, 96, 185.
Bára, S. Sára, S. Bahár, 115.
Bára Banki (District), S. Audh, 174, p. 3.
Bárah, see Sándal B.
Bárah, S. Chandéri, S. Málwah, 211.
Barah, (var. Tarah), (Dáwar Shorbhúm), S. Jaléshwar, S. Orissa, 142.
Bárah gán, (var. Bárah Kán), S. Nágór, S. Ajmer, 102, 277.
Bárahgáon, see Bádgáon.
Bárah Sëwáh, S. Álmédábád, S. Gujarát, 258.
Bárah Kán, see Bárah gán.
Bárai, see Parbáni.
Bárai, S. Sára, S. Bahár, 155.
Bárai, S. Tirhut, S. Bahár, 115.
Báráich, see Bhaléj.
Barák, see Sílbarás.
Baramula, S. Kashmir, S. Kabul, 356
Barán (district), S. Dihli, S. Dihli, 104.
Bárán, S. Ranthanbor, S. Ajmer, 102, 275.
Báránasí (Benares), see Banáras.
Barádah, S. Maqmador (Mandasar), S. Málwah, 208.
Barangáu, S. Dándee, S. Khándes, 225.
Barar, S. Sóra, S. Gujarát, 268.
Bararipínjar, S. Lakhnauti, S. Bengal, 131.
Baráshákor, S. Lakhnáu, S. Audh, 93, 178.
Bárbákábád, S. Bárbákábád, S. Bengal, 137.
Bárbákábád, (sirkár), S. Bengal, 120, 124, 137.
Bárbákápur, S. Ghorághát, S. Bengál, 135.
Bárbákápur, S. Lakhnauti, S. Bengal, 132.
Bárbákápur (var. Barícpour), S. Sátgán, S. Bengal, 141.
Bárbaksáil (var. Baríkséli, Baríksaél, BaríkseÁl), S. Sharífábád, S. Bengál, 139.
Barbar, S. Alláhábád, S. Alláhábád, 161 p. 3.
Barbáriyá, S. Bárbákábád, S. Bengál, 137.
Barbázú, see BHamár.
Barbákákar, see Tálluks, B.
Barçonádi, S. Somárgaú, S. Bengál, 138.
Bárdá, see Barwa.
Bará (hills), S. Gujarát, 248 p. 3, see Barra.
Bardiya, S. Somárgaú, S. Bengál, 138.
Bardiyá, see Badráiya.
Bar dwán, S. Sharífábád, S. Bengál, 139.
Bardwán, (district), 140 p. 8.
Baról, S. Tirhut, S. Bahár, 156.
Barelí, see Rác B.
Bárh, S. Kanaúj, S. Málwah, 200.
Bárh, S. Nánmol, S. Agra, 97.
Bárhá, see Dahej B.
Barhá, see Kant B.
Bárbarah, see Sultánpúr B.
Barhan (Narhan?), s. Sárán, s. Bahrár, 156.
Barhát, see Barhiásat.
Barhául, see Baídholí.
Barhangal, s. Udénr, s. Bengál, 130.
Barhi, s. Chakarhálah, s. Multán, 341.
Barhi, see Chárbágh B.
Barhi, see Dáuíd Bhángal B.
Barhi, see Fáti Bhdángal B.
Barhi, see Gujrán B.
Barhiásat, (car. Barhiát, Barhát, Barsháhát, Barshását), s. Lábór, s. Lábór, 110.
Barhiásat, see Barhiásat.
Dári, see Bátálah B.
Bári, see Karyát B.
Bári, s. Kherlah, s. Barár, 234.
Bári, see Kóthí B.
Bári, see Muḥammad B. Dúkráo.
Bári, s. Agra, s. Agra, 96, 182.
Bári, s. Kanaúj, s. Málwa, 194.
Bári, s. Lákhnán, s. Audh, 93, 176.
Bári, see Makráéd.
Bári, see Panj B.
Bárícpour, see Báríapkúr.
Barídháti, (car. Barmádhatí, Barmandhatí), s. Sátgáoy, s. Bengál, 141.
Bári Dúáb (Sírkár), s. Lábór, 110, 311, 312, 318, 326 y. 2.
Bári Dúáb, s. Multán, s. Multán, 329.
Bári Dúáb, s. Dípálpúr, s. Multán, 332.
Bárigáoy, see Khábah B.
Bári Ghér, s. Pinjárah, s. Bengál, 157.
Bári Ghorághá, s. Ghorághá, s. Bengál, 135.
Bárikáh, s. Kábúl, 339 y. 1.
Bárikápúr, see Bárángápúr.
Baríksái, see Barbákcsái.
Baríksél, see Barbákcsái.
Baríksél, see Barbákcsái.
Barí Jumláh, s. Maḥmúdábád, s. Bengál, 132.
Barkal, s. Bikánér, s. Ajmer, 278.
Bark Chánd, see Tark Chándá.
Barkchénd, see Tark Chándá.
Bark hired, see Tark Chándá.
Barkhirá, see Akbarábád Tarkhirí.
Barlahát, see Baraláhát.
Barleot, see Baraláhát.
Barleth, see Baraláhát.
Barmádháti, see Barándhatí.
Barmáh Híráh, see Barmáhattár.
Barmáhpúr (car. Bernápoor), s. Maḥmúdábád, s. Bengál, 133.
Bámák, see Pati B.
Barmáli, see Baroli.
Barmandhatí, see Barídháti.
Barmáhattár, (car. Barmáh Híráh) s. Sátgáoy, s. Bengál, 141.
Bána (river), 157, 158, 158 y. 3.
Bárañgára (city), s. Gujarát, 242.
Báran, s. Kanaúj, s. Agra, 96, 185
Báránahá, see Náránahá.
Bárnáwáh, s. Dílhi, s. Dílhi, 104, 286.
Bárnáránpí, see Badhárámaní.
Baróda, s. Baróda, s. Gujarát, 255.
Baróda, (Sírkár). S. Gujarát, 255.
Baródár, see Tál B.
Baródrá, s. Kótrí Paráyah, s. Málwá, 209.
Baródrá (estate), 242, n. 12, 254, y. 2, 3.
Baródrá, s. Mandó, s. Málwáh, 112, 206.
Baródrá, s. Nágo, s. Ajmer, 102, 277.
Baródrá, s. Ranthánbór. s. Ajmer, 102, 275.
Baródrá, Fatákhán, s. Alwar, s. Agra, 96, 191.
Baródrá Meo (car. Meo), s. Alwar, s. Agra, 96, 191.
Baródrá Raña (Dastá, s. Náróní, s. Agra, 97.
Baroda, s. Nárnol, S. Agra, 97, 194.
Barodarah, s. Bijágár̄, S. Málwah, 204.
Barohi, see Parohi.
Baro, see Paro.
Baró, s. Narwar, S. Agra, 190.
Barón, see Baroli.
Báró, s. Gáwil, S. Barár, 252.
Baró, s. Kherlab, S. Barár, 233.
Baró Anzana, see Barúránjnah.
Baroth, see Jalalpur B.
Barrá, s. Barrá, S. Barár 244.
Barrá (? Berda, Barda), (Sirkár), S. Gujarát, 244, 245 q 3.
Barahását, see Baháisát.
Barahát, see Baháisát.
Barahalá, s. Ghórágát, S. Bengal, 155.
Baralpur, s. Bikánér, S. Ajmer, 277.
Barání, s. Tirhut, S. Bahár, 156.
Barar, s. Badáq, S. Dihli, 104, 288.
Barí, Hájípur, see Páti Hájípur.
Barwa, s. Bhadrák, S. Oríssá, 143.
Barwa, s. Hišár Firozah, S. Dihli, 105, 294.
Barwa (cor. Sarwa, Barda), s. Sóreat, S. Gujarát, 244, 258.
Barwah, s. Beth Jálandhar Dúáb, S. Lahor, 103.
Barwálah, Hišár Firozah, S. Dihli, 105, 294.
Barwárah, s. Sóreat, S. Gujarát, 258.
Barwárah, s. Ranthanbhór, S. Ajmer, 102, 275.
Barwi, s. Kashmír, S. Kábúl, 371.
Basádi Díwarpúr, see B. Díwámár.
Basamt, s. Páthri, S. Barár, 236.
Basánah, s. Alwár, S. Agra, 96, 191.
Basandhari, s. Suláimánábád, S. Bengál, 140.
Basará, s. Hájípur, S. Bahár, 155, 155 q 3.
Basará (cor. Basaráh), s. Khairábág, S. Audh, 93, 177.
Basé (Bassein), (town), S. Gujarát, 243, id., note 3.
Básigáq, s. Tájpúr, S. Bengal, 135.
Básim (town), S. Barár, 230.
Básim (haveli), s. Básim, S. Barár, 235.
Básim (Sirkár), s. Barár, 355.
Básoódhi, s. Audh, S. Audh, 93, 174.
Básek, s. Bahár, S. Bahár, 153.
Báštrá, s. Tirhut, S. Bahár, 156.
Báshr (Arabian town), 121, 341 q 1, 344 q 2, 413.
Báshr, see Basará.
Báshrí, s. Nádot, S. Gujarát, 254.
Báshrulí, s. Gáwil, S. Barár, 232.
Báshrí, s. Tirhut, S. Bahár, 156.
Báseén, see Basé.
Bási, see Pasai.
Bássora, see Başrah.
Basét, see Basht.
Bastar, S. Barár, 238. [137.
Bastól, s. Bárbakábád, S. Bengal, Bastwa, s. Kumáón, S. Dihli, 289.
Baswah, s. Khairábág, S. Audh, 93, 176.
Bánsiñye, see Bánsiñyah.
Bátálá, see Patálá.
Bátalá, see Bárshalá.
Bátalá, see Batálá.
Báshalá (Bári Dúáb), (Sirkár), S. Lahor, 110.
Bawal, s. Rewári, S. Dihli, 105, 293.
Bawálía, s. Sonárgaon, S. Bengal, 138.
Béwán, s. Khairábad, S. Audh, 93, 177.
Bayánwán, see Beanwán.
Báyasídpur, s. Ghorághát, S. Bengal, 135.
Báyasídpur, s. Pinjarah, S. Bengal, Bázár, see Desht.
Bázar, s. Jálésar, S. Orissa, 142.
Bázarak (pass) S. Kábul, 399, 400, 400 u 1.
Bázar Chhatághát, s. Ghorághát, S. Bengal, 136.
Bázar Ibrahimpur, s. Sharifábád, S. Bengal, 139.
Bázar-i Yúsuf, s. Lakhnautí, S. Bengal, 132.
Bázári Kadím (old Bázar), s. Lakhnautí, S. Bengal, 131.
Bázkókrá, s. Lakhnautí, S. Bengal, 131.
Bázoíhá, (Sirkár), S. Bengál, 121, 124, 137.
Bázu, see Bahwál B.
Bázu, see Bhákarviá B.
Bázu, see Bhóriya B.
Bázu, see Chand Partáb B.
Bázu, see Chhandiya B.
Bázu, see Daskhádiya B.
Bázu, see Dáká B.
Bázu, see Hamta B.
Bázu, see Hariyál B.
Bázu, see Jastan B.
Bázu, see Partáb B.
Bázu, see Salím Partáb B.
Bázu, see Shaíh Aiyál B.
Bázu, see Soná B.
Bázu, see Sonághátí B.
Bázu, see Sultán B.
Báóuchap, s. Mahmuídábád, S. Bengal, 132.
Bású Fanlád Sháhi, s. Ghorághát, S. Bengal, 135.
Básúrást, s. Máhmuádáb, S. Bengal, 122.
Básu Zafar Sháhi, s. Ghorághát, S. Bengal, 135.
Báswál (village), s. Kashmir, S. Kábúl, 361.
Beadawá, see Beáwadá.
Béánah, s. Agra, S. Agra, 96.
Béanah (Havelí) s. Agra, S. Agra, 96.
Beanban, see Beanwán.
Beanwan, s. Beanwan, S. Agra, 188.
Beanwan (Dastur) s. Beanwan, S. Agra, 96.
Beanwan (svar. Bayánwan, Beanban, Sanwán) (Sirkár), S. Agra, 96, 188.
Béará, see Biáwar.
Béas, see Biáh.
Beuvad, see Batáwad.
Beáwad, see Batáwad.
Beáwar, s. Sárangpur, S. Málwáb, 203.
Beáwaráh, s. Súrat, S. Gujarát, 257.
Bédjili, see Nejli.
Béddólí, see Bidauli.
Beelowd, see Pápód.
Beerat, see Peráth.
Beey, see Babáil.
Bégún, s. Chitor, S. Ajmer, 102, 274.
Behar, see Babáir.
Beiza, see Kila B.
Bejri, s. Ranthambhor, S. Ajmer, 102, 275.
Bekadgón (svar. Bankadgón), s. Dándes, S. Khandes, 228.
Bekhur, see Bhakar.
Béláh, s. Hájkán, S. Multán, 240.
Belárá, s. Jodhpur, S. Ajmer, 102, 276.
Belbíri, s. Lakhnút, S. Bengal, 131.
Belgáqš, s. Sátgáqš, S. Bengal, 141.
Belgháti, s. Gorághát, S. Bengal, 136.
Bel Gházi Khán, s. Sindh Ságar Dúb, S. Lahor, 223.
Belheiti (svar. Tilhani, Talhani), s. Jaunpur, S. Allahábád, 89, 163.
Belí, see Biblí.
Bél, s. Chandleri, S. Málwáb, 201.
Bélkasi, s. Máhmuádáb, S. Bengal, 132.
Belkáh, s. Soraith, S. Gujarát, 258.
Belkasi, s. Máhmuádáb, S. Bengal, 133.
Belonah, s. Ranthambhor, S. Ajmer, Belor, s. Fathábád, S. Bengal, 132.
Belót, s. Birún-i Panjnad, S. Lahor, 325.
Belwáli, s. Kherlah, S. Barár, 294.
Belwári, s. Máhmuádáb, S. Bengal, 132.
Bémán, see Pamán.
Benáras, see Madan B.
Benáres, see Madan B.
Béngal Proper, 116 1.
Benjíli, see Nejíli.
Benkar, see Tankar.
Beraki, see Charkh B.
Berár, see Barár.
Beráth, see Peráth.
Berda, see Barrá.
Beri, s. Soraith, S. Gujarát, 258.
Beri Dóbáldhan, s. Dihlí, S. Dihlí, 104, 286.
Bernapoor, see Barnahepúr.
Becrú (Dastur), s. Tijárah, S. Agra, 96.
Betáli, see Besáli.
Betamah, see Bbtwa.
Betba, see Btwa.
Betbariya, s. Maḥmodábád, S. Bengal, 122.
Bethán (var. Pathán), s. Baẓálah (Bári Dúáb), S. Labor, 110, 318.
Beşh Jálíandhar, (see also Jálíandhar) (Sírkár), 110, 311, 315, 315 v 2.
Béth Jálíandhar Dúáb s. Dipálpúr, S. Multán, 331.
Beth Jálíandhar Dúáb, s. Multán, S. Multán, 332.
Betmán, see Panmán.
Bhábhút (port), S. Gujarát, 243.
Bhábra, see Berá.
Bhájqádiyá, s. Fatábád, S. Bengal, 182.
Bhadáy, see Bhádrán.
Bhadánah, s. Nágor. S. Ajmer, 102, 277.
Bhadaon, see Thánah B.
Bhadáon s. Jannpur, S. Allahábád, 89, 163.
Bhádar (river), S. Gujarát, 245, 246 n 6.
Bhádãli, see Bhadoli.
Bhádelí (var. Bhawéli), s. Sorath, S. Gujarát, 258. [134]
Bhades, s. Khálifatábád, S. Bengal, Bháldióq, s. Ranthambhor, S. Ajmer, 102, 275.
Bhadóí, s. Allahábád, S. Allahábád, 89, 161.
Bhadóí (Dastúr) s. Allahábád, S. Allahábád, 89.
Bhadór see Bhódar.
Bhadra (hills), see Bhádrál.
Bhadrá (pool), s. Hiṣár Fírozáb, S. Díhlí, 381.
Bhadráchalam, S. Barár, 222 v 6.
Bhadrank, s. Bhádrán, S. Orisss, 143.
Bhadrák (Sírkár), S. Orisss, 126, 143.
Bhádrál (var. Bhádra) (hills), 310.
Bhádú, s. Chenhat (Jech) Dúáb, S. Labor, 322.
Bhágwár, s. Tirhut, S. Bahár, 156.
Bhágá (stream) S. Labor, 311.
Bhágalpur, s. Fatábád, S. Bengal, 132.
Bhágalpur, s. Munghtr, S. Bahár, 155.
Bhágtáthi (river), S. Bengal 129 v 6, Bagorvi, see Bakói.
Bagó, see Pachham, B.
Bagú, see Purab, B.
Bagóván, see Tánda, B.
Baghacáli, see Bahádkáli.
Bhairavapárvara, 313 v 2 (38).
Bháiyá, see Fathpur, B.
Bhákkar (var. Bhákkur) (fort), S. Multán, 327, 328.
Bhákór, see Bhákar.
Bhákor, see Bhánkórá.
Bhákorá, see Bhánkór.
Bhákorá, see Bhánkór.
Bhákorá (village), S. Gujarát, 243 v 4.
Bhai, s. Kumáon, S. Dihli, 289.
Bhai, s. Kumáon, S. Dihli, 289.
Bhal, s. Kaliatatabad, S. Bengal, 134.
Bhalá, s. Tirhut, S. Bahár, 156.
Bhalasa, see Bhalsaj.
Bhalaja (var. Bhalasch, Baráich), s. Gházipur, S. Allahábád, 90, 162.
Bhaléwá, s. Kanauj, S. Malwa, 200.
Bhaliyánah, s. Kaliatatabad, S. Bengal, 134.
Bhalka, s. Kaliatatabad, S. Bengal, 134.
Bhal tabár (shrine), s. Gújrat, 246.
Bhalni, see Bhabhár.
Bhalol, s. Manikpur, S. Allahábád, 90, 164.
Bhalon, s. Beth Jálíndhár Dúáb, S. Lahor, 316.
Bhalót, s. Bêtálah (Bechnán Dúáb), S. Lahor, 110, 330.
Bhalów Jówár, s. Sonárgáon, S. Bengal, 138.
Bhán, s. Madi Kurug, S. Barár, 236.
Bhanabhur, see Bháthpur.
Bhanái, see Bhnáí.
Bhanakpúr, see Bháthpur.
Bhanásth, s. Sahájanpur, S. Dihli, 291.
Bhándá, s. Kaliatatabad, S. Bengal, 134.
Bhandál Barhi, see Dúíd B. B.
Bhandál Barhi, see Fattu B. B.
Bhandáräh (village), s. Nárnol, S. Agra, 195.
Bhangá, see Bálí B.
Bhangiwhál, s. Híjjár Firózah, S. Dihli, 294.
Bhanj, see Hasti B.
Bhanát, see Bhísa.

Bhántror (var. Bánaroz, Bhahanor), s. Soráb, S. Gujrat, 244.
Bhanwápár, s. Gorakhpur, S. Audh, 93, 175.
Bharaich, see Bhehráich. [273]
Bháran, s. Ajmer, S. Ajmer, 162.
Bhángir, s. Híjjár Firózah, S. Dihli, 294.
Bharchak, see Sharchak Dámi.
Bhárdandh, see Bhórondá.
Bhárgodah, see Bhárhondh.
Bhárdábd, see Bárúbdábd.
Bhárímau, see B. Pángwán.
Bháríman Pangwán (var. on p. 178 separate), s. Lakhnau, S. Audh, 93, 178.
Bhárhondh (var. Bhárgodah), s. Sharífábd, S. Bengal, 139.
Bharój, see Broshch.
Bhártár (State).
Bhárd, see Islámpur B.
Bhárwárh, s. Kálirábd, S. Audh, 93, 177.
Bhársáná, s. Bayánwán, S. Agra, 189.
Bhásár, s. Telingánah, S. Barár, 237.
Bháskar, s. Agra, S. Agra, 96, 183.
Bhásohrá, see Banohra.
Bhásoríya Básu, see Bhoríya B.
Bháthá, see Amráki B.
Bhátél, s. Udner, S. Bengal, 130.
Bhátsánáb, s. Sírhínd, S. Dihli, 604, 259.
Bháthghóra (var. Bháthkhóra, Bhughtgorah) (Sírkár), S. Allahábád, 166.
Bháthkhóra, see Bháthghóra.
Bháti (tract), S. Bengal, 116.
Bháth (fort), s. Tattab, S. Multán, 339 p 1.
Bhatiya, a. Lakhnauti, S. Bengal, 131.
Bhat Khan Káwar, see Bahat Khan Jawar.
Bhatner, s. Hísár Ftrózah, S. Díhli, 294.
Bhátelá, s. Sharífábád, S. Bengal, 130.
Bhattachárjaj, see Parmodar B.
Bhátha, Bhánáb (see p. 291), s. Saháranpur, S. Díhli, 105.
Bháti, see Amrakí B.
Bháti, s. Bárí Dááb, S. Lahor, 319.
Bháttiana (district), 166 p. 2.
Bhátu, see Bháttú.
Bhaurá, s. Tirhut, S. Bahár, 156.
Bhaúábhum, s. Madáráran, S. Bengal, 141.
Bhawalpur (territory), s. Múltán, S. Múltán, 330 p. 2.
Bhawan Send, see Bawan Sendh.
Bhaúélí see Bhaúdelí.
Bhelak, see Kal B.
Bhelwál, see Bhelwál.
Bhenpur, see Bhátpur.
Bhesdáhi, s. Kherláh, S. Barár, 133.
Bhesrot, s. Sárát, S. Gujarát, 257.
Bhétán, see Thánáh B.
Bhítágar, S. Kátak, s. Oriássá, 144.
Bhípur, see Bijnípur.
Bhijín, s. Kumáon, S. Díhli, 289.
Bhíl, s. Áhmádábád, S. Gujarát, 253.
Bhílsa, see Bhísa.
Bhílsa, s. Ráísín, S. Málsábah, 112, 199.
Bhím, see Thánáh B.
Bhím, see Todá B.

Bhimbar, see Bimbar.
Bhimbar, s. Chenhat (Jech) Dááb, S. Lahor, 322.
Bhimbar (river), S. Lahor, 322, 323 p. 1.
Bhiparía, s. Bahár, S. Bahár, 154.
Bhippur (evar. Bhiprán), s. Göhil-wárah, S. Gujarát, 244.
Bhirádáh, s. Sorañ, S. Gujarát, 258.
Bhiprán, see Bhipuri.
Bhín Sárúr, see Bihín Sárúr.
Bhiráhpál, see Bhiráhpál.
Bhíro Khañtar see Parú K.
Bhísa (evar. Bhíssá, Bhánsá), s. Telíngáná, S. Barár, 237.
Bhítrí, see Behteri.
Bhiván, s. Alvar, S. Agra, 96, 191.
Bhodhek, see Badhnénath.
Bhodhi (evar. Phuílodhi), s. Jodhpur, S. Ajmer, 109, 276.
Bhógán (Dastár), s. Kanañ, S. Agra, 96.
Bhóharah (evar. Bhorah), s. Rewári, S. Díhli, 105, 293.
Bhógpur, s. Saháranpur, S. Díhli, 105, 291.
Bhográi, s. Jalássá, S. Oriássá, 142.
Bhoj, see Bálíá B.
Bhoj, see Lakhí Bálí B.
Bhojpur, s. Kanañ, S. Agra, 96, 184.
Bhojpur, s. Ráisín, S. Málsábah, 112, 199.
Bholi, s. Ghorágháát, S. Bengal, 186.
Bholiyábél, s. Fáráhábád, S. Bengal, 132.
Bhónáh, see Bhúnáh.
Bhoparáá, S. Tájpur, S. Bengal, 185.
Bhorah, see Bhoharab.
Bhurasah, s. Chanderi, S. Malwah, 201.
Bhorasah, S. Sárangpur, S. Malwah, 203.
Bhori Bhári, see Bhori Pahári.
Bhosat, see Bhosat.
Bhosádí, see Bádi B.
Bhosát (var. Bhorasát), s. Sulaimánábád, S. Bengal, 140.
Bhosávar, see Bhosávar.
Bhosor, s. Ranthambhor, S. Ajmer, 19.
Bhóli, see Bholi.
Bhóli, see Bh6li.
Bhúgón, see Bhogón.
Bhúj (town), s. Gujarát, 250.
Bhúkár, s. Telingánah, S. Barár, 257.
Bhukarheri, see Sikri B.
Bhukkur, see Bhakkar.
Bhúkái, s. Kumáón, S. Dihli, 209.
Bhúli, see Badner B.
Bhúnagar (var. Fhúlnagar), s. Khalfatábád, S. Bengal, 134.
Bhúmáb, see Bhúmah.
Bhúngá, see Bhonká.
Bhúri, s. Kumáóon, S. Dihli, 209.
Bhurtiwhán (var. Dáman), s. Multán, S. Multán, 381.
Bhu Sendh, see Bawan Sendh.
Bhután (country), 119 p 3, 123 p 6.
Bhútígon, s. Kanaúj, S. Malwah, 200.
Bhútiyáí, s. Rechná Dúáb, S. Lahor, 230.
Bhútisar, s. Súrát, S. Gujarát, 257.
Bhuwálbhúm, s. Madáran, S. Bengal, 141.
Biáh, s. Bár-Dúáb, S. Lahor, 318.
Biáh (var. Beá, Bipáska) (river), S. Lahor, 304, 310, 310 n 4, 311, 313, 316 n 6, 385 n 2, 396, 326 n 2.
Bákhkund (source of Biáh), 310.
Bhákóí, see Bhakoí.
Bhákoí, see Bhakoí.
Biáñah (town), 181, 221 n 2. (96.
Biáñah (Dastúr), s. Agra, S. Agra,
Biáñah (Haveli), s. Agra, S. Agra, 96, 130, 189.
Biárbári, see Piyásábi.
Biáshah, s. Híndísh, S. Malwah, 207.
Bibi, see Káranja B.
Bídar (var. Bandar), (town) S. Barár, 226, 228.
Bídápses see Biháth.
Bidásta, see Biháth.
Bíjínjor, see Balkar Bíjíour.
Bíhín Sárár (var. Bhn Sárár), s. Chitor, S. Ajmer, 102, 274.
Bíhróspür, s. Alwár, S. Agra, 96, 191.
Bíhtari, see Bhethéri.
Bíjágarh (Sírkár), S. Málwah, 112, 196, 204.
Bíjáñá, s. Gujarát, 342.
Bíjanígar (state), S. Gujarát, 250 n 2.
Bíjánagar, s. Pinjára, S. Bengal, 137.
Bíjápur (country), 231, 233 n 4, 313.
Bíjápur, s. Páštán, S. Gujarát, 254.
Bíj Beára, see Véj Brára.
Bíhíhpur, s. Mándláor, S. Agra, 190.
Bíjlaúr, see Balkar Bíjíour.
Bijnor, see Balkar B.
Bijnagar, see Sidhpur Panchmahar.
Bijnol, s. Hingluh, S. Málwah, 207.
Bijnor, see Bijnaur.
Bikampur, s. Bikár, S. Ajmer, 277.
Bikán, (fort), s. Ajmer, 271.
Bikán, s. Bikán, S. Ajmer, 277.
Bikán (Sirkár), s. Ajmer, 102, 267, 270, 277, 310, 336.
Bikhánháq, s. Bijnágar, S. Málwah, 207.
Bikhar, see Bhakar.
Bikrumpur, s. Sonárgarh, R. Bénal.
Bilund, see Papléd.
Biláspur (Simla Hills), 303 p. 1.
Biláspur, s. Káhip, S. Agra, 97, 184.
Bilehrá, s. Audh, S. Audh, 93, 174.
Bilgram, see Bilgráon.
Bilábás (var. Ballábás), s. Ghazípúr, S. Allahábád, 162.
Bilhár, s. Kánauj, S. Agra, 96, 185.
Bilrám, see Balrám.
Bilún, see Paplén.
Bímana, see Bétman.
Bíman (lake), see Samán.
Bimbár (var. Bhimbhar, Chibhán, Jihbál), (district), s. Sávád, S. Kábúl, 310, 347, 391.
Bímáigal, s. Telínámah, S. Barár, 237.
Bíná (var. (Napta) (river), S. Barár, 228 p. 8.
Bínakínpur (var. Banáekpur) s. Górafhpúr, S. Audh, 93, 175.
Bipásha, see Bíáh.
Bírágarh, S. Barár, 228, 230.
Bírágarh, s. Kánauj, S. Málwah, 200.

