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TO
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AGENT TO THE VICEROY IN CENTRAL INDIA,
AUTHOR OF "THE PANJÁB CHIEFS" AND OTHER STANDARD WORKS,
AND
THE DIPLOMATIST UNDER WHOSE ABLE MANAGEMENT THE TREATY
WITH THE PRESENT AMÍR OF KÁBUL WAS NEGOCIATED,
THIS HANDBOOK OF THE PANJÁB
Is inscribed
AS A TRIBUTE OF ADMIRATION
BY THE AUTHOR,
EDWARD B. EASTWICK.

London, 1883.

PREFACE.

THIS fourth volume, with the preceding Handbooks of Madras, Bombay, and Bengal, completes the Handbook of India. The reader, who may detect inaccuracies, will it is hoped be good enough to consider the vast amount of labour required by so extensive a work. When the subject was mentioned to Lord Lytton, he observed that such a work in point of magnitude was like writing a Handbook of Europe, and it may be said that in addition to the time occupied in preparing the first editions of the Handbooks of Madras and Bombay, the Author has devoted six years to visiting all parts of India, and to the studies required for the whole undertaking.

This volume is intended to guide the traveller to and through a great part of Rájputáná, and those northern provinces of India, which are directly, or indirectly, ruled by the Lieutenant-Governor of the Panjáb. They cover an area several thousand miles greater than that of Germany. No territory in the world of equal extent possesses so great a variety of scenery,* beginning from the vast plains round Dihlí, and bordering the Five Rivers, and ending with the towering heights of the abode of snow, where for example the Nangá Parwat, one of the highest mountains known to man, rises to an altitude of 26,629 ft. or more.

As regards architecture, it may be said that the Grand

* "The country of the Sikhs possesses every variety of climate, and every description of natural produce."—Cunningham's "Sikhs," p. 2.

Mosques, the Halls of Audience, the Mausoleums of Dihlí and Láhor surpass all others raised by Muslim nations, with the sole exception of the Táj at Agra. The Hindú buildings of Ábú, Chitor and Amritsar, through which places the traveller will pass, if he follow the Routes given hereafter, are only rivalled by those of Banáras and the South of India. The only mines in India worth inspection are the diamond mines of Panná and the Salt Mines in the territory here described. No part of our great Indian Empire is so rich in historical associations as those Provinces with which this volume deals. Here the greatest conqueror of antiquity fought his bloodiest battles, and here our own struggle for supremacy was most fiercely contested by the bravest and most dangerous of all our enemies, the Sikhs.

We will suppose the traveller to land in Bombay in the middle of September, to spend a fortnight in visiting all that is curious there and in the adjoining island of Salsette, and to devote a month to the places of interest on the road up to Ajmír; he will then have five months of cold weather for seeing all that is noteworthy in the Panjáb, and can devote the two hot months of April and May, and the four rainy months which follow, to the mountains of Simla, Kángra, Chamba, Dalhousie, Kashmír and Marí, where the lover of the picturesque, or the artist, may sate himself with scenes of unsurpassable grandeur and beauty; the sportsman may revel in the chase, and those who are fond of adventures will find enough to occupy their whole energies.

The traveller who has only the winter season at command, must remain below the then impenetrable passes which lead to the valley of Kashmír, and the sublimer scenery beyond; but he may visit Simla by hastening thither before the extreme cold commences, and he will find the other winter months fully taken up in travelling through the low country. In either case, whether six months or a year be devoted to India, the time will be better employed in visiting the lands

described in this volume than in journeying through any other part of our Eastern Empire.

The Author's thanks are due to many who have kindly assisted him in the preparation of this Volume, but more especially to those whose names follow, and without whose aid it could never have been compiled: Sir Lepel Griffin, K.C.S.I., Agent to the Viceroy in Central India, to whom he owes the Panjābī vocabulary and dialogues; the Hon. Robert E. Egerton, Lieutenant-Governor in the Panjāb; and to the following gentlemen who at the time of the Author's visit held the appointments opposite their names: the Hon. C. Boulnois, Chief Judge of Lāhor; the most learned Maulavī Ziyāu 'd dīn Khān Bahādur, grandson of the late Nūwāb of Bassīn; Colonel C. Hunter, in charge of the Arsenal at Fīrūzpūr; Major Gurdon, Assistant Commissioner of Ambāla; Mr. Arthur Brandreth, Commissioner of Jalandhar; Colonel Reynell Taylor, Commissioner of Amritsar; Colonel Ralph Young, Commissioner, and Captain R. P. Nisbet, Deputy Commissioner of Lāhor; Faḳīr Kamru 'd dīn Rāīs of Lāhor; Pandit Moti Lāl, the learned Mīr Munshī to the Lāhor Government; Major Harington, Assistant Commissioner of Lāhor; Colonel Mercer, who supplied valuable information respecting Chīlānwālā, and pointed out the most interesting spots on the battlefield; Colonel Cripps, Commissioner, and Colonel Parsons, Deputy Commissioner of Rāwal Pindī; Saiyid 'Ālam Shāh, Tahsīldār of Vazīrābād; Captain Shoubridge, Commandant of Aṭak; Sir R. Pollock, Commissioner, and Captain Plowden, Deputy Commissioner of Peshāwar, and the officers of that distinguished Regiment, H.M.'s Own Corps of Guides, especially to Major Stewart and the late Captain Battye, who fell in the Afghān war like a gallant soldier as he was; Colonel Graham, Commissioner of Multān; Colonel Minchin, Political Agent of Bhāwalpūr; Mr. A. Grant, Chief Engineer of the Panjāb State Railway; Captain Sparks, of the Indus Valley State Railway; H.H.

the Mahārājā of Kashmīr, who most hospitably received the Author at Jamun at the time of the visit of H.R.H. the Prince of Wales; Mr. Saunders, Commissioner of Ajmīr; General Phayre, commanding at Naṣīrābād; Colonel H. Clay, commanding the Deolī Field Force; Mr. Lyon, Superintendent of the Salt Works at the Sámbar Lake; H.H. the Mahārājā of Jaypūr; Dr. Hendray of Jaypūr; and especially to Sir William Andrew, Chairman of the S.P.D. Railway, and to Mr. Hart Davies, B.C.S., who supplied the Sindhi Vocabulary and Dialogues.

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HANDBOOK FOR TRAVELLERS

IN

THE PANJÁB.

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§ a. OUTFIT.

As the traveller will pass through hot plains to the piercing cold of the snowy mountains, it will be necessary for him to equip himself with clothing proper for torrid heat and also the most intense cold. All the light clothing and linen will of course be brought from England, and also the warm underclothing, such as flannels, jerseys, &c., but the *pattu* obtainable in Kashmir is an extremely warm woollen stuff not easily penetrated by rain or snow. Of this stuff a couple of suits can be made up by native tailors for the traveller before he enters the Hills, as also a cloak. A tent will be absolutely indispensable, and tents suited for the mountains can be procured at Láhore.

Australian girths for the ponies should be procured, which will save the animals from being galled and chafed while descending the incessantly recurring declivities. As the comfort of the journey depends entirely on the condition of the ponies, the traveller will do well to see them fed himself, and not to trust to natives, who may probably neglect this duty. Ponies often appear to be breaking down from fatigue or sickness, when they are simply exhausted by hunger. It will be requisite to take a small medicine chest, with the most necessary remedies, such as quinine, purified castor oil, rhubarb and chlorodyne.

§ b. HINTS AS TO DRESS, DIET, HEALTH, AND COMFORT.

It is always better to be too warmly than too scantily clad. In no part of India are chills more frequently caught and more serious in their consequence than in the Panjáb. Even when driving in a carriage, it is desirable to have an extra wrap to put on when the sun sets. Dr. Milman, late Metropolitan of India, died from the effects of a chill caught here, although a very strong man. The traveller is recommended to take bottles of cold tea with him on his long journeys, particularly on Route 21 through Kulu, Láhaul, and Spiti. Cotton shirts and sheets should be used and not linen, as the latter is apt to produce chills.

§ c. CHRONOLOGICAL TABLES.

Commissioners and Lieutenant-Governors of the Panjáb.

DATE	
1849.	Sir Henry Lawrence, Commissioner and subsequently Resident at Lakhnau.
"	Sir J. L. M. Lawrence (afterwards Lord Lawrence).
1853.	Sir J. Lawrence, Chief Commissioner.
4th Feb., 1853.	Mr. R. Montgomery (now Sir Robt. Montgomery), Judicial Commissioner.
"	Mr. G. Edmondstone, Financial Commissioner.
1853.	Mr. D. McLeod (afterwards Sir Donald McLeod).
"	Mr. E. Thornton.
"	Mr. B. Edgeworth.
1859.	Mr. Robt. Montgomery, Acting Lieut.-Governor.
"	Mr. E. Thornton, Judicial Commissioner.
"	Mr. D. McLeod, Financial Commissioner.

DATE	
1859. Mr. G. Barnes,	} Commissioners, 1859.
10th Nov., 1857. Major E. J. Lake,	
19th Oct., 1850. Lieut.-Colonel H. B. Edwardes, C.B.,	
1860. Sir Robt. Montgomery, Lieut.-Governor.	
1865. Mr. D. F. McLeod, C.B., Lieut.-Governor.	} Commissioners, 1865.
8th April, 1862. Mr. A. Roberts, C.B., Judicial Commissioner.	
" " Lieut.-Colonel K. J. Lake, Financial Commissioner.	
1st May, 1854. Colonel G. W. Hamilton,	
18th June, 1859. Mr. R. N. Cnst,	} Commissioners, 1870.
" " Mr. J. E. L. Brandreth,	
1870. M.-General Sir H. M. Durand, K.C.S.I., C.B., Lieut.-Governor.	
30th Nov., 1868. Mr. R. E. Egerton, Financial Commissioner.	
30th Dec., " Mr. P. Egerton,	} Commissioners, 1870.
" " Mr. T. D. Forsyth,	
" " Major F. R. Pollock,	
1871. Mr. R. H. Davies, C.S.I., Lieut.-Governor.	
" " Mr. R. E. Egerton, Financial Commissioner.	} Commissioners.
1877. Mr. R. E. Egerton, Lieut.-Governor.	
27th Jan., 1877. Mr. Gore Ouseley, Financial Commissioner.	
1877. Sir F. R. Pollock, K.C.S.I., Bengal Staff Corps,	
" " Mr. Arthur Brandreth,	} Commissioners, 1882.
" " Colonel Stuart F. Graham, Bengal Staff Corps,	
1882. Sir Charles Umpherston Aitcheson, K.C.S.I., Lieut.-Governor.	
" " Mr. J. B. Lyall, Financial Commissioner.	
16th Nov., 1875. Mr. J. W. Macnabb,	} Commissioners, 1882.
5th Nov., 1876. Colonel W. G. Davies, C.S.I.,	
1st April, 1877. Colonel C. H. Hall,	

Native Rulers of the Punjab and Principal Events in its History.

From the first Áryan immigration into India, about 2,200 B.C., to the invasion of the Panjáb by Alexander the Great in June 327 B.C., all that is known about the Panjáb is that vast bodies of Áryans from time to time passed through it and conquered the countries to the S. and E. The kings of the country were Hindús and Buddhists by religion. It is unnecessary to refer to the expedition of Scylax, as it is quite uncertain who were the Indian tribes who were then discovered and subjugated. In 328 B.C., Alexander having conquered Bactria left Artabazus the Persian there as governor, and on his resigning his office on account of his advanced age, Amyntas, the son of Nicolaus, succeeded him. At Alexander's death Bactria fell to the share of Seleucus Nicator, whose coins are found at Balkh and Bukhára. In B.C. 255, Theodotus, otherwise Diodotus, revolted from Antiochus VI., surnamed Theos, and became an independent king as mentioned by Justin. "In eodem tempore etiam Theodotus mille urbium Bactrianarum præfectus defecit regemque se appellari jussit; quod exemplum secuti totius Orientis populi a Macedonibus defecere." Theodotus died in 243 B.C., and in 240 Theodotus II. succeeded. He assisted Tiridates, king of Parthia, in his war with Seleucus Nicator. Euthydemus reigned from 220 to 190 B.C. He was defeated by Antiochus the Great, who took all his elephants and invaded India. Euthydemus was succeeded by Demetrius, who ruled from 190 to 181 B.C. His coins belong to the best period of Bactrian art. Eucratides succeeded. He was put to death by his son in 155 B.C.

The Græco-Bactrian kingdom was subverted in 127 B.C., but some Indian branches of it remained to 50 B.C. The following list of kings is given in "Ariana Antiqua."

	B.C.		B.C.
1. Lysias	147	7. Menander	126
2. Amyntas	145	8. Apollodotus	110
3. Antimachus	140	9. Diomedes	100
4. Philoxenes	140	10. Hermæus	98
5. Antialkidas	135	11. Agathokles	
6. Archebius	125—120		

Barbaric Kings.

Su-Hermæus, Kadaphes, Kadphises.

	B.C.		B.C.
Mayes	100	Azilisas	60
Palirius	80	Azas	50
Spalyrius	75	Soter Megas	

The Kallar Kings of Mallot.

	A.D.		A.D.
Kallar	875	Jay-pál	975
Sámam	900	Ánand-pál	1000
Kamlu or Kamlua	925	Trilochan-pál	1021
Bhíma	950	Bhím-pál	1026

Although the Indo-Bactrian Dynasty founded by Alexander's successors ruled the Panjáb for considerable periods, yet Indian kings, whose capitals were further S., from time to time added the Panjáb to their dominions. Thus Chandra Gupta, king of Magadha, conquered the Panjáb in 303 B.C. Between 264 and 223 B.C., it is certain that Ashoka, grandson of Chandra Gupta, reigned over the Panjáb, for his edicts engraven on the rocks are found at Sháhbázgarhi, which is the modern name, dating from 1519 A.D., of Sudána, a very ancient Buddhist city, so called from a Buddhist prince.

The Scythic, or barbaric element, began to show itself about 110 years B.C., when Manas had possession of Taxila and other places. In 105 B.C., Kadphises, king of the Yuchi, took possession of Hermæus' kingdom, and wrested Taxila from Manas. After him were Vonones, Spalygis, and Spalirises. Azas succeeded Manas, and obtained in 90 B.C. Nyssa, Gandhara, and Peuk. He was succeeded in 80 B.C. by Azilisas, who added Taxila to his dominions. In 80 B.C. the king Soter Megas obtained the dominions of Azas, and subsequently those of Azilisas. In 60 B.C. the Yuchi again possessed themselves of Paropamisadæ, Nyssa, and Taxila. In 26 B.C. Gondophares reigned in Ariana, and Abdalgases in Nyssa and Taxila. He was succeeded in 44 A.D. by Arsaces. In 107 A.D. Pakores reigned, and in 207 A.D. Artemon reigned in Aria, Drangia, and Arachosia.

The N. part of the Yúsufzai country, that is the country to the N. of the Hazarno and Mahában range of mountains, is known to be rich in ancient remains, but it is inaccessible to Europeans. The S. part is under British rule. This is bounded on the N. by the Hazarno and Mahában range of mountains, by the Kábul river to the S. and by the Indus and Suwát rivers to the E. and W. It is

about 65 m. in length from Hashtnagar to Topí on the Indus, and about 30 m. in breadth from Kharkai to Naushahra on the Kábul river, the area being less than 2,000 sq. m. General Cunningham thinks (vol. v., p. 5) that before the Muhammadan conquest the pop. was 300,000 persons, or double what it is now. The country was then well irrigated and clothed with forests, in which the emperor Bábar hunted the rhinoceros. There are more than 200 villages or towns, but the principal groups of ruins are at Sháhbázgarhi, Sawáldher, and Sahri Bahlol in the plains; and at Ránigat, Jamálgarhi, Takht i Báhi, and Kharkai on the hills. There are similar remains at many other places, as at Topi, Ohind, and Zeda in Utmanzai; at Turli, Baksháli and Gharyáli in Sudam, and at Matta and Sanghao in Lúnkhor.

General Cunningham says in vol. v., p. 7 of his Arch. Reports, "The only inscriptions yet found are all in the Áryan character, which would appear to have fallen into disuse about the beginning of the 2nd century after the Christian æra, as the gold coins of the Indo-Scythian Tochari, even so early as the time of Bazo-Deo, use only the Indian letters of the Gupta period. It seems probable, therefore, that the great mass of the Buddhist monasteries and temples of Yúsufzai must have been built during the reign of Kanishka and his immediate successors, from about B.C. 50 to A.D. 150." The groups of ruins already mentioned are at from 50 to 65 m. to the N.E. of Pesháwar. The whole circuit of Sháhbázgarhi is about 4 m. General Cunningham conjectures that there were about 20,000 inhabitants. The Chinese pilgrims Fa Hian and Hwen-Thsang say that the city of Sudatta, called Po-Lu-Sha, or Fo-Sha, was 40 m. to the N.E. of Pesháwar, and 27 to the N.W. of Ohind, and its site therefore was that of Sháhbázgarhi. Sudána gave his son and daughter to a Bráhma as alms, and he sold them into slavery. The spot where they were sold was just outside the E. gate of Fo-Sha, and a monastery and stupa of Ashoka, which stood there, are now represented by the ruins of the *Kheri Gundai* and *Butsahri*. General Cunningham (see vol. v., p. 18) thinks that Fo-Sha is the Bazari of Arrian. It must have been a place of distinction at that period, or it would hardly have been chosen by Ashoka for one of his great inscriptions. This inscription is on a large trap rock, 80 ft. up the slope of a hill about 1,500 ft. to the S.E. of the present village of Sháhbázgarhi, as will be more particularly described hereafter. The part of the inscription which contains the names of 5 Greek kings is on the W. face. As the places here mentioned will be described hereafter, their names are simply inserted here, with their conjectural dates.

The date of Sháhbázgarhi may be taken as not later than . . .	400 B.C.
Takht i Báhi, 28 m. N.E. of Pesháwar	46 A.D.
Shahr i Bahlol, 2½ m. S.S.E. of Takht i Báhi	B.C. 50 to 150 A.D.
Jamál Garhi, 7 m. N. of Mardán	B.C. 50 to 150 A.D.
Kharkai, 12 m. N. of Jamál Garhi	1 A.D.
Sawáldher, 3 m. E. of Jamál Garhi	1 A.D.
Nográam or } Ránigat } 22 m. E. of Mardán	327 B.C.

Khairábád, opposite Aṭak	150 B.C.
Shāhderi or Taxila, 30 m. E. by S. of Aṭak (visited by Alexander the Great, <i>see</i> Arrian)	400 B.C.
Manikyāla	Huvishka,

The Antiquities of the Salt Range.

Mallot, 16 m. N.W. of Pind Dádan <u>Khán</u>	200 B.C.
Katás, 2 m. S.E. of Mallot	200 B.C.
Kutanwálá, 10 m. N.W. of Katás	185 B.C.
Maira, 10 m. W. of Mallot	1 A.D.
Jobnat Nagar, on the bank of the Jhílām	1000 B.C.

Antiquities of Plains of the Panjáb.

Shorkoṭ, 65 m. N. by E. of Multán	327 B.C.
Bhaváni, 16 m. N. of Harapa	500 A.D.
Harapa, 16 m. to the E.S.E. of Kot Kamátia	500 B.C.
Dipalpúr, 28 m. N.E. of Pák Pattan	400 B.C.
Kot Kamátia, 40 m. from Montgomery	400 A.D.
Multán	500 A.D.

Antiquities in the E. Hills.

Jalandhar	1000 B.C.
Kángra	1000 B.C.

From these ruins, the inscriptions still remaining, and the coins found in great numbers, it is evident that from the time of Alexander to the Muḥammadan invasion, the Panjáb was ruled by dynasties of kings, who professed Buddhism, and were powerful enough to erect a great number of temples for their faith, the construction of which showed a considerable amount of Grecian art. This came no doubt from the Græco-Bactrian kings, but long before their time, and before Alexander, the Panjáb had been invaded by Scythians, whom General Cunningham calls the early Turanians, who, as he shews, founded the famous city of Taxila, where their king entertained Alexander the Great splendidly for three days. There are no means of ascertaining when this Scythian invasion took place, but as Parikshita is said to have been bitten by a Takshak or Ták, it is probable that the first appearance of these Scythians dates as far back as 1900 B.C. Subsequently the Panjáb was conquered by the sons of Yadu and Puru, children of Yayáti. Porus, or Puru, who encountered Alexander the Great, was no doubt a descendant of these princes. The Pauravas, according to Cunningham, were broken up by the Indo-Scythian king Rájá Hudi of Siálkoṭ. Then came another Scythian invasion of the Gakars, called by Cunningham the later Turanian. There were other Scythian tribes, and of these was the dynasty of barbaric kings, who reigned from 100 to 50 B.C. From time to time the kings of Kashmír conquered portions of the Panjáb, and it appears from the pilgrim Hwen Thsang that in A.D. 631, when he visited the country between the Indus and Jhílām, it was tributary to Kashmír. Cunningham says (*see* vol. v., p. 83, Arch. Reports), "The ascendancy of the Kashmírian kings would appear to have remained undisturbed during the whole period of the rule of the Karkota dynasty, or from A.D. 625 to A.D. 854."

According to the same authority the Bháthís founded the city of Gajnipúr about B.C. 500 at Ráwal Pindí, and were expelled by the Indo-Scythians towards the end of the 2nd century B.C. These latter were defeated by Sháliváhan at Kahror, within 60 m. of Multán, but descendants of the Bháthís and of Sháliváhan reigned in the Hill State of Lohara, and retained possession of Kashmir till 1339 A.D. A body of Scythians were transplanted by Afrásiab into the N.W. Panjáb before the time of Alexander, and their descendants fought desperately against Mahmúd of Ghazni in 1000 A.D. They were, perhaps, the same as the Abars. Connected with them were the Sobii and Kathæi, or Káthís. According to Chinese authorities two hordes of nomads named Su and Uchi overthrew the Greek kingdom in Bactria. There were five tribes, of which one, the Kuei-Shwang, conquered the other four, and invaded India. The Su, or Sakas, were driven S. by the Uchi, and about 126 B.C. invaded Kábul. Sir H. Rawlinson thinks them the same as the Abars, and General Cunningham thinks that they probably only settled in detached places in Ariana, while the bulk of the horde colonized the valley of the Indus. The Yuchi, who have been already mentioned, are the same as the Tochari, who defeated and killed Phraates of Parthia. They were raised to power by their first king Kujula, or Kadphises, about 70 B.C., and his descendants, according to Abú Bihán, who accompanied Mahmúd of Ghazni, reigned at Kábul till the beginning of the 10th century, when they were succeeded by a Bráhmaṇ dynasty. Kadphises, the conquering king of the Yuchi, was succeeded by his son Hima Kadphises, and he by Kanishka, who began to reign about 58 B.C., and built a large monastery and stupendous stupa at Pesháwar. In the beginning of the 5th century, A.D., the supremacy of the Yuchi was overthrown by the White Huns, or Ephthalites, who became tributary to the Turks in 555 A.D.

The Muslims made their first expedition to Kábul in 664 A.D., when a detachment penetrated as far as Multán. Muhammad Kásim invaded Sindh in 711 A.D. In 750 A.D. the Muslims were expelled from their conquest by the Sumera Rájputá. In 977 A.D. Subuktagin, who was ruling in Afghánistán, was attacked by Jaypál, Rájá of Láhor, but he defeated him with great slaughter. Mahmúd succeeded in 999, and made his first expedition into India in 1001 A.D. After several expeditions the Panjáb was permanently annexed by Mahmúd in 1023. In 1043 the Rájá of Dihli almost wrested the Panjáb from the Afgháns, and laid siege to Láhor, but unsuccessfully. When Ghazni was destroyed by 'Aláu'd dín of Ghor, Khushrau, the son of Bahráṁ, fled to Láhor, where he was received with acclamations. Shahábu'd dín Ghorí, who began to reign about 1157 A.D., devoted himself to the conquest of India, and may be considered as the founder of the Muslim empire there. In 1176 he took Uch, and in 1186 Láhor, making Khushrau Malik prisoner. In 1191 he attacked Prithvi, Rájá of Dihli, and was defeated by him at Tiruri, between Thánessar and Karnál. He then retired to Ghazni till 1193, when he again advanced against Dihli, and defeated and killed Prithvi in a great battle on the Ghagar. He then stormed Ajmír, and returned to Ghazni. On the

death of Shahábu 'd dín, in 1206, India became an independent kingdom under Kutbu'd dín. From that time until the invasion of Ahmad Sháh ' Abdálí, in 1747, the Panjáb formed a vicereally governed province of the empire of Dihlí. The battle of Pánipat, on the 7th of January, 1761, crushed the power of the Maráthas, and Ahmad Sháh left Buland Khán as his viceroy in Láhor.

At this time the Sikhs, who had been gradually rising into power, struggled with the Afgháns for supremacy in the Panjáb. On the 7th invasion of Ahmad Sháh, in 1764, they fought a long and doubtful battle with Ahmad Sháh's troops in the vicinity of Amritsar. They then captured Láhor, destroyed many mosques, and made their Afghán prisoners, in chains, wash the foundations with the blood of swine.

From this period, 1764, the Sikhs became the ruling power in the Panjáb. It is time, therefore, to give a chronological table of their Gurus, or leaders.

<i>Gurus of the Sikhs.</i>		A.D.
1. Nának, founder of the Sikh sect, born 1469,* died		1539
2. Guru Angad, wrote the sacred books, died		1552
3. Amara dás, Khshatri		1552
4. Rám dás, beautified Amritsar		1574
5. Arjun Mal, compiled the 'Adi Granth		1581
6. Har Govind, first warlike leader		1606
7. Har Rae, his grandson		†1644
8. Har Kṛishṇa, died at Dihlí		1661
9. Tegh Bahádur, put to death by Aurangzib		1664
10. Guru Govind remodelled the Sikh Government†		1675
11. Banda, last of the succession of Gurus‡		1708
12. Charat Singh, of Sukálpaka misl, died		1774
13. Mahá Singh, his son, extended his rule		1774
14. Ranjit Singh, born 1780, began to reign		1805

The Sikhs were now formed into confederacies called Misl, each under a Sirdár, or chief. These were—

1. Bhangí, called from their fondness for Bhang, extract of hemp.
2. Nisháni, standard-bearers.
3. Shahíd or Nihang, martyrs and zealots.
4. Rámgarhí, from Rámgarh, at Amritsar.
5. Nakeia, from a country so called.
6. Alhuwálí, from the village in which Jassa lived.
7. Ghaneia or Kaneia.
8. Faizulapúrí or Singhpúrí.
9. Sukarchakia.
10. Dalahwálá.
11. Krora Singhia or Panjgarhia.
12. Phulkia.

All the other Misl were, about the year 1823, subdued by Ranjit

* In Prinsep's tables, by a typographical error, the birth of Nának is said to have taken place in 1419.

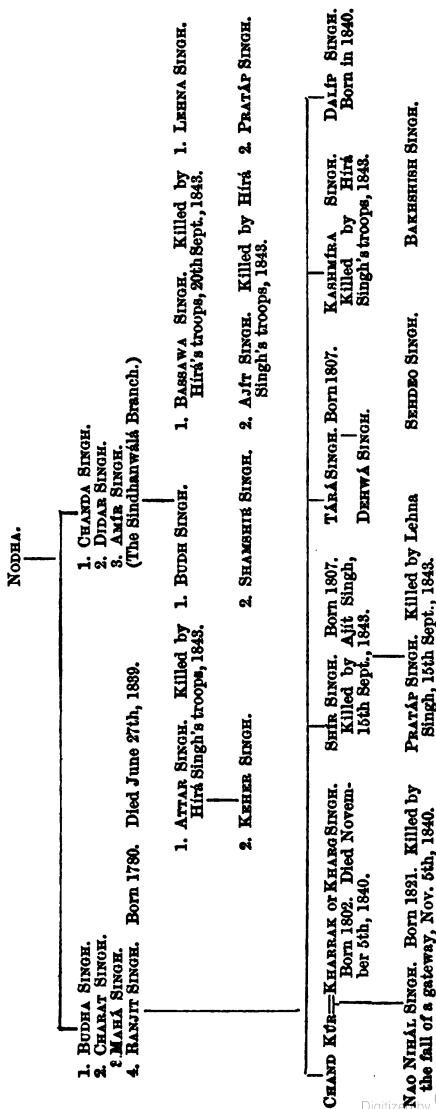
† Cunningham says 1645.

‡ Killed at Nadher, on the banks of the Godávari, by a Páthán.

§ Put to death by Farrukhsiyar, 1716.

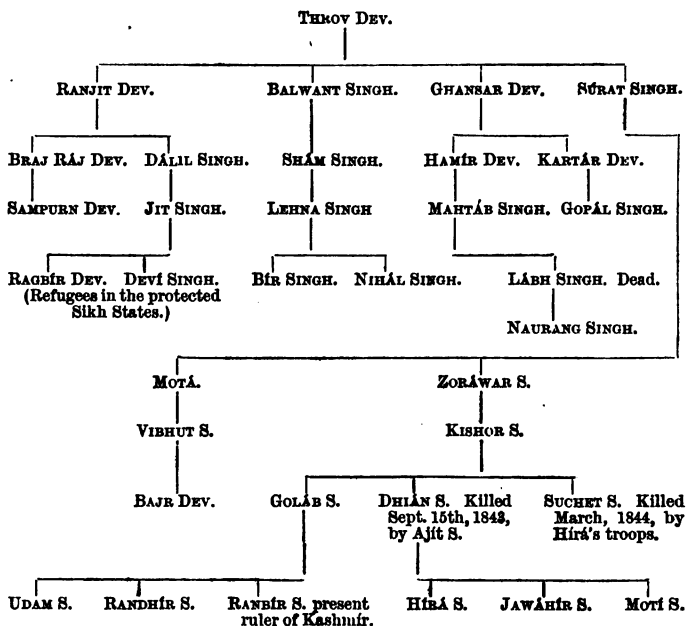
Singh of the Sukarchakia, and as, for a long time, Ranjit was the most prominent personage in India, his pedigree is here given :—

PEDIGREE OF RANJIT SINGH.



As the Jamun Rájás have played a most distinguished part in the government of the Panjáb, and as the present Rájá is the ruler of Jamun and Kashmír, it is necessary to give the family tree, in order to understand the history of the country.

THE JAMUN FAMILY.



As long as Ranjit Singh lived, peace was preserved with the English Government by his cautious policy, but after the death of Shír Singh, and the slaughter of other leaders, the Sikh army became uncontrollable. A war ensued, of which the following table gives the principal events :—

The Sikhs cross the Satlaj between Hariki and Kasúr,	DATES
Battle of Mudki (British loss, 215 killed ; 657 wounded),	December 11th, 1845
Battle of Fírúزشahr	December 18th, 1845
Retreat of the Sikhs	December 21st, 1845
Action at Badowál. Capture of British baggage,	December 22nd, 1845
	January 21st, 1846

	DATES
Battle of Aliwál (50 Sikh guns taken)	January 28th, 1846
Battle of Subráon (British loss, 320 killed ; 2,083 wounded),	February 10th, 1846
The British enter Láhor	February 20th, 1846
Treaty by which the Cis-Satlaj States are annexed by the British, and also the Jalandhar Doáb. Hill countries between the Beah and Indus, including Kashmír and Hazárah, ceded to the British. The Maharájá Dalip Singh to pay 50 lákhs to the British. The Láhor army to be disbanded and a new army raised, and limited to 25 battalions of 800 men each, with 12,000 cavalry. The Maharájá to surrender 36 guns. The control of the Beah, Satlaj, Indus as far as Mithankot, as regards tolls and ferries, to rest with the British. On the requisition of the British Government, British troops to be allowed to pass through the Láhor territory. The Maharájá never to employ a European without consent of the British Government. The independent sovereignty of Guláb Singh to be recognized by the Maharájá. Differences between the Láhor State and Guláb Singh to be settled by British arbitration. The limits of the Láhor territory not to be changed without British concurrence	March 9th, 1846
By a supplementary article, dated the 11th of March, the British were to leave a force at Láhor to protect the Maharájá.	
By a treaty with Guláb Singh, the British transferred to that ruler all the hill country to the E. of the Indus and W. of the Rávi, for which Guláb Singh should engage to pay 75 lákhs. The boundaries of his territory not to be changed without the concurrence of the British. Should British troops be employed in the hills, Guláb Singh's whole force to support them. Guláb Singh never to employ a European or an American without British concurrence	March 16th, 1846

Although the Sikhs had submitted, their military power was far from being broken, and the disbanded soldiers were burning with suppressed hatred against the British. On the 19th of April, Mulráj, governor of Multán, was accessory to the murder of Mr. Vans Agnew, C.S., and Lieut. Anderson, who had been sent to superintend the accession of Khán Singh to the government of Multán in place of Mulráj. This took place on the 19th of April, 1848. Lieut. Herbert Edwardes and Col. Cortland, supported by the Bháwalpúr troops, were attacked at Kineri by Mulráj with 8,000 Sikhs, on the 18th of June, 1848, whom they defeated. After his victory, Edwardes was joined by Imámu 'd dín, with 4,000 men.

	DATES
Battle of Sadusain. Mulráj with 11,000 men defeated by Edwardes	July 1st, 1848
Shír Singh sent by the Láhor Darbár to join Edwardes. His father, Chhatr Singh, governor of Hazárah, attacks Captain Nicholson at Aṭak	August, 1848
General Whish with 7,000 men besieges Multán.	September 3rd, 1848
Suburban outworks of Multán taken (British loss, 17 officers, 255 rank and file killed and wounded)	September 6th, 1848

	DATES
Shír Singh with 5,000 Sikhs, 2 mortars and 10 guns, joins Mulráj,	
September 14th,	1848
Shír Singh advances on Láhor, and burns the bridge of boats over the Rávi	October 9th,
	1848
Dost Muḥammad agrees to assist Chhatr Singh on the promise of the cession of Pesháwar. The Sikh garrison of Pesháwar sack the British Residency, and make prisoners of several British officers	October 24th,
	1848
Lord Gough takes command of an army for the reduction of the Panjáb, and crosses the Rávi on the	16th November,
	1848
The British army repulsed at Rámnagar by Shír Singh who captures a gun and 2 waggon. Colonel W. Havelock, 14th Dragoons, and Colonel Cureton killed	November 22nd,
	1848
Shír Singh attacks Sir Joseph Thackwell at Sad'ulláhpúr, indecisive action, but the Sikhs retire	December 2nd,
	1848
Captain Herbert, in command of Aṭak, made prisoner by Dost Muḥammad	
	1848
General Whish, with 17,000 men and 64 guns, begins the second siege of Multán	December 27th,
	1848
Multán stormed	January 2nd,
	1849
Battle of Chilianwálá. (British loss, 89 officers, 2,357 men killed and wounded, the colours of 3 regiments and 4 guns taken by the Sikhs)	January 14th,
	1849
The citadel of Multán taken, Mulráj surrenders	January 22nd,
	1849
Battle of Gujarát	February 22nd,
	1849
Shír Singh totally defeated, with the loss of his camp, standards and 53 guns. Shír Singh and Chhatr Singh surrender to Sir W. Gilbert at Manikyálá, and the Sikhs lay down their arms,	March 12th,
	1849
After this Sir W. Gilbert pursues Akram Khán, who had joined Shír Singh with 1500 Afghán horse, into the hills.	
The Panjáb is annexed by the British	March 29th,
	1849

Rulers of Kashmír.

In Prinsep's "Antiquities," by Thomas, vol. ii., p. 243, it is said that Kashmír was colonised by Kashyapa B.C. 3714, and a list of 53 kings, of whom the names are omitted by Hindú writers, and partly supplied by Muslim authorities, is then given. The names themselves, such as Sulaimán and Akbar Khán, are quite sufficient to show that they are the merest inventions, and could never have belonged to Hindú princes. It will be well, therefore, to neglect them altogether, and simply take the names given in the Rájá Tarangini, though even there the dates cannot be relied upon. In that book it is said at p. 4, s. 25, that for six *Manvantaras*, that is for six periods of 4,320,000 years, the vale of Kashmír remained a lake, but in the present *Manvantara*, which is the 7th, presided over by Manu Vaivasvata, the valley was dried up by Kashyapa, who killed the demon Jalodbhava, meaning "born in water." At p. 7, s. 48, it is said that Gonarda and other kings reigned in Kashmír for 2,268 years, and that after 653 years the Kuruvás and Pándavas flourished. Other calculations are given, more or less at variance with each other;

however, Gonarda I. was the first king. At p. 8, s. 59, Troyer's Trans., we are told that Gonarda in aid of his ally Jarasandha besieged Mathurá, the capital of Kṛishṇa. This fixes his date at 1100 B.C.

	B.C.
Damodar, son of Gonarda, succeeded	1070
Gonarda II.	1040
Thirty-five kings, names unknown.*	
Lava (son of Rámáchandra)	1020
Kusha (son of Lava)	990
Khagendra (son of Kusha)	960
Surendra (son of Khagendra) died without issue	930
Godhara (of another family)	900
Suvarna (son of Godhara)	870
Janaka (son of Suvarna)	840
Sachinára (son of Janaka)	810
Ashoka (cousin of Sachinára)†	780
	better 270
(Introduced Jain, or Buddhist religion), and built Shrinagar.	
Jaloka (son of Ashoka) worshipped Shiva	750
	better 250
Damodar II.	720
Hushka	690
Jushka	660
Kanishka	630
Nágárjuna	600
Abhimánya	(according to Prinsep) 173
Gonarda III.§	108
Vibhishana	370
Indrajit	317
Rávana	272
Vibhishana II. or Kinnara	242
Nara	204
Siddha	280
Utpaláksha	262
Hiranyáksha	244
Hiranyákula	226
Vasukula	218
Mihirakula	200
Vaka	182
Kshitinanda	164
Vasunanda	146
Nara II.	128
Aksha	100
Gopáditya	82
Gokarna	64
Narendráditya	46
Yudhiṣṭhira, surnamed the Blind	28

* These kings must be rejected altogether.

† This must be the Ashoka, according to Prinsep, vol. ii. p. 287, who died in 833 B.C., but whose proper date is 270 B.C.

‡ According to Prinsep, 1277 B.C.; but according to modern discoveries, 58 B.C.

§ According to Wilson, 1182 B.C.; according to Cunningham, 58 A.D.

|| According to Cunningham, 69.

Aditya Dynasty, lasted 192 years.

	According to Troyer.	According to Cun- ningham.	According to Wilson.	According to Prinsep.
	B.C.	A.D.	B.C.	B.C.
Pratāpāditya	167	287	168	10
Jalaucaś	135	303	136	22 A.D.
Tunjīna (a dreadful famine during his reign)	103	319	104	54
Vijaya	67	338	66	90
Jayendra	59	341	60	98
Arya Kājā	22	360	23	135

Gonardīya line restored.

	According to Troyer.	According to Cun- ningham.	According to Wilson.
	A.D.	A.D.	A.D.
Meghavāhana or Megdahen	24	383	23
Shreshtasena or Pravarasena	58	400	57
Hirārya	88	415	87
Mātrigupta, a Brāhman from Ujjain, succeeds by election	118	430	117
Pravarasena	123	432	122
Yudhishthira II.	183	464	185
Nandrāvat or Lakṣhmaṇ	204	483	224
Rānāditya	217	490	237
Vikramāditya	517	555	537
Bālāditya, last of the Gonarda Race	559	576	579

Nāga or Karkota Dynasty.

	According to Troyer.	According to Cun- ningham.	According to Wilson.
	A.D.	A.D.	A.D.
Durlabhavardhana, contemporary with Yazdijird	597	594	615
Pratāpāditya founded Pratāpapur	633	630	651
Chandrapīra or Chandranand	683	680	701
Tārāpīra, a tyrant	691	689	710
Lalitāditya, conquered Yasohvarma and over- ran India	695	693	714

Nāga or Karkota Dynasty—continued.

	According to Troyer.	According to Cun- ningham.	According to Wilson.
	A. D.	A. D.	A. D.
Kuvalayāpīra	782	729	750
Vajraditya	783	730	751
Prithivīyāpīra	740	737	758
Sangramāpīra	744	741	762
Jajja, a usurper.	751	748	769
Jayāpīra married daughter of Jayanta of Gauṛ, encouraged learning	754	751	772
Lalitāpīra	785	782	803
Sangramāpīra II.	797	794	815
Vrihaspati	804	801	822
Ajitāpīra	816	818	834
Anangāpīra	852	849	870
Utpalapīra, last of the Karkota race	855	852	873

Utpala Dynasty.