Biráí (var. Sarai) s. Gohlívárah, S. Gujárát, 244.
Bírá, see Paraí.
Bírbhun, s. Madáran, S. Bengal, 141.
Bírduránjeh, see Barúránjnah.
Bíroí (var. Parohí, Baroi, Barohí), s. Sambhal, S. Dihli, 105, 290.
Bíróí, see Saróí.
Bíror, s. Bijnágar, S. Málwah, 207.
Bítpur, s. Ahmadábád, S. Gujárát, 253.
Bírú-í Panjád, s. Dípálípúr, S. Multán, 333.
Bírú-í Panjád (Sirkár), S. Lahor, 328, 325 p. 2.
Bíruwá (village), s. Kashmír, S. Kabul, 363.
Bísálnagar, S. Patájn, S. Gujárát, 254.
Bísárá, see Basárá.
Bihaná Garí, S. Barár, 230.
Bíshekh, see Síkhshahar.
Bíst, s. Málímadábád, S. Bengal, 132.
Bísti, see Bísák.
Bíraí, see Bésrá.
Bísták, see Hátgíson.
Bíthowly, see Bétholi.
Bíthúr, s. Kánauj, S. Agra, 96, 185.
Bí túnd Sand, see Bawan Sendh.
Bobárá s. Táipur, S. Bengal, 135.
Bocháh, see Bagh Rá, B.
Bochháwár, s. Tírhut, s. Bahár, 156.
Boðah, s. Mándesar, S. Málwah, 208.
Boðhán, s. Sátgíson, S. Bengal, 141.
Boðhí, see Bodhí.
Boðhmír (var. Bohhmí), s. Chítor, S. Ajmer, 102, 274.
Bogla (var. Bagla, Húgla) (Sirkár) S. Bengal, 123, 134.
Bogla (álca Isma'ilpur), s. Bogla, S. Bengal, 134.
Bokhrá, (city), 220 p 5.
Bokhrá (country), 389 p 2, 400 p 1, 404.
Bolán (pass), S. Multán, 387 p 4.
Bólét, s. Chenhat (Jech), Dááb, S. Lahor, 322.
Boli, s. Ranthambhor, S. Ajmer, 102, 274.
Bolor (mountains), 365 p 3.
Bondi (var. Bündi), s. Ranthambhor, S. Ajmer, 102, 217 p 2, 268 p 1, 274.
Booseh, see Pusah.
Bórá, s. Tirhut, S. Baháár, 156.
Bori, s. Kalamb, S. Barár, 235.
Bork, s. Tattah, S. Multán, 339.
Bormál, s. Dándes, S. Khánës, 225.
Bosamír, see Iwan B.
Bosáwi, s. Hájipur, S. Baháár, 155.
Bósina, see Túsina.
Botossa, see Teosah.
Boudbar, see Bodër.
Boussa, see Púsah.
Brahma Gáyá (town), S. Baháár, 152.
Brahmansthala, see Bráhmanábád.
Brahmanpur, see Babhanbhúm.
Brahmapura (town), S. Díhli, 281 p 4.
Brahmaputra (river), S. Bengála, 121.
Brahmasthala, see Bráhmanábád.
Brang, s. Kashmír, S. Kábul, 355, 388.
Brána, see Vej B.
Bring (stream), s. Kábul, 355 p 1.
Broach, see Bahroch.
Broach (Hávér), s. Bahroch, S. Gujarát, 255.
Broach (district), S. Gujarát, 242 p 9, 251 p 3.
Bryri, see Isah B.
Bubheranty, see Badharámani.
Budhá纳斯, s. Saháranpur, S. Díhli, 105, 291.
Budhola, see Badhomá.
Budfis (town), s. Tattah, S. Multán, 336.
Bugdí, s. Jaléssar, S. (Orísssa, 142.
Bughowry, see Dang Makhórí.
Bugdíl, S. Kábul, 390, p 4.
Búhátí, s. Chenhat (Jech) Dúáb, S. Lahor, 322.
Buhtgoráh, see Bhatghhora.
Bukephala (city), S. Lahor, 324 p 1.
Bukhur, see Bhákkar.
Buland Kotal, see Balandari K.
Bulandshahr (var. Bálandsahar), (district), S. Díhli, 179 p 3, 284 p 2.
Búmí, see Gúmí.
Bunbohra, see Bánchrá.
Bundelkhand (district), 176 p 2, 211 p 1.
Bándí, see Bondí.
Bundi (territory), 268 p 1.
Buner, S. Kábul, 391 p 7.
Bungally, see Tánkali.
Bunhar (river) S. Lahor, 315 p 1.
Búrán, see Búdán.
Burkah Mánwáli, s. Chakarháláh, S. Multán, 341.
Burrée, see Parbani.
Búsah, see Púsah.
Búsmah, see Postah.
Bustkán, see Búsikán.
Byálisí, see Banáras, S. Allahábád, 89, 162.
Byán Chang, see Banián Chang.

C
Cábul, see Kábul.
Calcutta (town), S. Bengál, 117 g 3, 128 g 1, 141 g 5.
Calcutta (var. Kálíkattta), s. Sátgáoó, S. Bengál, 141.
Camalú, (Khán Bálígh) (city), 118 g 3.
Cambay (gulf), 239 g 2, 241 g 2, 245 g 6, 247 g 2.
Cambay (town), see Kamáháyat.
Capalára (village), 150 g 1.
Carrapa, see Karpah.
Caamín, see Kashmír.
Cathay (country), 118 g 2.
Cawnpore, (district), 176 g 2.
Ceylon, 371 g 6.
Chabrah, see Chhaleri.
Chacholí, see Mihór, S. Bahár, 236.
Chádar (var. Cháwar, Chaura, Chowra, Jáwara) (village), S. Ajmér, 268, 268 g 3.
Cháékdeo, see Chángdeó.
Chahat, see Jahat.
Chahni (Jahni), see Lákhí C.
Chái, s. Munghé, S. Bahár, 155.
Chain-bázú, see Jastan-bázú.
Chainpur (tract), S. Ajmér, 268.
Cháintár, see Jésa.
Chakhrálah, s. Chakharhálah, S. Tattah (Multán), 341.
Chakharhálah (Sirkár), S. Tattah (Multan), 341.
Chakhli, see Chakhni.
Chakhli, s. Batiáláh, S. Barár, 288.
Chakhli, s. Kherláh, S. Barár, 234.
Chakhni (var. Chakhli, Jughéli), s. Máhór, S. Barár, 236.
Chakhodá, s. Hindíjah, S. Málwah, 207.
Chakmáni, s. Thirút, S. Bahár, 156.
Chál Kalánah, s. Nárnoł, S. Agra, 97, 194.
Chál Kalánah (Dustár), s. Nárnoł, S. Agra, 97.
Chamár, see Jomár.
Chamári, see Jamári.
Chamári, s. Bijágár, S. Málwah, 205.
Chambá (Simlá Hills), 308 g 1.
Chambái (river), 179, 195 g 2, 250 g 1, 273.
Champánagarí, s. Madárán, S. Bengál, 141.
Chámpaner, s. Chámpaner, S. Gujárát, 251, 251 g 1, 256.
Chámpaner (fort), s. Gujárát, 251, 240, 240 g 2, 242, 242 g 14, 245 g 1.
Chámpaner (Sirkár), S. Gujárát, 251, 251 g 1, 256.
Chámpaner, s. Hindíjah, S. Málwah, 207.
Chámprán (Sirkár), S. Bahár, 152, 155, 156 g 1.
Champa (country), S. Kashmír, 351 g 2.
Chánádah (var. Chanár, Chanádh) (Sirkár) S. Allahábád 89, 160, 165.
Chánádah (suburbs), s. Chánádah, S. Allahábád, 90, 165.
Chánádah (var. Chanár, Chinárh) (fortress), S. Allahábád, 90 g 1, 159.
Chánádah, see Chánádah.
Chanár, see Chanádah.
Chanárh, see Chanádah.
Chanaur, see Janur.
Chándá, see Turk Chándá.
Chándá, (zamíndári), S. Barár, 250, 252.
Chándah, s. Jaunpur, S. Allahábád, 89, 163.
Chandandara, see Chandanwarak.
Chandanwarak (vgr. Chandanbarak), s. Lahor, (Rachnau Dúáb), S. Lahor, 110, 320.
Chandanwat (vgr. Chaniwat), s. Hazáráh (Rachnau Dúáb), S. Lahor, 111, 320.
Chandar (stream), 310.
Chandarbága, see Chandáb.
Chandar Yáhár, see Chand Yáhár.
Chandarárák, see Chandos.
Chandiwiráh, s. Chimpanic, S. Gujárát, 256.
Chanderi, s. Kánauj, S. Milwah, 200.
Chanderi (Sirkár), S. Milwah, 112, 201.
Chandhar, see Dáchi C.
Chandbariya, see Jedibariya.
Chándipur Birhár, see Chángbar.
Chándo (town), S. Tátthab, 336.
Chándi, s. Múghír, S. Bahrá, 155.
Chándor, s. Bátialáh, S. Barár, 237.
Chándor, s. Kálambh, S. Barár, 235.
Chándor, s. Madikurúg, S. Bárár, 236.
Chándor, s. Nárálah, S. Barár, 234.
Chánd Partá Bázú, s. Basohá, S. Bengal, 138.
Chándpur, s. Kánauj, S. Milwah, 200.
Chándpur, s. Sambhal, S. Dihlí, 105, 290.
Chándpur (Dástúr), s. Sambhal, S. S. Dihlí, 105.
Chándpur, s. Sónárgasán, S. Bengal, 138.
Chándpur, s. Udner, S. Bengal, 130.
Chándos (vgr. Chandaus), s. Kol, S. Agra, 97, 186.
Chándrán, s. Bárí Dúáb, S. Lahor, 316.
Chándresthára (place), 313 8 2 (14).
Chándráu, s. Bárí Dúáb, S. Lahor, 318.
Chándasár, s. Dándes, S. Khándes, Chandwár, see Chandwár.
Chandwár, see Janwár.
Chaneokdón, see Changdeo.
Chándend (vgr. Charband, Cheranend), s. Sárán, S. Bahár, 156.
Chang, see Banian C.
Changa, see Bál Hianga.
Changasón, see Jahásánd.
Changdávy, see Chángdeó.
Chángdeó (vgr. Cháekdeó, Chaneokdón, Changdávy) (village), S. Khándes, 224.
Cháni, see Hát Jate.
Chándiwáat, see Chandanwat.
Chankar, see Játgar.
Chánór, see Chítór.
Chánpa, see Jái C.
Chámpánér, see Chámpanér.
Champáwar, see Chatiáwar.
Chantáwar, see Chatiáwar.
Chántan (monastery), S. Kábul, 409 3.
Cháprásh (village), 223.
Chápraúl, see Chhaproli.
Charámítí (place), S. Audh, 173.
Charáulá, s. Khálfátábd, S. Bengal, 134.
Chárbárd, see Chanénd.
Char Bág Bhárí, s. Bárí Dúáb, S. Lahor, 318.
Charhái, s. Fathabád, S. Bengal, 132.
Charí Charmpá (vgr. C. Jiná), s. Rachnau Dúáb, S. Lahor, 320.
Charí Jiná, see Chári Charmpá.
Charikár, S. Kábul, 400 1.
Chárk (vgr. Djerk, Jerk), s. Sirhind, S. Dihlí, 296.
Charkh, see Charkh.
Chármaghzár, S. Kábul, 400 p. 1.
Charmandwi, s. Bahrooh, S. Gujarát, 255.
Charmlakhí, s. Fatḥábád, S. Bengal, 132.
Charoqah (cor. Jároda), s. Nágor, S. Ajmer, 102, 277.
Chár Thánah, s. Báisim, S. Barár, 235.
Chártáwal, see Chhartáwal.
Charshmah, see Bádám C.
Chatah, see Jimah C.
Chatarote (hill), s. Káshmir, 358.
Chataráaz (spring), S. Káshmir, 365.
Chátgáon (cor. Chittagong), (sirkár), S. Bengal, 139.
Chátgoon, s. Chátgaon, S. Bengal 139.
Chátgáon (town), S. Bengal, 116 p. 1, 125.
Chátsú (Dastúr), Ranthambhúr, S. Ajmer, 102.
Chátsú, s. Ranthambhúr, S. Ajmér, 102, 375.
Cháttola (place), 312 p. 2 (14).
Chaturgráma (town), S. Bengal, 116 p. 1.
Chatwá, s. Mándúr, S. Bengal, 141.
Chaubsá, s. Sáran, S. Bahár, 156.
Chaurí Koṭ s. Kátañ, S. Orissa, 141.
Chaukhandi, s. Bári Dúáb, S. Multán, 329.
Chaukhandi, s. Rechnáu Dúáb, S. Multán, 330.
Chaukhandi, S. Láhor, 310.
Chau (town), 248 p. 2.
Chauli, s. Kámón, S. Dihlí, 239.
Chausá, see Chauzá.
Chaupráh (ferry), S. Kábul, 401, 401 p. 2.
Chaupráh (tract), s. Kandahár, S. Kábul, 398 p. 2.
Chaupráh (village), S. Láhor, 311.
Chauplah, Chaupláh, see Chopálah.
Chaurá, see Chándár.
Chaurá, s. Bárbakábád, S. Bengal, 137.
Chaurá, s. Sekháb, S. Gujarát, 234, 253.
Chaurákah, s. Kanaúj, S. Málwah, 200.
Chaurási, see Fathpur C.
Chaurási, s. Chámpaner, S. Gujarát, 266.
Chaurási, s. Jándháwar, S. Láhor, 110, 316.
Chausá (cor. Chausá), s. Ghasipúr, S. Allábábád, 90, 151, 157, 162.
Chauşáth, s. Agra, S. Agra, 96, 183.
Chautan, s. Bákáner, S. Ajmér, 278.
Chauthan (country), 409 p. 3.
Cháwánd, see Ghar C.
Cháwánd, see Ráám C.
Cháwar, see Chándár.
Chela, see Jethá.
Chenhat (Dúáb), see Jenhát.
Chenhat Dúáb (cor. Chenau Dúáb, Jech Dúáb, Jechna Dúáb), (sirkár), S. Láhor, 111, 311 p. 4, 321.
Chenáu Dúáb, see Chenhat Dúáb.
Chetán-bázú, see Jastán-bázú.
Chetía, see Jethá.
Chhabármau, see Chihabrámai.
Chhádúiya (Chhaḍdiya), s. Mahmúdábád, S. Bengal, 133.
Chhládah, see Jhálaváh.
Chhalera (cor. Chhabra), s. Khalífatábád, S. Bengal, 124.
Chhándiya Bázú (cor. Hñiya Bázú), s. Bárbakábád, S. Bengal, 137.
Chhap, see Al Jihát.
Chapár, see Pur Chhapár.
Chhápartál, s. Tájpur, S. Bengal, 135.
Chharmandwi, s. Bahroch, S. Gujarit, 255.
Chhat (Dúáb), see Jenhat.
Chhat, s. Bárí Dúsáb, S. Láhor, 318.
Chhátághát, see Bázár C.
Chhatalbhatah, see Chhatiápatisia.
Chhatar, see Jhatra.
Chhatarpur, see Jhattr.
Chhatiápatisia (var. Chhatalbhatah) (lake), 123.
Chhatrah, see Jhatra.
Chhatyápür, see Chhitapúr.
Chhé (Kópá C.
Chhitapúr (var. Chhatyapur), s. Khárábáz, S. Audh, 93, 177.
Chhokhandi, see Sonirgaon, S. Bengal.
Chhokha, see Rachnaú Duáit, S. Láhor, 320.
Chhotínpur, s. Sulaimánábád, S. Bengál, 140.
Chhibán (Bhimhábar), s. Kashmír, 347.
Chikhi³, s. Súráit, S. Gujarát, 257.
Chilápárah, s. Gorákhpúr, S. Audh, 93, 175.
Chimah Chhatáh, see Jímah Chatah.
Chin (Pegu), 119.
China (country), 118 g 2 & 3, 304, 311, 371 g 6.
Chináh, see Chánádah.
Chinor, s. Rámgár, S. Bará, 287.
Chiríyá-Kot, s. Jaunpur, S. Alláhábád, 89, 163.
Chitor (Dastúr) S. Ajmer, 103.
Chitor (fort), S. Ajmer, 288, 269, 270.
Chitor (var. Chitor, Chanór), s. Beth Jálándhar, S. Láhor, 316.
Chitor (sirkar), S. Ajmer, 102, 261, 268, 288 g 4, 273.

Chit, s. Chitor, S. Ajmer, 103, 274.
Chitore, see Janóí, 189.
Chitrál (Káshkar), s. Swát, S. Kábúl, 291 g 2.
Chittagong, see Chátgaóp.
Chittagong (Hill Tracts), 117 g 3.
Chittagong (town and district), S. Bengal, 116, 116 g 1, 119, 119 g 3, 120, 125.
Chokh, s. Súráth, S. Gujarát, 258.
Chólí Mahésar, s. Mando, S. Málwá, 206.
Chopar, see Jimán.
Choprah, s. Dándés, S. Khánáes, 224, 225.
Cherwá (var. Churwá), s. Nághar (or Sóráth), S. Gujarát, 244, 247, 258.
Chowra, see Chádar.
Chumá, s. Sulaimánábád, S. Bengál, 140.
Chungnádiá, s. Udner, S. Bengál, 190.
Churáwar, see Chorwá.
Chytunbázú, see Jastánbázú.
Clysmá (town in Egypt), 121 g 3.
Corah, see Korrah.
Corra, see Korah.
Cossimbazar (town), S. Bengál, 120 g 3.
Cutch, see Kachch.
Cutch, gulf of, S. Gujarát, 245 g 5, 248 g 1.
Cutch, Runn of, S. Gujarát, 246 g 3.
Cuttack, see Katak.

D
Dabdhári, s. Sambhal, S. Dihli, 105, 290.
Dabhat (var. Dáihat), Tájpur, S. Bengal, 135.
Dábháwaláh, s. Bárí Dúsáb, S. Láhor, 110, 328.
Dabhóí, s. Baroda, S. Gujarát, 255.
Sl,%S,506,&6

Dee (port), S. Gujarát, 249, 4.
Degr, s. Sárán, S. Bahr, 156.
Dehala, see Dhámilah.
Dehá (var. Dihá, Dihma), s. Ghází-
pur, S. Allahábád, 90, 162.
Dehoj (port), S. Gujarát, 249, 4.
Deh-i-Ma'múrah, S. Kábul, 404.
Deh-i-Ya'Kúb, S. Kábul, 404.
Dehli, see Dihli.
Dehor, see Dhamóri.
Dehka, s. Pinjarah, S. Bengal, 137.
Dehwárah, s. Raisín, S. Málwáh, 112, 199.
Dekri, see Dankari.
Delánah (vár. Dabánah), s. Ranthambó-
or, S. Ajmer, 102, 275.
Delhi, see Dihli.
Delhwárah (vár. Delwárah), s. Ran-
thambhór, S. Ajmér, 102, 275.
Delhwárah, see Delhwárah.
Delhwárah, s. Nághár, S. Gujarát, 249.
Dendwánah, s. Nágor, S. Ajmer, 102, 277.
Deo, see Páṭṭán Deo.
Deobánd, s. Saháranpur, S. Dihlí, 105, 292.
Deobánd (daštár), s. Saháranpur, S. Dihlí, 105.
Deógán, s. Ajmér, S. Ajmér, 102, 273.
Deogáop, s. Cháţgáop, S. Bengal, 189.
Deógán, s. Jaunpur, S. Allahabad, 90, 169.
Deógán, s. Kanaúj, S. Málwáh, 200.
Deogásh, s. Kanaúj, S. Málwáh, 200, 305 y 2.
Deobá, s. Kanaúj, S. Agra, 96, 186.
Deobár, s. Kanaúj, S. Málwáh, 200.
Deohári Kalán, s. Chanderi, S. Mál-
wáh, 202.
Deohári Khúrd, s. Chanderi, S. Mál-
wáh, 202.
Deockáli, s. Kálpí, S. Agra, 97, 184.
Deola Ghotá, see Deola Khaštá.
Deola Ketasí, see Deola Khaštá.
Deola Khaštá, (vár. D. Ghotá, D. Ket-
tamá), s. Bijágárh, S. Málwáh, 205.
Deola Narhar, s. Bijágárh, S. Mál-
wáh, 205.
Deoli Sájárí, s. Alwar, S. Agra, 96, 191.
Deora, s. Maḥmúdábád, S. Bengal, 133.
Deora, s. Pinjarah, S. Bengal, 127.
Deorah, s. Sambhal, S. Dihli, 105, 200.
Deorakh, s. Pinjarah, S. Bengal, 137.
Deorakh, s. Sambhal, S. Dihli, 105, 200.
Deoránah, s. Lakhnau, S. Audh, 93, 178.
Deorát, s. Lakhnau, S. Audh, 93, 178.
Deoráth, s. Ranjbhór, S. Ajmer, 102, 275.
Deorz, see Deodi.
Deorah, s. Sambhal, S. Dihli, 105, 200.
Deorakh, s. Pinjarah, S. Bengal, 137.
Deorakh, s. Sambhal, S. Dihli, 105, 200.
Dhaká Bázá, s. Bazohá, S. Bengal, 138.
Dhakah (var. Dhákah), s. Sambhal, S. Dihlí, 105,290.
Dhaner, s. Bahár, S. Bahár, 154.
Dhakwár, s. Telíngánah, S. Barár, 287.
Dhaliyápúr, s. Sátgáon, S. Bengal, 141.
Dhaméri, s. Kanauj, S. Málwah, 200.
Dhánnagar (fort), s. Bhadrak, S. Orissa, 143.
Dhámnód, see Dhanbód.
Dhamorí, s. Gávil, S. Barár, 232.
Dhamorí (var. Dehorí), s. Súrat, S. Gujarát, 257.
Dhamotí see Dhámiííí.
Dhámitwty, see Dhámóní.
Dhanah, see Nabáh.
Dhanah, (village), s. Dihlí, S. Dihlí, 296.
Dhának, s. Bágholab, S. Gujarát, 244.
Dhának Sháh (var. Dhansháh), s. Dipálpur, (Bét Jálandhar Dáb), S. Múltan, 333.
Dhánbód (var. Dhámmód), S. Godhra, S. Gujarát, 258.
Dhandok, s. Amdáábád, S. Gujarát, 253.
Dhániváh, see Dhániyáh.
Dhâniyán, s. Sharífábád, S. Bengal, 139.
Dhâniyát, see Patí Dhînát.
Dhankalí, s. Beth Jálundhar, S. Láhor, 318.
Dhánki, s. Mábór, S. Barár, 236.
Dhanpur, s. Lakhnauni, S. Bengal, 131.
Dhanaháh, see Dhanak Sháh.
Dhánntrór (var. Dháhrór), s. Sóráth, S. Gujarát, 258.
Dhár (frontier), S. Gujarát, 244 u. 1.
Dhár (Town), 197.
Dhár, s. Mándo, S. Málwáh, 112, 206.
Dhárá, s. Alwar, S. Agra, 96, 192.
Dháráb, s. Sindh Ságár Dáb, S. Láhor, 324.
Dharangoóp (village), S. Khánges, 233.
Dharóri, see Gari Dhári.
Dhári (var. Dhári, Sankudhár), s. Bágholab, S. Gujarát, 244.
Dhári, see Dhárihi.
Dhari, s. Bántambahór, S. Ajméér, 102, 275.
Dhári, s. Sóráth, S. Gujarát, 258.
Dhármán, s. Bárbacáábád, S. Bengal, 137.
Dharmgóop, s. Mándo, S. Málwáh, 112, 207.
Dharmpur, s. Mungher, S. Bahár 155.
Dháror, s. Narnáláh, S. Barár, 234.
Dhápsáh, s. Suláimánábád, S. Bengal, 140.
Dhárwáh, s. Mábór, S. Barár, 236.
Dharwár, s. Sóráth, S. Gujarát, 258.
Dhátarát, s. Hitár Firózáb, S. Dihlí, 294.
Dhaulátábád, s. Sóráth, S. Gujarát, 258.
Dháwáh, s. (var. Dádah), S. Udner, S. Bengal, 130.
Dhendá, s. Narnáláh, S. Barár, 234.
Dheri, see Lohi D.
Dherpur, s. Lakhnauni, S. Bengal, 133.
Dhewápára, see Dewápárah.
Dhînát, see Patí D.
Dhoár, see Kol D.
Dhod, s. Champaer, S. Gujrat, 256.
Dhol, s. Champaner, S. Gujrat, 256.
Dholkah, s. Aḥmadābād, S. Gujrat, 253.
Dholpur, s. Agra, S. Agra, 256.
Dhomārāt, s. Māhmudābād, S. Bengal, 133.
Dhōs, see Dhus.
Dhotah, s. Sirhind, S. Dilli, 105, 296.
Dhūlī, s. Mahmudābād, S. Bengal, 133.
Dhulia (town), S. Mālwah, 208 v. 2.
Dhuriāpāra, see Daryāpāra.
Dīb, see Dīnu.
Digar, see Darwah D.
Dihat, see Shanzdah D.
Dihb, see Deha.
Dihikot, s. Lakhnauti, S. Bengal, 131.
Dihlt (dastūr), s. Dihlt, S. Dehlī, 104.
Dihlt (Havelī Jādīd), s. Dihlt, S. Dīhlt, 287.
Dihlt, (Havelī Kādīm), s. Dihlt, S. Dīhlt, 287.
Dihmahr, see Dehbā.
Dikh, see Dakhan D.
Dikh, see Paṭochham D.
Dikh, see Purab D.
Dikhān, see Dikhān.
Dilawar, s. Champaer, S. Gujrat, 256.
Dilawarpur, s. Sonārgaon, S. Bengal, 138.
Dilawarpur, s. Tājpur, S.Bengal, 135.
Dilī, s. Dīhlt.
Dilūr (ruins), S. Tattah, 336 g. 4.
Dinīkot, see Dhanīkot.
Dinpanh (fort), S. Dīhlt, 279.
Dipālpur (Dastūr), s. Dipālpur, S. Multān, 113.
Dipālpur, s. Ujjain, S. Mālwah, 112, 198.
Disah, see Wisah.
Dīu (var. Dīb), s. Nāghar, S. Gujrat, 244, 244 v. 5, 245, 246 v. 2, 265.
Diwālah, see Garh D.
Diwār, see Bhikan D.
Diwarmer, see Bashā D.
Dīwarpur, s. Basāi D.
Djalnahr, see Jhāmahr.
Djesethi, see Chakhiki.
Djhahola, see Jōhilā.
Dōāb, s. Dūāb.
Dobālīhan, see Bōri D.
Dodelah (var Dōdihāl) s. Sambhal, S. Dīhlt, 105, 290.
Dohār, s. Sonārgaon, S. Bengal, 138.
Dokōy (village Deogam?), s. Bahraich, S. Audh, 172.
Donči (river), S. Gujrat, 248.
Donk, see Paṭochham D.
Donpur, (var Dūnpur), s. Nāgor, S. Ajmer, 103, 277.
Dootara, see Dotárá.
Dorála, s. Sirhind, S. Dihli, 106, 296.
Dori (river), s. Kandahar, 394 g. 2.
Doshákh, s. Kábúl, 400 g. 1.
Doshíhína, see Dostiíhína.
Dostiíhína (ear Doshíhína), s. Maḥmúdábád, S. Bengál, 133.
Dostpur (Karyát) s. Jaunpur, S. Allahabad, 89, 164.
Dótará (ear. Dúnará, Dotárá, Dootara), s. Jodhpur, S. Ajmer, 102, 276.
Drábagám (town), s. Kashmir, 385 g. 1.
Dúáb, see Bárí D.
Dúáb, see Bet Jálandhár D.
Dúáb, see Chenhat D.
Dúáb, see Bachnáu D.
Dúáb, see Sind Ságár D.
Dúáb (Jamnáh-Gangá), 287, g. 2.
Dúáb Jakar, s. Chanderí, S. Málwah, 202.
Dúdgoná (river), s. Kashmir, 385 g. 1.
Dudhánah, see Durálahabád.
Dúdíliah, see Dodelah.
Dúdwál, see Dúdíyál.
Dúddwát, s. Sind Ságár Dúáb, S. Lábhár, 324.
Dúgóchí (ear. Dúrgáchí), s. Udner, S. Bengál, 130.
Dúkák, see Durgáh.
Dúkti, s. Kandahár, S. Kábúl, 397, 397 g. 1.
Dúkrá, see Muhammad Bárí D.
Dulkárí, see Dálak.
Dúmbálah, see Garh Dúmbálah.
Dúnrá, see Dotárá.
Dúngar (port), Gujárát, 259.
Dúngar, s. Kálam, S. Barár, 235.
Dúngar, s. Sórafh, S. Gujárát, 253, 259.
Dúngaroláb, s. Kanauj, S. Máltwa, 200.
Dúngarpúr, s. Siróthí, S. Ajmer, 276.
Dúnga, s. Mandáíar, S. Agra, 190.
Dúnnagor, s. Beth Jálandhár, S. Lábhár, 316.
Dúnpúr, see Dúnpúr.
Dúrga, see Dárak.
Dúrgáchí, see Dúrgáchí.
Dúrlabhpúr, s. Mahmúdúpur, S. Bengál, 133.

B
Egypt (country), 408.
Elíchhpúr (town), S. Barár, 229.
Elíchhpúr, s. Gávíl, S. Barár, 282.
Elíória (caves), 305 g. 2.
Enichhí, see Eichhí.
Endráoti (ear. Indráoti), s. Jodhpur, S. Ajmer, 102, 276.
Ení, see Inf.
Eraj, see Iríj.
Erán, s. Chanderí, S. Máltwa, 201.
Etáda (ear. Atáda), s. Bántambhébor, S. Ajmer, 102, 274.
Etáwah, s. Agra, S. Agra, 96, 182, 309 g. 3.
Ethiopia (country), 121.
Europe, 240.

F
Fakhárpur, s. Bharáich, S. Audh, 93, 176.
Farah (town), S. Kandahár, 393, 393 g. 3.
Faráataghár, s. Sátgáosh, S. Bengál, 140.
Farghánah (country), 220, p. 5, 408 q. 4.

Farhatpur, s. Mahmúdábád, S. Bengal, 133.

Farida (Thána F.), s. Kol, S. Agra, 97, 186.

Farík, see Hazaráh Kárak.

Farmúl, s. Kábul, S. Kábul, 398 q. 6, 399, 401, q. 2, 407, q. 4, 412.

Farmúl (river), S. Kábul, 398, q. 6.

Fáshu (country), 385.

Faryádábád, s. Dipálpur (Ráchnau Dúáb), S. Multán, 335.

Fatéhpúr (District), 167 q. 1, 176 q. 2.

Fatehpúr Káltauri, (var. F. Kántauri), s. Sindh Ságar Dúáb, S. Láhor, 324.

Fatehpúr Kánauri, see Fatehpúr Káltauri.

Fatábád, s. Fatábád, S. Bengal, 132.

Fatábád (Sirkár), S. Bengal, 132, 340 q. 3.

Fatábád, s. Hisár Fírúzáh, S. Díhí, 105, 295.

Fatí Bágh, see Bágh F.

Fatkhán, see Barodah F.

Fatípur, s. Bhakkar, S. Multán, 334.

Fatípur s. Ghórsáhát, S. Bengal, 135.

Fatípur, s. Lákhanu, S. Audh, 93, 178.

Fatípur, S. Lákhanu, S. Bengal, 132.

Fatípur, s. Multán (Bét Jándhábar Dúáb), S. Multán, 329, 331.

Fatípur, s. Sátgón, S. Bengal, 141.

Fatípur, s. Sírhínd, S. Díhí, 105, 236.


Fatípur Chaurási, s. Lákhanu, S. Audh, 94, 178.

Fatípur Hánswáh, s. Karrah, S. Allahábád 90, 168.


Fatípur Mongarta, (var. F. Múngarta, Mongota, Mungrína, Mewn-

Fowneh), s. Tíjáráh, S. Agra, 96, 193.

Fatípur Noázká, s. Maídumábád, S. Bengal, 133.

Fatípur Síkri, s. Agra, S. Agra, 96, 180, 183.

Fátí Singh, s. Sáhrífábád, S. Bengal, 140.

Fattá Bhandál Barhi, s. Ranchnáu, Dúáb, S. Láhor, 321.

Fáulád Sháhi see Bázu F. S.

Fsálabábád, s. Ranchnáu Dúáb, S. Láhor, 321.

Ferózábád, S. Agra, 183 q. 3.

Fírozah, see Hisár F.

Fírozkhó (town), 302.

Fírozpur, s. Udner, S. Bengal, 130.

Fírúzábád, s. Bharáích, S. Audh, 93, 176.

Fírúzábád (town), S. Díhí, 279.

Fírúzpur, s. Depálpur (Birún-i-Panjnád), S. Multán, 335.

Fírúzpur, s. Háíbatpur, S. Láhor, 110, 326, 326 q. 2.

Fírúzpur, s. Tíjáráh, S. Agra, 96, 193.

Fortunate Islands, 327 q. 2, 403 q. 3.

Fukrábád, s. Tírhut, S. Bahmá, 157.

G

Gabrí, S. Kábul, 401 q. 3.

Gadárpúr, see Gádarpúr.

Gádha (village), S. Bahmá, 150.

Gádhi (town), S. Bahmá, 149.

Gádhshár, see Gársánah.

Gádwántah, see Kádánd.

Gádwántah, s. Jaunpur, S. Allahábád, 164.

Gágnápur, s. Jalésár, S. Oríssá, 143.


Gágrón (sarkár), S. Málwah, 209.

Gáin, see Barah G.

Gákkgár (country), 347.


Galúnrá (Sútélj and Bálz rivers). 326 q. 2.
Ganaur, see Gonor.
Ganaur, s. Dihli, S. Dihli, 287.
Gandamak, S. Kábul, 405 g 3.
Gandavá, see Gandor.
Gandavá, see Kach.
Gandha (var. Garha), s. Ghazipur, S. Allahábád, 90, 162.
Gandher, s. Bahroch, S. Gujarít, 258.
Gandhára (country), 404 g 6.
Gandhor, see Ghidhaur.
Gandolna, see Kándólá.
Gangri, see Badner Kanka.
Gangah (spring), S. Gujarít, 239.
Gangalpur, Y. Lakhnauti, S. Bengál, 131.
Gangapat s. Lakhnauti, S. Bengál, 131.
Gangeri, s. Kol, S. Agra, 97, 186.
Gangés, see Khokés.
Ganges (river), 116 g 1, 120, 120 g 5, 150, 151, 151 g 1, 152, 157, 158, 159, 161, 165, 167, 169, 185, 186, 224, 228, 230 g 1, 247, 250 g 1, 271, 278, 287, 288, 291.
Gang Gautami, see Godáverí.
Gangnapur, s. Jalesar, S. Orissa, 142.
Gangh (var. Gangwáh), s. Saharánpur, S. Dihli, 105, 292.
Gangot, s. Beth Jalandhar, S. Lakhnauti, 317.
Gangrár, s. Kotri Jalandhar, S. Láhor, 317.
Gangrál, s. Kotri Jalandhar, S. Láhor, 209.
Gangwah, see Gangoh.
Ganj (aílas Jakdal), s. Bárbakábád, S. Bengál, 137.
Ganj Sákhmála, s. Ghóraghát, S. Bengál, 136.
Ganjuri or Katjuri (river), 127.
Gankara, s. Udner, S. Bengál 130.
Gantnil, see Kanhtál.
Gión, see Unchah G.
Garbandwal (var. Gobindwál), s. Láhor (Ráchnu Dúb), S. Láhor, 110, 321.
Gardhan, see Karohan.
Gardi s. Sonárgaçı, S. Bengál, 139.
Garh, S. Malwah, 239.
Garhá, see Gandhá.
Garhá (Havéli), s. Kanaúj, S. Malwah, 200.
Garha (Mándla), S. Malwah. 195, 196.
Garh Amethí, see Ambháti.
Garhanç (var. Goyamand), s. Lakhnautí, S. Bengál, 131.
Garh Diwálah, see Garh Dambálah.
Garhi, (Telígarhí), pass, S. Bengál, 116.
Garhi, s. Lakhnautí, S. Bengál, 131.
Garhiya, s. Ghorighít, S. Bengál, 156.
Garh Muktesar, s. Dihli, S. Dihli, 104, 287.
Garsínd, s. Garsind, Gadhíar, s. Hájípur, S. Baháhr, 155.
Gari, see Dán G.
Garíádhár, s. Sórášt, S. Gujarat, 258.
Garkot, see Kotgír.
Garmsír (tract), s. Kandábár, S. Kábul, 394, 396, 398.
Garóli, s. Máhor, S. Barár, 236.
Garrow (country), 124 g 6.
Garsínd, see Garsíndah.
Garsí, see Kádsu.
Gársír, see Karóor.
Gáthí Nádhí (var. Gáthí Dánsí, s. Sonárgaçı, S. Bengál, 139.
Gátrál, see Kañthál.
Gáuda, see Kaudásá.
Gaur, see Lakhnautí.
Ghogah (var. Gogo), s. Sorath, S. Gujarát, 241, 244, 247, 247, 2, 253.
Ghoghowál, see Khokhowáh.
Ghogri, see Aukhri.
Ghor (country), 293, 393 y 3, 395, 399, 403 y 2, 413.
Ghorághát, see Bárí G.
Ghorághát (sirkár), S. Bengal, 123, 135.
Ghorband, s. Kábúl, S. Kábúl, 409, 412.
Ghorband (valley), S. Kábúl, 400, 400 y 1, 409 y 1.
Ghori, S. Kábúl, 400 y 1.
Ghosi (var. Ghaus), s. Gorakhpur, S. Audh, 93, 175.
Ghosi, s. Jaunpur, S. Allahábád, 89, 164.
Ghosi, s. Kotrí Paríyah, S. Málwah, 209.
Ghumli, see Gámlii.
Gilgit (country), 349.
Gir (tract), S. Gujarát, 245.
Girdpadaí, see Karoanda.
Girjáhak, see Kirjákáh.
Gírnál (fort), s. Sorath, S. Gujarát, 245, 245 y 2.
Gírnár (country), S. Gujarát, 268 y 7.
Gírnál (river), S. Khándes, 223, 224.
Góbi (desert), 365 y 3.
Góbínda, var. Kosada, s. Sulaimánábád, S. Bengal, 140.
Góbínpur Akránd, s. Ghorághát, S. Bengal, 136.
Góbínpur, s. Bárbakábád, S. Bengal, 137.
Góbíndwál, see Garbandwál.
Godávari, 313 y 2, (40).
Godávéri (var. Gang Gautami) (river), 228, 238 y 6.
Godhrá, s. Gábrá, S. Gujarát, 253.
Godhrá (sirkár), S. Gujarát, 257.

Gork, see Sorakh.

Gorkhatri, see Korkhatri.

Goyamand, see Garhand.

Grand Tartary, 118, y 3.

Great Tibet (country), 347, 358, 359, y 2, 360, 363.

Gudawed, see Kadaw.

Gubaira (town), S. Lihor, 310 g 1.


Gihrim, see Khorim.

Gnjaram-rirshtra (country), 240 q 7, 382 g 1.


Gujar Khán (town), s. Kashmir, 390 y 4.

Gujrán, see Hazaráh G.

Gujrán Barhi, s. Rachnaú Dúáb, S. Láhor, 321.

Gujrát, s. Ječ Dúáb, S. Láhor, 322, 322 y 1.

Gulgula (town), S. Kábul, 409 y 3.

Gúliána (town), s. Kashmir, 390 y 4.

Gulnamah (town), S. Kábul, 403, y 5, 404.

Gúmlí (var. Búmlí, Ghumlí), s. Barrá, S. Gujarát, 244.

Gúmti or Godí (river), 171, 172, 173, 177.

Gúnér, see Gonér.

Guram, see Karbhágba Kuram.

Guzarpur (now Gadarpurah), s. Kumóon, S. Dhihi, 289.

Guzérát, see Gujarát.

Guzhab, s. Bárbakábád, S. Bengal, 137.

Gwálíyar, see Gwálíyar.

Gwálíyar (fort), S. Agra, 158, 181, 221, y 3.

Gwálíyar, s. Bár Dúáb, S. Láhor, 319.

Gwálíyar (dastúr), S. Agra, 96.

Gwálíyar, s. Gwálíyar, S. Agra, 181, 187, 221 y 3, 227 y 2, 250 y 1, 309.


Hábrú, see Anthulá H.

Hábah, see Jash.

Hábuñádá, see Hadaúti.


Haòha (var. Harha), s. Lakhnau, S. Audh, 94, 179.

Hádiábdár, s. Jálándhar, S. Láhor, 110, 317.

Hádiábás (Jhúsi), s. Allahábád, S. Allahábád, 89, 161.


Háítábád, s. Rachnaú Dúáb, S. Láhor, 320.

Haft Bachah (hills), S. Kábul, 400.

Haftchur, see Bánseandá.

Haftchur, see Bánseandá.

Haibatpur Pati (dastúr), S. Láhor, 110.

Haibatpur (Pati), s. Haibatpur Pati, S. Láhor, 110, 318.

Haibatpur (Pati), (sirkár), S. Láhor, 110.

Hádarábdár (district), Sind, 338 y 2.

Hádarábdár (town), S. Táttáb, 338 y 4, 340 y 1.

Hánásu, see Jánású.

Háyagarh, s. Satgaon, S. Bengal, 141.

Hájí Bábá, see Láhó, H. B.

Hájigak, see Hajyáq.
Hájí Pír (pass), s. Kashmir, 347 u. 3.
Hájípur, s. Alwar, S. Agra, 96, 191.
Hájípur (town), S. Bahár, 150.
Hájípur (Haveli), s. Hájípur, S. Bahár, 155.
Hájípur, s. Satgaon, S. Bengal, 141.
Hájípur (sírkar), S. Bahár, 152, 155.
Hájípur, s. Udner, S. Bengal, 130.
Hájípur (Páti) (vár. H. Barsí), s. Chitor, S. Ajmer, 102, 274.
Hájípur Sáriyánah, see Hájípur.
Hájíyák (vár. Hájíyák), (pass), S. Kábúl, 400 u. 1.
Hájkán, s. Hájkán, S. Tattah (Multán), 340.
Hájkán (sírkar), S. Tattah (Multán), 340.
Hajran, see Sháhzádáh H.
Hála (town), S. Táthta, 336 u. 4.
Hallábát, see Jánábak.
Haldá, s. Mahmúdábád, S. Bengal, 183.
Haldand Nauna see Hald Badhoná.
Haldhota, see Hald Badhoná.
Halee, see Hábí.
Hali, see Hábi.
Hallár, (place), S. Gujarát, 248, u. 3, 250 u. 2.
Halod, (place), S. Gujarát, 242.
Hálon, s. Pinjarah, S. Bengal, 137.
Halthal (village), S. Kashmir, 363.
Hamadán (in Persia), 161 u. 6.
Hámilá, s. Goraghát, S. Bengal, 136.
Hamínagar, S. Parsaror (Rachnau Dúáb), S. Lahor, 110, 321.
Hamírpur, s. Kálpi, S. Agra, 97, 184.
Hamíyánár, see Habiyápúr.
Hamtá Bázú, s. Sonárghaon, S. Bengal, 139.
Hamtanpur, s. Mahmúdábád, S. Bengal, 183.
Hanámak, see Jánábak.
Hándah, s. Hindúah, S. Málwah, 207.
Hanhab, see Inháh.
Hankar, see Jaggar.
Hánsávar, s. Sorath, S. Gujarát, 244.
Hánsí, s. Híás Firozah, S. Díhí, 105, 281, 295.
Hánsót, s. Bahroch, S. Gujarát, 243, 256.
Hánswh, see Faithpur."H.
Hántyáyl (vár. Hatyáyl), s. Rach瑙 Duráb, S. Lahor, 321.
Hánwád, s. Bázálah, S. Lahor, 110.
Háparí, s. Sirhind, S. Díhí, 105, 296.
Hápi, see Hábí.
Hápur, s. Díhí, S. Díhí, 104, 288.
Har (Sultaj) (river), 326.
Haran, (river), S. Gujarát, 246.
Háróote, see Hadautí.
Haráríyá, s. Kanuaj, S. Málwah, 200.
Hardói, s. Lakhnau, S. Audh, 94, 179.
Hareo, s. Jech Dúáb, S. Lahor, 322.
Hárargon, s. Khairábád, S. Audh, 93, 177.
Haráha see Hadha.
Harbháñah, s. Jalándhar, S. Lahor, 110, 317.
Harbahá (vár. Harbúah) s. Banárás, S. Allahábád, 89, 162.
Harhúá, see Harbháva.
Harét, (Sultaj), river, 326.
Hariana (country), 166, u. 2.
Haríbol see Veshnáh.
Harídwar, (town), S. Díhí, 312, u. 4.
Harípur, (Simla Hills), 303, u. 1.
Harirýal Bázú, s. Barohá, S. Bengal, 139.
Haríla, see Dák dú Dhlíla.
Harmatelia, (town), S. Tattah, 336, u. 4.
Harmagar, s. Silhát, S. Bengal, 139.
Harí, s. Tirhút, S. Bahár, 157.
Haró (river), s. Kashmir, 390, u. 4.
Haroh (river) S. Lahor, 324, u. 2.
Harowtee, see Hadautí.
Harphá, (place), s. Mádáran, S. Bengal, 125.
Harphá, (town), S. Multán, 326, u. 1.
Harpur, s. Alwar, S. Agra, 96, 192.
Harrá, Khaṭṭār, s. Sindh Sāgar Dūb, S. Lāhor, 323, u. 6.
Harsānā, s. Alwar, S. Agra, 96, 192.
Harson, s. Ahmadābād S. Gujarāt, 253.
Harson, s. Ajmer, 102, 273.
Harsoni, see Harsoni.
Hārū, s. Lāhor, 324, 324, 324, 0. 2.
Hasanpur Badohn, s. Alwar, S. Agra, 96, 191.
Hasanpur Kori, see Hasanpur Gori.
Hashtgānjpur, s. Lakhnauti, S. Bengal, 131.
Haṣhtnāgar, var. Ashtaghor, 411, 411, u. 1.
Haṣilpur, s. Mando, Mālhā, 112, 179, 195, 206.
Haṣilpur, (village), S. Mālhā, 179, 195.
Hastāni, see Hastami.
Hast Chānī, see Hast Jati.
Haṣtgāṇū, see Haṣtgāṇū.
Haṣtināpur, see Haṭīnāwar.
Haṣtināpur, (town), S. Dihlī, 282, 283.
Haṣti Watar, see Haṣti Bhanj.
Hasti Jātī, see Hast Jati.
Haṭ, see Al H.
Haṭā, s. Pāṭhri, S. Barār, 236.
Haṭāmnāh, see Haṭāmnāt.
Haṭānḍā, s. Lakhnauti, S. Bengal, 132.
Haṭāpāk see Janābāk.
Haṭapān, s. Mahmūdābād, S. Bengal, 133.
Haṭgāṇū, s. Gāwil, S. Barār, 233.
Haṭgāṇū, s. Barrah, S. Allahābād, 90, 168.
Hāṭī Ghatāi, s. Sonārgānū, S. Bengal, 139.
Hāṭīhi, s. Tirhut, S. Bahār, 157.
Hāṭīkandhā, s. Sāṭgūnū, S. Bengal, 141.
Hāṭī, see Hābī.
Hatī, see Hantiyāl.
Hatīyāl Lang, s. Sindh Sāgar Dūb, S. Lāhor, 325.
Hatīkāntā, s. Alwar, S. Agra, 96, 183.
Hatvēlī Bahroch, s. Bahroch, S. Gujarāt, 255.
Hatvēlī, Bandar, s. Sonārgaon, S. Bengal, 138.
Hatvēlī Paṭṭān, s. Paṭṭān, S. Gujarāt, 254.
Hatvēlī Sāṭgūnū, s. Sāṭgūnū, S. Bengal, 141.
Hatvēlī, s. Mahmūdābād, S. Bengal, 133.
Hatwālgāhī, s. Mahmūdābād, S. Bengal, 133.
Hatvēlī, s. Mahmūdābād, S. Bengal, 133.
Hāwī, see Hābī.
Hazarā (hills) S. Kandhāhr, 394 u. 4.
Hazarā (Dastūr), S. Lāhor, 111.
Hazarā, s. Hazarāh, (Jech Dūb), Lāhor, 111, 322.
Hazarāh, (sarkār), S. Lāhor, 111.
Hazarāh (village), S. Lāhor, 311.
Hazarāh Dālah, see Hazarāh Dālah.
Hazarāh Fariq, see Hazarāh Karlāk.
Hazarāh Gujrán, s. Sindh Sāgar Dūb, S. Lāhor, 326.
Hussainpur, S. Sulaimanabad, S. Bengal, 140.
Husain Shahi, see Masjid H. S.
Husain Shahi, s. Bazohi, S. Bengal, 138.
Husain Singh, s. Bazohi, S. Bengal, 138.
Husampur, s. Bharach, S. Audh, 93, 176.
Hydaspes (river), see Bihat.
Hydraotes, see Irawati.
Hyphasis, or Vipasha (river), see Bihat.
Ibrhimabad, s. Audh, S. Audh 93, 173.
Ibrhimpur, see Bazir I.
Ibrhimpur, s. Udner, S. Bengal, 130.
Ikhali, s. Bahar, S. Bahar, 153.
Ilahabad, see Allahabad.
Ilahabad, s. Ithabad, S. Allahabad, 161.
Ilahabadpur, s. Ghoraibh, S. Bengal, 135.
Ildurg (Edar), S. Gujarat, 239 pp. 3.
Ilahabad (Allahabad) (town), 158.
Imadpur, s. Haji pur, S. Bahar, 155.
Imadpur, s. Khalifatabad, S. Bengal, 134.
Imaus (mountain) 391 pp. 2.
Inch, see Itchh.
Inchhi, see Aichhi or Eichhe.
Indanah, s. Nagor, S. Ajmner, 102, 276.
Indar, s. Saran, S. Bahar, 155.
Indarkin, s. Sulaimanabad, S. Bengal, 140.
Indarkali, s. Mahmundabad, S. Bengal, 132.
Indarkol, s. Kashimir, S. Kabul, 370.
Iskardo, (in the Himalayas), 265 q 3. 

Islamabad, see Islāmābād.

Islamābād (hill), S. Dihli, 280.


Islamābād (village), S. Kashmīr, 358

Islāmīpur, see Khandahā I. [q 30.

Islāmīpur, s. Multān, S. Multān, 329.

Islāmīpur Bharū, s. Sambhal, S. Dihli, 105, 289.

Islāmīpur Dargū, see Islāmīpur D.

Islāmīpur (Mohan), s. Chitor, S. Ajmer, 102, 274.

Islāmīpur (Rām pur), s. Chitor, S. Ajmer, 102, 273.

Islāmīpur, s. Ranthambhor, S. Ajmer, 102, 274.

Islamābād, s. Beth Jālandhar, S. Lāhor, 316.

Islamābād (var. Islāmābād), s. Sambhal, S. Dihli, 105, 290.


Islāmīpur, s. Alwar, S. Agra, 96, 191.

Islāmīpur (Bo gla), s. Bogla, S. Bengabal, 134.

Islāmīpur, s. Multān, S. Multān 329.

Islāmīpur, s. Sulaimānābād, S. Bengabal, 140.

Isspahān (city), 381.

Isrāchārāj, s. Patāhābād, S. Bengal, 132.

Istalif, (village), S. Kābul, 408 q 5.

Is (hills in Sylhet), 124 q 4.

Itāwah, see Etawah.

Itāwah, s. Chandeli, S. Māl wāh, 201.

Itāwah (dastur), s. Itāwah, S. Agra, 96.


Iwān Bosamer, s. Ranthambhor, S. Ajmer, 102, 274.

di, Jiūdāhari, Jeodhery), s. Rachnaan Dūāb, S. Labor, 320.

Jadar, see Jarar.

Jadngar, s. Godhrā, S. Gujarāt, 257.

Jadwār, s. Sambhal, S. Dihli, 105, 290.

Jāel, see Chāel.


Jagannāth, (temple), 127, 127 q 4, 128, 129 q 1.

Jagannāthpur, s. Maḥmūdābād, S. Bengal, 133.

Jagat, s. Sōrāth, S. Gujarāt, 258.

Jagat (or Dwārkā), s. Bāghhilah, S. Gujarāt, 239, 239 q 1, 244, 246 q 5, 248, 280 q 1.

Jagdalik (town), S. Kābul, 405 q 3.

Jaghatki, see Chakhli.

Jagī, see Hast Jate.

Jagtān, s. Bayānwān, S. Agra, 189.

Jāhan Numā (place), S. Dihli, 279.


Jahādi, see Paharpur J.