	According to Troyer.	According to Cun- ningham.	According to Wilson.
	A. D.	A. D.	A. D.
Aditya Varmā	857	854	875
Shankara Varmā	886	883	904
Gopāla Varmā	904	901	922
Sankatā, last of the Varmā race	906	903	
Sugandhā Rānī	906	903	924
Pārthā. The Tatrīs and Ekangas powerful	908	905	926
Nirjita Varmā, also called Pangu, "the cripple"	924	920	941
Chakra Varmā—civil wars	925	921	942
Sura Varmā	936	931	952
Pārthā, reigns a second time	937	932	953
Chakra Varmā, reigns also a second time.	938	933	954
Sankara Vardhana	939	933	954
Chakra Varmā reigns a third time	939	935	956
Unmati Varmā	939	936	957
Sura Varmā II.	941	938	959

Last or Mixed Dynasty.

	According to Troyer.	According to Cun- ningham.	According to Wilson.
	A.D.	A.D.	A.D.
Yashaakara Deva, elected sovereign	942	939	960
Sangrāma Deva, dethroned and killed by Parva- gupta	—	948	969
Parvagupta, slain at Sureshwari Kshetra	951	948	969
Kshemagupta destroyed many Vihāras of Buddhists	952	950	971
Abhimānya—intrigues and tumults	961	958	979
Nandigupta, put to death by his grandmother, Diddā	975	972	993
Tribhuvana, shared the same fate	976	973	994
Bhimagupta, shared the same fate	978	975	996
Diddā Rānī, assumed the throne	982	980	1001
Sangrāma Deva II., adopted by Diddā Rānī	1006	1003	1024
Harirāja and Ananta Deva		1028	1032
Kalasa		1080	1054
Utkarsha and Harsha Deva		1088	1062
Udayama Vikrama		1100	1062
Sankha Rājā		1107	1072
Salha, grandson of Udayama		1110	1072
Susalha, usurper		1111	1072
Mallina, his brother		1127	1088
Jaya Siñh, son of Susalha		1127	1088
Paramāna		1149	1110
Bandi Deva		1159	1119
Bhopya Deva		1166	1126
Jassa Deva, his brother, an imbecile		1175	1135
Jaga Deva, son of Bhopya Deva		1193	1153
Rājā Deva		1208	1167
Sangrāma Deva III., a relation		1231	1190
Rāmā Deva		1247	1206
Lakhana Deva, adopted		1268	1227
Siñha Deva, new line; killed by his brother-in-law		1281	1261
Siñha Deva II., an usurper, afterwards deposed and killed by the Mlechas		1296	1275

The Bhota Dynasty.

	According to Cunningham.	According to Wilson.
	A.D.	A.D.
Shrī Rinchana, obtained the throne by conquest	1318	1294
Kota Rānī, his wife	1334	1294

The names of the Muslim kings, following, are obtained from General Cunningham's Paper :—

	DATE
	A.D.
Sháh Mir.	1334
Jamshir	1337
'Aláu 'd dín	1339
Shahábu 'd dín	1352
Kuṭbu 'd dín	1370
Sikandar	1386
'Alí Sháh	1410
Zainu 'l 'Ábidin	1417
Haidar Sháh	1467
Hasan	1469
Muhammad	1481
Fath Sháh	1483
Muhammad, reigns a second time	1492
Fath Sháh, reigns a second time	1513
Muhammad, reigns a third time	1514
Fath Sháh, reigns a third time	1517
Muhammad, reigns a fourth time	1520
Názuk Sháh	1527
Mirzá Haidar	1541
Humáyún.	
Kashmir finally annexed to the Mughul Empire under Akbar	1586

As will be seen from the preceding lists of kings, the chronology of the dynasty is very uncertain. The commencement of the monarchy is, however, fixed by the statement in the *Rájá Tarangini* that the first king of Gonarda was contemporary with Krishna, and must therefore have reigned about 1100 B.C. The *Rájá Tarangini* was composed by Kalhana, son of Champaka, minister of Kashmir. It is divided into 6 books, of which the first contains the history of 38 kings, whose reigns are said to have occupied 1014 years, 9 months, and 9 days. The second book is the history of 6 kings, who reigned 192 years. The third book contains the history of 10 kings, who reigned 433 years. The fourth book contains the history of 17 kings of the Karkota Dynasty, who reigned 260 years, 5 months, and 28 days. The fifth book contains the history of 11 kings, who reigned 84 years and 4 months, and the sixth book contains the history of 10 kings, who reigned 64 years, 8 months, and 8 days. These periods being added up give a total of 2049 years, 8 months, and 7 days.

§ d. OBJECTS OF INTEREST IN THE TERRITORY UNDER THE GOVERNORS OF THE PANJÁB.

As the Government has published a very useful list of all the objects of antiquarian interest in the Panjáb and its dependencies,

which is now out of print, and not obtainable by the general public, it is here published in a condensed form.

Dihli District.

NAME AND LOCALITY.	REMARKS.
Ḳuṭb Minār near Mahrauli, 11 m. S. of Dihlī.	The style is Muḥammadan, and it was built during and between the years 1200 to 1220 A.D. It is constructed of grey quartzose rock, white marble and red sandstone. This Minār and the buildings round it are considered by Fergusson to be "by far the most interesting group of ruins in India, or perhaps in any part of the world."
Bhūt Khānah near the Ḳuṭb.	It was built between the years 900 to 1000 A.D., of stone, and is in the Hindū style. It is overloaded with ornament, but so picturesque, that it is difficult to find fault with what is so beautiful.
The Mosque Ḳuṭbu 'l Isām near the Ḳuṭb Minār.	This building is of stone; it is in the Muḥammadan style, and its date is from 1191 to 1220 A.D. Fergusson says the carving is without a single exception the most exquisite specimen of the class known to exist.
Tomb of Shamsu 'd dīn, near the Ḳuṭb Minār.	Fergusson says that this is the oldest authentic tomb in India; though small it is of exquisite beauty. It is built of white marble and red sandstone in the Muslim style, and the date is 1235 A.D.
Tomb of 'Alāu 'd dīn near the Ḳuṭb Minār.	This building is a complete ruin, with walls of enormous thickness; the roof has fallen. The materials are white marble and red sandstone, the style is Muslim, and the date 1307 A.D.
Tomb of Imām Zāmin near the Ḳuṭb Minār.	The style of this tomb is Muslim, the date 1535 A.D. Built of marble and sandstone.
'Alāu 'd dīn's gateway or 'Alāi Darwāzah near the above.	This gateway was built in 1310 A.D., in the Muslim style. The materials are white marble and red sandstone. Fergusson says, "Its walls are decorated internally with a diaper pattern of unrivalled excellence, and the mode in which the square is changed into an octagon is more simply elegant than in any other example in India."
Unfinished Minār, 423 ft. from the Ḳuṭb.	Constructed of greystone, in the year 1311 A.D. It was built by 'Alāu 'd dīn, and is 75 ft. high, and 257 ft. round.
Tomb of Maulavī Jamālī Kamālī near the above.	This tomb is in the Muslim style, its date is 1535 A.D. It was built of greystone, and decorated with encaustic tiles.
Mosque of Faṣl 'ullah or Jalāl Khān near the same.	The mosque was built of greystone, in the year 1528 A.D. It has only one dome.
Ruins of Mahrauli near the same.	The material used was greystone. It was in the Muslim style, and the date was 1528 A.D. These ruins are to the S.E. of Metcalfe House.

NAME AND LOCALITY.	REMARKS.
Tomb of Adam <u>Khán</u> near the same.	This building is of <u>Khárá</u> stone, and its date is 1662 A.D. This <u>Khán</u> stabbed Akbar's Vazir.
Iron Pillar in the Bhút <u>Khánah</u> .	This pillar is of pure malleable iron, 7° 66' specific gravity. It is in the Hindú style, and its date is 319 A.D. Cunningham says, "One of the most curious monuments in India." A solid shaft of 23 ft. 8 in. long, of which 22 ft. 8 in. are above ground. Erected by Rájá Dháva, as recorded in a Sanskrit inscription on W. face.
Katwáni, a Sarái, "place of slaughter."	Here Rái Pithora was defeated by Shahábu 'd dín.
Tomb of Hájí Bába Rozbih near the same.	This tomb was built in 1193 A.D., and is in the Muslim style. Hájí Bába was killed in the storming of <u>Khás</u> Kíl'ah, which he induced Shahábu 'd dín to attack.
Mausoleum of Sultán <u>Ghorí</u> , near the same.	The entrance is of solid marble, on fluted marble pillars. Granite and sandstone are also used in this building. It was built during the year 1211 A.D., but was not finished till 1236 A.D. The style is Muslim. Sultán <u>Ghorí</u> was the son of Shahábu 'd dín.
Tomb of Muḥammad <u>Kulí Khán</u> , now called Metcalfe House, near the same.	The residence of Sir Theophilus Metcalfe. Built in the year 1660 A.D.
Khirkí Fort and Mosque, 2 m. from the <u>Kuṭb</u> .	A massive building of granite plastered with black chunam. Built by <u>Khán</u> Jahán in 1387 A.D. It is a square supported by towers 50 ft. high, 104 cells in basement with arched ceilings, each 9 ft. sq.
Satpála Embankment, 2 m. from the <u>Kuṭb</u> .	Built of stone, in the Muslim style, in 1380 A.D.
Bigampúr, Fort and Mosque, 3 m. on the Dihlí side of the <u>Kuṭb</u> Road.	This building is of stone, and is supposed to have been built by <u>Khán</u> Jahán, from 1351 A.D. to 1357 A.D.
Burj Maṇḍal Fort, near the above.	A peculiar structure, built of stone by Fírúz Sháh, in 1326 A.D.
Tank and Tomb of <u>Hauz i Khás</u> , 10 m. S. of Dihlí.	The tank was constructed by Fírúz Sháh in 1380 A.D. The tomb was built by Muḥammad Sháh in honour of Fírúz, in the Muslim style.
Jantr Mantr Observatory, 2 m. from Ajmir Gate of Dihlí.	Built by Jay Singh of Jaypúr, in the Hindú style, in 1720 A.D.
The Shrine of Roshan Chirágh, 10 m. S. of Dihlí.	Built of stone by Fírúz Sháh to the memory of Shekh Násiru 'd dín Maḥmúd, in the Muslim style, in 1351 to 1358 A.D. Sultán Bahlol Lodí, who reigned from 1450 to 1488 A.D., is also buried here.

NAME AND LOCALITY.	REMARKS.
Tughlakábád City, 4 m. E. of Kṛṭh.	Built of stones, some of which weigh 16 tons. The walls are of enormous thickness. It is in the Muslim style, and was built in 1325 A.D. As interesting as anything in India.
Tomb of Tughlak Sháh, 4 m. E. of the Kṛṭh.	Built of red sandstone and marble, in the Muslim style, in 1305 A.D. to 1321. Fergusson says, "Its Egyptian solidity and the bold and massive towers of the fortifications surrounding it, form a picture of a warrior's tomb unrivalled anywhere."
Hall of Hazár Sitún or "1000 Pillars," near Tughlakábád.	Said to have been built by a son of Tughlak Sháh. It is in the Muslim style, and was built in 1326 A.D.; it is of red sandstone and marble.
Muhammádábád Castle, near the above.	Built of sandstone and marble, by Muḥammad Tughlak in 1326 A.D.
Barber's house on rd. from Tughlakábád to Badarpūr.	A Muslim house, built in 1323 A.D. Said to have been the house of the barber of Tughlak Sháh.
Firúz Sháh's Lát, just outside the Dihlí Gate.	One of Ashoka's Pillars. It is of pinkish sandstone, and has one of his edicts inscribed. It is 42 ft. 7 in. high. The upper diameter is 25° 3 in., lower diameter 38° 8 in. Weight more than 27 tons. Style, Hindú. Date, 270 B.C. Erected in its present site by Firúz Sháh, about 1356 A.D.
City of Firúzábád, near the Lát.	A Muslim city, built in 1351 to 1385 A.D. All ruins, except one gateway still standing.
Tomb of Šaffdar Jang, 5 m. from Dihlí on the Kṛṭh Road.	Šaffdar Jang is the title of Maṅṣúr 'Alī Khán. Built by his son Shujáu 'd daulah, after the model of the Táj at Agra, of sandstone and white marble, in the Muslim style, in 1753 A.D.
Tombs and Mosque, 5 m. S. of Dihlí.	These are very fine specimens of the Muslim style. They were built of red stone and black slate, in 1370 A.D.
Tombs of Tin Burja, 7 m. from Dihlí on the Kṛṭh road.	Built of red stone and khárá, in the Muslim style. Date unknown.
Tomb of Mubárak-púr Koṭla, 7 m. from Dihlí on the Kṛṭh road.	Supposed to be the tomb of Mubárak Sháh. Built of khárá stone in 1540 A.D., in the reign of Shír Sháh.
Fort of Puráná Kil'ah or Dín Panáh, 3 m. from Dihlí on the road to Humáyún's Tomb.	The site of the Fort of Indrapat. Built of stone, and repaired in 1535 A.D.
Mosque of Kálá Mahall, 3 m. from Dihlí, opposite the above.	Built in the Muslim style in 1632 A.D.
Cemetery of Lál Banglá, near Puráná Kil'ah.	Built by Humáyún about 1540 A.D., in honour of some wives. In the smaller tomb, the wife of Sháh 'Álam, called Lál Kaur, is buried. The tombs, etc. are of red sandstone.

NAME AND LOCALITY.	REMARKS.
Mosque of Kil'ah Kuhnah in the Purana Kil'ah.	Began by Humayun in 1540 A.D. and finished by Shir Shah. The materials are red stone, black slate, and white marble, and it is one of the best specimens of the later Pathan style. The architecture is very beautiful.
Shir Mandai inside the Purana Kil'ah.	This is the Library of the Emperor Humayun, who was killed by a fall down the steps. The date is 1556 A.D., and it is in the Muslim style.
Town of Arab Sarai, 3 m. S. of Delhi.	Built by Haji Bigam, wife of Humayun, in 1556 A.D., and in the Muslim style.
Tomb of Lila Burj, 3 m. from Delhi.	In the Muslim style, and of unknown date. The dome was once covered with blue encaustic tiles, whence the name; and one face of the wall was richly decorated with blue, yellow, purple, and green tiles. Its history is unknown, but it is supposed to have been erected by one of the Pathan Kings in memory of a Saiyid.
Khan Khanan close to Arab Sarai.	Built of marble, red sandstone, and rubble in 1626 A.D., in the Muslim style, on a terrace with 68 arches, by 'Abdu'r Rahim Khan, whose title was Khan Khanan.
Tomb of the Emperor Humayun, close to Arab Sarai.	It was built in 1554 A.D., of marble and red sandstone in the Muslim style, by Haji Bigam, widow of Humayun. The dome is of pure white marble, and it is a massive structure of great beauty, and the earliest specimen of architecture of the Mughul dynasty.
Chausath Khamba or "Hall of 64 Pillars," 3 m. S. of Delhi.	This is the marble tomb, built in 1600 A.D., of Mirza 'Aziz Kokaltash Khan. It is in the Muslim style, and the interior is beautifully carved.
Tomb of Amir Khusrav, 3 m. S. of Delhi.	This is of marble, in the Muslim style, and built in 1350 A.D. Amir Khusrav was a famous poet who lived in the reign of Tughlak Shah, and wrote the story of the Four Darveshes.
Tomb of Nizamuddin, 3 m. S.W. of Delhi.	This Saint lived in the reign of Tughlak Shah. His marble tomb was built in the Muslim style in 1320 A.D. It is much visited by pilgrims. The dome was built by Muhammad Imamu'd din Hasan in Akbar's reign.
Tomb of Mirza Jahangir in the same enclosure as that of Nizamuddin's tomb.	It is of white marble, built in 1832 A.D., in the Muslim style. It is an exquisite piece of workmanship, enclosed in a beautifully carved marble screen, with marble doors. Mirza Jahangir was a son of the Emperor Akbar II.
Tomb of Muhammad Shah to the left of the above.	It is built of marble in the Muslim style, and its date is 1750 A.D. It is surrounded by a marble screen of exquisite beauty.
Tomb of the Princess Jahannara, next to the above.	This also is of marble, in the Muslim style, and its date is 1760 A.D. Jahannara was the famous daughter of Shah Jahan.
Baoli or masonry well near the above.	Built of stone, in the Muslim style. Date, 1321 A.D. The Indians plunge from great heights from the top of the lofty buildings near into this well.

NAME AND LOCALITY.	REMARKS.
Mosque near Nizámu'd dīn's tomb.	This was built by Fīrūz Shāh of red sandstone in 1353 A.D. It is of course in the Muslim style.
Mosque of 'Isá Khān opposite Humáyūn's tomb.	This was built by 'Isá Khān, a noble of Shīr Shāh's Court, of red sandstone in the Muslim style, between the years 1540 and 1545 A.D.
Shrine of Yūsuf Kūtāl near the Fort of Khirkī.	Built of red sandstone in the Muslim style, between the years 1488 and 1516 A.D., by Shekh 'Aláu 'd dīn in the reign of Sikandar Lodī.
Tomb in the garden of Humáyūn's tomb.	It is of red sandstone, in the Muslim style, but its date and history are unknown.
The Jāmi' Mosque of Dihlī.	This was built by the Emperor Shāh Jahān between the years 1629 and 1658 A.D. It is of red sandstone and white and black marble, and the style is of course Muslim.
Kālā or Kalān Mosque in Dihlī.	This is a good specimen of early Pathān architecture. It was built by Fīrūz Shāh, of dark grey quartzose sandstone, in the Muslim style, between the years 1351 and 1385 A.D.
Bridge of Bārah Pul beyond Humáyūn's Tomb on the Balabgarh road.	It was built in Jahāngīr's reign, between the years 1605 and 1625 A.D., in the Muslim style, of stone.
Tomb of Saiyid 'Ābid, near 'Arab Sarāī.	It is of masonry and cement in the Muslim style, but the date and history are unknown.
Tomb of 'Āzim Khān or Shamsu 'd dīn Ghāzī.	It is built of white marble and red sandstone, and the style is Muslim. The date is 1562 A.D.
Fort of Lāl Kot, 11 m. S. of Dihlī.	It was built by Anang Pāl II. in the Hindū style, in 1062 A.D. It was the citadel of Rāī Pithora, and the circuit is 2½ m.
Fort of Rāī Pithora or Khās Kīl'ah near Lāl Kot,	It was built in the Hindū style in 1067 A.D., and is now in ruins.
Tombs of Mughul Princes, 11 m. S. of Dihlī.	These are in the Muslim style, but are now ruined, and the date and history are unknown.
Shrine of Kadam i Sharif, close to Dihlī.	This was built between the years 1351 and 1389 A.D. in the Muslim style. Fath Khān, son of Fīrūz Shāh Tughlak, is interred here.
Mosque of Fathpūr in Dihlī.	This is in the Muslim style, and the date is 1640 A.D.
Mosque of Zīnatu'n nissā in Dihlī.	This is in the Muslim style, but the date and history are uncertain.
Tomb and Mosque of Ghāzīu 'd dīn in Dihlī.	This Khan was the eldest son of the Great Nizām. The buildings are in the Muslim style, and were erected in 1720 A.D. There is a handsome marble screen round the sarcophagus.
Mandir Kālka, 6 m. from Dihlī.	This is very ancient, but the exact date is unknown. It is a Hindū building.
Temple of Jog Māyā at Mahraulī.	This is also of uncertain date, but undoubtedly very ancient. It is Hindū.