Jahni, see Lakh Chahni.

Jahūjhūn, see Pathpūr Jhanjumun.

Jahri, s. Pāthri, S. Barār, 238.

Jai Champa, s. Bahār, S. Bahār 154, 154 q 1.


Jaini, see Ini.

Jaintiya see Jesa.


Jaipur, s. Narnālah, S. Barār, 234.

Jaipur, s. Sulaimānābād, S. Bengal, 140.

Jāir, s. Madikurug, S. Barār, 236.

Jairāmpur, s. Pūrniyāh, S. Bengal, 134.

Jais, see Jāes.

Jaisalmer (fort) s. S. Ajmer, 271, 296.

Jaisalmer, s. Bikāner, S. Ajmer, 267, 277.
Jaitljur, see S. tijnarit, 258.
Jaitwan, see Atiwan.
Jajnagar (town), S. Orissa, 219, 219 #.
Jajoli, see Jajói.
Jajpur (town), S. Orissa, 219 #. #.
Jákár, see Dúb J.
J.Large, am Ganj.
Jalalpur (village), S. Láhor, 315 # 1.
Jalalpur Balkhar (var. Jalalpur Hala-
ka), s. Mánikpur, S. Allahábád, 90, 164.
Jalalpur Baroth (var. J. Baraut, J. Barwat, J. Serót J. Seroot), s. Dihlí,
S. Dihlí, 105, 286.
Jálándhár, see Bét J. Dúsáb.
Jálándhár, s. Jálándhár, S. Láhor,
110, 314 # 1 316.
Jálándhár (dastúr) s. Jálándhár, S. Láhor, 110.
Jálándhár, 312 # 2 (6).
Jálándhár, (Kángrah district), 313.
Jálár, see Kard J.
Jálástathá, 313 # 2 (39).
Jálescár, s. Agra, S. Agra, 96, 183.
Jálésár (town), s. Jálésár, S. Orissa, 142.
Jálescár (var. Jálescár, Jéllasore)
(Sarkár), S. Orissa, 126, 142.
Jálescár, see Jálescár.
Jálgojú, s. Narnilálah, S. Barár, 234.
Jálmún, see Fatápurr.
Jálma, see Gálnah.
Jálnahár, see Jhámahár.
Jalóc, s. Khandes, S. Khandes, 225.
Jálór, s. Agra, 270, 271.
Jálór, s. Sírohi, S. Agra, 239, 276.
Jalpí, s. Narnilálah, S. Barár, 234.
Jámp, see Sírsí J.
Jálámpur, s. Hísár Firozah, S. Dihlí, 294.
Jámándí, s. Kándhár, S. Kábúl, 397.
Jámári (var. Chamári), s. Bátálah
(Bárí Dúb), S. Láhor, 110, 318.
Jambí Júmasí, see Jombásí.
Jámbusár, see Jóbásí.
Jámíwar, s. Mandes, S. Málwah, 208.
Jāmkher, s. Kherlah, S. Barār, 234.
Jammu (country), 347 u 3, 348 u 2, 350 u 3, 351 u 2, 354 u 2, 355 u 4, 356 u 3, 361 u 2, 363 u 3, 368 u 1, 383 u 1, 387, 387 u 3, 389 u 1, 393 u 2.
Jammū, (mountains), 347.
Jamnū, s. Rachānu Dūāb, S. Lāhor, 320.
Jamma (var. Jumna, Jamuna), (river), 120, 120 u 5, 121, 157, 158, 179, 180, 181, 278, 279, 281, 286, 287, 291, 305, 308 u 3.
Jamnah (spring), S. Gujarāt, 289, 247.
Jāmner, s. Khāndes, S. Khāndes, 225.
Jāmīd, s. Khāndes, S. Khāndes, 222, 224, 225.
Jamsher, s. Multān (Berān-i-Panj-nad), S. Multān, 331.
Jamsīd (cave of), S. Kandhār, 394.
Jamuna, see Jamna.
Jāmungson, s. Nādot, S. Gujarāt. 254.
Jānāb, see Khāri J.
Jānāghi, s. Udner, S. Bengāl, 130.
Jānāk, see Janābāk.
Janānāk, see Janābāk.
Janāsū (var. Ḥaimāsū), s. Bārbakābād, S. Bengāl, 127.
Jandlāi, s. Bārbakābād, S. Bengāl, 127.
Jāndolāh, s. Bhikkar, S. Multān, 334.
Jangal, see Lakh J.
Jangī (var. Ḥanjgāl), see Lakhā J.
Jānjāh, s. Sewistān, S. Tattah (Multān), 340.
Jānī, s. Sharīfābād S. Bengāl, 139.
Jannatābād (sarkār), see Lakhnauṭi.
Jannatābād (or Gaur), s. Lakhnauṭi, S. Bengāl, 122, 123, 131.
Jān̄or (var. Chitor, Tshinchor, Chitori), s. Bayanwān, S. Agra, 189.
Jantor (var. Chitor, Tshitchor), s. Pāthris, S. Barār, 236.
Jauwār, see Chandwān. 
Jārā, s. Tattah, S. Tattah, (Multān), 340.
Jarak, see Jakār.
Jarāyal, s. Tirhuṭ, S. Bahār, 156.
Jarhāli, s. Bayanwān, S. Agra, 189.
Jarīyah, s. Kūmaon, S. Dīhlī, 289.
Jarjar, see Jarjīyah.
Jārōdah, see Chārōdah.
Jāsān, see Jasīdāh.
Jasidhōn, (var. Jasān), s. Gohilwārah, S. Gujarāt, 244.
Jash (var. Ḥabah, Ṭajpūr), s. Katak, S. Orissa, 144.
Jāsmindān Bāzū, see Chhandiya B.
Jasōn Bāṅkotī, s. Jālandhar, S. Lāhor, 316.
Jasora, (place), 313 u 2 (46).
Jaspur, see Sahajgar.
Jasnad, see Jāhāsand.
Jāsrōtā, s. Rachānu Dūāb, S. Lāhor, 220.
Jāṭ, see Al J.
Jātai, see Batai J.
Jāṭi, see Ḫast J.
Jāṭkār, see Ḫatgar.
Jātōi, s. Bhakkar, S. Multān, 334.
Jaukajrī, s. Bhadrāk, S. Orissa, 142.
Jaulī, s. Bahāranpur, S. Dīhlī, 105, 292.
Jau, s. Ḫājkān, s. Tattah (Multān), 340.
Jaunpur (town), S. Allahabad, 158, 159, 169, 3, 170, 170 6.
Jaunpur, (Haveli), s. Jaunpur, S. Allahabad, 89, 163.
Jaurasi, s. Saharanpur, S. Dhihi, 105, 292.
Java (country), 123 4.
Jawan, s. Kumzon, S. Dhihi, 289.
Jiwari, s. Chidari.
Jaxartes, (river), 119 399 152.
Jayanti, (pce), 313, 4 (21).
Jezethi, see Chakhli.
Jech (Dliib), see Chenhat.
Jech (or Chenhat) Dleb, (sarkar), S. Lahor, 321.
Jechná, (Dizáb) see Chenhat.
Jedibariyli, (var. Chal~dihriya), a. Mahm&lid, S. Bengal, 133.
Jediyi, s. Mahmilid, S. Bengal, 133.
Jekri, s. Bijaigarh, S. Malwah, 205.
Jellasore, see Jalesar (9. Orissa).
Jenbat Dliaib (m. Jhat, Chhat), S. Bongel, 134.
Jeoher, see Jabuqibli.
Jeora, s. Beth Jilandhar, S. Lahor, 316.
Jeron, (var. Jiran), s. Chitor, S. Ajmer, 102, 274.
Jerusalem, 403.
Jesa (var. Jaintya, Chaintir, Tschena), s. Silhat, S. Bengal, 139.
Jesar (Rasulpur), s. Khalifatábad, S. Bengal, 134.
Jetanpur (village), s. Páthri, S. Barár, 230. [376.
Jetáran, s. Jodhpur, S. Ajmer, 102.
Jetgari, s. Kanauj, S. Motwah, 200.
Jethri, see Jhatri.
Jetpur, s. Ranthambhor, S. Ajmer, 102, 275.
Jewar, s. Dhihi, S. Dhihi, 104, 286.
Jeypúr, see Jaipur.
Jhán, s. Ranthambhor, S. Ajmer, 102, 275.
Jhajhar, s. Dehli, S. Dhihi, 104, 286.
Jhajhar (dastur), s. Dhihi, S. Dhihi, 104.
Jhahjon, s. Chanderi, S. Malwah, 202.
Jhak see Jhág.
Jhakwár, s. Mandlaér, S. Agra, 190.
Jhálábárthá, s. Ahpmadábad, S. Gujarát, 253.
Jhaláwah, s. Ranthambhor, S. Ajmer, 102, 275.
Jhaláwár see Jhaláwársh.
Jhaláwársh, (var. Jhalawársh, Jhalá-
wár), s. Ahmadábad, S. Gujarát, 242, 249, 253.
Jhalód, s. Godhrá, S. Gujarát, 258.
Jhaløjá, s. Gwáiyár, S. Agra, 187.
Jhalotar, (var. Jalalotar), s. Lakh-
nau, S. Audh, 93, 178.
Jhalú, s. Sambal, S. Dhihi, 105, 290.
Jhalawársh, see Jhaláwársh.
Jhandi, see Parhárpur J.
Jhanjhnáh, see Jhinjhnáh.
Jhanjhmér, (port), S. Gujarát, 244, 249.
Jhannjun, see Pathpur J.
Jharr (fort), S. Gujarát, 250.
Jhargón, s. Chanderi, S. Malwah, 202.
Jhark, see Chark.
Jhat, see Jenhat.
Jhatánawí, s. Ráisin, S. Malwah, 112, 199.
Jhatar, see Chhatrah.
Jhatra, see Chhatrah.
Kanjáwar, see Bahat K.
Kanjrah, s. Lakhnaun, s. Audh, 93, 178.
Kanka, see Badner K.
Kankar, see Kathar.
Kánkhari (var. Khánkari), s. Sam-
bhal, S. Díllí, 105, 290.
Kani, see Raépur K.
Kankoli (or Rájnagar), Udaipur State, 273 y 7.
Kanodah, s. Nárónol, S. Agra, 97, 194.
Kanodah (Dastúr), s. Nárónol, S. 
Agra, 97.
Kanóli, see Káheód.
Kanor, see Kátoí.
Kánori (var. Kanwerí), (town), S. 
Agra, 182.
Kánórí, s. Nárónol, S. Agra, 97, 194.
Kanpal (var. Kámpíll), s. Kanaúj, S. 
Agra, 96, 185.
Kanpour (town), S. Múltán, 326 y 1.
Kapror, see Kázor.
Kánt (var. Kántít), s. Badáón, S. 
Díllí, 104, 289.
Kántat (village), S. Allahábád, 158.
Kántat, (var. Kántít), s. Allahábád, 
S. Allahábád, 89, 161.
Kánt Báríá, s. Pánár, S. Bárár, 233.
Kánti s. Iríj, S. Agra, 96, 188.
Kankot (fort), S. Gujaráí, 250.
Kánuwáhan, (var. Kaóq Wáhan), s. 
Bañáláh (Bári Dúáí), S. Láhor, 110, 
319.
Kanwerí, see Kánóri.
Kanya Kuba (Kanaúj), 280 y 2.
Káoqru (country), 117.
Kaóq Wáhan, see Kánuwáhan.
Kaparthala (State), S. Láhor, 310 
y 3.
Kará, see Báth K.
Karábághr, s. Kandáhár, S. Kábul, 
98.
Karáchí (town), 337 y 1, 344 y 2.
Karáh (hills), S. Tattáh, 337, 337 y 
4.
Karái, var. Káreí), s. Jalesar, S. Oríssa, 
142.
Kráj, see Ta'alluk Sripat Kfráj.
Karák, see Hazráhr Kárlák.
Kárákát, see Kirákát.
Karakorum (city), 118 y 3.
Karál (var. Káhrál), s. Dípálpur, 
(Ráchnau Dúáí), S. Múltán, 113, 
333.
Karamnása (river), 151, 151 y 1.
Káran, see Kéran.
Karánda (var. Goránda), s. Lakhnaun.
S. Audh, 94, 179.
Karándah (var. Kárendah), s. Gázi-
pur, S. Allahábád, 90, 182.
Káraná, s. Gáwil, S. Bárár, 232.
Káranja Assy, see Káranja Bibí.
Káranja Bibí, (var. T. Páti, G. 
Assí), s. Gáwil, S. Bárár, 232.
Káranja Páti, see Káranja Bibí.
Káranjgón, s. Gáwil, S. Bárár, 232.
Káránkher, s. Naránálah, S. Bárár, 
234.
Káránpur, s. Bhäuser, S. Bhäuser, 154.
Kárál, s. Kanaúj, S. Agra, 96, 185.
Kára, s. Mándgión K.
Kárárá, see Káryát K.
Kárári, s. Básim, S. Bárár, 235.
Kárári, s. Kárrah, S. Allahábád, 90, 
168.
Kárári Dharári, see Gáridhári.
Karáthí, s. Madíkúurug, S. Bárár, 236.
Karatóys, 313 y 2 (34).
Karbári, see Kárnári.
Karbas, see Kóhat.
Karádáhá, s. Bárbacábád, S. Bengál, 
137.
Kárídhan, see Károrán.
Kárdíar, s. Jálandhár, S. Láhor, 
110.
Kárendá, see Kárendah.
Kárgón, s. Sharífábád, S. Bengál, 
140. [199.
Kárgáb, s. Baiserín, S. Málwáh, 112.
Kárgón (village), S. Kashmir, 365.
Káralí, s. Sárángpur, S. Málwáh, 
204.
Káhar, (var. Kárkar), s. Tattáh, S. 
Tattáh (Múltán), 340.
Karharah, s. Bayánwán, S. Agra, 189.
Karbari, s. Sárangpur, S. Málwah, 204.
Karpah (var. Carrapa), (pass), S. Kábul, 401, 401 y 1.
Karrah (sirkár), S. Allahábád, 90, 160, 167.
Karrah (Baldah-i) s. Karrah, S. Allahábád, 90, 168, 305.
Karrah (Havelli) s. Karrah, S. Allahábád, 90, 167 y 2, 168.
Karí Kúram, s. Kárshába Kúram.
Karson, see Kósón.
Karwálah, see Lároalah.
Kárayt Bábil, see Kárayt Bábbil.
Kárayt Báari, s. Gáwil, S. Barár, 232.
Kárayt Bel, see Kárayt Bábbil.
Kárayt Khúdáwánd Kháán, s. Tíníngánah, S. Barár, 237.
Kárayt Menqásab, see Jaunpur, S. Allahábád, 89, 164.
Kárayt Nábí, s. Gáwil, S. Barár, 232.
Kárayt Ráč Samú, s. Sírínhí, S. Díhlí, 105, 286.
Kárayt Rájor, s. Nárñáláh, S. Barár, 234.
Kárayt Sheerpur, s. Gáwil, S. Barár, 232.
Káránja, s. Gáwil, S. Barár, 232.
Kasár, s. Naqírpur, S. Tátah (Multán), 341.
Kasárqaon, s. Tájpur, S. Bengál, 135.
Kashbah Bagáon, s. Gáiwl, S. Barár, 232.
Kashbah Bárigáon, s. Narnáláh, S. Barár, 234.
Kashbah Bagíaon see K. Hátgáon.
Kashbah Hástgáon, see Hátgáon.
Kashbah Kalamb, see Kalamb.
Kashbah Kherah, s. Gáiwl, S. Barár, 232.
Kashbah Nitgnón, see K. Hátgáon.
Kashbah Postah, s. Gáiwl, S. Barár, 232.
Kashbah Serálá, s. Gáiwl, S. Barár, 233.
Kashbah Súrah, see Súrah.
Káshgár (country), 311, 365, 390, 404 p 5.
Káshipur, s. Udner, S. Bengál, 130.
Káshkár, see Káshgar.
Káshkar, S. Kábúl, 391 p 2, 392.
Káshmir, s. Kháran, S. Bahár, 156.
Kási, (Bénárzès), town, S. Allahábád, 158.
Káisia (var. Káissá Regio), (country), 391 p 2.
Kasibah (fort), s. Kátaq, S. Oríssa, 144.
Kásiór, s. Jalæsár, S. Oríssa, 142.
Kásmír Ali, see Kót K. Ali.
Kásináth (ta'alluk), S. Khalifatábád, S. Bengál, 134.
Káshi, s. Nágór, S. Ajmér, 102, 277.
Kásmír, 313 p 2 (4).
Káníh, S. Dihlí, S. Dihlí, 104, 287.
Kásodíyá, S. Fatúbábád, S. Bengál, 132.
Kásranj, see Káranj.
Kásráq, s. Bákáárgh, S. Málwák, 205.
Kásróz, see Kázar.
Kášur, s. Haibátpur, (Bári Dúáb), S. Láhór, 110, 319.
Kásvár, s. Bánáras, S. Allahábád, 99, 162.
Kátaq (var. K. Bánáras) (Sárkár), S. Oríssa, 126, 143, 311 p 3.
Kátaq Bánáras, s. Kátaq, S. Oríssa, 126, 144, 311 p 3.
Kátár, see Kátor.
Kátárah, see Kiáyá Súndar.
Káthehár, s. Bánáras, S. Allahábád, 162.
Káthí, see Balás K.
Káthiyári, s. Púrnihá, S. Bengál, 134.
Káthílá (var. Káthílá), s. Gorkákhpur, S. Audh, 93, 175.
Káthoháh, s. Ráchnau Dúáb, S. Láhór, 321.
Káthot, see Káhatot.
Káthiára, s. Bahár, S. Bahár, 154.
Káthílá, see Káthílá.
Kátiákpur, s. Sónárgáon, S. Bengál, 139.
Katjuri (river), S. Orissa, 127 q 1.
Katoli, see Khatóli.
Kátśáli, s Sátgaon, S. Bengal, 141.
Kátur, see Kator.
Kátubahá, s Batálah, S. Láhor, 110.
Kaudasa (var. Ganda), s. Mágbudábad, S. Bengal, 133.
Káudiya, see Kádiya.
Kauñrá, Künrá, see Kosóq.
Kauría, see Kudiya.
Kauríri Paranáh, see Kotrí Parayáh.
Kánsár, Kautsár, see Kuthár.
Kawá Káchhi, s Ghoragáthát, s. Bengál, 136.
Káwar, Káwarpára, see Kháwarpára.
Káwi, see Kádi.
Káwi (port), s. Gujarát, 243.
Káyáth, s Sárangpur, S. Málwáh, 204.
Kázihattah or Cossimbazar, (town), 120.
Kázihattí s Bárbakábád, S. Bengal, 137.
Kázipur, s. Mágbudábad, S. Bengal, 133.
Kéána Banáera (var. Ghátá Sáórá), s. Sóra Kháth, S. Gujarát, 258.
Kéar, see Kañur.
Kébl, see Kanela.
Kédbári, s. Pinjara, S. Bengal, 137.
Kédár (var. Kídár, Kédpur), s. Iríj, S. Agra, 96, 188.
Kédarári, see Malotrái K. Kédárikhand, s. Jálesar, S. Orissa, 142.
Kédárpur, s. Kanaúj, S. Málwáh, 200.
Kédpur, see Kédrár.
Kéhar, see Kaldeh K. Kéhnáyl, see Kébl.
Kehrygurram, see Kárhátba Kúram.
Kekri, s. Ajmer, S. Ajmer, 102, 273.
Kélúkhráhi (city), (Kélúkhráhi?) S. Diblí, 279.
Kemús, s. Kumáon, S. Diblí, 289.
Kén (river), 157, 166.
Kénah, see Gánhí.
Kenaúr, see Kháwar.
Kéráñah, see Káiránah.
Kéranpur Kínár, see Kíratpur Kánda.
Kéranpur (var. Kharapur), s. Sonár-gón, S. Bengál, 139.
Kératpur, see Kíratpur.
Kératpur, see Kíratpur K.
Kéralúli, see Kérohí.
Kérojirah, see Garanújíyah.
Kéri, see Kárái.
Késoráh, s. Raisín, S. Málwáh, 112, 199.
Ket, s. Madáran, S. Bengál, 141.
Ketamá, see Dóla K. Kethál, see Káithál.
Kéwái see Kowáí.
Khách (Gándává), (var. Kách, Kačchhi, Káchh), S. Múltán, 326, 336, 337, 387 q 4, 344, 344 q 2.
Kháchrod, s. Ujjíaín, S. Málwáh, 112, 198.
Khádkhád, s. Ghoragáthát, S. Bengál, 136. [277.
Kháeláh, s. Nágór, S. Ajmer, 102.
Kháer, s. Nágárbar, S. Málwáh, 208.
Kháeráh, s. Iríj, S. Agra, 96, 188.
Kháibár (pass), S. Kábül, 399, 401, 401 q 1.
Kháibúldí, s. Múltán (Bári Dúáb), S. Múltán, 329.
Kháibúldí (var. Kháibúulídí), s. Múltán (Béét Jándháh Dúáb), S. Múltán, 329.
Khailūdi, see Khāibūldi.

Khairabād (Sirkā), S. Audh, 93, 176
Khairabād, s. Gagron, S. Mālwah, 209.

Khairabād (Haveli), s. Khairabād, S. Audh, 93, 177, 278.

Khairabādi, s. Ghoraghat, S. Bengal, 136.

Khairagbah, s. Ilahābās, S. Allahabad, 161.

Khairigabh, s. Khairabād S. Audh, 93, 177.


Khakāsh, see Khekas.

Khākāsh, see Khekas.


Khandesh, see Khindw.

Khandewi (port), S. Gījarī, 243.

Khandghosh, see Khan.

Khandhā, s. Bajanwān, S. Audh, 189.

Khandi, s. Sonrirgaon, S. Bengal, 139.

Khandohi Isltimpur, s. Hīlgāh, S. Bālsāwah, 207.


Khan, see Kanel.

Khang, s. Sharifabād, S. Bengal, 140.

Khāni, see Shamsh K.


Khanjawar, see Bahat K.

Khanjrah, s. Lakhnau, S. Audh, 93, 178.

Khānkari, see Kankhari.

Khan Karmūn, see Himmat K. K.
Khánkatmau, s. Khairábád, S. Audh, 93, 177.
Khankes, see Khekas.
Khankrah, see Khankarah.
Khaoii, see Khátoli.
Khanoli, see Khátoli.
Kánpur, s. Bári Dúáb, S. Lahor, 318.
Kánpur, s. Dipálpur (Rachnau Dúáb), S. Multán, 113, 333.
Kánpur, s. Jaunpur, S. Allahábád, 89, 163.
Kánpur, s. Rachnau Dúáb, S. Lahor, 320.
Kánpur, s. Tijárah, S. Agra, 96, 193.
Khánwá, see Khánwá.
Khárah, see Ghalee K.
Khárákákan, s. Bhakkar, S. Multán, 334.
Kharakdhár, s. Beth Jálândhar, S. Lahor, 317. [132.
Kharakpur, s. Fáthábád, S. Bengal, 141.
Khárasur, s. Jalesar, S. Orisa, 142.
Kháral, see Karál.
Khárál, s. Bárbakábád, S. Bengal, 137.
Kharansah, see Kharosna.
Kharapúr, see Kerápúr.
Khárár, s. Sátgión, S. Bengal, 141.
Khárdar, see Kharór.
Khár Darwázáh, s. Hazárah, S. Lahor, 111.
Khár Darwázáh, s. Sind Ságár Dúáb, S. Lahor, 324.
Khárelah, s. Kálínjár, S. Allahábád, 90, 166.
Khári, s. Mungher, S. Baháár, 155.
Khári, see Khární.
Khárigúram, see Karhátba Kúram.
Khárij Khátu (var. K. Kháṭu), s. Nágor, S. Ajmer, 102, 277.
Khári Júnah, s. Chakrarahaláh, S. Tattah (Multán), 341.
Kharjah, see Khurjah.
Khárá, s. Súrat, S. Gujárát, 257.
Khárá, s. Telingánah, S. Barár, 237.
Kharkhandah, see Kharkhúdál.
Kharkhelá, s. Khairábád, S. Audh, 93, 177.
Khári, see Bharáli.
Khári Tárli, s. Rachnau Dúáb, S. Lahor, 321.
Khárünü, s. Mándláer, S. Agra, 190.
Khárónsa, see Kharosna.
Khárti, see Khární.
Kháás, s. Bárbakábád, S. Bengal, 137.
Kháábári, s. Ghorághát, S. Bengal, 136.
Kháspúr Tándáñ, s. Jaunpur, S. Allahábád, 89, 163.
Khá, s. Sewístán, S. Tattah (Multán), 340.
Kháta (var. Cathay, Khíthái, Khítai, Khíthá) (country), 118, 118 v 2, 385.
Khátá Bázú, s. Bazoha, S. Bengal, 138.
Khátha, see Kháta.
Khátháí, see Kháta.
Khážía, see Deolá K.
Khážibán, see Júí K.
Khátıbári, s. Ghorághát, S. Bengal, 136.
Khatiyari, see Khetari.
Khaṭki, s. Mungher, S. Bahār, 155.
Khaṭolah, s. Irij, S. Agra, 96, 188.
Khaṭolah, s. Kanauj, S. Mālwa, 200.
Khatoli, s. Gwāliyār, S. Agra, 187.
Khatoli, see Khatāuli.
Khaṭpūr, s. Multān (Bāri Dūbā), S. Multān, 329.
Khaṭpur, s. Multān (Racsnā Dūbā), S. Multān, 326, 326 g 1, 330.
Khaṭrāh, s. Katak, S. Orissa, 144.
Khaṭtās, s. Pinjarah, S. Bengal, 137.
Khaṭṭār, see Balak K.
Khaṭṭār, see Harri K.
Khaṭṭār, see Nala K.
Khaṭṭār, see Nokosīrāl K.
Khaṭṭār, see Paru K. [369]
Khaṭṭār, s. Kashmir, S. Kābul, 358.
Khattar or Kirthar (hills), s. Kashmir, (Kherlah, see Sakkar K.
Khawirpēk, s. Kashmir, S. Kībūl, 359, 359 g 2, 369.
Khaṭwār (village) S. Lāhor, 311.
Khaṭwār, see Khatwār.
Khawā, see Khaṭwar.
Khawāk (pass), S. Kābul, 399, 399 g 3, 400 1.
Khawārpāsh, s. Kashmir, S. Kābul, 359, 359 g 2, 369.
Khērā, see Khetārī.
Khekas (vār. Khetkas, Khankes, Khakesh, Ganjēsh, haksen), s. Irij, S. Agra, 96, 188.
Khekrāh, see Kankhārah.
Khektar, s. Lakhnautī, S. Bengal, 131.
Khelāpur, s. Kalamb, S. Bārār, 235.
Khelāt (country), 337 g 4.
Khelgāon, s. Mungher, S. Bahār, 155.
Khelgāri, s. Kāndahār, S. Kābul, 397.
Kheljāri, s. Panār, S. Bārār, 233.
Khelōhar, s. Alwar, S. Agra, 96, 192.
Kholphātī, s. Māhmūdābād, S. Bengal, 133.
Khelu Kharoh, see Ghalu K.
Khent, s. Māhōr, S. Bārār, 236.
Khep, see Gheb.
Kher, see Aamar K.
Kher, (vār. Kather, Kombhir), S. Ajmer, 271, 271 g 7.
Kherā, s. Raśīn, S. Mālwa, 112, 199.
Kheragāṛ̣, s. Allāhābād, S. Allāhābād, 89 g 3.
Kherah, see Kāṣhāh K.
Kherah, see Lekin K.
Kherah, s. Beth Jālandhar, S. Lāhor, 317.
Kheralū, s. Paṭṭan, S. Gujarāt, 254, 254 g 2.
Kheran, see Keran.
Kheri, s. Khairābād, S. Audh, 93, 173, 177.
Kherlah, see Sakkar K.
Kherlah (fort), S. Bārār, 229.
Kherlah (Sārkār), S. Bārār, 232, 233.
Kherlah, s. Kherlah, S. Bārār, 233.
Khērtahāli, see Khirtahali.
Kherwā, s. Jodhpur, S. Ajmer, 102, 276.
Kherwah, s. Ajmer, S. Ajmer, 102, 273.
Khes, see Gheb.
Khēsāh, see Khaṭṭāh.
Khet, (vār. Khes, Khep), see Gheb.
Khetryhaul, see Kherihāt.
Kheunkherá, s. Beth Jálandhar, S. Láhor, 317.
Kheunsar, see Kheonsar.
Khiljipur, see Khaljipur.
Khiljipur, s. Raisin, S. Málwah, 112, 199.
Khaljipur, s. Sárangpur, S. Málwah, 203.
Khim láshah, s. Raisin, S. Milwah, 112, 199.
Khimráah, s. Raisin, S. Milwah, 112, 199.
Khinjin, s. Kabul, 400, 123, 301.
Khitai, see Khata.
Khizribid, s. Sirhind, S. Díhlí, 105, 278, 296.
Khizrkhini, s. Mefilmstkhk, S. Bengal, 133.
Khizrpur, R. Lakhnauti, S. Bengal, 131.
Khizrpnr, s. Sonirgon, S. Bengal, 138.
Khoblori, s. Slimt, S. Gujírát, 257.
Khodini, s. Narnol, S. Agra, 96, 192.
Khoibme, s. Kashmir, S. Khorul, 364, 370.
Khojend or Alexandria Eschta, (town), 119 y 1.
Khojendar, see Khokharwal.
Khokharain, s. Dipílpur, (Dúáb Beth Jálandhar), S. Mul- 
tán, 113, 332.
Khokharwál (var. Khokhar), s. Hazár- 
rah (Jech Dúáb), S. Láhor, 111, 323.
Khokhowál (var. Ghoghomál), s. Batá- 
lah (Bári Dúáb), S. Lahor, 110, 319.
Khokrál, s. Khalifatábád, S. Bengal, 134.
Khokri see Aukhrí.
Kholaipur, s. Gávéil, S. Barár, 232.
Khóra ka Thánah, see Kahwar.
Khorkan, see Khurasán.
Khorgaóq, s. Bijágarh, S. Málwah, 206.
Khot Makand, s. Sharifábád, S. Bengal, 139.
Khriel (village), s. Kashmir, 358.
Khidáwand Khán, see Karyát K. K. 
Khalna (District), S. Bengal 116 y 3.
Khidú (town), S. Gujarát, 251.
Khunamoh (village), s. Kashmir, 356 y 3.
Khurasán (country), 110 y 1, 389, 
394, 399 y 2, 400, 400 y 1, 401 y 4, 
412, 413, 414.
Khurela, see Khandoal.
Khurjah, (var. Kharjah), s. Kol, S. 
Agra, 97, 186.
Khurrampur, S. Maámúdábád, S. 
Bengal, 123.
Khusháb, s. Hazáráh (Sind Ságar 
Dúáb), S. Láhor, 111, 323.
Khushálgarh, (town), S. Kábul, 401 y 2.
Khultán, S. Kábul, 392, 392 y 4.
Khuzistán (country), 413 y 1.
Khwájah Hamú (Shrine), S. Kábul, 
404.
Khwájah Reg-i-Rawán (tract), S. 
Kábul, 409, 409 y 2.
Khwájah Roshánái, (tomb), S. Kábul, 
404.
Kíbchák (var. Kipchák) (pass), S. 
Kábul, 400, 400 y 1.
Kidál (var. Kándál), s. Naáfrpur, S. 
Tattah (Multán), 341.
Kidár, see Kedár.
Kila Beiza, S. Kábul, 400 y 1.
Killah Nawágarh, see Náwágarh.
Kilúkhári (var. Kelúkhári), (town), S. 
Díhil, 279.
Kinár, see Kiratpur Kananda.
Kinor, see Kator.
Kír, see Kator.
Kípchaák, see Kíbachák.
Kíraj, see Sripat K.
Kirakh (ear. Kiraj), S. Tattha (Multan), 344 & 2.
Kiran, see Karondia.
Kiran, see Kranj.
Kiranpur Kinár, see Kiranpur Kananda.
Kirtipur (ear. Keratpur), S. Sambhal, S. Delhi, 105, 290.
Kiranpur, S. Shariftabad, S. Bengal, 140.
Kirauli (State), 250 & 1.
Kirjhak, (ear. Girjhak), a. Sind Sagar Dub, S. Lahor, 324.
Kiro, see Kazor.
Kirtaar (hills), S. Tattha (Multin), 337 & 2, 337 & 4.
Kiryat Káraah, see Karyat K.
Kiryät Pásgáh, see Karyat P.
Kishan Gang, S. Kashmir, 347.
Kishn Gang, see Kishon G.
Kishtwárah (country), 395.
Kishtwáraah, see Khatwár.
Kistwáraar, see Kishwár.
Kistná (river), 230 & 1.
Kiyampr, see Lakhí K.
Kiyámpurr, s. Mandeswar, S. Malwa, 208.
Kiýárah, s. Alwar, S. Agra, 96, 192.
Kiýará Sundar (ear. Katáráh S.) (village), 124, 124 & 3.
Kodjáh (ear. Gawá), a. Sarán, S. Bhará/1, 156.
Kodákhánd, s. Tirhut, S. Bahár, 157.
Konjénagar, s. Barbakábad, S. Bengal, 137.
Kombhalmer (var. Kumalmer, Kumulmair) (fort), S. Ajmer, 268, 268 n 2.

Kombhir, see Kher.

Komulmair, see Kombhalmer.

Konbh, s. Lakhnau, S. Audh, 94, 179.

Konedhpour, see Gidhaur.

Kondi Kohiyat (var. Gondi Lakiyat) (port), S. Gujurat, 245.

Kopá Chhit, s. Gházipur, S. Allahábád, 90, 162.

Kora, see Korarah.

Korá, s. Ghorághát, S. Bengal, 136.


Korádi, s. Tirhut, S. Bahár, 157.

Korahyrár, see Kohár.

Korá, s. Rainís, S. Málwah, 112, 199.


Korarah (Dastur), s. Korarah, S. Al-lahábád, 90.

Korarah (Haveli), s. Korarah, S. Al-lahábád, 90, 167.

Koráth, s. Ghónir, S. Barar, 236.

Korá, s. Gáwik, S. Bahár, 232.

Korhár, s. Kalamb, S. Barar, 235.

Korí, see Hasánpur K.

Korí, s. Mandeswar, S. Málwah, 206.

Korínár, s. Nágbar, S. Gujurat, 244.

Korinár (port, shrine), S. Gujurat, 246, 259.

Korínár, s. Sórah, S. Gujurat, 258.


Kos, s. Súrat, S. Gujurat, 257.

Kosá, s. Fatábád, S. Bengal, 132.

Kosáda, see Gobinda.

Kosah Nág, see Kuthár.

Kosanpálah, s. Telínána, S. Bahár, 257.

Kösáníah, s. Chitor, S. Ajmer, 102.


Kosrí, s. Páthri, S. Barár, 236.

Köt, see Chatar K.

Köt, see Chiriyá K.


Kotah, 275 n 6.

Kotdes, s. Katak, S. Oríssá, 144.


Kothal, s. Narnálah, S. Barár, 234.

Kothí, s. Beth Jálandhára, S. Láhor, 317.

Kothí Bári (var. K. Tári), s. Ghorághát, S. Bengal, 136.

Kothí Tári, see Kohí Bári.

Kothiya, see Kalíngá K.

Kothlí, s. Narnálah, S. Barár, 234.

Kóthri (var. Kolhari), s. Sónárgaun, S. Bengal, 139.


Kotiáná, s. Sórah, S. Gujurat, 258.

Kotihár (village), s. Kashmír, S. Kábul, 358, 358 n 2.

Kotípáli (village), S. Barár, 228 n 6.

Kotíya, see Nakarchá K.

Kotiya (var. Kota), see Sádchíchál K.

Kót Kásin 'Ali, s. Rewári, S. Díhli, 105, 393.

Kótá, s. Karrah, S. Allahábád, 90, 168.

Kothlá, s. Bárí Dúáb, S. Láhor, 319.

Kothlá, s. Beth Jándhára, S. Láhor, 317.

Kothlá (var. Kuháná), s. Gorakhpur, S. Audh, 93, 175.

Kotlí, s. Tijáráh, S. Agra, 96, 193.

Kotláhára, s. Beth Jándhára, S. Láhor, 317.

Kotlí (village), s. Kashmír, S. Kábul, 347 n 3.

Kotlí Parávah, see Kotrí Paráyah.

Kót Potlí, s. Nárno S. Agra, 97, 194.

Kótptúlí (village), S. Agra, 182.
Kotrá, s. Bikánér, S. Ajmer, 278.
Kotráh, s. Mándo, S. Málwah, 112, 207.
Kotrí (Sărár), S. Málwah, 112.
Kotrí (Baránah), Kauní Paránah, Kotlí Paráwah, (Sărár), S. Málwah, 209.
Kotrí Parávah, s. Kotrí Parávah, S. Málwah, 209.
Kót Sálábahan (Karót Sálábahan), s. Bódón, S. Díhí, 104, 289.
Kótálwá, s. Lakhñánti, S. Bengál, 131.
Kótálwá, s. Sátgaon, S. Bengál, 140.
Kounry Paránah, see Kotrí Parávah.
Kovái (s. Kuái, Kewái), S. Allahábíd, 89, 161.
Kow River, see Kowái.
Kowtry Beíinah, see Kotrí Parávah.
Kovái, s. Kotrí Pariwáh, S. Málwah, 209.
Kowali, s. Lakhnautí, 8. Bengál, 131.
Kotwáli, s. Sitgaón, S. Bengál, 140.
Kounry Pamnén, see Kót Pariwáh.
Kowríi (m. Kuii, Kewíi), S. Allahábíd, 89, 161.
Kowtry Beíinah, see Kotrí Parávah.
Kuse Korhíi, see Kóthíi.
Korhíi, see Kóthíi.
Kuriy K prior, see Kôthíi.
Kulzum, see Tel Kí.
Kulzum, Egyptian, (country), 121.
Kumalmer, see Kumbhalmér.
Kumát, Hills, 278.
Kumát (Sáráár), S. Díhí, 105, 280, 289.
Kumbárí, s. Nágór, s. Ajmer, 102, 277.
Kunár, see Kátar.
Kunár River, s. Kábúl, 405 y 1.
Kúnch, see Kúnj.
Kundarki, see Kandarki.
Kúndój, s. Jómpur, S. Ajmer, 102, 276.
Kunduz (country), 220 y 5, 399 y 3.
Kuner, s. Kábúl, 392, 392 y 2, 392 y 4.
Kúnj (var. Kúnch), s. Irij S. Ágra, 96, 188.
Kúrá, see Kósén.
Kúwar帕, s. Udner, S. Bengál, 150.
Kúra, see Kárnhába Kí.
Kurrám, river, 398 y 6, 401 y 2.
Kursí, s. Lakhnau, S. Audh, 93, 178.
Kursén, see Kósén.
Kúrukhshêtra (lake), S. Díhí, 281, 282, 283, 284, 313 y 2 (24).
Kush, see Hindu Kí.
Kushán (valley), S. Kábúl, 400 y 1.
Kushk Nakhód, s. Kándaháí, S. Kábúl, 398.
Kutztábpur, s. Mahmúdábád, S. Bengál, 133.
Kútnáháí, s. Díhí, S. Díhí, 104, 287.
Kútbír, see Mahákahghát.
Kútía, see Kótia.
Kutiya Gunír, S. Alabhábad, 176 y 2, 409 y 3.
Kuwárpur, s. Tajpur, S. Bengál, 135.
Kýámur, see Lákhi Kí.
Kýámúr, s. Mandeswar, S. Málwah, 208.
Kýar, see Kashár.

L

Labdar, s. Kashmir, 378.
Ladak (var. Ladakht) (country), 118 y 2, 251 y 2, 409 y 3.
Lákher, s. Kalamb, S. Barár, 235.
Ládón, s. Nágór, S. Ajmer, 102, 277.
Láđú (var. Lawéd), s. Sylhot, S. Bengál, 139.
Ládwári, see Kadwári.
Lahari Bandar (var. Bandar Lahari), (port), S. Tattah, 336, 336 y 1.
Lahari Bandar, s. Tattah, S. Máltán, 339.
Laharpur, s. Khairábád, S. Audh, 32, 177.
Laharpur, s. Baisin, S. Málwah, 112, 189.
Lahaudd (var. Laháwad), s. Ranthambhór, S. Ajmer, 102, 275.
Láhor (var. Lóháwar) (city), S. Láhor, 180 u 5, 303, 304, 305, 310, 312, 318, 326 u 1, 327, 390.
Láhor (Dastúr), s. Láhor, S. Láhor, 110.
Lábor (var. Bári Dúáb) (Sárkár), S. Lábor, 110, 318.
Láhor (Súbáh), 110, 110 u 2, 115, 281 u 4, 304, 310, 316 u 1, 325, 326 u 2.
Láhpur (or Muhammadpur), s. Bijágarh, S. Málwah, 206.
Láhubáti, s. Kalamb, Barár, 235.
Lákhanpur, s. Mumghir, S. Bahár, 155.
Lákháwat (var. Lákiwát), s. Sewistán, S. Tattah (Múltán), 340.
Lákhí, see Dílpalpur L.
Lákhí, see Lákhkí.
Lákhí (var. Khokharáin L.), s. Dílpalpur (Beth Jálándhár Dúáb), S. Múltán, 113, 332.
Lákhí 'Alampur (var. 'Alampur), s. Dílpalpur (Bírún-i-Panjad), S. Múltán, 113, 333.
Lákhí Janglé (var. Jangal), s. Dílpalpur (Bírún-i-Panjad), S. Múltán, 113, 333.
Lákhí Juváhab, see Juváhab Lákhí.
Lákhí Lósfání, see Lákhí Yúsfání.
Lamghánát, see Lamghán.
Lang, see Hatiyár L.
Langah Tiýár, (var. Langah Siyár), s. Sindh Ságar Duáb, S. Láhor, 324.
Lániyán, s. Maḥmódábád, S. Bengál, 133.
Lánjí, s. Kanauj, S. Málwah, 200.
Lámká, 313 u 2 (49), 371 u 6.
Lápótí, s. Nárnor, S. Agra, 97, 194.
Lár, s. Kashmír, S. Kábúl, 362, 390.
Láshkar, (var. Láshkarpur), s. Lakhnaú, S. Audh, 94, 179.
Láshkarpúr, see Láshkar.
Láskarpur, s. Bárbakábád, S. Bengál, 137.
Lássá, (city), 409 u 3.
Látí, s. Gohilwára, S. Gujarít, 244.
Látí, s. Sóráth, S. Gujarít, 259.
Láunzá, s. Hájkán, S. Tátth (Multán), 340.
Launkobál, s. Maḥmódábád, S. Bengál, 133.
Lavapúr (city), S. Kashmír, 381.
Lawári, see Tewári.
Lawed, see Láddú.
Lekín Kherah, s. Tátth, S. Multán, 340.
Leláng, see Lálláng.
Lémórá Bánwa, see Lémórá Batwá.
Lémórá Batwá (var. Lémórá Bánwa), s. Sóráth, S. Gujarít, 258.
Léswhá (var. Líswhá), s. Sambhál, S. Díhlí, 105, 290.
Lídárá (river), s. Kashmír, 359 u 1, 359 u 2.
Líswhá, see Léswhá.
Lítltle Cutch (Káchh), S. Gujarít, 250.
Lítltle Kábúl, see Kábúl, Lítltle.
Lítltle Tibet, 374, 350, 364.
Lórí (var. Lóríní) (river), 195 u 3.
Logár, (river) S. Kábúl, 404 u 2.
Loghár, s. Kábúl, S. Kábúl, 406, 408 u 2, 411.
Lohárá, see Yunt L.
Lohárá s. Dándes, S. Khándes, 225.
Lohári, s. Surat, S. Gujarít, 257.
Lohárváráh, s. Rántambhór, S. Ajmer, 102, 275.
Lohárváráh (city), see Láhor.
Lóídherí, see Lóíí Dherí.
Lolór, s. Jech Dúáb, S. Láhor, 322.
Lóudáh, s. Rántambhór, S. Ajmer, 102, 275.
Lóní, see Kódí.
Lóní, see Súní.
Losdáh, s. Rohtás, S. Láhor, 110.
Losfání, see Lákhi L.
Loskání, see Lákki L.
Lówáückoh, see Lówáückoh.
Lówdy, see Kódí.
Lówcr Tibet (country), 118.
Lucknów, see Lákhnú.
Ludhíañáh, s. Sirhind, S. Díhlí, 105, 278, 286, 310.
Lühgáón, s. Páthri, S. Bárár, 236.
Lühgáón, s. Telingáníñah, S. Bárár, 237.
Lúliáñá, s. Sóráth, S. Gujarít, 258.
Lúliyánah (var. Bauliáñá), s. Gohillwára, S. Gujarít, 244.
Lúnár, s. Mákár, S. Bárár, 230.
Lúristán (country), 413 u 2.
Lusigán, see Bútkán.