NAME AND LOCALITY.	REMARKS.
Ashoka's Pillar, on the Ridge at Dihli.	This is a Hindú work, constructed in 270 B.C. It was originally set up at Mírat by Ashoka, but removed to Dihlí by Fírúz Sháh in 1586 A.D. It was thrown down and broken in pieces in 1713 by the explosion of a magazine, and was restored and set up by the British Government in 1867.
Zinat Mosque in Daryá Ganj.	Built by Zínatu 'n Nissa, daughter of Aurangzib, in 1710 A.D., in the Muslim style. It is now used as a bake-house.
Cemetery of Ráji Chaji, near the Kálá Masjid.	Built of masonry. The burial-place of Rizia Sultán Bigam, daughter of Shamsu 'd dín Altamsh, the only woman who ever reigned at Dihlí. Muslim style.
Sonahrí or "Golden Mosque" in Daryá Ganj, Dihlí, otherwise called Mosque of Roshanu 'd daulah, in the Chándní Chauk.	Built by Roshanu 'd daulah Zafar Khán, of masonry, with 3 domes covered with copper gilt. Muslim style, date 1721 A.D. Here Nádir sat during the massacre at Dihlí.
Embankment of Rájá Akpál, 3 m. from Tughlakábád.	The date, 672 A.D., is given by Saiyid Aḥmad. Hindú style.
Mosque and College of Lál Chauk, opposite Puraná Kíl'ah.	Of stone, said to have been built by Akbar's nurse.
Gateway near the above.	A granite causeway runs under it, which is said to reach Jay Singhpúra, but no city wall has been traced.
Gateway opposite Dihlí Jail.	
Tomb between that of Nizámu 'd dín and Puraná Kíl'ah.	Built with 5 domes, in the form of a Greek cross, of granite and rubble. The date is unknown.
Teli ká Mosque, outside Khirkí.	The style is early Pathán, the probable date is from 1351 to 1385. It forms one side of a quadrangle. The domes are of white marble, supported by granite pillars.
Fort and Tank of Súraj Kund, 3 m. S.W. of Badarpúr.	Built by Rájá Anang Pál in 686 A.D. Hindú style.
Díwán i Khás, or private Hall of Audience in Dihlí.	Built by Sháh Jahán in 1638 A.D. A beautiful building of pure marble, inlaid with coloured stones. The roof of carved wood was originally plated with silver. It was torn down by the Maráthas, before the battle of Pánipat.
Motí Masjid or "Pearl Mosque" in Palace of Dihlí.	Built in the Muslim style, of pure white marble, richly carved, in 1680 A.D.
The King's Bath in the same as above.	Muslim style. Date, 1680 A.D. Built of white marble, inlaid with coloured stones.

NAME AND LOCALITY.	REMARKS.
Saman, correctly Mu- samman Burj, "Octagonal tower," Fort of Salimgarh.	An octagonal chamber in the Palace of Sháh Jahán. Built of marble in 1680 A.D. This is at the N. end of the Palace, but separate. A Muslim fort, built of stone in 1546 A.D. by Salím Sháh, son of Shír Sháh.

Gurgáon District.

Domed buildings, called Lál and Kálá, 1 m. from Gurgáon.	Built of chunam and stone. Date unknown. The Lál or "red" dome has been rent by lightning.
Dome of Kutb Khán, 1 m. from Gurgáon.	Built of red stone in Muslim style in 1480 A.D. It measures 97 ft. by 27 ft., and encloses 2 graves.
Mosque of 'Alí Vardí, 4 m. N. of Gurgáon.	This tomb is built of red stone and chunam, and is surrounded by a handsome trellised screen of the same material. Built in the Muslim style in 1700 A.D.
Mosque of Sohna with hot springs.	Built of red stone and chunam. The older buildings are said to be 1000 years old. The mosque was built by M'asúm Khán in 1774 A.D. The springs are used as baths.
Sohna Cold Spring.	Said to have been originally as hot as the other springs, but has now been disused as a bath for 300 years on account of the decrease of the temperature. It is now used for drinking purposes.
Shrine of Sháh Nizámu'l Háqq, near the above.	Built of red stone, about 1400 A.D., by Beshará, wife of a T'alukdár.
Pavilion with 12 pillars, Bárah Khamba, 200 ft. from Sohna.	A Muslim building of red stone and chunam, built about 1400 A.D., and now converted into a barrack.
Tomb of Wáhiwálá, between Sohna and Gurgáon.	A Muslim building of red stone and chunam. Date 1500 A.D.
Mosque of Ghamroj, 12 m. from Gurgáon.	This mosque is in the Muslim style; it is situated close under the hills, and is built of red stone and chunam. Date, 1500 A.D.
Mosque of Bhundsi, 4 m. S. of Bádsháhpúr.	A Muslim building of red stone and chunam. Date, 1450 A.D.
Baoli, or "well," of Bádsháhpúr, 2 m. E. of the town.	Excavated during the famine of 1861, when the sand was removed from the old original walls, which were built of brick, about 1500 A.D.
Mosque of Farrukhnagar, in town of same name.	Built of red stone and chunam by Faujdár Khán, Núwáb of the town in the reign of Muhammad Sháh, in 1732 A.D. Style, Muslim.
Shish Mahall, or Palace of Farrukhnagar.	Built by the same person as the above in 1730 A.D. Confiscated in 1867, owing to the rebellion of its then Núwáb,

NAME AND LOCALITY.	REMARKS.
Baoli, or "well," of Mitra Sain, 200 ft. from Farrukhnagar.	Built of stone, bricks, and chunam, in 1860 A.D. Hindú style.
Baoli of Kil'ahwala in Farrukhnagar.	Built of chunam and kankar in 1690 A.D., in the Hindú style, during the rule of Suraj Mall of Bhartpur. It is 96 ft. round, and forms a tower of the city wall.
Tank of Tej Singh, 500 ft. S.W. of Rewari.	A fine tank of stone and chunam, built in 1790. It is Hindú, and measures 100 yds. sq., and cost upwards of £12,000.
Lal Masjid, or "red mosque," of Rewari.	A Muslim building of red stone and chunam, built in 1550 A.D. The base measures 31 ft. by 11 ft.
Baghwala Tank, 1000 ft. W. of Rewari.	A Hindú tank of stone and chunam, 142 ft. sq. Built by Rao Gujar Mall of Rewari, in 1650 A.D.
Sarangí, or Jain Temple, 600 ft. N. of Rewari.	A Hindú building of stone and chunam, paved with marble, and with gilt arches. Built in 1820 A.D. The ceremonial of the Sarangí is forbidden by the Viceroy.
Sarangí or Jain temple, 800 ft. W. of Rewari.	Hindú temple, constructed of the same materials as the above. Built in 1850 A.D. It stands on high ground, and is seen 8 m. off all round Rewari.
Hindú Temple, 300 ft. W. of Rewari.	This and the two above-mentioned were built by Sitá Charan Pujari.
Shrine of Ahmad Chishtí, 6 m. E. of Palwal.	A Muslim building of stone and cement, built in 1550 A.D. It measures 84 ft. by 57. It has a high local reputation.
Temple of Sit Sai, 18 m. N.E. of Palwal.	A Hindú building of stone and cement, dedicated to Lakshmi Narayan. Built in 1650 A.D. This has been the scene of sanguinary encounters between the people of Basna and Hatana.
Tank and well at Hodal.	Hindú buildings of masonry. Built in 1780 A.D. by Kashi Ram, the Chaudhari of Hodal. This family were connected by marriage with Suraj Mall of Bhartpur, and were rich. The Tank is 300 ft. sq., and has a hall close by, 85 ft. by 57. The doors are 18 ft. high, and made of yellow and white stone from Bhartpur.
Tower and Tank of Pandu Ban, $\frac{1}{2}$ a m. S.E. of Hodal.	Built of stone and cement, in the Hindú style, by 2 Brahmins, servants of the Bhartpur Raja, named Naina and Megha, for the use of Fakirs, in 1725 A.D.
Shrine of Roshan Chiragh at Palwal.	A Muslim building of red sandstone and cement, built by a Fakir of the same name in 1680 A.D.
Friday Mosque at Palwal.	A building said to be as old as the Pandus. Built of stone, brick, and cement. It measures 13 ft. by 72. It has 30 pillars, which bear traces of idols defaced by Shamsu'd din Altamsh in 1221 A.D.
Sarai at Palwal.	A building of stone and cement. It measures 483 ft. by 293. Date, 1580 A.D.

NAME AND LOCALITY.	REMARKS.
Tank and Chhatrí, $\frac{1}{2}$ a m. N.W. of Núb.	The Chhatrí is built of stone from Kaptás in Bhartpúr. The tank is of stone and cement, and is 103 ft. sq. Built in 1820 A.D.
Mosque of Majnún Sháh at Máláb.	Built of stone, in the Muslim style, by a Fakír of that name, in 1680 A.D. It measures 115 ft. by 99.
Shrine of Khwájah Músá, $\frac{1}{2}$ of a m. N.E. of Palah.	Built of stone, marble and cement, by 'Abdu's Šamad of Palah. The marble tomb is inscribed in Persian with the date 759 A.H. = 1357 A.D.
Mosque at Kořlah.	Built of stone and cement in 1360 A.D., in the reign of Fírúz Sháh. Style, Muslim.
Shrine at Taoru.	A Muslim building of stone and cement. Date, 1750 A.D. Said to have been built by Bilúchís.
Tope of Derah, 500 ft. W. of Bhund.	A Hindú building of stone and cement. It measures 66 ft. by 49. Date, 1150 A.D.
Tomb of Sháh Chokha at Khorí.	A Muslim building of stone and cement, notorious as a place for detecting crime by ordeal. Date 1600 A.D.
Tomb of Alláh yár Khán on the tank at Fírúzpúr.	Built of stone and cement, in memory of an Imperial officer, in 1600.
Temple on the Hill of Jhír.	This marks a waterfall in the Fírúzpúr Hills, which is always flowing.
Báoli or "well," 1 m. S.E. of Fírúzpúr.	Muslim buildings in ruins. The water is 22 ft. deep. Built by Núwáb Aĥmad Bakhsh Khán. Date, 1840 A.D.
Tomb of Mirán, $\frac{1}{2}$ a m. N. of Fírúzpúr.	An inclosure of 66 ft. by 45 contains a mosque and a few tombs. The date is unknown. There is here a tree of the <i>Melia Azadirachta</i> species, whose leaves near the building are said to be sweet, while the rest are bitter.
Friday Mosque at Fírúzpúr.	Built by Aĥmad Bakhsh Khán in 1840 A.D. It measures 80 ft. by 72. Style, Muslim.

Karnál District.

Tower and Mortuary Chapel, 2 m. N. of the town of Karnál.	A fine old massive tower of masonry, 100 ft. high. English style. Date, 1806 A.D. The church was dismantled when the cantonment of Karnál was abandoned in 1842. The tower contains some memorial tablets, which were removed from the church when its materials were taken to Ambálá.
S. Cemetery at Karnál.	This contains some fine monuments. Date, 1808 A.D.
N. Cemetery, 2 m. N. of Karnál.	General Anson (who died 27th of May, 1857) and Brig.-Gen. Halifax were buried here, but the body of the former was disinterred and sent to England. Date of Cemetery, 1835 A.D.
Tomb of Capt. Bagshaw, 2 m. W. of Karnál.	A well-built monument of masonry, with a base 25 ft. sq. English style. Date, 1807 A.D. The inscription is on a large marble slab.

NAME AND LOCALITY.	REMARKS.
Tombs of European soldiers, 300 yds. N.E. of the Kachahri.	Here soldiers, who died of wounds received at Dihilí, were buried.
Ochterlony House, S. of Karnál Civil Station.	A fine old mansion, built by Sir D. Ochterlony, in a large garden on the right bank of the Jamná Canal. This is now the property of Núwáb 'Azmat 'Alí Khán, of Karnál.
Col. Palmer's house, E. of the above.	An English house, remarkable for a pair of sphinxes (worth £1,000) of white marble, brought from Italy. It now belongs to Kalyán Singh, to whom Colonel Palmer bequeathed it.
Tomb to the memory of Bú 'Alí Kalandar, E. of Karnál, close to the Grand Trunk Road.	Built of marble by the Emperor Ghiyásu 'd dín in 1329 A.D. The people of Pá nipat claim that Bú 'Alí was buried at their town. In the inclosure are a mosque and reservoir with fountains, built by Aurangzib.
Tomb of Saiyid Maḥmúd, or Mirán Saiyid, E. of Karnál.	A Muslim building of masonry. Maḥmúd's hand, cut off in a battle with the Rájá of Karnál, was buried here.
Sarái in Karnál.	Built of masonry by Vazír Khán, Prime Minister of Aurangzib, in 1696 A.D. Muslim style.
Karna Tank at Karnál.	A Hindú building of masonry. Date unknown. Called after Rájá Karna, who founded Karnál.
Shrine of Sháh Sharfu 'd dín or Bú 'Alí Kalandar Šāhib at Buddha Khera, 4 m. from Karnál.	A Muslim building of brick, said to have been made by Bú 'Alí Kalandar to advance 72 paces, with himself on the top of it, to do homage to Niẓámu 'd dín Auliya. Built in 1329 A.D. A fair is held here annually in June.
Bádsháhí Sarái, at Gharaunda.	A Muslim building of masonry, built in 1638 A.D. The architecture of the gateways resembles that of the Kuṭb Minár.
Sarái of Taraorí, 9 m. N. of Karnál.	Built by 'Azim Sháh, son of Aurangzib, in 1610 A.D. He was born there.
Naugaza, or "9 yard" tomb of Saiyid Muḥammad 'Alí, near Naisang.	A Saiyid of gigantic stature is said to have been buried here. The inscription has been lost. The tomb is of masonry, style Muslim. Date 1676.
Fort of Indrí.	This is of masonry. The date is unknown. It has long been possessed by the Kunjpúra Núwáb.
Tomb of Kalandar Šāhib, in Pá nipat.	A Muslim building of masonry, decorated with marble sculpture. Date, 1295 A.D. Bú 'Alí Kalandar was buried here. He is said to have been born in 1205, and to have died in 1323 A.D., aged 122 years. The pillars of touchstone were erected by Razzáḳ 'ulláh Khán in the time of Akbar. The tomb itself was built by the sons of 'Aláu 'd dín Ghorí. Government allows a grant of 1,000 rs. in land yearly. The pension was 2,000 rs. originally, but was reduced in consequence of a holy war being here preached, in 1857, against the British. In the inclosure is the tomb of Núwáb Muḥarrab Khán, and that of Shamsu 'd daulah, of whom the present Núwáb of Pá nipat is a descendant.

NAME AND LOCALITY.	REMARKS.
Tomb of <u>Makhdûm Shekh Jalâl</u> in Pânipat.	A tomb of masonry, built in 1500 A.D. The <u>Shekh</u> was a celebrated Fakîr, whose descendants are still <u>Altamghádars</u> of Pânipat.
Tomb of <u>Sâlar Fakhrû 'd dîn</u> , N.W. of Pânipat.	A masonry tomb, date unknown. The father of Bû 'Alî <u>Kalandar</u> is here buried.
Tomb of <u>Shâh Shamsu 'd dîn Turk</u> near the Dihlî gate of Pânipat.	A Muslim tomb of masonry, built in 1316 A.D. He was the spiritual guide of <u>Makhdûm Shekh Jalâl</u> .
Tomb of <u>Saiyid Mahmûd</u> near Pânipat.	A very ancient tomb of masonry.
Mosque and tomb of <u>Shâh Fazl</u> , under N. wall of Pânipat.	Masonry buildings, date unknown.
Mosque of <u>Kabûl</u> , 1 m. N.E. of Pânipat.	Built of masonry by the Emperor <u>Bâbar</u> , after the defeat and death of <u>Ibrâhîm Lodî</u> , in 1527 A.D.
<u>Ganji Shâhidân</u> near the <u>Tâhsil</u> of Pânipat.	A Muslim building of masonry, date 1527 A.D. Here <u>Ibrâhîm Lodî</u> and 6,000 of his followers were killed in a great battle with <u>Bâbar</u> .
Fort of <u>Kaithal</u> .	This is a very ancient fort of masonry. It was repaired by the late <u>Râjâ Uday Singh</u> of <u>Kaithal</u> .
Tomb of <u>Shahâbu 'd dîn Balkhî</u> near the <u>Siwân gate</u> of <u>Kaithal</u> .	This Prince is said to have come to India in 1274 A.D., from <u>Balkh</u> , and was killed in battle at <u>Kaithal</u> . His grandson built the tomb. The pillars and cupola are of stone, the rest of the building is masonry. There is an Arabic inscription on the cupola. The date is unknown.
Tomb and mosque of <u>Shekh Tyûb</u> .	Built of masonry. The <u>Shekh</u> was the <u>Shûbahdâr</u> of <u>Sarhind</u> , and was despoiled by the <u>Sikhs</u> . He built the mosque in the time of <u>Akbar</u> .
Tomb of <u>Shâh Wilâyat</u> , or <u>Khwâjah Kutbu 'd dîn</u> of <u>Dihlî</u> in <u>Kaithal</u> .	Date unknown, but said to have been built in the reign of the <u>Ghorîs</u> . It is of masonry.
Tomb of <u>Shâh Kamâl</u> in <u>Kaithal</u> .	A Muslim tomb, built in 1620 A.D. <u>Shâh Kamâl</u> came from <u>Baghdâd</u> . A fair is held here twice a year.
<u>Samâdh</u> of <u>Sîtalpûrî</u> , at <u>Kaithal</u> .	A Hindû building, date unknown.
Tomb of <u>Shâh Shahâbu 'd dîn</u> in <u>Kaithal</u> .	A Muslim tomb, built in the reign of <u>Akbar</u> .
Temple of <u>Anjñî</u> in <u>Kaithal</u> .	A Hindû building. <u>Anjânâ</u> was the mother of <u>Hanumân</u> .
Tomb of <u>Makhdûm Shâh</u> , 2 m. W. of <u>Kaithal</u> .	<u>Makhdûm Shâh</u> is said to have died at <u>Kaithal</u> 600 years ago.
<u>Sandâs Bâolî</u> , "large well," N. of <u>Kaithal</u> .	A Hindû well built by a Fakîr named <u>Sandâs</u> . It has 100 steps. Date unknown.
<u>Chhajjû Kund</u> , a tank N. of <u>Kaithal</u> .	Built of bricks in 1810 A.D., and said to have cost £10,000. Hindû style.

NAME AND LOCALITY.	REMARKS.
Shrine of Bábar Nihálgir at Gúna. Temples of Nihálgir.	Hindú buildings of masonry, date 1700 A.D. Government allows land worth 408 rs. a year for the support of these.
Tank of Pundrak at Pundri.	A fine Hindú tank of masonry. Built in 1565 A.D. It has many flights of steps.
Fort of Asandh.	Said to have been built by Rájá Jarásandha, in the time of Kṛishṇa. Repaired by Akbar.
Nandgarh Bridge, over the old bed of the Ghagar.	Built in the Muslim style in 1550 A.D. of masonry. The Ghagar now flows 3 m. away.
Tomb of Saiyid Ahmad at the village of Habri.	This tomb is of masonry, and in the Muslim style. Built in 1150 A.D. It is much venerated.

HĪṢĀR District.

Mosque and tomb of Sháh Bahlol, 1 m. E. of HĪṣār.	Muslim buildings of brick and lime. Inscriptions give the date 1694 A.D.
Tomb of Sháh Junaet, 100 yds. S. of the Nagari gate of HĪṣār.	A Muslim tomb of red sandstone and lime. Date given in an inscription, 1524 A.D.
Friday mosque at HĪṣār.	Muslim style. Built of brick and lime. Date given in an inscription, 1526 A.D.
Pillar in HĪṣār.	Of red granite. Date, 1320 A.D.
Mosque near the Dihli gate of HĪṣār.	Built of brick and lime, and decorated with enamelled bricks. An inscription gives the date 1532 A.D.
Jaház, on canal 400 yds. E of HĪṣār.	Major Forster says that Jaház is a corruption of George Thomas, who is said to have built it. The date 1420 A.D. proves the absurdity of this. Built of sanga khárá.
Tomb of Cheri Gumbaz, 1½ m. N.W. of HĪṣār.	Built of brick and lime. Date unknown.
Tomb ¼ a m. E. of HĪṣār.	A picturesque building of bricks, decorated with enamelled bricks. Date, 1350 A.D.

Hānsī Tahsil.

Mosque of Mír.	A Muslim building of brick and lime. Date given in inscription, 1196 A.D.
Mosque in Hānsī.	A Muslim building of stone, brick, and lime. An inscription gives the date 1685 A.D.
Another mosque in the town.	Built of brick and lime. Date given in an inscription, 1365 A.D.
Barsi gate of Hānsī.	Built in the Muslim style of brick and mortar. Date given in an inscription, 1302 A.D.
Mosque of Kutb Shāhib, 40 yds. from town wall.	Built of brick and lime in 1491 A.D. Muslim style.

NAME AND LOCALITY.	REMARKS.
Mosque of Bú 'Alí Bakhsh in the town.	Built of brick and mortar in 1226 A.D. Muslim style.
Fort of Hānsī.	Said to have been built by Rájá Prithi Rái in 1250 A.D. ; it is of brick and mortar.
The Jogí Samádh in the village of Kot Kalán.	Hindú temple of brick and lime. Date about 1250 A.D.

Barwárá Tahsil.