M
Machhámú (island) s. Kashmír, S. Kábúl, 364.
Machháráñáth, s. Kháirábád, S. Audh, 99, 177.
Machhipur (var. Machhiwára Sirhind, S. Dihli, 105, 296, 310.
Machhiwára, s. Sirhind, S. Dihlí 296, 310.
Machiapora (pargana), s. Kasmír, S. Bengal, 116, 125, 141.
Madáriya, s. Chitor, S. Ajmer, 102, 274.
Madárodra, see Nádúrah.
Madar, s. Kábul, 400 et 1.
Madharíyá, s. Khallífatábád, s. Bengal, 134.
Madhhker, see Makat M.
Madhodiya, s. Mañmudábád, S. Bengal, 133.
Madhol, s. Telingánah, S. Barár, 237.
Madhona, see Badhonn.
Madhopnr (village), s. Gjaníšar, S. Bengal, 246 et 6.
Madíáoq, s. Lakhnau, S. Audh, 94, 179.
Madíkurug (Sirkár), S. Barár, 236.
Madnáwáti, s. Lakhnautí, S. Bengal, 131.
Madrúdrath, see Nádúrah.
Madüí, s. Hájkán, S. Tattah (Multán, 340.
Magadhá, 313 et 51.
Maghar, see Manghar.
Maghárkah (pass), see Dámgahr.
Maglor, see Manghór.
Magora, s. Sátgaq, S. Bengal, 141.
Máh, s. Allahábád, S. Allahábád, 89, 161.
Maháchin (var. Máchín) (country), 118, 118 et 2.
Mahádeo, see Múl M.
Mahádeva (mountain), S. Kashmir, 350.
Mahádpur, s. Chánderí, S. Málwah.
Mahádra, see Mahándrá.
Mahádwárah, s. Godhrá, S. Gujarát, 258.
Maháech (var. Máháich), s. Chunár, S. Allahábád, 90, 165.
Mahágáoq, see Mangáoq.
Maháich, var. Maháech.
Májal, see Ak M.
Mahal, see Kali M.
Mahánádi (river), 126, 127 et 1.
Mahánd, s. Multán (Birkání-Panjnad), S. Multán, 331.
Mahándra, see Mahándrá.
Mahándrá, see Ráj, M.
Mahándrá (var. Mahádra, Mahánda), s. Sóráth, S. Gujarát, 244.
Mahánth, see Metth.
Maháranthoi s. Gorakhpur, S. Audh, 93.
Mahasror (var. Mahrór), s. Parsaror (Ráchnan Dúáb), S. Láhor, 110, 321.
Mahándí, see Maholi.
Mahává, s. Agra, 96, 183.
Maháwan, see Maháva.
Máher, see Mahir.
Mahé, see Mandah.
Mahendri (river), S. Gujarát, 239, 250, 253.
Mahénteh, see Metth.
Mahér, s. Baháir, S. Bahár, 154.
Máhes, s. Dipálpur (Ráchnan Dúáb), S. Multán, 333.
Mahésarpur, s. Mahámudábád, S. Bengal, 133.
Mahés Mándal, s. Khallífatábád, S. Bengal, 134.
Mahewah, s. Jodhpur, S. Ajmer, 102, 276.
Mahgaoq, s. Māhor, S. Barār, 236.
Māthhatti, s. Satgāoq, S. Bengal, 141.
Mahijāl, s. Sonārgaaoq, S. Bengal, 139.
Māhiṅkanta (State), S. Gujarāt, 250 u 2.
Māhīm (port), S. Gujarāt, 243.
Māhinagar, s. Lakhnauti, S. Bengal, 151.
Māhir, see Māhen.
Mahkar (Sarkār), S. Barār, 230, 237.
Mahkar, s. Mahkar, S. Barār, 237.
Mahkarābād, S. Barār, 228.
Māhī, s. Tīrhut, S. Bahār, 157.
Māhlānd, s. Shaṅīfābād, S. Bengal, 140.
Māhmūdābād (tract), 123.
Māhmūdābād, s. Almādābād, S. Gujarāt, 253.
Māhmūdābād (Sarkār), S. Bengal, 123, 132.
Māhmūdābād (town), S. Gujarāt, 241.
Māhmūdpur, s. Bārbūkābād, S. Bengal, 137.
Māhmūd Shāhī, s. Māhmūdābād, S. Bengal, 133.
Mahoi, s. Bijagār, S. Mālwah, 206.
Mahoi (var. Māwai), s. Chunār, S. Allahābād, 90, 165.
Maholi, s. Agra, S. Agra, 96, 183.
Maholi (var. Mahalali), s. Gorakhpur, S. Audh, 93, 175.
Maholi, s. Irij, S. Agra, 96, 188.
Mahon, (var. Mahson), s. Tajpur, S. Bengal, 135.
Mahonah, s. Lakhnau, S. Audh, 94, 179.
Mahor (var. Mahur) (fort), S. Barār, 228, 230.
Māhōr (Sirkār) S. Barār, 235.
Mahresā, s. Khalīfātabād, S. Bengal, 134.
Mahor, see Mahāserī.
Mahor, s. Bāri Dūāb, S. Lāhor, 319.
Māhūrī, s. Ajmer, S. Ajmer, 102, 278.
Māhsamand, s. Raiśīn, S. Mālwah, 112, 199.
Māhsi, s. Champārān, S. Bahār, 155.
Mahson, see Mahōn.
Māhum Anagah (canal), S. Kābul, 404.
Mahur, see Mahor.
Mahwah (var. Mowa), s. Surat, S. Gujarāt, 257.
Māhvārī, s. Chunār, S. Allahābād, 90, 165.
Maidān, s. Kābul, S. Kābul, 402, 412.
Māgoa, see Mangoa.
Maimand (town), L. Kandahār, 395.
Majāhid, see Koh M.
Majhauilah, see Manjholah.
Majhāura, see Majhāra.
Majhāwan, see Majhāon.
Majhora, s. Champārān, S. Bahār, 155.
Majhwarah, s. Chunār, S. Allahābād, 90, 165.
Majol Ghażipūr (var. Malōt), s. Multān (Birun i Panjnad), S. Multān, 331.
Majorī (fort), s. Bhadrāh, S. Orissa, 143.
Majām, see Aish M.
Makand, see Khōt M.
Makandari, see Bālandari.
Makashtāpur, see Magṣṭāpur.
Makat Bakhēr, see Makat Madhker.
Makat Madhker (var. Makat Bakhēr), s. Pāthrī, S. Barār, 236.
Makbūlabād, s. Bahroch, S. Gujarāt, 256.
Makers, s. Sāran, S. Bahār, 156.
Makhud (town) S. Multān, 402 u 3.
Mákhílah, a. Sind Ságar Díáb, S. Láhor, 324.
Makhiyá, s. Máhmúdábád, S. Bengal, 183.
Makhói, see Dáng M.
Maktín, see Nágín.
Makorgao, s. Fathábád, S. Bengal, 182.
Makréd (var. Bakréd, Bárí), s. Lákhnná, S. Audh, 94, 179.
Makrání, s. Lákhnautí, S. Bengal, 182.
Maktonnpur (town) S. Múltán, 326 p. 1.
Makuma see Bakoya.
Mál, see Mední M.
Malabar (country), 123 p. 4.
Málábí, s. Kherláh, S. Baráí, 233.
Maláchór, s. Kumáón, S. Díhlí, 299.
Málír, s. Ghoraghát, S. Bengál, 196.
Malandarí (pass), see Bandalandí.
Málwáh, s. Lákhnáu, S. Audh, 94, 179.
Malbarí, s. Kálamb, S. Baráí, 235.
Málídah (district), 129 n. 6.
Málídah, s. Bábár, S. Bábár, 154.
Málídah, s. Lákhnautí, S. Bengál, 182.
Málídah (Havelí) s. Lákhnautí, S. Bengál, 132.
Malikábád (var. Malikábád), s. Lákhnáu, S. Audh, 94, 179.
Malik, see Anwár M.
Malikábád, see Malikábád.
Malikpur, s. Khálifatábád, S. Bengál, 134.
Malikpur, s. Kol, S. Agra, 97, 186.
Malikpur, s. Soráth, S. Gujárat, 259.
Malik Ranj, see Malik Bárí.
Malik Sháh, s. Bárí Dúáb, S. Láhor, 319.
Maljash, s. Tattáb, S. Tattáb (Mután), 340.
Maljikta, see Málchháta. [137.
Máljipur, s. Barbúkábád, S. Bengál, 136.
Málkámád (var. Melunga, Malikánd), (fort), S. Khándée, 224.
Málkánd, see Malikámád.
Málkán Bárí (var. Malikánd, Sher Khan, Malik Ranj, Malik Ríkhi), (pass), s. Swát, S. Kábúl, 392.
Málkápur, s. Nárámálah, S. Barár, 234.
Málkhr, s. Gáwíl, S. Bárí, 233.
Málkúsháh, s. Kánánj, S. Agra, 96, 185.
Málá, see Malía.
Málol, s. Kherláh, S. Baráí, 234.
Málót, see Majol Gázápípür.
Málót, s. Sindh Ságar Díáb, S. Láhor, 325.
Málótária Kédári, s. Rohtás, (Jech Dúab) S. Láhor, 110, 322.
Málwáh (Súbah), 112, 115, 166 y. 2, 169, 179, 181, 185, 213, 214, 214 y.
Málwáráh (var. Talwáráh), s. Ku-
máón, S. Díhlí, 289.
Mámúráh, see Díhlí M.
Mánáh, s. Gáwíl, S. Bárí, 232.
Mánákpatán, s. Kátá, S. Oríssá, 144.
Mangalpúr, s. Udner, S. Bengal, 130.
Mangalsí, see Manglasí.
Mangatswálah, see Manksatswálah.
Manghar, var. Maghar), s. Gorakhpur, S. Audh, 93, 175.
Mangíhí, s. Sáran, S. Bahár, 156.
Munglaur, see Manglóor.
Mangúli, Jech Dúáb, S. Láhor, 322.
Manglor, s. Basím, S. Barár, 235.
Manglór, s. Nághar, S. Gujarát, 244.
Manglór, var. Manglaur), s. Saháranpur, S. Díhlí, 105, 292.
Manglóó, s. Sorathí, S. Gujarát, 247, 259.
Mangloors, see Manglor (S. Kábúl).
Manglór, var. Margrol) (port), S. Gujarát, (246, 259.
Mangora, see Manglor (S. Kábúl).
Mangorghalt, s. Khalifatábád, S. Bengál, 134.
Mangótah, s. Agra S. Agra, 96, 183.
Mangréj, s. Ahmadábád, S. Gujarát, 250, 253.
Mangróí, see Manglóí.
Mangróor, s. Ranthambhor, S. Ajmer, 102, 275.
Mangróor, s. Rohtáá, S. Bahár, 117.
Manhalah, s. Bhakkar, S. Mulén, 334.
Mánikdari, see Nárangwari.
Mánikdrug (fort), S. Barár, 230.
Mahihattí, s. Satgáóu, S. Bengál, 141.
Mánikpúr (Sírkár), S. Allahábád, 90, 164.
Manikpúr, s. Lakhnautí, S. Bengál, 132.
Manikpúr, s. Mánikpur, S. Allahábád, 90, 165, 170.
Mánikpúr (Havelí), s. Manikpúr, S. Allahábád, 90, 165.
Manivedaka, 313, q 2 (35).
Mánjar, s. Tattah, S. Tattah (Multán), 340.
Mánjarkhér, s. Gáwil, S. Barár, 233.
Mánjhaulah, see Manjholah.
Mánjholah (var.), Manjhaulah), s. Sambhal, S. Díhlí, 105, 290.
Mánjrúd, s. Khándes, S. Khándes, 225.
Mánka (var. Malka, Medka), see Banj M.
Manktwálah (var. Mangatswálah), s. Lahor Rachnáu Dúáb), S. Lahor, 110, 321.
Mankoknor Siálkot, s. Siálkot (Rachnáu Dúáb), S. Lahor, 110.
Mánkót (var. Mánkot), s. Siálkot, (Rachnáu Dúáb), S. Lahor, 110, 321.
Manmani Singh, s. Baroha, S. Bengál, 128.
Manoharnagar, s. Nágor, S. Ajmer, 102, 277.
Manoharpúr, s. Sonárgaon, S. Bengál, 139.
Manohar Sháhí, s. Sharífábád, S. Bengál, 140.
Manórá, s. Bahár, S. Bahár 154.
Man Sámáli s. Barbakábád, S. Bengál 137.
Manísawál, s. Beth Jálándhár, S. Lahor, 316 q 2, 317.
Manísdráh (fort and town), S. Múltán, 327, 327 q 3, 336 q 4. [296.
Manśúrpur, s. Sírhind, S. Díhlí, 105.
Manth, see Metth.
Már (river)), s. Kashmir, 355, 355 q 1.
Marghadráh, s. Nádot, S. Gujarát, 254.
Márá, see Bág M.
Mára, see Pátí ka M.
Máshárah, see Máráh.
Maráj, see Marráj.
Maráli, s. Sindh Ságar Dúáb, S. Láhor, 325.
Marát, s. Siálkot (Ráchna Dúáb), S. Láhor, 110.
Maráwalí (svar. Maroli), s. Surát, S. Gujarát, 257.
Márdánpúr, s. Hindíah, S. Málwah, 207.
Márdár, see Mandesar.
Márg, see Mol M.
Márg Mól, see Mál Marg.
Marárah (Dastár) s. Kol, S. Agra, 97.
Marárah (svar. Mararáh), s. Kol, S. Agra, 97, 186.
Maráióhú, see Mandióhú.
Márkandán, s. Nasírpur, S. Tátáh (Múltán), 341.
Márióli, see Márawáli.
Márosor, see Mandesar.
Márot, s. Múltán (Bírun i Panjnad), S. Múltán, 331.
Martánd, see Mátán.
Ma'rúf, s. Málahú, 331.
Marú Wardwún, see Maru Aḏwín.
Másadábád, s. Aḥmadábád, S. Gujarát, 253.
Másadádbád, s. Ajmer, S. Ajmer, 102, 273.
Másadádbád, s. Dihlí, S. Dihlí 104, 268.
Másášá, s. Baráuktábád, S. Bengal, 137.
Mádít, s. Mángher, S. Bahár, 155.
Masengan, see Masenkan.
Masjíd Husain Sháhi s. Ghóraghát, S. Bengal, 136.
Masjidpúr, s. Mungher, S. Bahár, 155.
Masnadpúr, s. Fatáábád, S. Bengal, 132.
Massouah (town), 121 v 4.
Mástán, see Júi Pul i M.
Mástáng, see Mástang.
Masáwání (svar. Maswáli, Mástuvání), S. Kábúl, 398.
Mátaíhámah (village), s. Kashmír, S. Kábúl, 362.
Mátar, see Bárer.
Mátagáq, s. Páthří, S. Barár, 236.
Máthurá (svar. Máttra, Múthuri), s. Agra, S. Agra, 96, 181, 183, 185 v 1, 246, 281.
Matláñ hámah (village), s. Kashmír, S. Kábúl, 362.
Mattár, see Báer.
Matárgáq, s. Páthrí, S. Barár, 236.
Mátiyárá, s. Sátígáq, S. Bengal, 141.
Mattú, see Karyá́ M.
Máu, see Kháńkhat M.
Máu, see Kháńkhat M.
Máu (town), S. Allahábád, 158.
Máu, s. Bárí Dúáb, S. Láhor, 319.
Máu, s. Bayánwan, S. Agra, 189.
Máu, s. Jaunpur, S. Allahábád, 80, 164.
Máúd há (svar. Modhá) s. Kálínjar, S. Allahábád, 90, 166.
Máuham, see Mój.
Máuhrí, see Mákri.
Máwái, see Mákóní.
Máwáří, see Sáir úl M.
Mayápúr (town), S. Dihlí, 312 v 4.
Meccá (city), 359 v 2.
Medarah, s. Sorath, S. Gujarát, 259.
Medni Mal, s. Sátgón, S. Bengal, 161.
Médinipúr, s. Jalesar, S. Orissa, 149.
Merut, see Merath.
Meghna (river), S. Bengal, 116 n. 3.
Mehár, s. Sonápaoq, S. Bengal, 139.
Mehraúnah, s. Bazoha, S. Bengal, 137.
Mehrköl, s. Sonárgaoq, S. Bengal, 139.
Mehwásí (estate) S. Khándes, 251 n. 3.
Mekrán, S. Multán, 326, 336, 343, 344, 344 n. 2.
Mekri (var.) Mengri, Maukri), s. Parsar (Rachnáu Dúáb), s. Láhor, S. Láhor, 110, 321.
Mélargar (fort), S. Barár, 228.
Mélargha, s. Nárnáláh, S. Barár, 229, 234.
Mélkór (port), S. Gujarát, 259.
Mélís, s. Jálandhir, S. Láhor, 110, 317.
Melunga, see Malkámad.
Menúnah (Karyát M.) s. Jaunpúr, S. Allahábád, 89, 164.
Mengri, s. Rachnáu Duáb, S. Láhor, 321.
Mec, see Barodah Mec.
Meráj, see Marráj.
Mérath (Dastúr), s. Dihlí, S. Dihlí, 104.
Méráth, s. Nágor, S. Ajmer, 192, 277.
Mésdáli, see Hésoli.
Métth (var. Manth, Mahanth, Mahen-teh, Seth), s. Máhor, S. Barár, 236.
Mewa MAhál, s. Lakhnautí, S. Bengál, 131.
Mewá (country), S. Ajmer, 220, 221 n. 2, 268, 268 n. 4, 269, 270.
Mewát (country), 307.
Miák, see Patála.
Miánah, s. Chanderi, S. Málwah, 203.
Miánah, s. Sorath, S. Gujarát, 259.
Michni (village), S. Láhor, 311 n. 3.
Midnapur (district), 126 n. 1.
Mihmán Sháhi, s. Mahmúdábád, S. Bengal, 138.
Mihrán (Indus), river, 323, 327, 327 n. 1, 336 p. 4.
Mína bág, see Minábák.
Minábák (var. Mína Bag), s. Madápán, S. Bengal, 141.
Mírápúr, s. Fatábád, S. Bengal, 132.
Míráth, see Merath.
Mir Khan, see Thanáh, M. K.
Mirkhání, s. Kandhár, S. Kábál, 398.
Mírpúr, s. Mahmúd-ábád, S. Bengal, 133.
Mittú, see Káiyáit M.
Miyán Chang, see Bámión C.
Miydn Sháu, see Báníán Chang.
Modha, see Masódhá.
Modha (village), S. Allahábád, 160.
Módá, s. Kálínjar, S. Allahábád, 90.
Modi, s. Híndiah, S. Málwah, 207.
Modihát, s. Lakhnautí, S. Bengal, 131.
Modi MAhál, s. Lakhnautí, S. Bengál, 131.
Módipur, s. Lakhnautí, S. Bengal, 131.
Moghulistán (country), 220 p. 5.
Móhbán, see Ali M.
Mohan (Islámpur), s. Chitor, S. Ajmer, 102, 274.
Móhbán, s. Lakhnáu, s. Aúdh, 94, 179.
Móhmund (country), s. Kábál, 401 n. 1.
Móhsamánd (var. Móhsamánd), s.
Raisin, S. Málwah, 112, 199.
Mohun (town), S. Gujarat, 251 p. 1.
Mohwah, (var. Mowa), (port), S. Gujarat, 247, 247 g. 5, 259.
Mohwah (var. Mowa), s. Sorath, S. Gujarat, 259.
Mohwah, s. Wälák, S. Gujarat, 244.
Moj, s. Multan (Bırán i Panjnad),
Mújpur, s. Alwar, S. Agra, 96, 192.
Molghar, s. Sulaimánabad, S. Bengal, 140.
Momadánah (var. Múmidánah), s. Ranthambhor, S. Ajmer, 102, 275.
Móngarta, s. Fatehpur M.
Monghyr, s. Munghér.
Mongóna, see Monkona.
Mongráh (Parganah) S. Allahábád, 91, 92.
Ménjpur, s. Pațan, S. Gujarat, 254.
Monkóna (var. Mongóná), s. Alwar, S. Agra, 96, 192.
Montgomery (district), 329 p. 6, 330 p. 4.
Moodkee, see Múdki.
Moolér, see Mulcr.
Mórú (town), S. Gujarat, 250.
Moráñah, s. Bijagarh, S. Málwah, 206.
Morásçp, s. Lakhnau, S. Audh, 94, 179.
Morásáh, s. Almádábad, S. Gujarat, 253.
Mórbí, s. Sorath, S. Gujarat, 242, 259.
Morchah, see Serpúr, M.
Morlî, see Morbí.
Mórwah, s. Tirhut, S. Bahár, 157.
Morwárah, s. Pațan, S. Gujarat, 254.
Mowa, see Mahwah.
Mowa, see Mohwah.
Muzázzámípur, s. Sonárgaon, S. Bengal, 139.
Mubárakábád (city), 308 p. 3.
Mubárák Ajíyál, s. Baroha, S. Bengal, 138.
Mubárákpúr, see Mubárikpúr.
Mubárikpúr (Dastúr), s. Alwar, S. Agra, 96.
Médúsaar, s. Udner, S. Bengal, 130.
Múdki (var. Moodkee), (town), S. Lâhor, 236 g. 2.
Mughalpúr, s. Sambhal, S. Dihli, 290.
Múrabatpúr, s. Ghoraghát, S. Bengal, 136.
Múramidábad, s. Gházipur, S. Allahábád, 90, 162.
Múramidábad, s. Kalpí, S. Agra, 97, 184.
Múramidábad, s. Jaunpur, S. Allahábád, 89, 164.
Múramidábad, s. Jánpur, S. Allahábád, 92.
Múramidábad, s. Sárangpur, S. Málwah, 204.
Múramidábad, s. Sulaimánábád, S. Bengal, 140.
Múramidábad, s. Dípalpur (Birun-i-Panjnad), S. Multán, 333.
Muhénd, see Mandah.
Muhim, s. Hisár Fírúzah, S. Dihli, 105, 295.
Muhim (Dastúr) s. Hisáir Fírúzah, S. Dihli, 105.
Múhandsípur, see Muhánsípur.
Múizzuddínípur, s. Lakhnautí, S. Bengal, 152.
Mujáhid, see Koh M.
Mukánd, see Khóh M.
Muktérsar, see Garh M.
Múlé (var. Mülber, Moolér), (fort), S. Gujarat, 251, 251 g. 2.
Mulher, see Muler.
Mul Mahadeo (town), S. Gujarát, 246. Múl Mahadeo, s. Nágbar, S. Gujarát. 244.
Mulai, s. Kherlah, S. Barár 222 g. 5, 233.
Multán, s. Multán (Bári Dúáb), S. Multán, 326 g. 1, 326 g. 2, 327, 337, 337 g. 1, 327 g. 3, 329, 334 g. 6, 335, 336, 339 g. 1.
Multán (Haveli), s. Multán (Bári Dúáb), S. Multán, 329.
Multán (Sirkár), S. Multán, 328.
Multán (Súbah), 113, 113 g. s., 114, 115, 218, 218 g. 2, 305, 307, 308, 310, 325, 325 g. 2, 326 g. 1, 326 g. 2, 327, 329, 329 g. 3, 329 g. 6, 334, 335, 339, 348, 358 g. 1.
Múmidánah, see Momenálnah.
Munalore, see Manglor.
Múndakákhch, s. Khalifatábád. S. Bengal, 134.
Mungáchchá, s. Sátgáou, S. Bengal 141.
Múndi, s. Dipálpur, S. Multán, 113.
Mundoury, see Mandói.
Muner, s. Bahár, S. Bahár, 154.
Mungáotí, s. Chandéri, S. Málvah, 203.
Munghir (Monghyr), s. Mungher, S. Bahár, 155.
Mungher (var. Monghyr, Mungír), (Sirkár), S. Bahár, 152, 154.
Mungír, see Mungher.
Mung Kéli, see Manglor (S. Kábul).
Múngra, s. Jauñpur, S. Allahábád, 164.
Munghir (Monghyr), s. Mungher, S. Bahár, 155.
Mungher (var. Monghyr, Mungír), (Sirkár), S. Bahár, 152, 154.
Mungír, see Mungher.
Mung Kéli, see Manglor (S. Kábul).
Múngra, s. Jauñpur, S. Allahábád, 164.
Munja-pattana (town), 215 g. 2.
Múrághi, s. Gáwil, S. Barár, 233.
Múrrée Hills, 233 g. 5.
Múrré (town), 347 g. 3.
Mustafa-ábád, s. Sirhind. S. Dihlí, 105, 296.
Muthúra, see Mathúra.
Muttra, see Mathúra.
Múzáfárábád, s. Gujarát, 246.
Muzáfárábád, s. Sáháranpur, S. Dihlí, 105, 292.
Muzáfarpúr, s. Sátgáou, S. Bengal, 141.
Muzáffar Sháhí, s. Sharífabad, S. Bengal, 140.
Myna, see Manbáh.
N
Nabiya (var. Niptá), s. Súlasimábád, S. Bengal, 140.
Nabrán, see Natrán.
Nangáou, s. Kalamb, S. Barár, 235.
Nádápúr, see Nándápúr.
Nadarbar, see Nagárbar.
Naddiá (var. Nodiá, Nodi), s. Sátgáou, S. Bengal, 141.
Nádhí, see Gáthí, N.
Nádi, see Barná, N.
Nádi, see Káli, N.
Nádiyá (town), S. Bengal, 140 g. 5, 6, 148.
Nadón (town), 303 g. 1.
Nádót (var. Nándót), (Sirkár). S. Gujarát, 251, 291 g. 1, 3, 254.
Nádót (haveli), s. Nádót, S. Gujarát, 254.
Nágar, see Manohár, N.
Nágar, s. Ranthambhor, S. Ajmer, 102, 275.
Nágara, see Nagaráhár.
Nágaráhár, (var. Nagara), S. Kábul, 405 g. 1.
Nágarkót (city), S. Láhór, 312.
Nágarkót, 387.
Nághar (var. Bákha), (Sirkár), S. Gujarát, 244.
Nághínah, see Nádínah.
Naghs, see Naghr.
Nagín (evr. Makín), s. Sulaimánábád, S. Bengal, 140.
Nagínah, see Nadinah.
Nagínán, s. Tijáráh, S. Agra, 96, 193.
Nagor, see Pakór.
Nágóró (Haveli), S. Ajmer, 102, 277.
Nágór (evr. Haḍántí), (Sirkár), S. Ajmer, 102, 241, 270, 271, 276.
Nágór, s. Madáran, S. Bengal, 141.
Nágsari, s. Sórath, S. Gujarát, 259.
Nahajaun Bátór, s. Ghorághát, S. Bengal, 136.
Nábargáh, s. Alwar, S. Agra, 96.
Náhat, s. Lakhmántí, S. Bengal, 131.
Nahrwálah, see Paṭṭán.
Nahtaur, see Nahtor.
Nágó́, s. Kalámb, S. Barár, 235.
Nágún, see Mangláśí, N.
Nápír, s. Andh, S. Andh, 174.
Nápír, s. Házípúr, S. Bahár, 155.
Nářá, s. Sulaimánábád, S. Bengal, 140.
Nákár Bánká, s. Maḥmúdábád, S. Bengal, 133.
Nákárchát Kótíyá, s. Maḥmúdábád, S. Bengal, 133.
Nákhat, s. Patí, N.
Nakhód, see Kushk, N.
Náklesár, s. Paṭhábád, S. Bengal, 132.
Nákódár, s. Beth Jálandhar, S. Láhor, 110, 317.
Nákor, see Nukúr.
Nákóráh, see Nakróh.
Nákróh (evr. Nákóráh, Nakróta). 
s. Beth Jálandhar Dúáb, S. Láhor, 317.

Naranga, see Margá.


Narhan, see Barhan.

Narhar, see Deolá Narhar.

Narhára (var. Narhar), s. Nirnol, S. Am, 97, 194.

Narhat, s. Bahár, S. Bahár, 154.

Nári, see Kalambah, N.

Náríd, s. Aímadábád, S. Gujarát, 263.

Náríd, s. Súrat, S. Gujarát, 257.

Narmadá, 313 p. 2, (39).

Narmal, s. Telingánah, S. Barár, 230, 237.

Narmodar Bhattacháráj, see Parmodar.


Narnálal (Sírkár), S. Barár, 234.

Narnalát (fort), S. Barár, 238.

Nárnól (Dastúr), S. Agra, 97.

Nárnól (hill), S. Agra, 182.

Nárnól (Haveli), s. Nárnól, S. Agra, 97, 194.

Nárnól (Kasba), s. Nárnól, S. Agra, 97, 194.

Nárnól (Sírkár), S. Agra, 97, 182, 193.

Narolí, s. Sambhal, S. Dihlí, 105, 291.

Nárnólí, s. Súrat, S. Gujarát, 257.

Nárórpanj, see Narwar.

Nárotí, s. Siálkot, S. Láhor, 110.

Narsi, s. Básim, S. Barár, 235.

Narúni, see Baroli.


Narwar (var. Narorpanj), (Sírkár), S. Agra, 96, 189, 195.

Narwar (Haveli), s. Narwar, S. Agra, 190.

Nárwi, s. Síndh Ságar Dúáb, S. Láhor, 325.

Nasak (var. Nasang), s. Sharífábád, S. Bengal, 140.

Nasang, see Nasak.

Nasang, s. Sulaimánábád, S. Bengal, 140.

Náshipúr (var. Ujain), s. Mahmudábád, S. Bengal, 133.

Náshpúr, s. Udnér, S. Bengal, 130.

Náshípúr, s. Udnér, S. Bengal, 130.

Násik (district), S. Barár, 228.

Násirábád, s. Khánndes, S. Khánndes, 225.

Násirábád, s. Mánikpur, S. Allahabád, 90, 165.

Násratábád, s. Ghorághát, S. Bengal-135.

Násrat Ajíyál, s. Bázóhá, S. Bengal, 138.

Násrat Sháhi, Bázóhá, S. Bengal, 637, 138.

Násrat Sháhi, s. Mahmúdábád, S. Bengal, 133.

Náthúpúr, s. Jaunpur, S. Allahabád, 89, 164.

Nátil (var. Tanil, Tabásül, Batsul, Bánasínl, Bambál), s. Kandhár, S. Kábúl, 394, 394 p. 3.

Natrán (var. Nabrán), s. Sharífábád, S. Bengal, 140.

Nátrang, s. Nádot, S. Gujarát, 254.

Nágam, s. Sárangpur, S. Málwah 204.


Nágún, s. Hínčihá, S. Málwah, 207.


Nánpárá, s. Ghorágháit, S. Bengal, 136.

Náram, s. Tirhút, S. Bahár, 157.

Naután, s. Tirhút, S. Bahár, 157.

Návánagár (fort), s. Gujarát, 245 p. 5.
Noschhara (var. Sultanpour) (town), 326 n 1, 2.

Noseka, see Puthpur y.

Nowgong, see Nangapau.

Nowsherah, S. Kabul, 347 n. 3.


Nukur (var. Nakór), s. Saharanpur, S. Delhi, 105, 292.

Námi (village), 167 y 1.

Nundgaon, s. Gáwil, S. Barár, 233.

Náphérah, see Nonhera.

Nurbah, see Miáni Núriah.

Núrgil, see Núrkil.

Náriah, see Miáni, N.

Nurinah, see Miáni Núriah.


Nární (var. Noorny) (or Sutlej, (river), 326, 326 y 2.

Nárpur, see Dahmeri.

Nurtah, see Miáni Núriah.

O

Ód (var. Ú'd), s. Agra, S. Agra, 96, 182.

Odhi, see Oundéhi.

Ohind, s. Kabul, 404 y 6.

Ól (var. Owl), s. Agra, S. Agra, 96, 182.

Old Tánda (town), s. Udner, S. Bengál, 129 y 6.

Ómán (gulf), 121.

Onám (Dastúr), s. Lakhnau, S. Audh, 94.

Onám (var. Unám), s. Lakhnau, S. Audh, 94, 177.

Opíán (var. Alexandria Opiana), 400 y 1.

Opíana, see Alexandria, O, and Hupian.

Orissa (Subah), 116, 128, 126 y 1, 2, 4, 137 y 2, 142, 219 y 1, 311 y 3, 340 y 3.

Órpár, s. Bahroch, S. Gujarát, 255.


Osla, s. Munghir, S. Bahár, 154.


Oundh, see Audh.

Owl, see Ól.

Oxus (river), 119 y 1, 327 y 1, 400 y 1.

P

Pachchham Dikh, s. Katak. S. Oriissa, 143.

Pachchham Bhagú, s. Tirhut, S. Bahár, 156.

Pachchham Donk (Fort), s. Bhadrak, S. Oriissa, 143.

Pachchhamrath, s. Audh, S. Audh, 93.

Pachchi (var. Bachtí, Batachi), s. Tirhut, S. Bahár, 156.

Pachalakh, s. Sáran, S. Bahár, 156.


Páchnór (var. Bajmor, Bábnpur), s. Sulaimánábád, S. Bengál, 140, 140 y 5.


Pachótar, s. Gházipúr, S. Allahábád, 90, 162.

Pachótar, s. Kumáon, S. Dihli, 289.


Pádmávati (Ganges river), 120.

Padri, s. Tirhut, S. Bahár, 156.

Páegah, see Karyát, P.

Páel, s. Sirhind, S. Dihli, 105, 295.


Paghmán (mountains), S. Kabul, 408 y 5.

Páglá (river), 129 y 6.

Pahár, see Panj, P.

Paharhalah, s. Sindh Sagar Duáb, S. Lahor, 323.

Pahári, s. Sahár, S. Agra, 96, 195.

Pahári (Bhóri), s. Ráthanbúr, S. Ajmer, 102.
Panhan, s. Lakhnaun, S. Audh, 38, 178.

Panhatta, s. Sonargan, S. Bengal, 138.

Paniál, see Paniyál.

Paniál, see Batálah.

Paniál, see Batálah Bári.

Páni ka mára, see Páti ka mára.

Pánipat, s. Dihli, S. Dihli, 104, 149, 2, 170, 6, 285.

Pánipat (Dastúr), s. Dihli, S. Dihli, 104.

Paniyál (var. Paniál), s. Batálah (Bári Duáb), S. Lahor, 110, 318.

Panjab, S. Lahor, 110.

Panjab (district), 246 ñ 3, 304, 325, 2, 388, 388 ñ 1, 389, 389 ñ 1, 390 ñ 1.

Panjab (hills), 303 ñ 1.

Panjakora (var. Panjikora), 311 ñ 3.

Panjal, see Pir, P.

Panjar, s. Narnaúlah, S. Barár, 224.

Panji Bari Sháhpúr, S. Lahor, 110.

Panjbrárah, see Vej Brára.


Panjhir (valley), S. Kábúl, 399, 399 ñ 3.


Panjal, see Pirth, P.

Panjshir, see Panjhir.

Panjshir (valley), S. Késbhúr, 399, 399 ñ 3.

Panjí, see Paríth.


Paráth, see Kóthri, P.

Parbát, s. Jálésar, S. Orisaa, 142.

Parbáni (var. Burní, Baraí, Paríti), s. Páthri, S. Barár, 236.

Parbat (var. Parít), s. Ajmer, S. Ajmer, 102, 273.

Parích, s. Súrat, S. Gujrat, 256.

Parúshí, s. Lakhnauni, S. Bengal, 131.


Paráth, s. Kánaúj, S. Málwa, 200.

Paráthári, s. Gházípúr, S. Alláha-bád, 90, 162.

Paráthpúr Jadhí (var. Paráthpur, Jhandí, Jadhí), s. Tirhút, S. Bahár, 156.

Paráthpur Jadhí (var. P. Jhandí, P. Jadhí), s. Tirhút, S. Bahár, 156.

Paráthpur Jhandí, see P. Jadhí.

Paráthpur Jhandí, see P. Jadhí.

Paráth Rághú, s. Tirhút, S. Bahár, 156.

Parihár, see Paráth.

Pariáthpúr, see Paráthpúr.

Paristán, s. Kábúl, 347.

Parít, see Parbat.

Parmanánd, s. Khálisfátábád, S. Bengal, 134.
Parmgaiop, see Biramgaiop.
 Parmalah, see Narnâlah.
 Pârînâr, s. Surat, S. Gujrat, 257.
 Parsandân, s. Lakhnau, S. Audh, 93, 178.
 Parsarîr (Sirkâr) (Rechnau Duâb), S. Lahor, 110.
 Parsotam, s. Katak, S. Orijisa, 144.
 Partâb, see Chând, P. Bâzû.
 Partâb, see Salim, P. Bâzû.
 Partâb-Bâzû, s. Bâzohâ, S. Bengal, 137.
 Partâbghar (var. Panjkhând), s. Sylhet, S. Bengal, 139.
 Partahkulsy, see Bârâi Tânkî.
 Parti, see Parbani.
 Paruspur, see Paraspur.
 Parwân, S. Kâbul, 399 q 3, 400, 400 q 1, 409 q 1.
 Pasbhâi (mountain), S. Kâbul, 399 q 3.
 Pasbhang (territory), s. Kandahâr, S. Kâbul, 397.
 Pasrûr, see Parsarîr.
 Patâlâ (var. Batála, Mâlâ, Shambâlâ), s. Sindh Sâgar Duâb, S. Lahor, 324.
 Patâldeh, s. Gorâghât, S. Bengal, 135.
 Patelâbotra or Patna (city), 246 q 5.
 Pâtal Nagar, S. Barâr, 231.
 Patan, see Batan.
 Patan, s. Kashmir, S. Kâbul, 371.
 Patan, s. Kherlakh, S. Barar, 233.
 Patan, s. Lakhnau, S. Audh, 98, 178.
 Patan, s. Ranthanbhor, S. Ajmer, 102, 275.
 Patar, see Bâtâr.
 Pâtârâh, s. Narnâlah, S. Barâr, 234.
 Pâtar Shâikh Bâbû, s. Narnâlah, S. Barâr, 234.
 Pathrârah, s. Munghir, S. Bahâr, 155.
 Pâthri (Haveli), s. Pâthri, S. Barâr, 236.
 Pâthri (Sirkâr), S. Barâr, 230, 236.
 Pati, see Kâranja Bîbî.
 Pâtî, see Tâli.
 Patîlah, see Batâlâh.
 Patîli, s. Kanauj, S. Agra, 96, 185.
 Pati Bârmak, s. Parsarîr (Rechnau Duâb), S. Lahor, 110.
 Pati Barmali, see Pati Tarmali.
 Pati Hâbatpûr, s. Bârî Duâb, S. Lahor, 110, 318.
 Pati ka mâra (var. Pâni ka mâra), s. Mâhâmûdâbâd, S. Bengal, 133.
 Pati Nâkhât, s. Kanauj, S. Agra, 185.
 Patîyâr, s. Bârî Duâb, S. Lahor, 319.
 Pati Zafarwâl, s. Parsarîr (Rechnau Duâb), S. Lahor, 110, 320.
 Patkabârî, see Patkâmârî.
 Patkâmârî (var. Patkabârî, Bângâbârî), s. Mâhâmûdâbâd, S. Bengal, 133.
 Patkehra (var. Tekhra, Tigâra, Taykehra), s. Hâjpûr, S. Bahâr, 155.
 Patlâd, s. Aîmâdâbâd, S. Gujrat, 263.
 Patman, see Betmân.
 Patna, see Patalibotra.
 Patna, s. Bahâr, S. Bahâr, 151, 154.
 Pâtûdhi, see Pâtâudhî.
 Patora, see Batorâ.
<table>
<thead>
<tr>
<th>Place Name</th>
<th>City/Province/Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phawala (fortress), S. Lahore</td>
<td>323 p 5.</td>
</tr>
<tr>
<td>Phuganah, see Tandah</td>
<td>P.</td>
</tr>
<tr>
<td>Phulari, s. Somargao, S. Bengal</td>
<td>138.</td>
</tr>
<tr>
<td>Phullia, s. Chitôr, S. Ajmer</td>
<td>102, 274.</td>
</tr>
<tr>
<td>Phulnagar, see Bhulnagar</td>
<td></td>
</tr>
<tr>
<td>Phuria, s. Bárí Duáb, S. Lahore</td>
<td>318.</td>
</tr>
<tr>
<td>Phulwári, s. Bahár, S. Bahárár</td>
<td>154.</td>
</tr>
<tr>
<td>Phulwári, s. Ghóraghát, S. Bengál</td>
<td>135.</td>
</tr>
<tr>
<td>Phulwári (tappalí), (Bárí Duáb), s. Lahore, S. Lahore</td>
<td>110, 318.</td>
</tr>
<tr>
<td>Phulwári, s. Udner, S. Bengál</td>
<td>130.</td>
</tr>
<tr>
<td>Píázábári, see Piyásábarí.</td>
<td></td>
</tr>
<tr>
<td>Pígalgáo, s. Nárnáláh, S. Barár</td>
<td>234.</td>
</tr>
<tr>
<td>Pilá, s. Kháirábád, S. Audh</td>
<td>93, 177.</td>
</tr>
<tr>
<td>Pilód, see Pápíód.</td>
<td></td>
</tr>
<tr>
<td>Pilón, see Pápín.</td>
<td></td>
</tr>
<tr>
<td>Pind Dádán Khán, S. Kábul</td>
<td>405 p 2.</td>
</tr>
<tr>
<td>Pindi, see Ráwul. P.</td>
<td></td>
</tr>
<tr>
<td>Pinjarah (Havelí), s. Pinjarah, S. Bengál</td>
<td>137.</td>
</tr>
<tr>
<td>Pinjarah (Sírkár), S. Bengál, 136.</td>
<td></td>
</tr>
<tr>
<td>Pipalbariyá, s. Máhámahbádáb, S. Bengál</td>
<td>138.</td>
</tr>
<tr>
<td>Pipaládol (fort), S. Khandes, 224.</td>
<td></td>
</tr>
<tr>
<td>Piplí, see Biblí.</td>
<td></td>
</tr>
<tr>
<td>Pir, see Háji Pir.</td>
<td></td>
</tr>
<tr>
<td>Pir Panchál, see Pir Panchál.</td>
<td></td>
</tr>
<tr>
<td>Pir Pántsaí, see Pir Panchál.</td>
<td></td>
</tr>
<tr>
<td>Pirá, s. Rohtáš, S. Bahár</td>
<td>157.</td>
</tr>
<tr>
<td>Pítth, see Nándgáo, P.</td>
<td></td>
</tr>
<tr>
<td>Piyásábarí (var. Biárbári, Píázbári). (reservoir), S. Bengál, 123.</td>
<td></td>
</tr>
<tr>
<td>Podhás, see Podhá.</td>
<td></td>
</tr>
<tr>
<td>Pókárl, s. Bikanér, S. Ajméř, 278.</td>
<td></td>
</tr>
<tr>
<td>Pokhara, s. Bikanér, S. Ajméř, 278.</td>
<td></td>
</tr>
</tbody>
</table>
Pólah, s. Khālifatābād, S. Bengal, 134.

Pólarhār, s. Bārbakābād, S. Bengal, 137.


Poorgong, see Bōrgong.

Poormal, see Bōdur.

Pōr, see Pīr.

Purbandar, see Purbandar.

Portugāl (country), 124 g 5.

Pūshā (Spring), S. Dīhli, 286 g 1.

Pūshā (kānd (spring)), S. Dīhli, 286.


Pūrah, s. Sāghtāop, S. Bengal, 141.

Pūrbandar (var. Purbandar) (port), s. Soreh, S. Gujrāt, 246, 246 g 2, 259.

Pūr Chhapār, s. Sahāranpūr, S. Dīhli, 105, 291.

Pūrgāon, see Bōrgāon.

Puri (town), S. Bengal, 171 g 5.

Pūri (city), Orissa, 127.

Pūri (district), 127 g 1.

Pūrān Pūrān, Pūrni (river), 222 g 5, 223, 224, 228.

Pūrniyāh (Sīrkār), S. Bengal, 134.

Pūrniyāh (Havelli), s. Pūrniyāh, S. Bengal, 194.

Purusottama (Pūri) (city), S. Orissa, 127.


Pūtalobh, see Bātalāb.


Puttysalobh, see Bātalāb Bāri.
Rájgarh, s. Bahár, S. Sahar, 154.
Rajhat, s. Bharáich, S. Audh, 98, 176.
Rajhóhar, s. Agra, S. Agra, 96, 188.
Rájmahál (hills), S. Bengal, 116 y 1.
Rájmahal (town), S. Bengal, 129 y 6.
Ráj Mahandrah (Sírkár), S. Orissa, 144.
Rájnagar, 273 y 7.
Rájór, s. Karyót, R.
Rájór, s. Madikanrug, S. Barár, 236.
Rájór, s. Narnálah, S. Barár, 234.
Rájór, s. Telínghánah, S. Barár, 237.
Rájórá, s. Hindíah, S. Malwah, 207.
Rájpíplah, s. Gujrárát, 251, 251 y 1, 3.
Rájpíplah (hills), S. Gujráta, 251 y 2, 3.
Rájpúr (villages), s. Multán (Bírun-i-Pánjnad), S. Multán, 331.
Rájpúr, s. Sambhál, S. Dílí, 105, 390.
Rájpúrpatan, s. Bet Jálándhar Dúáh, S. Lahor, 317.
Rájpúratana (country), 246 y 3, 268 y 4.
Rajur, S. Kábul, 411 y 1.
Rakas-tal (lake), 310 y 2.
Rálgán s. Soráth, S. Gujrárát, 258.
Rálhúpur, s. Rághúpur.
Rámágírí, 313 y 30(30).
Rámánti, s. Lakhnautí, S. Bengel, 131.
Ramchandpur (fort), s. Jalésár, S. Orissa, 142.
Rámcháwánd, s. Ramjaund.
Rámésar (shrine), S. Khandés, 224.
Rámgar, s. Kóbárí.
Ramgarh (fort), S. Barár, 238.
Rámgarh, s. Gorakhpúr, S. Audh, 93, 175.
Ramghar, s. Rañghar, Rámghar (fort), S. Barár, 239.
Ramghar, s. Rañghar, Rámghar (Fort), s. Barár, 230.
Rañghar (Havelí), s. Rañghar, S. Barár, 237.
Rámiaund (evr. Rámcháwand), S. Bahár, 158.
Rámjok, s. Kherlah, S. Barár, 254.
Rámkót, s. Lakhnau, S. Andh, 98, 178.
Rámot, s. Sorsth, S. Gujarát, 258.
Ramplá (city), S. Dihli, 252.
Rámpré, s. Bahár, 154.
Rámpré, s. Baháramppré, S. Dihli, 105, 299.
Rámpré, (evr. Rámpré), s. Sorsth, S. Gujarát, 243, 244, 258.
Rámpré, s. Udner, S. Bengal, 130.
Rámrá, see Arámrré.
Ran (tract), S. Gujarát, 249, 251, 7.
Raná, see Barodál, B.
Rán, see Kohari, B.
Ranbáppré, see Ranbirpré.
RÕnd, see Ránér.
Rangamati, see Rádkámáti.
Rángár, s. Ksanaj, S. Málwa, 200.
Rángdíyá, s. Khasifátábád, S. Bengal, 134.
Ránghár, (evr. Rámghár), (Sírkár), S. Bahár, 207.
Rángpré, S. Bengal, 123 yi 6, 124 y 1.
Rángpré, s. Mulán (Sind Ságár Dúáb), S. Andh, 330.
Rangtah (village), S. Agra, 180.
Rangít (hill), 404 y 6.
Rámít, s. Ságíaoq, S. Bengal, 141.
Ránoô, s. Chandéré, S. Málwa, 202.
Ránpur, see Rámpré.
Rántanbhór, see Rántanbhór.
Rántanbhór (Dastár), s. Rántanbhór, S. Ajmer, 109.
Rántanbhór (evr. Rántanbhór),
(Havel), Rántanbhór, S. Ajmer, 109, 275.
Rántanbhór (evr. Rántanbhór),
(Sírkár), S. Ajmer, 109, 274.
Rántwèr, s. Khandès (Dándès), S. Khandès, 225.
Ránýgonq, see Raigaon.
Ráô, see Sikándar, R.
Rápari, s. Agra, S. Agra, 96.
Rápri, S. Agra, S. Agra, 96, 183.
Rapti (river), 175.
Rári, s. Jaunpur, S. Allahábád, 98, 163.
Rári, s. Karrah, S. Allahábád, 90, 168.
Rasan, s. Kálnij, S. Allahábád, 90.
Rastóí (fortress), s. Bhdrák, S. Oriës, 143.
Raspur, see Rámpré.
Rasúlábád, 175 y 2.
Rasúlyá, s. Ksanaj, S. Málwa, 200.
Rasúlpur, see Jésar.
Rasúlpur, S. Dipálpur, S. Mukáz, 113.
Rasúlpur, s. Fatáábád, S. Bengal, 132.
Rasúlpur, s. Gorákhpur, S. Andh, 99, 175.
Rasúlpur, s. Nágor, S. Ajmer, 109, 277.
Ráti Játáí, s. Rewáíi, S. Dihli, 105, 203.
Ratangárth, s. Bénwán, S. Agra, 189.
Ratanpré (town), (evr. Ráttanpré), S. Andh, 171.
Ratanpré, s. Gorákhpur, S. Andh, 99, 175.
Ratanpré, s. Ksanaj, S. Málwa, 200.
Ráth, s. Alwar, S. Agra, 96, 192.
Ráth, s. Kápí, S. Agra, 97, 184.
Ráti, s. Hajípur, S. Bahár, 185, 155 y 3.
Rétil, see Rampal.
Réšám, s. Ujžain, S. Málwa, 112, 198.
Sadharbāri, s. Pinjarah, S. Bengal, 137.
Sādhrūrah, s. Sirhind, S. Dihli, 105, 296.
Sādhwā, s. Fathābād, S. Bengal, 132.
Sādhrārah (Tappāh), see Sādhrārah.
Sādkīchāl Kott, see Sādkīchāl Kotīya. Sādkīchāl Kotīya, s. Mālμūdābād, S. Bengal, 133.
Sādpurū, s. Khaīrabād, S. Audh, 93, 177.
Sāfed Kōh (White Mountain), S. Kābul, 405.
Sāfīdūn, see Sāfedūn.
Sāgār, see Bāi, S. Sāgār, see Sīnd Sāgār.
Sāghāt, s. Ghorāghāt, S. Bengal, 136.
Sāghātī, s. Mūnghīr, S. Bahār, 155.
Sāgri, see Sāgī.
Sāba, see Sāhīa.
Sāhajrāo (var. Sāhjīrāo, Sānji-rāo), s. Rāchnāu Dūbāb, S. Lāhōr, 321.
Sāhāla, S. Gujarāt, 242.
Sāhālī, s. Lakhnāw, S. Audh, 93, 178.
Sāhānsāri, s. Rāntānbhōr, S. Ajmēr, 275.
Sāhānspurū, s. Sambhal, S. Dihli, 105, 290.
Sāhāspūr, s. Bhdārak, S. Orissa, 143.
Sāhār, see Akhār.
Sāhār (Sirkār), S. Agra, 96, 160, 195, 309 3.
Sāhār, s. Kānuj, S. Agra, 96, 185.
Sāhār (dāwī), s. Sāhār, S. Agra, 96, 291.
Sahāranpurū (Sirkār), S. Dihli, 105, 160, 291.
Sahāranpurū, s. Sahāranpurū, S. Dihli, 105, 292.
Sāhār Bbā Hājī, s. Sārangpurū, S. Mālwah, 203.
Sāhārkāl (var. Sārhārkāl), s. Fathbād, S. Bengal, 132.
Sāhās, s. Khdīfatbād, S. Bengal, 134.
Sahāspūrū, s. Khdīfatbād, S. Bengal, 134.
Sāhāwār, see Sāhāwūr.
Sāhabūr (var. Sāhīa, Sāhīa, Sāhīa) (mountains), 238.
Sāhīmalātū, s. Jānlandhar, S. Lāhōr, 110.
Sāhir, see Bajwa, S. Sāhīswan, see Sāhīson.
Sāhlūr, s. Sīnd Sāgār Dūbāb, (Bīrnū i Panjnād), S. Lāhōr, 325.
Sāhnā (town), S. Dīli, 231, 236 2.
Sahru, S. Bahār, S. Sāhnā, 154.
Sāhrīnd, see Sirhind.
Sāhsō, see Sāhīa.
Sāhīsīa, see Sāhīa.
Sāhēspūrū, s. Sūlāmānābād, S. Bengal, 140.
Sāhū Māli, s. Lāhōr (Rāchnāu Dūbāb), S. Lāhōr, 110, 290.
Sāhwā, s. Chittāngū, S. Bengal, 139.
Sāl (river), 165, 171, 173.
Sāfābād, S. Kābul, 400 1.
Sāghān, see Talīkān.
Sālā, s. Chenhat Dūbāb, S. Lāhōr, 322.
Sāinbāūrū, s. Mādārūn, S. Bengal, 141.
Sāinbhrērū, s. Khērlū, S. Barār, 233.
Sambalhéra, see Sanbalrä.
Sambhal, see Sanbal.
Sambhar, s. Ajmér, S. Ajmér, 217 p 2, 273.
Samel (var. Sémbal), s. Chitór, S. Ajmer, 102, 274.
Sami, s. Paṭṭan, S. Gujarát, 254.
Samòni (var. Simaunt), s. Kālinjar, S. Allahábád, 90, 166.
Samrún, s. Champáran, S. Bahár, 155.
Samú, see Karyat Rāc Samú.
Saná, s. Kanauj, S. Malwa, 200.
Sanási, s. Mando, S. Málwah, 112, 207.
Sanás Mandeh, see Somasi Mandéhah.
Saníwar, Bījágarh, S. Málwah, 204.
Sanbal (var. Sambhal) (Dastúr), s. Sanbal, S. Dihli, 105.
Sanbal (var. Sambhal) (Haveli), s. Sanbal, S. Dihli, 105, 281.
Sanbalhéra, see Sanbalrä.
Sanbaltará, see Sanbalrä.
Sanbhar, s. Ajmer, S. Ajmer, 102.
Sánechór, s. Síróni, S. Ajmer, 276.
Sandábad, see Chenab river.
Sandah, s. Bahár, S. Bahár, 154.
Sándal, see Akbarsháhi.
Sandari, s. Ajmér, S. Ajmér, 273.
Sandarsi, s. Sárangpúr, S. Málwah, 204.
Sandharbári, s. Pinjarah, S. Bengal, 137.
Sandheri, see Bandhan, S.
Sandhawal (var. Sandhawán, Sindháwan), s. Láhor (Bári Dúáb), S. Láhor, 110, 319.
Sandhawán, see Sandhawál.
Sándi, s. Khairábád, S. Audh, 93, 177.
Sándi, s. Lakhnau, S. Audh, 93, 178.
Sándlih, s. Lakhnau, S. Audh, 93, 178.
Sánqíp, (var. Sánpíp), s. Fatáábád, S. Bengal, 132.
Sándri, s. Chiter, S. Ajmer, 102, 274.
Sándúrni, s. Khandes (Dándes, S. Khandes, 225.
Sangdwar, s. Lakhnauti, S. Bengal, 131.
Sangháulí, s. Sulaimánábád, S. Bengal, 140.
Sangalkará, s. Lakhnauti, S. Bengal, 131.
Sángór, see Sánkór.
Sángórí, s. Bījágarh, S. Málwah, 205.
Sangor, s. Allahábád, S. Allahábád, 89.
Sanbas, see Samhar, S.
Sanhata, see Sentháhah.
Sánhipúr, s. Ghorágáhá, S. Bengal, 136.
Sáphusári, s. Bantánbor, S. Ajmer, 102.
Sánis, see Kárnári.
Sanívá Sááá, see Kárnári.
Sanibá, see Kárnári.
Sanilla, see Sambala.
Sánjauli (river), 287.
Sanjháuli, s. Bharaich, S. Audh, 93, 176.
Sanjháuli, see Sanjháuli.
Sanjoll Tadrá, s. Tirhut, s. Bahár, 157.
Sadin, see Amar, S.
Sardhi, s. Munghir, 8. Bengal, 165.
Sarósi, s. Lakhnun, S. Audh, 93, 178.
Sarót, see Sarwat.
Sarotiyá, s. Málhmudábád, S. Bengal, 133.
Sarásábd, s. Lakhnauti, S. Bengal, 131.
Sarásáriyá, s. Málhmudábád, S. Bengal, 133.
Saraswáh, a. Saháránpúr, S. Díhli, 105, 292.
Saraswáh, (oar. Súrsawáh), s. Samblal, S. Díhli, 105, 290.
Sarsi, see Saríi.
Sarí, (oar. Sírsí), s. San bal, S. Díhli 105, 290.
Sarsíah, s. Raísín, S. Málwah, 112, 199.
Sarsón, s. Gáwił, S. Barar, 232.
Sarsúp, a. Ranthankhór, S. Ajmer, 102, 275.
Sarsúti (oar. Sarasswáti) (river), 120, 242, 246.
Saró (oar. Sarjú) (river), 157, 171, 172, 176, 305.
Sarup Síngh, a. Udner, S. Bengal, 190.
Sarór, see Bhíín, S.
Sarwa, see Barwa.
Sawrání, s. Audh, S. Audh, 93, 174.
Sawrár, S. Ajmer, S. Ajmer, 102, 273.
Sawrárah, see Sarwárah.
Sásbér, s. Pinjórah, S. Bengal, 137.
Sátálmér, s. Íhþúpúr, S. Ajmer, 102, 276.
Seadhore, see Sidhor.
Seekenpoor, see Súganpúr.
Seenoor, see Serhwar.
Sedhamari, see Tamurni.
Sehór, s. Gohelwárah, Gujarát, 244.
Sehra, s. Godhrá, S. Gujarát, 258.
Scheid, 326 u 2.
Sejeían, see Sejistan.
Sejistan (var. Sejistan) (territory),
S. Kábul, 344 u 2, 414 u 1.
Selak (var. Silak), s. Audh, S. Audh,
93, 174.
Selkhariya (var. Sablegiria, Soble
gehrya), s. Lakhnauti, S. Bengal, 181.
Sémial, see Samel.
Séma, see Bhíma, S.
Senagam (Sónargãop), S. Bengal, 194 u 5.
Sendár, s. Gágrón, S. Málwhah, 209.
Sendh, s. Bawan, S.
Senkhá (var. Sihóná), s. Kálinjar,
S. Allahábád, 90, 166.
Sengarh (fort), S. Gujarát, 251 u 2.
Senjána, see Sanjan.
Senór, s. Baroda, S. Gujarát, 255.
Sentáh, see Sentháh.
Sentháh (var. Sentah, Senhata,
Sanyhet), s. Dihlí, S. Dihlí, 104,
287. [290.
Sechárá, s. Sambhal, S. Dihlí, 105.
Seojál (var. Sabáchal), s. Sonargáon,
S. Bengal, 138.
Seokherah, s. Mar ósór, S. Málwhah,
208.
Sèlo, see Seóni.
Sèlo (var. Sheuli), Kanaúj, S. Agra,
96, 185.
Sèlo, s. Páthri, S. Barár, 236.
Sènp, see Ghát, S.
Sèóná, s. Batálah, S. Barár, 238.
Sèoni (var. Sèoli), s. Hindió, 
S. Málwhah, 207.
Sèoni (var. Sórlí, Soorety, Sórlí,
Surati), s. Páthri, S. Barár, 236.
Seonkar Seonkri, s. Agra, S. Agra,
96, 183.
Seónkri, see Seonkar, S.
Seónrákh (var. Saurák, Sonárka, 
Søwbúrgeh), s. Kanaúj, S. Agra,
96, 185.
Seopúr, see Sidhar.
Seopúri, see Seopúr.
Séór, s. Bahár, S. Báhár, 154.
Séorahi, s. Multán (Birún-i Panjnad),
S. Multán, 331.
Séorán, s. Hişár Firózah, S. Dihlí,
294.
Séoránah, s. Bijágárhy, S. Málwhah,
205.
Séorli, see Séoni.
Seorpurí (var. Seopúr), s. Narwar,
S. Agra, 190.
Sérá, see Cheghán, S.
Séra, S. Kábul, 347 u 3.
Sérálá, see Káshah, S.
Séres (country), 118 u 2.
Sehrwar (var. Sírapouro, Seeneroor),
S. Lakhnauti, S. Bengal, 131.
Sériké (country), 118 u 2.
Sérót, Seroot, see Jalilpur Barwat.
Serépur Morehah, see Sherpur.
Séwer, see Sarór.
Séshárá, s. Tájpur, S. Bengal, 135.
Sésoódá, S. Ajmér, 309.
Seth, see Mëthth.
Séwolá, see Sheolá.
Séwah, see Báráh, S.
Séwah, s. Kherlah, S. Barár, 234.
Séwálá, s. Mahór, S. Barár, 236.
Séwáná, s. Jodhpúr, S. Ajmér, 102,
276.
Séwánbár há, s. Panár, S. Barár,
233.
Séwání, s. Hişár Firózah, S. Dihlí,
295.
Séwání, s. Ráistín, S. Málwhah, 113,
199.
Séwburgeh, see Seónrákh.
Séwe, see Síwi.
Séwi, s. Bhakkar, S. Multán, 334 u 6, 
336, 337, 346.
Siáltkó, *see* Mankoknor, S.
Siálkó (Sirák) (Rechnau Dúáb), S. Lábor, 110.

Siálkó, S. Siáltkó, (Rechnau Dúáb), S. Lábor, 110, 321.

Siári, S. Gujarát, 242.

Sibah, S. Beth Jalandher Dáub, S. Lábor, 317.

Siberia (country), 363 u 3.

Sibi, *see* Siwi.

Sidhawá, *see* Bijágár, S. Málwah, 205.

Sidhmukh, *see* Hiágár Fírójáb, S. Dílí.

Sidhor (var. Sáyyidpur, Söopúr, Sëopúp), S. Lákhnau, S. Audh, 98, 178.

Sidhpúr, S. Gujarát, 242, 246 u 3.

Sidhpúr, (Sidhúpúr), S. Kól, S. Agra, 97, 186.

Sidhpúr, S. Lábor (Rechnau Dúáb), S. Lábor, 110, 320.

Sidhpúr, (var. Sidhúpúr), S. Lákhnau, S. Audh, 93, 170, 178.

Sidhpúr Panchnagar, (var. Bijnagar), S. Lábor (Rechnau Dúáb), S. Lábor, 110.

Sidhpúr, *see* Sidhpúr.

Sidi, *see* Sabdi.

Sihóná, *see* Sendhá.

Sihonda, 176 u 2.

Sikandarábád, *see* Díli, S. Dílí, 104, 287.

Sikandarpúr, *see* Allahábád, S. Allahábád, 89, 161.

Sikandarpúr, *see* Jaunpur, *see* Allahábád, 89, 164.

Sikandarpúr, (Dastár), S. Kanaúj, S. Agra, 96.


Sikandar Ráo (Sikandrah Ráo), *see* Kól, S. Agra, 97, 186.

Sikandrah Ráo, *see* Sikandar, R.

Sikandrapúr Ubáhu, *see* Kanaúj, S. Agra, 185.

Sikh Sháhan, S. Bárbarákábád, S. Bengál, 137.


Sikri, *see* Fatehpúr, S. Agra, S. Agra.