Temple of Debíjí, $\frac{1}{4}$ m. W. of Pabra.	A Hindú building of brick and lime, said to have been built in the time of the Pándus.
Tomb of Pir Ráná Dhír, 100 yds. W. of Babúna.	Built of brick and lime in about 850 A.D. Muslim style.
Dome of Asad Khán Pathán, 500 yds. W. of Tobána.	A Muslim building of brick and lime, ornamented with enamelled coloured bricks. Date, 1350 A.D.
Mosque of Diláwar Khán, 50 yds. N. of Tobána.	Built of brick and lime by Diláwar Khán Lodí in 1600 A.D.
Dome of Diláwar Khán.	Muslim style.
Dome near Tobána.	Built of brick and lime in 1600 A.D., by Masí Khán Afghán Lodí.
Mosque of Mír Fázil in the town of Tobána.	Built of brick and lime, decorated with blue, red and yellow enamelled bricks. Date, 1600 A.D. Style, Muslim.
Bárahdari "pavilion" on 12 arches, on a hill near Tobána.	A Hindú building of brick and lime. Said to have been built by Rái Piṭhōra in 1100 A.D.
Granite pillar of Fathábád.	This is a Muslim pillar, formed of blocks of red granite, cemented together, rising from a square pedestal, and surmounted by a small white dome about 18 ft. in height. Built by Fírúz Sháh in 1372 A.D.
Fort of Agroba, $\frac{1}{4}$ of a m. N.W. of town of Agroba.	The present fort, built of brick and mortar, is in ruins. It was built in 1783 A.D. over an older fort, built by Agar Sáin, founder of the Agarwál Banyás, 200 B.C.,

Rohtak District.

Tank close to Dīhlí Gate at Jhajjar.	A Muslim tank, built of brick and lime in 1625 A.D. It is said to have been built by Kalál Khán, mace bearer to the Emperor Jahángir.
7 tombs, 500 paces from the town of Jhajjar.	Built of stone and lime in 1625 A.D. They are said to have been built by Kalál Khán. Muslim style.
Tank of Sháh Ghází Kamálwála, 20 paces to the N. of Jhajjar.	Built of stone and lime in 1600 A.D., by Durgá Mall, Lieut.-Governor in Akbar's reign. Hindú style.

NAME AND LOCALITY.	REMARKS.
Tomb and Mosque of <u>Sháh Ghází Kamál</u> , 40 paces N. of Jhajjar.	Muslim buildings of brick and lime. Date, 1600 A.D.
Mosque of <u>Bázárwálí</u> in the Square of Jhajjar.	Built of stone and lime by <u>Raunaḥ Khán</u> in 1562 A.D.
Two Mausoleums, $4\frac{1}{2}$ m. N. of Jhajjar.	Built of stone and lime by 'Izzat <u>Khán</u> and <u>Kálá Khán</u> in 1600 A.D.
Mausoleum S.W. of the above.	Muslim style. Date, 1600 A.D.
Tomb of <u>Naugaza Pír</u> , Mosque, and <u>Saráí</u> for travellers, with well and tank, W. of <u>Kanwá</u> .	Built of brick, lime, and mortar by <u>Súraj Mall</u> , <u>Rájá</u> of <u>Bhartpúr</u> , in 1650 A.D. Hindú style.
Domed tomb, $4\frac{1}{2}$ m. from <u>Máthanháli</u> .	Built of stone, lime, and brick by <u>Tír Andáz Khán Biltúch</u> , a servant of Akbar, in 650 A.D.
Tomb of <u>Pírí Ghaib</u> , 3 m. N.W. of <u>Guryaná</u> .	Of brick and lime. Supposed to have been built by a grain merchant. Date unknown.
Tombs of <u>Ganj i Sháhídán</u> , 200 paces from <u>Badli</u> .	Muslim buildings of brick and lime. Date unknown.
Mosque of " <u>Alamgír</u> in <u>Badli</u> .	Built by order of <u>Aurangzib</u> in 1680 A.D., of brick. Muslim style.
Tomb of <u>Táhir Pír</u> or <u>Guga</u> , 5 m. from Jhajjar.	A Hindú building. Date, 1780 A.D.
<u>Báoli</u> or "well," 1 m. outside <u>Mahim</u> .	A Hindú well, built by <u>Saidu</u> , mace-bearer to <u>Sháh "Alam</u> in 1775.
Mosque in <u>Mahim</u> .	A Muslim building of stone, brick and lime. Date not given.
Mosque of <u>Díní Masjid</u> in <u>Rohtak</u> .	A Muslim building of stone, brick, and lime.
Tank of <u>Gokarn</u> , or <u>Gaucharan</u> , $\frac{1}{4}$ of a m. W. of <u>Roh-tak</u> .	Much revered by the Hindús. Built of stone, brick, and lime. Date unknown.
Shrine of <u>Sultán Arfín</u> , next to the <u>Ganj Gate</u> of <u>Roh-tak</u> .	Built of brick and lime, Muslim style. Date unknown.
A <u>Math</u> , or "religious house" for <u>Jogis</u> , $1\frac{1}{2}$ m. from <u>Rohtak</u> .	A Hindú building, very ancient.
Tomb of <u>Baháu'dín</u> , 4 m. from <u>Rohtak</u> on the <u>Go-hána</u> road.	A Muslim building. Date unknown. An annual fair is held here.
Inscribed stone at the village of <u>Bohár</u> .	A Hindú stone inscribed, date unknown. The letters are in the old <u>Nágari</u> , and the learned men of the locality cannot read them.

NAME AND LOCALITY.	REMARKS.
College of Jogís, in the boundary of Bohár.	A very ancient Hindú building of stone, brick, and lime. The chief of the Jogís resides here.

Sirsa District.

Báolí, or "well," near the Ránia Gate of Sirsa.	An Egyptian well, built of brick and mortar, by Ratno, widow of Gurdial a Khatri, in 1700 A.D.
Mosque and tomb outside Ránia Gate to the W.	The tomb is of brick and lime; it is said to be the tomb of Khwájah 'Abdu's Shakúr, said to have accompanied Muḥammad Ghori. The date is 1800 A.D. The Mosque was built by the Náuáb of Ránia in 1600 A.D.
Sikh Temple in town of Sirsa.	Built in the Egyptian style by Guru Nának, founder of the Sikh religion, in 1404 A.D. He and Guru Govind resided here.
Temple, outside Híśár gate about 100 paces.	A Hindú temple, built of brick and lime by a Jogí named Sirsáyí Náth, from whom Sirsa is said to have been called, in the 13th century.

Ambála District.

Tomb of Sháh Bhík, 12 m. W. of Sháh-ábád.	A large sq. building of solid masonry, with 4 turrets and a dome in the centre. Date, 1710 A.D. Style, Muslim. An annual fair is held here.
Mosque at Sháh-ábád, 12 m. from Ambála.	Built of solid masonry by Sháh Jahán in 1630 A.D., but appropriated by the Sikhs for the last 100 years. Muslim style. A Granth is kept here, and the place is called Mastgarh.
Temple at Peoha.	Built of solid masonry in 1830 A.D. It is a good specimen of Hindú architecture.
Tomb of Shekh Chillí at Thánesar.	An octagonal building, with a dome of red granite faced with white marble. Muslim style. Built in 1660 A.D.
Friday Mosque at Thánesar.	A Muslim building of solid masonry. Said to have been built by Farrukh Sháh in 1400 A.D.
Gateway of the Fort at Thánesar.	A good specimen of architecture. Built of solid masonry about 1400 A.D. Style, Muslim.
Mosque of Sanjín, 25 m. N.E. of Ambála.	A Muslim building of blocks of grey stone, a good architectural specimen. Built in 1400 A.D. Inside there is an Arabic inscription.
Two old gateways at Sadaura.	Built of red brick. There is an inscription on a stone let into one of the arches, which gives the date 1618.
Tomb of Sháh Nawáz at Sadaura, with a mosque.	Muslim buildings of solid masonry, with an inscription over the gateway. Date of the tomb 1450 A.D., of the mosque 1600 A.D.
Mansion at Buria at Jagadri.	Built of wood by Sháh Jahán in 1630 A.D. In the interior are massive stone arches. Muslim style.

Simla District.

NAME AND LOCALITY.	REMARKS.
Garden and buildings at Pinjor, 3 m. from Kálka.	Built of rough-hewn blue stone, and brick covered with cement, by Faujdár <u>Khán</u> , foster brother of Aurangzib, in 1650 A.D. People on the spot call it Fidái <u>Khán</u> , who is said to have been the brother of the Núwáb who ruled at Láhor.
Mosque at Pinjor.	Built of unhewn stone in the reign of Aurangzib, about 1650 A.D. The centre large arch is flanked by 2 smaller ones, surmounted by a dome with 2 minarets 60 ft. high.
Temple of Darj Maṇḍal at Pinjor.	An old Hindú building of blue hewn stone, said to have been built in 1100 B.C. There is here a pool of clear water, originally roofed over, and there are 5 pillars still standing. It is much used by male and female bathers, who are separated by a brick wall.

Lodiána District.

Mosque and Tomb of Shekhon Wali in Lodiána.	A Muslim building of brick and lime, decorated with colours inside. Supposed to have been built by Shekh Muḥammad Sharif in 1680 A.D.
Tomb of <u>Khángah</u> Sulaimán Sháh Chishtí in Lodiána	A Muslim building of brick and lime. Date, 1680 A.D.
Tomb and Mosque of <u>Khángah</u> Saiyid 'Alí Sarmast.	Muslim buildings of brick and lime. Built in 1500 A.D. His descendants are still living in Lodiána.
Tomb of <u>Khángah</u> Sháh Kuṭb.	Built of brick in 1200 A.D. Muslim style.
Tomb of <u>Khángah</u> Saiyid 'Alí Buzurg.	A Muslim tomb, built in 1580 A.D.
Pillar 1 m. E. of Lodiána.	These pillars are of brick, and were built in the reign of Sháh Jahán.
Pillar 3 m. E. of Lodiána.	
Pillar near Sanih-wál.	
Pillar near Sarái Lashkarí <u>Khán</u> .	
Temple of Mári Guga, in the village of Chapar.	A Hindú building of brick. A great fair is held here annually. Date, 1700 A.D.
Tomb of Sháh Diwán, 1 m. W. of Tehára.	Built of brick and lime in 1520 A.D. Government allows 190 bigahs or acres of land to support it. Muslim style.
Tomb of Sarwání Wálá close to Tehára.	Built of brick. Said to be very ancient, and claimed by the Patháns of Koṭlí as that of their ancestor.
Tomb of Sháh Ism'aíl Chishti, 2½ m. W. of Tehára.	A Muslim tomb, built in 1600 A.D.

NAME AND LOCALITY.

REMARKS.

Tomb of Rái Fírúz Wálá, near the town of Hatúr.	A Muslim tomb of brick. Date, 1500 A.D.
Tomb of Bhoga Mall Wálá in Hatúr.	A Hindú tomb. Built of brick in the reign of Humáyún.
Easter Mosque, 1 m. N.W. of Hatúr.	An ancient Muslim building of brick, date unknown.
Mosque of Rái Jalli Khán Wálí in Hatúr.	A Muslim building. Date, 1500 A.D.
Temple of Gurdwára in town of Lama.	A Sikh temple of brick, built in memory of a visit of Guru Govind Singh.
Mosque of Bhír, 2 m. E. of Suhána.	Said to have been built by Muḥammad Sháh Ghori in 1191 A.D. Called Bhír from a Fakír who dwelt there 150 years ago. Muslim style.
Tomb of Husain Khán in Bahlolpúr.	A Muslim building of brick. Date about 1550 A.D.
Tomb of 'Aláwal Khán in Bahlolpúr.	Brick tomb. Muslim style. Date, 1600 A.D.
Tomb of Dáúd Khán Risáldár.	A Muslim tomb of brick. Date, 1600 A.D.
Mosque and Tomb of Kamálu 'd dín Khán in the same town.	Muslim buildings of brick. Date about 1600 A.D.
Tombs of Khángáh 'Abdu 'r Rahmán Khán and Sháh Jamál.	Muslim tombs of brick. Date about 1700 A.D.
House of Námdár Khánwálá.	Muslim house. Date, 1600 A.D.
Tomb of Núwáb Bahádur Khán near Bahlolpúr.	Muslim tomb. Date about 1550 A.D.
Tomb and Mosque of Khángáh Mihr 'Alí Sháh 1 m. W. of Machhiwára.	Muslim buildings. Built in the reign of Sikandar Sháh Lodí, probably by the widow, in 1500 A.D.
Temple of Machhiwára.	Hindú temple, built in memory of the visit of Guru Govind, in 1700 A.D.

Jalandhar District.

Tank of Deví ká Taláo, 1 m. from Jalandhar.	A Hindú building of masonry, date unknown. One of the most picturesque spots near Jalandhar. The trees are very fine and the tank beautiful.
Mosque and tomb of Shekh Darwesh in the village of Basti Shekh.	A Muslim tomb and mosque of masonry, built in 1617 A.D. This Darwesh came from Kábul.
Temple of Tamjí in Kartárpúr.	Built of masonry by Guru Arjun Náth.

NAME AND LOCALITY.	REMARKS.
Bárahdari, $\frac{1}{2}$ a m. from Nawáshahr.	Built by Muḥammad Šádik in 1702 A.D. There being no heirs, it lapsed to Government, and is now a public garden.
Fort of Phillaur.	A Hindú building of masonry, built by Díwán Mokam Chand in 1807 A.D., and now garrisoned by British troops.
Sarái in Núrmaḥall.	Muslim Sarái, built in 1612 A.D. Celebrated for a beautifully carved gate, erected by the empress Núr Jahán, wife of Jahángír.
Two tombs at Hadírawála close to Nákodar.	In Muslim style, of brick, decorated with colour and carving. Date, 1612 A.D.
Dakhní Sarái, 8 m. from Nákodar.	A sarái built of masonry in 1612 A.D., not now used, but had 120 rooms with a verandah.

Kángra Sub-district.

Temple of Jwálamukhí.	Style partly Muḥammadan, partly Hindú. Built in 650 A.D. The building is of masonry, with gilt domes and pinnacles. Cunningham says (Arch. Rep., vol. v., p. 170) that this place is first mentioned by a Chinese envoy who was sent in 650 in search of the philosopher's stone. The temple is built against the walls of a ravine, and has within it a pit 3 ft. deep, where, on applying a light, a flame bursts out. A large fair is held here in April and October. There are 7 tanks in the neighbourhood.
Bárahdari of Lehna Singh, with a house for travellers at Lohan.	A Sikh building of masonry. Built about 1800 A.D.
Pauryá, or "steps" leading to a temple in Jwálamukhí.	Very ancient Hindú steps.
Tank at Haripur.	Hindú tank, built by Rání Durgá Dái in 1550 A.D. Near it are many fine trees and a temple.
Gokhru Tank and Temple of Rámchandra at Haripur.	Hindú buildings of masonry. Date of the temple, 1300 A.D., and of the tank 1450 A.D.
8 Temples in Haripur.	Hindú temples, built by Gobardhan Chand about 1700 A.D.
Temple of Thákurdwárah in the village of Masúr.	Very ancient Hindú Temple.
Temple of Mahádeo, in the village of Nurbíána.	Hindú temple, built in 1450 A.D. A fair is held here in February.
Temple of Baglamukhí, in the village of Dhár Kalán.	A Hindú temple, surrounded by 9 small shrines, built about 1350 A.D.

NAME AND LOCALITY.	REMARKS.
Temple of Kákasar, in the village of Kalori.	A Hindú temple, built about 1500 A.D. A fair is held here annually.
Debíderah, in the village of Dera.	Hindú building, built by Bhúp Singh's wife in 1550 A.D. A flight of steps leads down to the river Bías.
Bijukri Debi, in the village of Ujáni.	A famous Hindú shrine, visited by people from all parts of India. The date is unknown.
Temple of Mahádeo Bru in the village of Danoah.	A very old and famous Hindú temple, date unknown. A fair is held here, and pilgrims visit it and make offerings.
Temple of Shibjí, in the village of Kachái.	A very famous Hindú temple, built on a high hill. A large fair is held here.
Temple of Shoba Náth, in the village of Charí.	Ancient Hindú temple, with a Buddhist inscription found by Sir D. Forsyth in 1854.
Temple of Agní Deví in the village of Barwála.	It is ancient. An annual fair is held here.
Uchra Kund in the village of Ujáni.	This place is sacred both to Muslims and Hindús.
Koṭ Kángra Fort.	Hindú fort of masonry. Date about 1000 B.C. Nothing now remains older than the 9th or 10th century A.D. It was taken by Mahmúd of Ghazní in 1009 A.D., when an immense treasure was captured. The stamped coin alone amounted to £1,750,000. Abú Rihán states that Mahmúd found here the pedigree of the Indo-Scythian Princes of Kábul for 60 generations, and Cunningham, vol. ii., p. 156, thinks they kept their treasure here. It fell again into the hands of the Hindús, till taken by Muḥammad Tughlak in 1337. It was the capital of the Rájás of Trigārtha, who reigned for 6 centuries. It was captured by Ranjit Singh in 1809. There is an inscription of 6 lines cut in the rock outside the Jahángíri Gate, said by Cunningham to be of the 6th century.
Fort of Riblu, 12 m. from Kángra.	A Hindú fort, built of masonry. The Rájá of Kángra resides here.
Temple of Nandikeshwar in the village of Jadrangal.	Very old and famous shrine. 2 annual fairs held here.
Temple of Dera, in the village of Naotlí, 8 m. N. of Kángra.	Rái Singh, Rájá of Chamba, was killed here about a century ago by Sanchár Chand, Rájá of Kángra. This Hindú temple was built in memory of the event.
Temple of Kanja Mahádeo in the village of Kaniára, 7 m. E. of Dharm-sála.	A very picturesque spot. This Hindú temple, dedicated to Shibjí, is in the centre of a thick wood. There are 2 massive blocks of granite with inscriptions in Páli of the 1st century A.D., discovered by Mr. E. Bayley, who has published an account of them in the Journ. Beng. As. Soc., vol. xxiii., p. 87.

NAME AND LOCALITY.	REMARKS.
Gang Bharam, a temple and tank halfway between Kángra and Dharmśálá.	Very ancient and famous Hindú buildings.
Tank of Súrāj Kuṇḍ in the city of Kángra.	A famous Hindú bathing-place, with 3 drinking fountains.
Temple of Bír Bhadr.	Another name for Shibjí. An annual fair is held here in June.
Temple of Gupt Gangá in the town of Kángra.	A famous Hindú bathing-place.
Temple of Baijnáth in the Tahsil of Pálapur.	Hindú temple, built in 23 A.D. The hall is 48 ft. sq. outside and 19½ inside. It contains a list of Chandra kings from 625 to 800 A.D. A fair is held here in January and February.
Temple of Arsapúri, in the village of Dramman.	On a lofty hill. Considered very holy.
Fountain of Naun, in Hammírpúr Tahsil.	Very ancient. On the main road.

A number of unimportant places, mentioned in "Panjáb Antiquities," are here omitted.

Tomb of Núwáb Ghulám Muḥammad, in the village of Bhalet.	
Temple of Shíbwála.	Built, it is said, by Bhadri Singh Vazír, and very ancient.
Rájá's Palace, in the village of Partah.	Built about 1450 A.D. by the present chief's ancestors.
Fort of Koṭla.	Said to be very ancient.
Temple of Thákúr Bījral, in the village of Núrpúr.	The idol here is famous.
Temple of Banhandi Thákur, in the village of Phatran.	The idol here is much visited, and is thought very fine.
Temple of Gopál Thákur, in the village of Sajpúr.	A very large edifice.
Temple of Vashista, in the village of Jagat Sukh.	Built about 350 A.D. There is a hot spring here.
Temple of Hartumba Debí, in the village of Gindrí.	Reputed very ancient.
Temple of Bijlí Mahádeo, in the village of Kaiskoṭ.	On a lofty hill, often struck by lightning, whence the name.

NAME AND LOCALITY.	REMARKS.
Temple of Debí Bhága Shib, in the village of Penl.	Reputed very ancient.
Temple of Rám Chand, in the village of Mani Kápn.	Built by Rájá Jagat Sukh. Very ancient.
Temple of Raghunáthji, in the same village.	Very famous. Much visited by pilgrims. Hot springs.
Temple of Manda Debí, in the village of Parl.	Very ancient.
Temple of Prásar Ríshí, in the village of Kamand.	Very ancient.
Temple of Ubri Dehtál, in the village of Deo.	Very ancient Hindú shrine.
Temple of Raghunáthji, in village of Sultánpúr.	A large fair is held here in October, when all the lesser divinities in Kulu come to pay their respects.
Temple of Targag Náráyan, in the village of Déar.	Very ancient.
Temple of Mahádeo, in the village of Nagar.	Very ancient, as are the temples of Chatúr Burj, in the same village, and of Thákur Murlídhār, in the village of Táu, and of Mahádeo, in the village of Hart.
Temple of Jamilu, in the village of Dhabbri.	Very ancient.
Temple of Thákur Núr Singh.	Built by Rájá Jag Sukh.
Temple of Náráyan, in the village of Bashist.	Very ancient.
Temple of Náromani, in the village of Knew.	Very ancient.

Amritsar Division.

Sikh Temple of Darbár Sháhí and Sacred Tank, in the city of Amritsar, also called the Golden Temple.	The Temple is of marble, the dome being covered with copper gilt. The walls are adorned with devices of figures and flowers. The Tank along the topmost steps is 510 ft. sq., and is surrounded by 76 pavilions. The Temple was first called Har Mandar, and was built by Guru Arjun, successor of Rámdás. It stood in the centre of the Tank, and the design was that of the Muslim Saint, Mián Mír. It was destroyed by Ahmad Sháh in 1761, but rebuilt in 1762. Ranjit Singh took Amritsar in 1802, and spent large sums on the
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NAME AND LOCALITY.	REMARKS.
Sikh Temple of Akál Banga. Built in 1606.	Temple, whence it was called the Darbár Shāhib, or Court Temple. It is a square of 40 ft. 4 in., and stands on a platform 67 ft. sq. in the centre of the Tank. A marble causeway joins it to the E. side of the Tank, which is filled by a branch of the old Haalí Canal dug for the purpose in the last century. A copy of the Granth, watched by priests, is read daily to the crowds who attend.
Garden called Bāgh Guru.	The Pahl, or Sikh baptism, is here administered to converts. The Granth is brought here at 11 P.M. from the Darbár Temple, and carried back at 4 A.M. The Sikh Guru Har Govind used to sit here, and here his weapons are kept and worshipped. The building has 3 stories, the uppermost covered with gilt copper.
Sikh Garden of Bábá Atal and Tomb.	This is the Garden of the Darbár Temple, and is much frequented by the Sikhs, who read their religious books in it. It dates from 1688.
Banga Rámgarhiya.	A lofty tower is built over the tomb of Atal, son of the 6th Guru Har Govind, who died 1628. A lamp at the top is lighted every night, and can be seen 7 m. off. Adjoining the tower is a beautiful tank called Kausar.
Hindú Temple of Shibwála Misr Vír Bhán, in the city of Amritsar.	Residence of the Rámgarhiya Sardárs. There are 2 towers, or minarets, 156 ft. high. Travellers are allowed to lodge here.
Fort of Covindgarh, 1 m. from the city of Amritsar.	The building is of brick and mortar, and dates from 1835. It was built by Desa Singh, grandfather of Sardár Dyál Singh Majithia. An annual grant of 1722 rs. was made by Lehna Singh, and confirmed by the British Government, on condition of Sanskrit being taught.
The Garden of Rám-bāgh, N. of Amritsar, and close by.	Was built by Ranjit Singh in 1809, and is now garrisoned by a battery of artillery and a company of British infantry.
Hindú Temple of Raghunáth, out of the Lohgarh gate of Amritsar.	Was enclosed by Ranjit Singh, who erected buildings in it for himself and his courtiers while at Amritsar. These buildings are used for the District Courts and Treasury, and the ground is laid out as a public garden.
Remains of a Sarái, 4 m. from Vairowál.	It has beautiful coloured decorations, and was built 1750.
Sarái of Núru 'd dín, 4 m. from Tarañ Tarañ.	This and the next were built by Jahángir on the old Dihlí and Láhor road about 1754. Little is left but the gateway.
Sarái of Amánat Khán, 12 m. from Amritsar.	There is a tomb here with a shrine and a colossal gateway.
	The above remarks apply to this also.

NAME AND LOCALITY.	REMARKS.
Sikh Temple of Tāran Taran, 4 miles from Amritsar.	This temple was built in honour of Guru Rām Dās in 1768 of brick, mortar and white stone. It is small, and stands on the side of a large tank. The roof is covered with sheets of gilt copper.
Tomb of 2nd Guru Angad, 9 miles from Tāran Taran.	It was built by Ranjit Singh in 1815, of bricks and mortar. An annual fair is held here.
Sikh Temple of Gurd-wārah, 2 miles from Vairowāl.	It was built in 1750 by Amr Dās, 3rd Guru of the Sikhs. There is a large well in which the people descend by 84 steps to the water. An annual fair is held in October.
The Rājā Tank, 5 m. from Garanda.	It was built by Todar Mall in Akbar's time. There are the remains of a superb tank.
Hindū Temple of Buddha and Rām-kaur in the town of Rām Dās.	Built in 1525, of bricks and mortar, by a Guru.
Tank of Rām Tīrth.	It was built by Chanda Lāl, minister of Jahāngīr ; as he was an enemy of the Sikhs, they will not bathe in the tank.
Sarāī of Pul Kāngri, 2 miles from Atārī.	Was made in 1820, and as the canal passes through it, it is always full of clear water.

Lāhor Division.

1. Tomb of Saiyid Muḥammad Shāh Mauj Daryā Bukhārī at the Thānah of Anārkalī. Erected in 1571, in the time of Akbar, of brick. A fair is held here.
2. Tomb of 'Abdu'r Razzak Shāh Chirāgh Gilānī at Anārkalī. Built in 1682, and is now the office of the Accountant-General.
3. Sarcophagus of Anārkalī, in the Protestant Ch., one mile from Lāhor. One of the finest pieces of carving in the world, and inscribed with verses composed by Jahāngīr, the lover of Anārkalī. The date is about 1600.
4. Tomb of Dātā Ganj Bakhsh, near the Kachharī at Lāhor. Commenced by Sulṭān Ibrāhīm in 1073, and finished by Akbar, of stone, brick and mortar.
5. Chauburji Gateway, 1½ mile from Lāhor, on Multān road. Built in 1641 by Zību 'n Nissá, daughter of Aurangzīb. Erected in a garden which has perished.
6. Bārahdarī of Vazīr Khān, at Anārkalī. Built in 1635 by 'Alimu 'd dīn Vazīr Khān, now the Reading Room.
7. Samādh of Guru Arjūn, outside the Roshnāī Gate of Lāhor. Dates from 1606. The Granth is read here.

NAME AND LOCALITY.	REMARKS.
8. Samádh of Ranjit Singh.	Built in 1841 of brick and marble, adorned with sculpture and painting. Repairs paid for by the British Government.
9. Samádh of Mái Naka in Láhor.	Built in 1830 by Ranjit, over one of his wives.
10. Mosque of Vazir Khán, near the Kotwál's office in Láhor.	Built in 1635 by "Alimu 'd dín Vazir Khán. Magnificently sculptured and decorated with encaustic bricks. In the centre is the tomb of 'Abd 'l 'Ushshák, round which a fair is held on every Thursday
11. Bádsháhí Mosque near the Fort of Láhor.	Built by order of Aurangzib in 1673, and cost it is said £60,000. It is vast.
12. Huzurí Gardens and Bárahdari near the Fort.	The Pavilion is of marble, and was erected by Ranjit Singh.
13. Sonahri Mosque in Láhor.	Built by Núwáb Bakan Khán in 1750. The cupola is covered with gilt copper, whence the name.
14. Fort of Láhor.	Original fort was built by Mahmúd Ghazní, but perished. Akbar then began a new one in 1562, which was completed by Sháh Jahán.
15. Sarái of Gaulí-wálí near the central Jail.	Belongs to Rájá Harbans Singh, and is supposed to have been built in the reign of Jahángir.
16. Tomb of Núru 'd dín Jahángir, Emperor in Sháhdarra, 3 miles N.W. of Láhor.	Built in 1628 by Sháh Jahán, of marble and granite. This magnificent tomb is after the Táj and the Kutb the finest edifice in India.
17. Tomb of Asif Khán at Sháhdarra.	Built in 1628 of brick and marble. All the decorations were destroyed by the Sikhs.
18. Tomb of Núr Jahán Bigam, wife of Jahángir.	All the decorations were destroyed by Ranjit Singh.
19. Temple of Shah-ídganjin Landa Bázár in Láhor.	The Granth is read here by the Sikhs.
20. Samádh of Jawáhir Singh, outside the Mastí Gate of Láhor.	Built in 1845.
21. Tomb of 'Alí Mardán Khán, at Bigampúr, 3 miles from Láhor.	Built about 1655.
22. Shálimár Gardens at Bágh-bánpúr, 6 miles from Láhor.	Were laid out by Sháh Jahán in 1628, after the plan of the Royal Gardens in Kashmir. Now used for fêtes. Costs Government 2000 rs, a year to keep up,

NAME AND LOCALITY.	REMARKS.
23. Tomb of Jání Khán.	Built by Jání in 1718 for his sister, but dying before her he was buried there.
24. Tomb of Miyán Vadda at Sáhunári, 3½ miles from Láhor.	Dates from 1056, but builder is unknown.
25. Tomb of Miyán Mir, 3 miles from Láhor.	Built in 1625 by Dará. It is sculptured and painted, and is held in great veneration.
26. Tomb of Núwáb Miyán Khán at Bhogiwál, 3 m. from Láhor.	Belongs to Núwáb Nawázish 'Alí.
27. Bhadr Kál Temple and Tank at Niyáz Beg, 8 miles from Láhor.	A part built in 1814 by Ratan Singh Gurjákie, and the rest by Kanhya Kampúwála. Great fair held here yearly,
28. Tomb of Kháiru 'd dín, outside the Mochí Gate of Láhor.	Dates from 1615. Two fairs held here.
29. Barahdari at Tar-garh, 1 m. from Láhor.	Built of brick by Humáyún in 1531, now nearly ruined.
30. Samádh of Basti Rám, near the fort of Láhor.	Built of brick in 1802. The Granth is read here. Basti Rám was Ranjit's Guru or spiritual guide. The tomb is sculptured and painted.
31. Samádh of Shir Singh at Sháh Biláwal, 3 m. from Láhor.	Of brick.
32. Samádh of Hakikat Rái at Koṭ Khojah Sáí, 3 m. from Láhor.	Dates from 1739, when Hakikat Rái was killed here, and the Samádh built.
33. Chaubárah of Chhajju Bhagat outside the Sháhálmi Gate of Láhor.	Dates from 1544. An annual fair is held here.
34. Báolí or well of Guru Rám dás in Láhor.	Constructed in 1835. The Granth is read here. Decorated with colours.
35. Tomb of Zíbu 'n nissá, at Nawá-koṭ, 2 m. from Láhor.	Desecrated by Ranjit, who took off the marble slabs and placed them in the pavilion of the Huzúri Garden.
36. Tomb of Chauk-handí Šadr Dítwán, 2 m. from Kasúr.	Built in 1658. Annual fair held.
37. Chaukhandí Miyán Hári 'Agál Šáhí.	½ a m. from Kasúr. Built in 1494 in the reign of Bábar.

NAME AND LOCALITY.	REMARKS.
38. Mosque of Házir Khán.	$\frac{1}{2}$ a m. from Kasúr. Built in 1765 by "Azim Khán Núwáb of Kasúr.
39. Tomb of Bába Sháh at Kasúr.	Built in 1788. Annual fair held here.
40. Fort of Kasúr.	Built in 1788 by Sardár Khushhál Singh Singhpúria.
41. Pillar of <i>Dalbergia Sissoo</i> wood at Kheru Karn, 5 m. from Kasúr.	Set up in 1568 by Guru Amr dás of his own height, in order that the Sikhs might offer money here on which his disciples might subsist.
42. Tomb of Lál Habíbat Shekh Ahmad, 5 m. from Kasúr.	Built by Shúhábú 'd dín Bilúch, in the reign of Akbar.
43. Temple of Rám Thamman, 10 m. from Kasúr.	Built by Diwán Lakhpat Rái, and much frequented by Hindús.
44. Janam Asthán Sikh temple in the Parganah of Sharakpúr.	Dates from 1818. Guru Nának was born here, and the place is much venerated by the Sikhs.
45. Bridge of Nalah Phaid in lesser Sharakpúr.	Made by the Emperor Jahángir, to cross to Shekhapúra.

Gujaránwálá District.

1. Fort at Shekha-púra.	Built by the Emperor Jahángir.
2. Hiran Minár Tank, tower and pavilion.	Built by Jahángir Shíkhoh, eldest son of the Emperor Jahángir, about 1650. The tower is 70 ft. high. The tank has an area of 26,500 sq. yds., and is lined with brickwork; it is perhaps the largest of its kind in India. A lofty causeway on arches leads to the Pavilion in the centre of the tank. It has 3 stories, the upper one domed, the 2nd open, with graceful pillars, supporting the roof. The court is a solidly built chamber.
3. Tomb of Khángál Dográn.	Built about 1680.
4. Khángáhat Asrúr.	Has several domes.
5. Tomb of Miyán Khairu 'd dín, at the village of Pindí Bhátiyan.	Said to date from 1660.
Tomb of Hazrat Kailánwálá, 3 m. S. of Rám-nagar.	Built in the time of Akbar.
7. Tomb of Sháh Rahmán, 4 m. W. of Akálgarh Thánah.	

NAME AND LOCALITY.	REMARKS.
8. Pandok, 3 m. W. of Rámnagar.	Built in the time of Sháh Jahán.
9. Tomb of a wife of the King of Dihlí at Amínábád.	Built by Mír Ahmad Khán, Governor of Kashmír, about 1650 A.D.
10. Bárahdarí of Sardár Hari Singh Nalua in Gujaránwálá town.	
11. Tomb of Sháh Rahmán in the village of Bhírí Sháh Rahmán.	Built by Miyán Barkhurdár, a disciple of Sháh Rahman, about 1700.
12. Tomb of Sháh Jawáná, in the village of Balianwálá, 4 m. from Gujaránwálá.	Built by Miyán Barkhurdár.
13. Tomb of Miyán Barkhurdár in the village of Harlánwálá, 7 m. from Gujaránwálá.	Built by himself about 1700.
14. Tomb of Saiyid Ahmad or Shekhu 'l Hind at the village of Kotta Pirán.	Built by his son Sháh Shams in the time of Aurangzib.

Ráwal Pindí Division—Ráwal Pindí District.

1. Manikyála Tope, 5 m. N.E. of Thánah Ribat on the Grand Trunk Road.	A Buddhistic tower, described by General Cunningham in his Archæological Reports.
2. Fort of Pharwálá on the banks of the Sohan River, 12 m. E. of Ráwal Pindí.	The retreat of the Gakkars when driven from the Jhílám.
3. Tomb at Riwat, 10 m. S.E. of Ráwal Pindí.	Contains the Mausoleum of Sultán Surureg (<i>sic</i>) and his 2 wives.
4. Gardens and Tomb at Hasan Abdal, 29 miles W. of Ráwal Pindí.	One of Sháh Jahán's wives is buried here.
5. Fort of Atak.	On the Indus. Very picturesque.
6. Ruins at Sháh kí dehrí.	Buddhistic remains.

Jhílám District

NAME AND LOCALITY.	REMARKS
1. Temple of Mallot, 16 m. N.W. of Pind Dádan Khán and 12 m. from the river Jhílám.	Built by the Kashmír authorities when this part of the country was under that State, probably about 650 A.D. Built on a plateau 2000 ft. above the Jhílám, and commanding a fine view.
2. Hindú Temple of Katás, 14 m. N. of Pind Dádan Khán.	Very ancient, said to be of the time of the Pánḍus, 1100 B.C.
3. Temple of Bhágánwálá, 11 m. N.W. of Jalálpúr Thánah.	Built of red and white sandstone, on an eminence commanding a fine view. Said to be Buddhistic.
4. Temple and Tower of Shírganga, 6 m. W. of Katás.	A Buddhist building of red sandstone with triglyph arches, pyramidal mouldings, &c.
5. Wall of Maira.	Accidentally discovered. There are ancient inscriptions on the stones.
6. Fort of Rotás, 11 m. N.W. of Jhílám.	Covers 260 acres. A picturesque ruin.

Gujarát District.

1. Darbár Dhúni Sháhib, 6 m. N. of Gujarát, on bank of Chenáb.	Built in 1827 by Pandit Mansa Rám of burned bricks, laid in lime cement.
2. City and Fort of Gujarát.	A place of importance before the Greek invasion, first built by Bachanpál, a Rájá of the Solar Race. It fell to ruin ; but in 1580 Akbar built a fort with the aid of the Gujars, whence it was called Gujarát Akbarábád. It was repaired by the Sikh Sardár Gujar Singh and by Sháh Daulah, in the reign of Sháh Jahán or of Aurangzib.
3. Tomb of Sháh Daulah, 200 yds. E. of Gujarát.	Contains an inscription with the date 1718.
4. Temple of Shivála in the town of Gujarát.	Built in 1838 by Mahárájá Guláb Singh. A pinnacle of the dome is gilt.
5. Mosque and Tomb of a Bigam, 300 yds. E. of Gujarát.	A black tombstone is inscribed with 2 couplets in Persian, the last line of which gives the date.
6. Tomb of Sháh Jahángír Faḳír, 1 m. E. of Gujarát.	Tombs of the officers and men who fell in the battle of Gujarát adjoin.
7. Fort of Hailán, 25 m. S.W. of Gujarát.	Extensive ruins. There is a tomb in good order, probably that of Mírzá Shekh 'Alí Beg, a nobleman of Akbar's court, killed by the Gakkars in 1586 A.D.

NAME AND LOCALITY.	REMARKS.
8. Ruins of Zail Kariálí, 26 m. N.W. of Gñjarát.	An ancient ruin, reputed to be part of a buried city.
9. Mosque of Rasúl, 31 m. N.W. of Gujarát.	The mosque contained an inscription dated 1591, which was sent to the Crystal Palace.
10. Ruined fort of Islámgarh, 8 m. N.E. of Gujarát.	Said to have been the head-quarters of the Verech Játs.
11. Múng, 33 m. N.W. of Gujarát, on the E. bank of the Jhílám.	Said by Cunningham to be the place where Alexander fought Porus. Many coins are dug up here of the Greek kings, and the author has a statuette, the head encircled with rays, which may be an Apollo. This was found 20 ft. below the soil here.
12. Sarái of Khawásspúr, 11 m. N.W. of Gujarát.	Built by Sakhi Khawássp Khan in 1545, Governor on the part of Shír Sháh, who converted the Bhattiyáras, and called them Islámbías.
13. Wells of Khárián, 21 m. N.W. of Gujarát.	One has a massive dome and an inscription saying it was finished in 1606. The other was built by the Sikhs.
14. Hunting-seat at 'Alamgarh, 8½ m. N.E. of Gujarát.	Still called by the Sanskrit name of Chokhandí. Built by Akbar in the 34th year of his reign. The 1st halting place after crossing the Chenáb, for the Emperors in their progress from Dihlí to Kashmír.
15. Tomb of Bághbán Wálá, 2 m. E. of Khárián.	A handsome brick building of uncertain date.
16. The Darbár of Jandúra Şahíb at Mangat, 85 m. W. of Gujarát.	Built in 1827 by Ranjit Sinh.
17. Obelisk at Chilliánwálá.	Set up in 1849, to commemorate the great battle between the British and Sikhs.

Sháhpúr District.

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| 1. Friday Mosque at Bhera. | Built in 1540, of brick, decorated with colours. The city was founded in the same year. |
| 2. Ruin at Vijhí, at Sabz Pind, near Miání. | Of unknown date, but B.C. One of the most conspicuous of the ruins, which tell of a much higher state of prosperity than that now existing here. See Strabo, book xv. sect. 33. |
| 3. Tomb of Sháh Rukn í 'Alam, to the N. of the village of Takht í Hazará. | Built about 1300 A.D. The ruins show that a very large town existed here. In the Ain í Akbarí the place is said to have paid a revenue of 117,228 rs. It is the scene of the romance of Ránjah and Hír. |

NAME AND LOCALITY.	REMARKS.
4. Mosque, tank and well to the N. of the village of Hadálí.	Constructed in 1540 by Shír Sháh.
5. Well near the village of Gún-jíál.	The villages of Gúnjíál and Atte Rái are called Ván Kyla from this well. Constructed in 1540.
6. Remains of an ancient Hindú shrine, 4 m. N. of the village of Katha Sughrál.	Pilgrimages are made to it, and fairs are held on fixed dates.
7. Hindú ruins at Amb.	Older than the Christian era, and apparently Buddhist.
8. Tomb of Sháh Yúsuf, in the village of the same name.	Built in 1494 A.D., an elegant but small building, adorned with coloured tiles.
9. Naugaza tombs, 2 m. N.E. of the village of Ni-hang.	Tombs 9 yds. long. Built on the site of a ruined city, said to be as old as the Pándus.
10. Ruins of Chak Sanu, 8 m. E. of the C. S. of Sháh-púr.	This town was burned and razed by Núru 'd din Bámizai, General of Ahmad Sháh.