Sikri Bhúkarhéri, *see* Bhúkarhéri *see* Sahárapúr, S. Dílí, 105, 292.

Silálasháhar, *see* Sikhshaháhar.

Silak, *see* Solák.


Silpúr, S. Chanádáb, S. Allahábád, 90.

Silú, *see* Baná, S. Barár, 293.

Silwráh, *see* Bijágár, S. Málwah, 205.

Símauní, *see* Sámóní.

Símauní, 176 u 2.

Sínaí (country), 118 u 2.

Sínd, *see* Káli, S.

Sínd, *see* Síndh.

Síndh (var. Sind), S. Gujarát, 249, u 2, 250, 263, 327, 327 u 3, 334 u 1, 335, 336 u 1, 337 u 2, 338 u 2, 341 u 1, 344, 344 u 2, 345 u 1, 346, 386, 388, 392, 393 u 2.

Síndh (river), 202, 310, 311, 312, 325, 326 u 2, 327, 327 u 1, 338, 355 u 1, 359 u 2, 364, 365 u 1, 381, 405 u 2.

Síndhúwán, *see* Sándhwal.

Síndh Ságar (valley), S. Lábor, 311, 315.

Síndh Ságar Dúáb (Sirák), S. Lábor, 322.

Sínd Ságar Dúáb, S. Múltán, 330.

Síngh, *see* Fatb, S.

Síngh, *see* Hussain, S.

Síngh, *see* Manmání, S.

Síngh, *see* Sarúp, S.

Singhánáh Udáipúr, S. Nárnl, S. Agra, 182, 194.

Singráur, S. Iláhábas, S. Allahábád, 161.

Singhuli, *see* Sanjholí.

Sípán, S. Sáran, S. Bábár, 156.

Síprá (river), 195, 196.

Sírah, *see* Sarah, *see* Khairábád, S. Audh, 93, 177.
Sirá, s. Kherlah, S. Barár, 234.
Sirali, s. Bázohá, S. Bengal, 137.
Sirán, s. Katak, S. Orissa, 144.
Sirapour, see Serhwar.
Sir Daria (Jaxartes) (river), 119 y 1.
Sirdhanah (var. Sardhanah), (Das-
túr), s. Sahránpúr, S. Dehil, 105.
Sirhata, s. Ghorághát, S. Bengal, 136.
Sirdhanah (Sirkár), S. Dihli, 105, 295, 308, 310, 326.
Sirdhanah (var. Saherind, Sarhind), s. Sirdhanah (mr. Serdhanah), (Das-
túr, s. Sahranpúr, S. Dehil, 105.
Sirhind (Sirkirá), S. Dihli, 105, 295, 308, 310, 326, 396.
Sirdhanah, s. Sahrínpir, 8. Dehil, 105, 295, 308, 310, 326.
Sirhind (Dastúr), s. Sirhind, S. Dihli, 105.
Siri (Fort), S. Dihli, 279.
Siriá Kándí, s. Ghorághát, S. Ben-
gal, 136.
Sirmúr (hill), 246 y 3.
Sírnál, s. Aḥmadábád, S. Gujarát, 253.
Siróní (var. Saróhí) (Sirkár), S. Aj-
mer, 102, 270, 276.
Sírháti, S. Gujarát, 253.
Síróní, S. Gujarát, 253.
Síróní, s. Síróní, S. Ajmer, 276.
Sírsá, s. Hígár Firozáb, s. Dihli, 105, 291, 294, 326 y 2.
Sírsení, s. Gwalior, S. Agra, 187.
Sírsí, see Sirsi.
Sírsí Jáím, s. Tattah, S. Multán, 340.
Sístán (territory), 395, 396, 412, 413.
Sítalpár, s. Kánsúj, S. Málwa, 200.
Síthlá, see Sathelá.
Sítpár, s. Ghorághát, S. Bengal, 136.
Sítpúr, s. Multán (Bírun-i Panjnad), S. Multán, 331.
Síwi (Taalluk of), s. Ghorághát, S. Bengal, 136.
Síwi (var. Síbi, Sewe), (town), S. Multán, 328, 329 y 1.
Síwistán, see Súwistán.
Síyámgh, s. Hindísh, S. Malwah, 207.
Síyánáh, s. Dihli, 104, 287.
Síyár, see Langahtiyár.
Síyár, s. Chakrabálah, S. Multán, 341.
Síyári, s. Jalésar, S. Orissa, 144.
Síyár, s. Sóráth, S. Gujarát, 253.
Sóbehe, s. Álábábád, S. Álábábád, 161 y 3.
Sóbhát, s. Khalifatábád, S. Bengal, 134.
Sódára, see Súdharab.
Sóorsámán, see Sóparsamán.
Sóthah, see Káriyát Swetáh.
Sogdiana (country), 119 y 1.
Sóhán (var. Sowári, Sowáí, Soi), (river), 323, 324 y 5.
Sóhandí, s. Beawán, S. Agra 189.
Sóhát, s. Kótí Parayáh, S. Malwah, 209.
Só, see Sóhán.
Sójhat, see Sújhat.
Sókrah (fort), s. Jalésar, S. Orissa, 142.
Sólah, see Bandar, S.
Solomon’s Hill, s. Kashmir, S. Kából, 383.
Sóltárá Ajiyáel (or Koma), s. Maḥmu-
dábád, S. Bengal, 133.
Sóltárá Kóma, see Sóltárá Ajiyáel.
Sómándí, see Káheód.
Sómnáth, see Pátan, S.
Sónáth, S. Gujarát, 246, 246 y 2, 263 y 1, 280 y 1.
Són (river) (var. Soane), S. Bahár, 150, 150 y 1, 151.
Sóná Bázú, s. Bázohá, S. Bengal, 138.
Sónágáhtí Bázú, s. Bázohá, S. Bengal, 138.
Sonamarg, s. Kashmir, S. Kából, 359 y 2.
Sónárgáon (Sirkár), S. Bengal, 124, 138.
Sónárgáon, s. Sónárgáon, S. Bengal, 138.
Sonarká, see Scórarákh.
Sonási Mándéháh (var. Sanás Man-
déh, Satási Mundwá), S. Badáón, S. Dihli, 104, 288.
Sóndip (var. Sadíp) (or Káthábád, S. Bengal, 132.
Songarh, S. Gujarat, 251.
Sónhal, s. Gágrón, S. Málwah, 209.
Sónitpura (city), 215 y 2.
Sóniyá, s. Sharifábád, S. Bengal, 140.
Soqí, s. Kanauj, S. Agra, 96, 185.
Sonkhéry ah, s. Chámpanéér, S. Gujarat, 256.
Sonpat, see Sonipat.
Soorety, see Sóoni.
Sópar, s. Beth Jálándhar Dúsáb, S. Lhóor, 317.
Sópur, see Surapura.
Sórán, s. Beth Jálándhar, S. Lhóor, 317.
Sóranpáli, see Súranpáli.
Soréon, s. Ilábábás, S. Allábábád, 161.
Sóráth (Sírkár), S. Gujarat, 242, 243, 243 y 5, 252, 258.
Sóráth, s. Soára, S. Gujarat, 248 y 3, 249, 250, 258.
Sóráth, new, S. (Sírkár), S. Gujarat, 244, 245.
Sóráth old (Sírkár), S. Gujarat, 244.
Sórdhár, S. Gujarat, 244.
Sórlí, see Sóoni.
Sórop, s. Kól, S. Agra, 97, 186.
Sósnér, s. Sárángdár, S. Málwah, 204.
Sówaí, see Soáná.
Sówári, see Sohán.
Sówulápara, see Sáñoíd Báráh.
Srínagar, S. Lhóor, 311.
Sripárvat, 313 y 2 (35).
Sripúr, s. Púntiyáh, S. Bengal, 134.
Srirájpúr, s. Sátgáoop, S. Bengal, 141.
Srirámpúr, s. Bóglía, S. Bengal, 134.
Srírang (TálluK of), s. Khalífatábád, S. Bengal, 134.
Srísaíla, 313 y 2 (26).
Srújken (town), 121.
Srúehá, see Supaháh.
Srúchi, 314 y 2 (32).
Srúdán, see Ghát, S.
Srúdharáh (evr. Sódráh), s. Sádákót, (Rechnáu Dúsáb), S. Lhóor, 110, 311, 321.
Súe (town), 121 y 3.
Súgandhá, 313 y 2 (3).
Súhnáh, s. Béwári, S. Dihli, 105, 293.
Súhoyüm, see Sóyám.
Súí Sópar, see Súí Súpar.
Súí Súpar (evr. Súí Súpar), s. Bánthuubhóor, S. Ámer, 102, 275.
Sújápúr, s. Lakhnáu, S. Bengal, 132.
Sújápúr, s. Tajpúr, S. Bengal, 135.
Súkhárá Nái (river bed), 326 y 2.
Súkhóbra, s. Múnghir, S. Bahár, 155.
Súláimán, see Koh-i S.
Súláimán, see Takt-i S.
Súláimán (montáina), 387 y 4.
Súláimánábád, s. Ámer, S. Ámer, 102, 273.
Súláimánábád (Sírkár), S. Bengal, 140.
Súláimánábád, s. Dihli, S. Dihli, 104.
Súláimánábád, s. Khalífatábád, S. Bengal, 134.
Súláimánábád, s. Pinjara, S. Bengal, 137.
Súláimánábád (Híwoli), s. Súláimánábád, S. Bengal, 140, 140 y 7.
Súláimánábád (evr. Salimábád), s. Udnér, S. Bengal, 130.
Súláimánpúr (or Sháikhbúr), s. Chittagóng, S. Bengal, 139.
Sulaimán Sháhi, S. Sharcífábíd, S. Bengal, 140.
Sulaimán Sháhi, S. Udner, S. Bengal, 130.
Sultán Bázú, S. Bázohá, S. Bengal, 138.
Sultanpur (var. Noschahrā), 326 q 2.
Sultánpur, S. Audh, S. Audh, 93, 174.
Sultánpur, S. Bahraich, S. Audh, 93, 176.
Sultánpur, S. Ghorághát, S. Bengal, 136.
Sultánpur, S. Jalandhar, S. Lahor, 110, 310, 317.
Sultanpur, S. Lakhnauti, S. Bengal, 131.
Sultánpur, S. Naşarbár, S. Málwah, 908.
Sultánpur, S. Pinjarah, S. Bengal, 137.
Sultánpur, S. Púrniyáh, S. Bengal, 296.
Sultánpur, S. Sirhind, S. Díhli, 105, 106.
Sultánpur, S. Soráth, S. Gujart, 244, 258.
Sultánpur, S. Sulaimánábád, S. Bengal, 140.
Sultánpur Ajíyá, S. Udner, S. Bengal, 130.
Sultánpur Bárba, see Sultanpur, S. Díhli.
Sumbal (village), S. Kashmir, S. Kábul, 364 q 3.
Summerny, see Tamurni.
Sundar, see Kiyára, S.
Sundarbans (coast-strip), S. Bengal, 116 q 3.
Suneýá, see Saniyá.
Sumám, S. Sirhind, S. Díhli, 105, 296.
Supá, S. Surát, S. Gujart, 257.
Supahsh (var. Súbeha), S. Audh, S. Audh, 93, 174, 174 q 3.
Supar, see Sui, S.
Surāh (Kásbah), S. Máhor, S. Barár, 236.
Surajgarh, S. Munghir, S. Bahár, 155.
Súrajkand (village), S. Audh, 173.
Súranpard, S. Saháranpur, Díhli 105, 292.
Suráshtra, see Soráth.
Súrást (Sirkár), S. Gujart, 243, 256.
Súrást, S. Surát, S. Gujart, 195 q 1, 243, 251, 251 q 2, 257.
Surati, see Séoni.
Suréswari Ketrà, S. Kábul, 371 q 6.
Surbhápur, see Sarbhpur.
Surkh-rúd (river), S. Kábul, 405 q 3.
Súrsamán, see Supersamán.
Sursáwh, see Saráwha.
Surúppur, S. Mahmúdábád, S. Bengal, 133.
Surú, see Behin S.
Surýasár (Sprín), S. Kashmir, S. Kábul, 361.
Sutej (river), (var. Hesídrus) 121 q 2, 279, 295, 296, 300, 313, 312, 325 q 2, 326, 326 q 3, 326 q 2.
Swát (var. Suasátu, Suvastru), (river), 311 q 3.
Swát (var. Sáwaí), (Sirkár), S. Kábul, 311, 311 q 3, 347, 391, 391 q 7, 392.
Swetá, see Karyátu, S.
Sýdrus, see Sáthmaidar.
Sylhet (Sirkár), S. Bengal, 124, 124 q 6, 139.
Sylhet (Haveli), S. Sylhet, S. Bengal, 139.

T
Ta’lluk Ahmad Kán, see Ahmad or Ahmad Kán.
Tábi, see Táli.
Tabkár, see Tankar.
Tíbris (country), 408.
Tábsal, see Natil.
Táchahal, S. Ghorághát, S. Bengal, 136.
Tadrá, see Sanjól, T.
Tagore, see Pakór.
Tagráta, S. Lahore, 314 q 1.
Tāha, see Dādi, T.
Tāhirpūr, s. Bārbakābād, S. Bengal, 137.
Tāhirwārah, s. Paṭṭan, S. Gujarāt, 254.
Tāhāwā, s. Nādōt, S. Gujarāt, 254.
Tāhzārī, see Khattār.
Tājpur, s. Jaḥū.
Tājpur, s. Sonārāgān, S. Bengal, 138.
Tājpur (Haveli), s. Tājpur, S. Bengal, 135.
Tājpur, s. Tirhut, S. Bahār, 156.
Tājpur, s. Udner, S. Bengal, 130.
Tāk, see Desht.
Tāk, see Pāgāwar.
Tākāsī, s. Pinjarāh, S. Bengal, 137.
Tākht, i Sulīman (mountains), S. Kabul, 355 y 2, 356 y 3, 371 y 6, 384 y 1.
Tāl, s. Marōsdr, S. Malwa, 208.
Tālā, s. Khalīfatābād, S. Bengal, 134.
Tālād, s. Ranthānbor, S. Ajmer, 102, 275.
Tālgātō (var. Mālgāto, s. Chittagong, S. Bengal, 139.
Tālāi, s. Sārangpūr, S. Mālwa, 203.
Tālājā, s. Sorath, S. Gujarāt, 244, 247, 247 y 5, 258, 259.
Tālāpūr, s. Dihlī, S. Dihlī, 104.
Tālāng, see Lalang.
Tālbarōd, see Telrōd.
Tāl Bārdāh, s. Chāndērī, S. Malwa, 201.
Tālβgāmpūr, see Tīlβgāmpūr.
Tālβwār, s. Tājpur, S. Bengal, 135.
Tālgūrāw, see Bilgrāwā.
Tālhanḍī, s. Mānīkpur, S. Allahabad, 90.
Tālhanī, s. Belheti.
Tālī, see Bāmpas, T.
Tālī (river), (var. Tābī, Mālī, Pālī Pātī), 222, 223.
Tālīgāo, s. Kētām, S. Barār, 235.
Tālīkān (var. Tālīkān), S. Kabul, 400, 400 y 1.
Tālīya, s. Jalēsār, S. Orissa, 142.

Tālwārah, s. Nādōt, S. Gujarāt, 254.
Talnēr, see Thalnēr.
Talokhāwand, s. Tirhut, S. Bahār, 156.
Talōn, (var. Tālwan), s. Tālandhār, S. Lahōr, 110, 316.
Talōndī, s. Rechnāu Dūāb, S. Lahōr, 320.
[341. Tālsarāh, s. Naṣīrpūr, S. Multān, Tālwārah, see Talwārah.
Tālwārah, s. Malwārāh.
Tālwānah, s. Bārī Dūāb, S. Lahōr, 318.
Tamāl, see Tanbūlāk.
Tamāsī, s. Māhōr, S. Barār, 235.
Tamukbālā, see Barī Sābāk bālā.
Tamūrī, (var. Summerny, Scha-
mark, S. Mahkār, S. Barār, 237.
Tamūnī, s. Telīgānāh, S. Barār, 237.
Tamāuli, s. Udner, S. Bengal, 130.
Tambūlāk (var. Tāmlūk), s. Jalēsār, S. Orissa, 142.
Tāndā, see Udner.
Tāndā (Haveli), s. Udner, S. Bengal, 130.
Tāndā, see Khīspur, T.
Tāndā, s. Chandādāh (Chanār), S. Allahabad, 90, 165.
Tāndā (Sīrār), S. Orissa, 340 y 3.
Tāndā, s. Tirhut, S. Bahār, 156.
Tāndā Phugānāh, see Tāndā Bhag-
wān.
Tānekārī, see Nārangwāri.
Tāng, s. Kabul, 411 y 1.
Tāntalāh (pass), s. Kaḥmīr, S. Kabul, 347 y 3, 348.
Tānthī, see Nathī.
Tānkāli (var. Bāncalī, Bungālly), s. Pāthri, S. Barār, 236.
Tānkar (var. Tabber, Bātkar, Benker- Bēngar), s. Kānānj, S. Malwāh, 199.
Tānkārā (var. Tekārā), S. Gujarāt, 342.
Tankarí (seaport), S. Gujarát, 243

Tánkol, see Baraí T.

Tanna, see Tháná.

Tanúr, s. Munghúr, S. Bahár, 155.

Táorú, s. Rewári, S. Dihli, 106, 293.

Tapal (vnr. Tappal), s. Kóli, S. Agra, 97, 186.

Tappal, see Tapal.

Tapti (vnr. Timí) (river), 292 y 5, 293, 226, 234 y 2, 228, 239, 243, 257, 257 y 3.

Tárgayón, see Trágham.

Taráh, see Báráh.

Tarájíyál, s. Mahmudábád, S. Bengál, 183.

Tarákiná, s. Mahmúdábád, S. Bengál, 183.

Tárar, s. Hazarárah, (Rechnáu Díáb), S. Lahor, 110, 320.

Tárání, s. Tíghút, S. Bahár, 156.

Tárípúr, S. Gujarát, 243.

Tárásprí, s. Kashmír, S. Kábul, 304 y 3.

Tarín (territory), s. Kandahar, S. Kábul, 398.

Tarkán, s. Sonargáu, S. Bengál, 138.

Tarkúl, s. Jálésaír, S. Oríssa, 142.

Tark Pari, see Akbarábád Tarkhári.

Tarli, see Kharí T.

Tarvelí, see Patí T.

Tarsóñ, s. Tíghút, S. Bahár, 156.

Tartary (country), 118 y 2.

Tartary (Grand) (Country), 118 y 3.

Tartuk, see Kalát T.

Tashahóli, s. Mahmúdábád, S. Bengál, 183.

Tátar, see Rásípúr T.

Tátpúr, s. Jálándhar, S. Lahor, 316.

Tatou, see Pakín.

Tatta, see Tartah.

Tatta (vnr. Tatta), (Sarkár), S. Mul-tán, 325, 326 y 2, 327, 336, 339, 341, 345.


Távi (river), 320 y 11.

Táváli, see Ares T. Satgáon.

Taxila, S. Lahor, 296 y 1, 324 y 2.

Taykhehra, see Patkhehra.

Teerood, see Telrød.

Tehrár, s. Patán, S. Gujarát, 254.

Tekará, see Tankarí.

Tekhara, see Patkhehra.

Telirá, s. Súrat, S. Gujarát, 257.

Télíasí, s. Patybábád, S. Bengál, 182.


Telígarirí (pass), S. Bengál, 116 y 1.

Telíngánáb (Sarkár), S. Barar, 228, 229 y 2, 230, 237.

Telikám (Kamraj Tract), s. Kashmír, S. Kábul, 371.

Tel Kúlútím (Red Sea), 121 y 3.

Telpúr, s. Gorakhpúr, S. Audh, 93, 175.


Témá, s. Súrat, S. Gujarát, 257.


Thác, see Thíd.

Thal, see Búdáh T.

Thálíner, (vnr. Talner) S. Khandès, 224, 226.

Thámanáh, s. Ahamdábád, S. Gujarát, Tháná (vnr. Tanna), district/S. Gujarát, 243 y 3.

Tháná, see Chár T.

Thanáh, see Deo T.

Thánáh, see Khora ka T.

Thanáh, see Páli T.

Thánáh Bhásháóq, s. Audh, S. Audh, 93, 174.

Thánáh Bhawán, s. Saharánpúr, S. Dihli, 105.
Tschena, see Jesse.
Tachetaur, see Chatiawar.
Tachetia, see Jetha.
Tachetor, see Jantar.
Tachinarhgar, s. Chanar, S. Allahabad, 90 u. 1.
Tschinor, see Janor.
Tshandoir, see Janvar.
Tughlaakabad, S. Dilli, 279, 279 u. 2.
Tughlaqpur, s. Saharanpur, S. Dilli, 292.
Tugow, S. Kabul, 406 u. 6.
Tulambah, s. Multan, (Bari Duab), S. Multan, 329.
Tulja (Turja) Bhawani, 313.
Tulumua, s. Kashmir, S. Kabul, 364.
Tulseighat, s. Ghoraighat, S. Bengal, 136.
Tumun (village), S. Malwa, 196.
Tumun, s. Chandri, S. Malwa, 201.
Tunkagosh (cor. Tunkragos village) S. Gujrat, 245, 245 u. 6.
Tunkragos, see Tunkagosh.
Turak, see Kalat Tartuk.
Turán (country), 115, 278, 300, 385, 399, 401.
Turangzai, S. Kabul, 411 u. 1.
Turja Bhawani, see Tulja B.
Turkestan (cor. Turkiestan), (country), 304, 312, 348, 352, 368, 390, 391 u. 2, 392, 404.
Turkey (country), 240, 241.
Turkey European (country), 125.
Turkiestan, see Turkestan.
Tustar, Kabul, 413.

U
Ubarsah, s. Sind Sagar Duab, S. Multan, 331.
Uch, s. Sind Sagar Duab, S. Multan, 304, 326, 356, u. 2, 330 u. 2, 331, 339.
Ud, see Od.
Udahu, see Sikandrapur U.
Udaipur, s. Singhana U.

Udaipur, S. Agra, 182.
Udaipur, s. Chanderi, S. Malwa, 201.
Udaipur, s. Chitorgarh, S. Ajmer, 102, 269 u. 3, 273.
Udangao, s. Batiabar, S. Barar, 237.
Udar, s. Bari Duab, S. Lahor, 318.
Udner (cor. Tank) (Sirkar), S. Bengal, 129.
Udiana (districts), S. Kabul, 391 u. 7.
Ugaasi, see Agusai.
Uugasi, see Agusai.
Ujain, see Nashipur.
Ujain, see Ujjain.
Ujain (cor. Ujain, s. Tijarah, S. Agra, 96, 192.
Ujhari, s. Sambhal, S. Dilli, 105, 299.
Ujain, see Ujain.
Ujjain (city), s. Ujjain, S. Malwa, 196, 196 u. 1, 210, 215 u. 2, 259 u. 2.
Ujjain (Haveli), s. Ujjain, S. Malwa, 112, 198.
Ujjain (Sirkar), S. Malwa, 112, 198.
Ujjayani, 313 u. 2 u. 12.
Ukala, 313 u. 2 (10).
Ukras, s. Sotigaup, S. Bengal, 140.
Ula, s. Suleimansabad, S. Bengal, 140.
Ulha, s. Telingana, S. Barar, 237.
Ula, s. Kalpi, S. Agra, 97, 184.
Ulwar, see Alwar.
Umari, see Umarai U.
Umakot, s. Nasirpur, S. Multan, 339, 341.
Umarpur, s. Sulaimansabad, S. Bengal, 140.
[319.
Uminabadd, s. Bari Duab, S. Lahor, Umarot, s. Kallam, S. Barar, 235.
Umra Umri, see Umarai Umari.
Umrzai, s. Kabul, 411 u. 1.
Unah, see Unq.
Unam, see Onam.
Unchah Gaoj, s. Lakhnau, S. Audh, 93, 178.
Unchod, s. Hindia, S. Malwa, 207.
Unq, (cor. Unah), s. Sowath (new), S. Gujerat, 244, 247.
Ungáchhi, s. Udnér, S. Bengal, 130.
Ungli, see Angali.
Unirá, see Uniyara.
Uniyará (var. Unirá), s. Ranthan-bhór, S. Ajmer, 102, 274.
Untgar, s. Mandláér, S. Agra, 190.
Urgán, Kabul, 396 g 6, 401 g 2.
Uri, s. Kabul, 347, g 3.
Urmaí, s. Gágrón, S. Malwah, 209.
Ush, Transoxiana, 303 g 2.
Uşmánpúr, see Dakhán U.
Uşmánpúr, see Uttar U.
Uşmánzai, S. Kabul, 411 g 1.
Utarkhánj, s. Tirhut, S. Bahar, 156.
Utar Sháhpúr, s. Sonágáº°í, S. Bengal, 138.
Utar Usúnpúr, s. Sonágáº°í, S. Bengal, 138.
Utmánkháíl, s. Kabul, 407.
Utmátpúr, s. Sharifábád, S. Bengal, 140.

V
Vahúla, 313 g 2 (12).
Vaidyánátha, 313 g 2 (7).
Vakróṣvara, 313 g 2 (45).
Varánsí (Benares) (city), 168 g 3, 312 g 2 (22).
Ver, see Kambar V.
Vér, s. Kashmir, S. Kabul, 311, 361, 370.
Vernag (stream), S. Kabul, 356 g 2, 361.
Veshu (stream), S. Kabul, 362.
Vibháša, 313 g 2 (36).
Víhi, s. Kashmir, S. Kabul, 357, 368.
Vijipara, s. Kashmir, S. Kabul, 356 g 3.
Vindhúra (plateau), 157 g 8.
Virát, 313 g 2 (50).
Vírindàvána, 313 g 2 (31).

Wáhan, see Káop W.
Wáigáº°í, s. Kallam, S. Barár, 335.
Wáigáº°í, s. Kherláb, S. Barár, 234.
Wasár Hásár, s. Ghóraghat, S. Bengal, 136.
Wala, see Wálák.
Wálik (var. Wála) (Sirkár), S. Gujrat, 244.
Wáldah, s. Kherláb, S. Barár, 234.
Wáliyán, s. Kabul, 400.
Wan, s. Siáikót (Ráchnáu Dúáb), S. Lahor, 110, 321.
Wantípur, s. Kashmir, S. Kabul, 356 g 3.
Warangál, S. Barár, 230 g 1.
Wárda (river), 228.
Wárdáta (Barár) (Subah), 228.
Wása, s. Pathrí, S. Barár, 236.
Watar, see Hastí W.
Wáxípúr, s. Agra, S. Agra, 96, 182.
Wáxírpúr, s. Bárbakábád, S. Bengal, 137.
Wisah (Disá? ), s. Paštán, S. Gujrat, 254.
Wú (district), S. Barár, 229 g 5.
Wurdwún, see Marú W.

X
Yaduvati (tract), 350 g 1.
Yábar, see Chand Y.
Yaťúb, see Deh-i Y.
Yaťúb, see Maulána Y. Charkhi
Yangi-yúli (páss), S. Kabul, 400, 400 g 1.
Yarkand (district), 348 g 1.
Yástarlúk, see Kála Y.
Yugúdyá, 313 g 2 (18).