Pesháwar Division and District.

1. Ruins of Pihor, 3 m. E. of the village of Topí.	A strong place in ancient times.
2. Fort of Ránígat, on the hill above the village of Nawagáon.	Built of great blocks of granite, the castle being 500 ft. long by 400 ft. broad; on all sides the rock is scarped. Identified by Cunningham * with Aornos. Many broken statues lie about of Buddha. There is also one in chain armour, with a Macedonian <i>chlamys</i> or short cloak thrown over the shoulders.
3. Sháhbázgarhí, 6 m. from Mar-dán.	There is here one of Ashoka's inscriptions, on a rock to the S.E. of the village, of the date of 250 B.C. Cunningham identifies it with Sadatta. A party of sappers under Sergeant Wilcher were employed in January, 1871, removing boulders which hid the inscription.
4. Buddhist cave temple on the W. face of Pajja Hill, 15 m. N.N.E. of Mar-dán.	Identified by Cunningham with the cave of Prince Sudána described by Hwen Thsang. (Arch. Rep. 1863, pp. 191, 192).

* Arch. Rep., 1863, p. 107.

NAME AND LOCALITY.	REMARKS.
5. Ruins of Buddhist city at <u>Takht i Báhi</u> , 8 m. N.W. of <u>Mardán</u> .	Constructed of stone. Dates from B.C. 50 to A.D. 150. Explored by Sergeant Wilcher, in April, 1871.
6. Ruins of <u>Jamál-garhí</u> , 7 m. N. of <u>Mardán</u> .	Explored by Lieut. A. Crompton, R.E., in March and April, 1873.
7. Buddhist ruins at <u>Shahri Bahlol</u> , 6 m. N.W. of <u>Mardán</u> .	Identified by Cunningham with the monastery of the saint <u>Ekashringa</u> .
8. Buddhist ruins of <u>Sáwaldher</u> , 8 m. N.E. of <u>Mardán</u> .	Explored by Lieut. Skene Grant, R.E., in March and April, 1874.
9. Buddhist ruins at <u>Gangás</u> , 21 m. N.N.E. of <u>Mardán</u> .	A beautiful glen, on the W. face of the <u>Pajja</u> range, runs to the steep side of the mountain which here forms the boundary of <u>Boner</u> . Halfway up the glen, in the centre of which runs a small stream, are the extensive ruins of a Buddhist town ; opposite is a line of fine old mulberry trees, with vines climbing up them. Here is a fine masonry well 9 ft. in diameter, shaded by a singularly large olive tree.
10. Buddhist ruins at <u>Khárkai</u> , 3 m. from the <u>Swát</u> frontier.	Explored by Lieut. Skene Grant, R.E., in March and April, 1874.
11. Walled inclosure at <u>Gor Khatri</u> .	Built by <u>Núr Jahán</u> , wife of <u>Jahángír</u> . Cunningham identifies it with the great Buddhist monastery near <u>Kanishka's</u> stupa. (Arch. Rep. 1863, p. 89.)
12. Mound of <u>Sháhjí kí Deri</u> , 1 m. S.E. of <u>Láhor Gate</u> of <u>Pesháwar</u> .	Considered by Cunningham to be the site of the stupa erected by <u>Kanishka</u> .
13. Circle of cromlech stones near the village of <u>Asota</u> .	

Hazára District.

1. Domed building between <u>Man-gal</u> and <u>Man-serah</u> .	Supposed to have been built by <u>Jahángír</u> , on the imperial road to <u>Kashmir</u> .
2. Ruins of <u>Thalla ká Koṭ</u> , on the left bank of the <u>Nainsukh</u> stream between <u>Habíbu 'llah</u> and <u>Bálá-koṭ</u> .	Supposed to have been the palace of a <u>Hindú Rájá</u> .

NAME AND LOCALITY.	REMARKS.
3. Ruins at Burj, 2½ m. behind the T.B.	Said to have been the palace of a Hindú Rájá.
4. Ruins at Sirkap ka Kot.	Coins are found here. Said to have been the palace of Rájá Sir Kap.
5. Tomb at Ziárat Galibágh.	Here the Turk Chiefs resided when ruling Hazára.

Multán Division and District.

- Shrine of Muḥammad Yūsuf, commonly called Sháh Gurdez, in the city of Multán. Date, 1152. Decorated with encaustic tiles.
- Temple of Narsingh, in the old fort of Multán. Near the shrine of Baháwal Haḡḡ.
- Shrine of Sheḡḡ Músá Pák in Multán. Thought to be of Aurangzib's time.
- Samádh of Sáwan Mall. He was the well known governor of Multán. This was built in 1843.
- Shrine of Baháwal Haḡḡ in old fort. He died in 1262 A.D., at the age of 100. This building is maintained by his family and offerings. He is much revered, especially by sailors.
- Octagonal monument of Ruknu 'd dín, in old fort. Built by the Emperor Tughlak, whose son made it over to Ruknu 'd dín, grandson of Baháwal Haḡḡ.
- Pillar to memory of Vans Agnew and Anderson, killed by the Sikhs.
- Shrine of Sháh Shams Tabrízí, ¼ a mile outside the N.E. corner of the city. Built in 1692. Sháh Shams is said to have been a martyr flayed alive. He prayed that the sun might descend on Multán, which has ever since been scorched with intense heat. The shrine is remarkable for the bright blaze of encaustic tiles.
- Easter mosque, 1 m. N. of Multán, built in 1735. The place where Vans Agnew and Anderson were murdered.
- Temple and tank of Súraj Kuṇḡ, 4 miles to S. of the city. The tank is said to possess healing qualities, owing to a blessing on it by Rám.
- Mosque of Malik Wahn, 5 miles E. of Malsi. Built by Kází Ghulám Muḥammad in 1373. Said to have been burned by Kharak Singh, son of Ranjit.
- Palace of Muḡafar Khán at Shuja'ábád. Built in 1808, prior to the Sikh conquest.

Montgomery District.

NAME AND LOCALITY.	REMARKS,
1. Tomb of Báwa Farid at Pákpattan, 27 miles from Montgomery.	Built in 1267, and much frequented by pilgrims, of whom about 60,000 assemble at the annual fair. Serious accidents occur through the attempt of crowds to force themselves through an opening in the wall 5 ft. high and 2½ ft. broad, called "the Gate of Paradise," it being the tradition that whoever gets through at a certain time is sure of heaven.
2. Tomb of Sháh Mukím, in the town of Hujra, 46 miles from Montgomery.	Built in 1640, in imitation of the Kíblah at Makkah.
3. Tomb of Dáúd Bandagi in the town of Shergarh, 48 miles from Montgomery.	Built in 1574, and resorted to by thousands of pilgrims.
4. Temple of Bába Sálu Jásrái, in the town of Dípálpúr.	Very ancient, and in one of the most ancient cities of India. Babar speaks of his conquest of it. Annual fair in January.

The Jhang District.

1. Mosque of Chiniot on Grand Trunk Road.	Built by Núwáb Miyán Khán about 1550, of mingled red and grey stone. Paved with black and white marble, the tomb of white marble. The windows are of red stone. Equally revered by Muslims and Hindús, and used as a school where Arabic is taught.
2. Tomb of Sháh Burhán, ½ a m. from Chiniot.	Of black and white marble, built by Sháh Jáhán. The interior is coloured like gold.

Muzaffargarh District.

1. Tomb of Núwáb Táhir Khán in the town of Sitpúr on the Chenáb, 60 m. S. of the Civil Station of Muzaffargarh.	Built about 1670. A lofty dome surmounts the tomb, and is ornamented with green, black, yellow, and blue tiles. Tomb of the Náhar family, the old rulers of Sitpúr.
2. Tomb of Saiyid 'Abdu 'l Waháb, built in 1605 in the town of Dera Dínpanáh.	The dome is white. 'Abdu 'l Waháb is said to have come from Kánhpúr after a visit to Makkah. There is a rent-free grant of land with rs. 2,000 annually for support of the place

Deráját Division—Derá Ghází Khán District.

NAME AND LOCALITY.	REMARKS.
1. Ruins of the city of King Dallu Rái at Jámpúr.	The tradition is that the city was destroyed to punish the crime of incest with his daughter committed by Dallu Rái.
2. Shrine of Sakhi Sarwar, 30 m. S.W. of Derá Ghází Khán.	Built in 1252. The saint was a disciple of Pirdastgir of Baghdád, and was guilty of listening to musical instruments, for which these instruments are to sound for ever over his tomb.
3. Tomb of Ghází Khán, the founder of the city so named, 6 m. from the city at Choratta.	
4. Cemetery of the Tálpúrs, 26 m. S. of Derá Ghází Khán, at Choti.	Revered by the Lághári tribe, who say the Tálpúrs are a branch of their clan.

Derá Isma'il Khán District.

1. Fort of 'Umar Kot near Khairpúr.	Very ancient, perhaps Buddhist. Of masonry. Much of the materials have been carried away to build Akálgarh.
2. Mounds at Belot, Tánk, Luní, Drá-band, Chaudh-wán, and Veho-wa.	These mounds are thought to have been buildings of the Græco-Bactrian period. They are now mere heaps of burnt bricks. Coins are found in them.
3. Temples at Mári.	Interior minutely carved.
4. 'Azmat Sháh, built by Ahmad Sháh Abdallí.	A memorial of Ahmad Sháh's victories.

Bannu District.

1. Mound at Akra.	The remains of a Græco-Bactrian city of 200 years B.C. The mound is described by Sir H. Edwardes in his "Year on the Panjáb Frontier," vol. i., p. 283.
2. Fort of Káfirkot, 10 m. S. of 'Isá Khel.	Referred to also in the "Year on the Panjáb Frontier," vol. i., p. 290. It is of stone, and very ancient.
3. Mound at Rokri.	Probably Buddhist. Excavations were made by Mr. H. Priestley, and several figures beautifully sculptured after the Greek were disinterred, and sent to the Láhor Central Museum.

Cis-Satlaj States.—Patiāla State.

NAME AND LOCALITY.	REMARKS.
1. Garden at Pinjor.	Laid out by Nūwāb Fidāi <u>Khān</u> , in the reign of Aurangzīb.
2. Mosque in Pinjor.	Of the same date as the above.
3. Garden with a building at Sarhind.	Of Akbar's time, and built and laid out by Sultān Hāfiz, Akbar's tutor.
4. Gurdwārah, a building at Sarhind.	Fath Singh and Chūchhar Singh, sons of Guru Govind, were murdered here by command of Aurangzīb.
5. Tomb of Shekh Ahmad at Sarhind.	This person was held in veneration by Aurangzīb.
6. Mosque of Bahādurgarh, 5 m. from Patiāla.	Built by Nūwāb Saif <u>Khān</u> , brother of Fidāi <u>Khān</u> . It originally stood in a fortified town called Saifābād, which has perished, and the site is occupied by the fort of Bahādurgarh, built by Mahārājā Karm Singh of Patiāla.

Jhind District.

1. Fort of Fathgarh in the town.	Built by Mahārājā Gajpat Singh in the reign of Shāh 'Alam.
2. Gurdwārā outside the town.	Built in the time of Guru Tegh Bahādur.
3. Temple of Shri Jainti Devi, near the W. Jamnā Canal.	Very ancient.
4. Tank of Shri Bhuteshwar adjoining the town.	Ancient.
5. Tomb of Shāh Dūjan.	Constructed in the reign of Shāh Jahān.
6. Tomb of Shāh Vilāyat in the town.	Built in the time of Akbar.
7. Tomb of Sūfi, outside the town of Sūfidan.	Said to be of the time of Aurangzīb.
8. Tomb of Saiyid Muzaḥfar.	Built by himself. He was the Vazīr of Aurangzīb.
9. Tomb in the village of Kaliāna.	Built 700 years ago.

Nābha State.

1. Mosque of Bāwal, 10 m. from Rewari.	Ancient.
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Máler Kotla State.

NAME AND LOCALITY.	REMARKS.
1. Mosque of Sháh Fázil in the town of Máler.	Built about 1650 A.D.
2. Tomb of Shekh Sadr Jahán in the town.	Built about 1350 A.D.
3. Hindú temple of Báwa Átmá Rám.	Built about 1550 A.D.

Kálsia State.

1. Mári of Lakshman, at Chirak. | Built by Rái Fírúz, at the request of a Faqír, who had cured him of a disease.

Bhāwalpūr State.

Fifteen forts and tombs are mentioned as being in this State ; but no account whatever is given of them.

1. Tibba Ráika, 2 m. E. of Kásimpúr. | This mound of large bricks is supposed to be Scythian. It contains a pit 18 ft. in diameter and 9 ft. deep, full of calcined human bones, with logs of charcoal.

Here follow 24 forts and 2 tombs, of which no description is given.

2. Patan Munára, a tower 7 m. S. of Naushahra. | A very curious ancient tower, on what must once have been the bed of the Indus. The ruins of an old town surround it ; but nothing whatever is known of the history of the place.
3. Mound of Tibba Sarwáhi, $\frac{1}{2}$ a m. S. of Sanjarpúr.
4. Ratta Theri, 4 m. S. of Sanjarpúr.
5. Tomb of Saiyid Jalál Sháh, to the W. of Úch.
6. Tomb of Bibí Jiwandi at Úch.
7. Tomb of Bhāwal Hálím at same town.
8. Tomb of Makhdúm Jaháníán at Úch.
9. Tomb of Faqí Dín at Úch.
10. Tomb of Rájan Kátíl at Úch.
11. Tomb of Pírán Pír.
12. Tomb of Hasan Daryá, 1 m. E. of Uch.
13. Tomb of Sadr Sháh, $\frac{1}{4}$ m. W. of Gurgiján.
14. Tomb of Wali, 2 m. E. of Khairpúr.
15. Mounds at Tibba Maḥmúd Shahíd, 4 m. N. of Aḥmadpúr.
16. Fort of Mubárakpúr.
17. Fort at Aḥmadpúr Sharkía, to the W. of Aḥmadpúr.
18. Tomb of Bhāwal Dín, at Aḥmadpúr.
19. Friday Mosque at Aḥmadpúr.
20. Tomb of Pír 'Azmat Sultán.
21. Tomb of Sultán Maḥmúd at Khánbela.
22. Old Fort, 6 m. W. of Naushahra, one of the 6 forts built by Rái Sahasi II. about 600 A.D. Taken by Sháh Hasan Arghan in 1525.

NAME AND LOCALITY.	REMARKS.
23. Tower at Sui Vihār, 16 m. S. of Bhāwalpūr.	Built in the 11th year of Kanishka's reign, at the commencement of the Christian era. An iron sheet, with an inscription, was found here, and has been deciphered by Prof. Dowson, and published in the Journal of the Asiat. Soc., vol. iv., part 2, art. 14.

Chamba State.

1. Hindú Temple of Chamba Patí, in Chamba.	Of stone, and sculptured. Of the same style as the Jain Temples at Ábú.
2. Four Hindú Temples to Lakṣhmi Náth, near the Rájá's old palace above the town.	
3. Hindú Temples of Thákur and Shiva, in the town of Barmur.	Ditto.
4. Pillar in Barmur.	This is 20 ft. high, and is surmounted by a gilt figure of Garuḍa. See Vigne's "Travels in Kashmír," vol. i. p. 159.
5. Temple at Mindal, on the Chenáb.	
6. Temple of Triloknāth, on the Chenáb, near the village of Tunda.	
7. Temple of Mīrgola, in the town of Odapūr.	Portions are elaborately carved in wood. It is by far the best specimen of the kind in Chamba.

Kashmír State.

1. Temple of Shankar Acháraj, at Shrinagar.	On the Takhti Sulaimán Hill. It is said to date 220 B.C., and is constructed of stone and brick. Said to have been built by Rájá Gopawand. Lieut. H. H. Cole, R.E., says that it is the most ancient building in Kashmír, and describes it. See "Illustrations of Anc. Build. in Kashmír."
2. Mosque in the city of hrinagar.	Built, in 1448, of brick, stone, and lime.
3. Garden and Pavilion at Chashmah Sháhí, S.E. of Shrinagar.	Founded by Akbar in 1555.
4. Temple near the Friday Mosque in Shrinagar.	Supposed to have been built by Rájá Jind, 138 years B.C.

NAME AND LOCALITY.	REMARKS.
5. Mosque of Akhund Mullá Sháh, near Shrinagar.	This <u>Akhund</u> was preceptor of Dará, son of Sháh Jahán.
6. Tope or Stupa in Muḥammad Hájí Street, in Shrinagar.	Built by Rájá Ziyádat, of brick and mortar, in 246 A.D.
7. Garden of Sháh-la, with a pavilion, 6 m. E. of Shrinagar.	The pavilion was built in 1630, and the garden laid out by Sháh Jahán.
8. Temple of Aishan Biráí, 6 m. N. of Shrinagar.	Supposed to have been built by Rájá Sundmán for his Guru Aishan about 4,000 B.C.
9. Fort of Hari Parbat, outside Shrinagar.	Built in 1597 by command of Akbar.
10. Mosque of Baháu 'd din, below Hari Parbat.	Built in 1458, on the site of an ancient temple, which is said to have been built by Rájá Parva Sáin in 52 A.D.
11. Temple of stone in Shrinagar.	
12. Temple in Muḥammad Hájí's quarter of Shrinagar.	Built of stone and brick by Rájá Ziyádat in 246 A.D.
13. Chinárbágh, a garden 3 m. N.E. of Shrinagar.	Laid out by Saif <u>Khán</u> .
14. Temple of Amara Kadal in Shrinagar.	Built by Rájá Lalitádit in 726 A.D.
15. Mosque and Tomb of Saráf Kadal in Shrinagar.	Built, in 1453, of hewn stones from old temples.
16. Friday Mosque.	Built, in 1383, of stone and brick, by Hasan Sháh, surnamed Sikandar But Shikan.
17. Temple, 4 m. E. of Shrinagar.	Supposed to have been built by Rájá Sundmán 137 B.C.
18. Zina Kadal, or 4th Bridge, in Shrinagar.	Built by Rájá Ziyádat in 246 A.D. The foundation is of stone, superstructure is of brick.
19. Mosque at Shrinagar on the left bank of the river opposite the Sháh Hamdán.	Built in 1630 A.D., of polished limestone, by the Empress Núr Jahán.
20. Nishát Garden to the E. of Shrinagar.	Laid out in 1630 A.D. by Asad <u>Khán</u> .

NAME AND LOCALITY.	REMARKS.
21. Pari Mañall, on a mountain on the S. side of the Dal.	Built by Mullá Sháh, preceptor of Dará, in 1631 A.D.
22. Temple and tank of Pandrethán, 3 m. S.E. of Shrinagar.	Built in 913 A.D. of stone decorated with bas-relief figures. See "Notes on Ancient Buildings in Kashmír," p. 29.
23. Sarái of Khánpúr 10 m. S.W. of Shrinagar.	Built in 1640 A.D. of stone and lime.
24. Tomb of Shekh Núru'd dín at Chirár, 16 m. S. of Shrinagar.	Built in 1801 A.D.
25. Sarái of Yung-nári, 35 m. S. of Shrinagar.	Built in 1680 A.D. by Sháh Jahán.
26. Sarái of Sháhjí Murg, 14 m. S. of Shrinagar.	Built of stone and lime by Sháh Jahán.
27. Temple at Pámpúr.	Built in 837 A.D. of stone by Rájá Azta Paid (thus written in Gov. Record, but evidently erroneous).
28. Temple of Bála Háma, 2 m. from Pámpúr.	Built in 855 A.D. Erected by Rájá Shír Varmma.
29. Temple of Lalitápúra, 4 m. S. of Pámpúr.	Built in 724 A.D. by Rájá Lalitáditya.
30. Temple of Marháma, N.W. of Bijbihára.	Built by Rájá Unt Varmma, in 855 A.D.
31. Temple of Bijbihára, in town of same name.	Supposed to have been built by Ashoka.
32. Temple of Malangpára, 5 m. S. of Wantipúra.	Built by Rájá Unt Varmma in 855 A.D.
33. Garden of Anat Nág in the city of Islámábád.	Laid out by Sháh Jahán.
34. Temple 9 m. E. of Islámábád.	Built by Rájá Megwáhan in 46 A.D.
35. Tomb of Bába Zainu'd dín, 10 m. from Islámábád.	Built in 1801, by 'Abd'ullah Khán.
36. Tomb of Mattand, 3 m. E. of Islámábád.	Built in 1360 A.D. over Sháh Hamdán <i>alias</i> Saiyid 'Ali Hamadán.
37. Temple of Báhmazo, 4 m. E. of Islámábád.	Built in 1316 A.D. by Sádhu Báhma.

NAME AND LOCALITY.	REMARKS.
38. Temple of Mat-tand, 3 m. E. of Islámábád.	Built in 724 A.D. by Rajá Lalitáditya.
39. Ruined temple, 6 m. E. of Islámábád.	Built in 35 A.D. by Rajá Megwahan.
40. Temple of Ganesh Bál, E. of Islámábád.	Shiva is said to have left Ganesh here when he went into the mountains.
41. Temple of Mámleshwar, 30 m. S. E. of Shrinagar, in a cave.	Built by Rajá Abhimán, at a very ancient date.
42. Garden of Lok Bháwan, 6 m. S. of Anat Nág.	Laid out by Sháh Jahán, in 1630 A.D.
43. Garden of Vir Nág, 12 m. N. of Anat Nág.	Laid out in 1619 by Jahángír.
44. Mosque of Sai-fu 'd dín at Naushahra.	Built in 1455, in the reign of Zainu 'l 'ábidín, who is called Bur Sháh.
45. Temple of Vichár Nág, 4 m. N. of Shrinagar.	Built in 246 A.D. by Rajá Ziyádat.
46. Tomb, 4 m. N. of Shrinagar.	Of a disciple of Rahím Sháh. Built in 1630 A.D.
47. Bridge on the Sindh river, 10 m. N. of Shrinagar.	Built in 1635 A.D. by the Empress Núr Jahán.
48. Temple at Wangat.	Built in 588 A.D. by Rajá Báládit.
49. Temple of Kaulan.	Built by Rajá Shankar Varmma in 872 A.D.
50. Three temples of Náráyan Nág, 18 m. N.E. of Thánah Lál.	One built by Rajá Lalitádit in 1004 A.D., the 2nd by Rajá Sangram Ráj about 1004 also, the 3rd by Rajá Attand Ráj 1014 A.D.
51. Three temples at Indrakot, 12 m. N.W. of Shrinagar.	Built in 775 A.D. of hewn stone by Rajá Jind and his minister.
52. Garden of Manas Bál, 10 m. N. of Shrinagar.	Laid out in 1555 A.D.
53. Temple of Diwár Kalán, 7 m. W. of Shrinagar.	Built in 724 A.D. by Lalitáditya.
54. Temple at Pattan, 14 m. N.W. of Shrinagar.	Built by Nashak, brother of Rajá Hashak in 727 B.C.
55. Temple of Hari Tarat, 8 m. W. of Shrinagar.	Built in 724 A.D. by Lalitáditya.

NAME AND LOCALITY.	REMARKS.
56. Temple of Bhuniyár, 1½ m. beyond Naushahra.	Built by Rájá Hashak in 724 B.C. See "Notes on Anc. Buildings," by Lt. Cole.
57. Temple of Ladur, 15 m. W. of Anat Nág.	Built by Rájá Megwáhan in 33 A.D.

§ e. TRIBES OF THE PANJÁB AND KASHMÍR.

General Cunningham, in vol. ii. of the Arch. Rep., divides the pop. of the Panjáb into early Turanians or aborigines; 2nd, Áryas or Bráhmancial Hindús; 3rd, later Turanians or Indo-Scythians. In the 1st class he places the Takkas, the Megs, the Dunds, the Satis, the Sadans, and perhaps also the Dámara. In the 2nd division he places the Súrāj Vanshas, and Som Vanshas of the Hills, the Janjúas of the Salt Range, and the Bháthís of the Central and E. Doábs, also the Khattrís or grain sellers, and the Dogras, probably also the Awáns. The 3rd class includes the Gakkars, the Káthís and the Bálas, whose immigration took place in the reign of Darius Hystaspes, the Játs and Meds (Sus and Ábárs) who came in towards the end of the 2nd century B.C., and the Gujars (Tochári), who immigrated during the 1st century B.C. Of these races the most numerous is that of the Játs, who according to the same authority form $\frac{1}{3}$ ths of the entire pop. The next most numerous race is that of the Gujars, who are $\frac{1}{4}$ th of the pop. The Sikhs are mostly derived from the Játs and Gujars, and are about $\frac{1}{11}$ th of the pop. The Áryans make up the rest.

The *Dogras* derive their name from Dúgar, the name of the country round Jamun (Jummoo), which is called in Sanskrit *Dvigartdesh*, "the country of the two hollows," from the 2 holy lakes Saroin Sar and Mán Sar. This word has been converted into Dúgar, and from that comes Dográ. The Dogras are divided into Bráhmans, Rájputs, Banyás, and other inferior sub-divisions. The Bráhmans and Dográ Rájputs are small men, about 5 ft. 4 or 5, slim, with somewhat high shoulders.* They are active and untiring, but rather deficient in muscular power. The Rájputs are divided into Miáns and working Rájputs. Guláb Singh, the father of the present Mahárájá of Kashmir, was of the Mián caste. Female infanticide formerly existed amongst the Miáns, who wished all their issue to be brought up to arms. About 1846 this practice was put down, Guláb Singh being principally instrumental in suppressing it. *Satí* also existed, and on the death of Suchet Singh it is said that 300 women underwent cremation. The Thakars are the chief cultivating caste of the Dogras in the Hills. They are a good-looking and well-made race, and of a larger frame than the Dográ Rájput. Of a lower class than these are the Banyás, or small traders; the Náís, or barbers; the Jhírs, or carriers (pálki-bearers also), and some others. The Dúms and Meghs†

* See Drew's Kashmir, pp. 44-5.

† Meghs spelling according to Drew.

are numerous at Jamun. They are brick makers, charcoal burners, and scavengers, and are reputed unclean. The Maharájá has improved the position of these low castes by enlisting some hundreds in the army as sappers and miners. They have acquired respect by the courage and endurance they have displayed. The weavers in Jamun are numerous, and are all Muslims.

The *Chibhális* are so-called from "Chibhál," the outer Hill region between the Chenáb and the Jhílam. A Rájput tribe named *Chib* gave the name to the country. The Chibhális are of the same race as the Dográs, but are now Muslims. A high caste among them is called Sudan. A general name for this and other high castes in Chibhál is Sáhú. In a higher part of the Darhal Valley are some people who are called Maliks, who were so called by Akbar, by whom they were appointed to defend the passes into Kashmir. Included under the name of Chibhálí are the Kakkás and Bambás, who inhabit the banks of the Jhílam; the former on the left, and the latter on the right bank of the river. They are strong-built men, of a surly disposition. Lower down the Jhílam are the Gakkars. These people long sustained their independence in the Hills. They reside chiefly on the right bank of the Jhílam in British territory, where are the ruins of palaces and forts which existed at the time when they had their own Rájá. They are considered a high caste, and would be classed with other high castes under the name of Sáhú.

The *Paháris* inhabit the country to the N. of Dúgar, which is bounded on the W. by Budil. The name signifies simply "mountaineer," but it is restricted by the Dográs to the people of the country just mentioned. The Paháris are a strong, hardy race, of a powerful frame, but active. They have straight foreheads, and noses markedly hooked. Their dress is of *pattu*, a thick homespun cloth, through which moisture will not easily penetrate. Their trowsers are loose to the knee, but then fit tightly. Over all they wear a *lui*, or "blanket," which enables them to withstand severe weather. The women wear a long gown of the same material. At the S. end of the Pahári country, where it borders on Chamba, is a Hindú tribe called Gaddís, who have large flocks of sheep and goats, and they retire up the mountains according to the season. They are distinguished from the Paháris by a peculiar hat of stiff cloth, of which a print is given at p. 108 of Drew's "Kashmír."

The *Gujars*, according to Drew, are an Áryan race, but with narrow foreheads. They are tall and gaunt, slow and ungainly. They like to be left alone, and have as little as possible to do with other races. All who reside in Jamun territory are Muslims. They possess herds of buffaloes, and support themselves by the sale of clarified butter.

The *Ladákhís*.—These people inhabit one of the 3 governorships under the Rájá of Kashmir, the other 2 being Baltistán and Gilgit. Their country comprises the valley of the Indus and most of its tributaries, from 32° to 36° N. lat. and from 75° 29' to 79° 29' E. long. Ladákh is one of the loftiest inhabited regions of the globe; even the valleys and plateaux are from 9,000 to 17,000 ft. above sea level, and many of the peaks attain 25,000 ft. The Ladákhís are Thibetans, who, settling in the valley of the Indus, have formed villages and

occupied the ground fit for cultivation. They are Buddhists, whereas the Baltis to the N.W. are Muslims. The Ladákhis are ordinarily about 5 ft. 2 in. in height, and their women 4 ft. 9½ in. They are an ugly race, with high cheek bones and Turanian, or, as we should say, Chinese features. Their black hair is cut short in front, and worn in a pig-tail behind. They are cheerful, willing, and good tempered, and not quarrelsome unless excited by their beverage *Chang*, a sort of beer. The men wear a *choghah*, or long white coat; girt at the waist by a woollen scarf, with boots and cap, and perhaps an extra wrapper, their dress is complete. The women wear a gown gathered into plaits by vertical strips of woollen cloth, blue and red alternately. On the head they wear a strip of cloth, ornamented with shells or rough turquoises, with cloth lappets over the ears. The capital of Ladakh is Leh.

The Chámpás.—These are a kindred race to the Ladákhis, who dwell in the higher parts. In appearance they differ from that tribe in having projecting chins, while those of the Ladákhis recede. They stay for a month or two at one spot to graze their herds, and then move to better pastures. The Chámpás are Buddhists like the Ladákhis, but do not intermarry with them.

The Khambas are a Thibetan race, and are all professional beggars.

The Baltis are rather taller than the Ladákhis, but by becoming Muslims have undergone some changes. They have disused the pig-tail, and, like the Muslims, shave their heads, leaving only side locks. They have dropped the custom of polyandry, and are to a certain extent polygamists. Some are enlisted in the army and wear the Highland kilt. They are mostly Shi'ahs.

*The Dárd*s occupy the country of Gilgit, Puniál, Astor, and Chilás, which may generally be called Dárdistán, though that name is somewhat indefinite. Dr. Leitner, who visited the country in 1866, has published a work on its languages and races. Mr. Hayward, who visited Dárdistán in 1870, was murdered there. The Dárd's are a bold, hardy, and independent race. They have a good cast of countenance, with brown or hazel eyes and a moderately fair complexion. Their caste divisions are Shín, Yashkun, Kremin, and Dúm. They do not intermarry. The Yashkuns are the most numerous, and are employed in agriculture. They regard the cow with abhorrence, and will not drink its milk, or eat or make butter of it. When the cow calves, they will only touch the calf with a forked stick. Some of them will not even touch fowls. Before the Sikh invasion they used to burn their dead, but Nathu Sháh, who commanded the Sikhs, was a Muslim, and got them to bury their dead. A few are still Buddhists. These are said by Drew to be the most dreadfully dirty people he ever met. Their faces are blotched with black dirt, which they never remove. Polyandry is practised amongst them, and some of their women have as many as five husbands.

The Kashmírís.—The Kashmírís, or inhabitants of the Kashmír valley, are, according to Drew (p. 174), "physically the finest of all the races in the territories under the Rájá of Jamun, and are probably in size and feature the finest race on the whole continent of India." They are a robust race, broad shouldered and large framed, and of

great muscular power. They have a wide, straight, and high forehead, a finely-shaped head, a well-cut square brow, and eyes of a not very dark brown. The women are tall and well grown; the unmarried girls wear their hair hanging down in numerous plaits; the women, like the men, wear a long loose gown hanging from the shoulders to the ankles, and on the head a low red cap with a white cloth hanging down from it mantilla-wise down the back. Kashmiris are false, ready with a lie, and given to deceit; they are noisy and quarrelsome, ready to wrangle but not to fight; on the least threat of force they cry like children. The Hájís, or boatmen, live for months together in their boats. They are lying, greedy, and cowardly. The Panditánís, or Brahman women, and the boatwomen are those most frequently seen, but Europeans take their ideas of Kashmir women from the Bátals, who are very degraded, and many of whom are dancing-girls. The lower Bátals eat carrion, the rest skin carcasses and cure leather.

The Jâts.—According to General Cunningham (Arch. Survey of India, vol. ii., p. 58), the Jâts are the same as the Tatii, or Zanthii, and were Indo-Scythians who, some think, originally resided near the Caspian, or, according to Cunningham in Zotale, the fertile district irrigated by the Margus river, between Bactria, Hyrkania, and Khorasmia, and accompanied the Sacæ and Massagitæ in their migration to the Indus. The Jâts are now widely spread over Sindh and N. India. At the end of the 7th century A.D. they at first opposed the Muslims, but afterwards went over to them. At the beginning of the 11th century they plundered the army of Mahmúd on its return from Somnâth. They are now divided into not less than 100 tribes, of which the best known are the Arain, Bâgri, Chathe, Chirna, Gundal, Kalyál, Mályar, Ranja, Tharar, and Wirak. Colonel Tod says (Rájásthán, vol. i., p. 106) that the Jâts are included in all the ancient catalogues of the 36 royal races in India, but of Colonel Tod's five lists only one contains the name of Jit, and Tod himself confesses that he never knew an instance of a Rájput's intermarriage with a Jit. Cunningham supposes that Tod has misread the word, which should be Jin or Jinna, instead of Jit. They are a fine race; the men large and powerful, and the women handsome. Capt. J. D. Cunningham, in his "History of the Sikhs," p. 14, says that "the Jâts are known in the N. and W. of India as industrious and successful tillers of the soil, and as hardy yeomen, equally ready to take up arms and to follow the plough. They form, perhaps, the finest rural population in India."

The Sikhs.—Nának, the founder of the Sikh religion, taught that God is all in all, and that purity of mind is the first object. He extricated his Sikhs, or disciples, from the fetters of caste and left them erect and free, unbiassed in mind and unfettered by rules, to become an increasing body of truthful worshippers. But it was the 10th Guru, Govind Singh, who gave the Sikhs their martial character. It was he who commanded that all Sikhs should call themselves Singhs, or "soldiers," and of material things should devote their energies to steel alone. They were to be for ever waging war, and great would be his merit who fought in the van, who slew an enemy,

and who despaired not, although overcome. From the time of that Guru, his followers became imbued with an unconquerable spirit, which carried them through many struggles to supreme power in the Panjáb, and culminated in the rule of Ranjit, who formed an alliance with the British on equal terms, and sent a new sovereign to Afghánistán. This devotion to war, and this free and bold spirit have made the Sikhs physically conspicuous amongst the people of India. They are tall and muscular, and have proved themselves at least the equals of the Afghans in fighting powers, and superior to the other neighbouring races.

§ f. THE SINDHÍ AND PANJÁBÍ LANGUAGES.

Dr. Ernest Trumpp, in the preface to his *Sindhí Grammar*, says, "The Sindhí is by no means an easy language"; it is, on the contrary, beset with more intricacies and difficulties than any of its Prákrit sisters. But on the other hand, it amply repays to the philologist the labour he bestows on it; for the Sindhí has preserved a great many forms for which we look in vain in the cognate idioms. For the purpose of intercomparing the modern Áryan dialects, the Sindhí is therefore invaluable."

The character in which the Sindhís themselves write their language is the *Khudáwádí*, which has been utterly neglected by European authors. Dr. Trumpp uses the Hindústání character; the consequence is that he is obliged to resort to rather doubtful expedients to express some letters. Thus, there is a peculiar *g* in Sindhí, which he can only represent in Hindústání by hanging a circle to the top stroke of the *gáf*, and in English by drawing a line over the *g*. In the same way there is a peculiar *d* in Sindhí, which Dr. Trumpp represents in Hindústání by a *dál* with three dots over it, and in English by *d* with a dot under it and a line over it. Sindhí is a very harsh and guttural language, with a great many double consonants, as it were, to make up for this; the vowels in the *Khudáwádí* are usually not written at all, unless they are initial. It must be said, however, that the 1st vocabulary of Sindhí which was ever made, and was published in 1840 by the author of this book, was written in the *Khudáwádí* character.

The written character of the Panjábí is called Gurmukhí, which has been derived from the Deva-Nágari, from which there are, however, some points of diversity. For one thing, the letters are by no means so clear in the Gurmukhí, and the palatal letters especially are distinguished by small lines, which are easily obliterated. There are 35 letters in the Panjábí alphabet, besides two nasal marks called *bindi* and *tippi*. In general there is a great similarity in this language to Hindí, especially in the formation of verbs, so that any one acquainted with Hindí or Hindústání has only to learn the Gurmukhí character, and he will very soon acquire the Panjábí language.

§ 9. VOCABULARY AND DIALOGUES.*

ENGLISH.	PANJÁBÍ.	SINDHÍ.
One	Ikk, hikk	Hiku, or, Hekro
Two	Do, doig	Bah
Three	Trai, tinn	Ṭī, or, ṭṛī
Four	Chár	Chári
Five	Panj	Panja
Six	Chhe	Chhah
Seven	Satt	Sata
Eight	Atṭh	Āṭa, or, Aṭha
Nine	Naup	Nava
Ten	Das. dah	Daha
Eleven	Yaráṅ	Yárahān
Twelve	Báráṅ	Bárahān
Thirteen	Teráṅ	Terahān
Fourteen	Chaudá	Chauḍahān
Fifteen	Pandráṅ	Pandrahān
Sixteen	Soláṅ	Sorahān
Seventeen	Satáráṅ	Satrahān
Eighteen	Aṭháráṅ	Arahān
Nineteen	Unniṅ	Unīha
Twenty	Wih, Bih	Vīha
Twenty-one	Ikkī	Ekiha
Twenty-two	Bái	Báviha
Twenty-three	Teí, Treí	Treviha
Twenty-four	Chauwí	Chauviha
Twenty-five	Panjhí	Panjviha
Twenty-six	Chhabbí	Chhaviha
Twenty-seven	Satái	Satáviha
Twenty-eight	Aṭhái	Aṭaviha
Twenty-nine	Unñattí	Unatřiha
Thirty	Tih	Triha
Thirty-one	Ikattí	Ekatřiha
Thirty-two	Battí	Batřiha
Thirty-three	Tettí	Tetřiha
Thirty-four	Chauttí	Chautřiha
Thirty-five	Paintí	Panjatřiha
Thirty-six	Chhátí	Chhatřiha
Thirty-seven	Saintí	Satatřiha
Thirty-eight	Aṭhattí	Aṭhatřiha
Thirty-nine	Unítálí	Unetáliha
Forty	Cháli	Cháliha
Forty-one	Iktálí	Eketáliha
Forty-two	Bitálí	Báetáliha
Forty-three	Tirtálí	Tretáliha
Forty-four	Chutálí	Chauatáliha

* Neither Dr. Trumpp in his Grammar, nor Captain Stack in his Dictionary make use of the Sindhi character. The former uses the Hindústání and the latter the Nágarí. The author of this Handbook, on the 22nd of August, 1840, long before those gentlemen wrote, presented to the Bombay Government a Sindhi vocabulary containing about 2,200 words, in which the dialects of Lár and Sár were distinguished, and the real Sindhi character used. Dr. Trumpp represents nasal a by ā, which is not satisfactory.

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Forty-five	Pantált	Panjetáliha
Forty-six	Chhitált	Chháetáliha
Forty-seven	Santáli	Satetáliha
Forty-eight	Athtáli	Athetáliha
Forty-nine	Uñanjá or Uñwinja	Uñavanjáhu
Fifty	Panjáh	Panjáhu
Fifty-one	Ikwanjá	Ekvanjáhu
Fifty-two	Buwanjá	Bávanjáhu
Fifty-three	Tirwanjá	Trevanjáhu
Fifty-four	Churanjá	Chauvanjáhu
Fifty-five	Pachwanjá	Panjvanjáhu
Fifty-six	Chhiwanjá	Chhavanjáhu
Fifty-seven	Satwanjá	Satvanjáhu
Fifty-eight	Athwanjá	Athvanjáhu
Fifty-nine	Uñahat	Unahathe
Sixty	Sátth	Saṭhi
Sixty-one	Ikáhat	Ekahathi
Sixty-two	Báhat	Báhathi
Sixty-three	Trehat	Trehathi
Sixty-four	Chauhat	Chauhathi
Sixty-five	Paiphat	Panjahathi
Sixty-six	Chhiáhát	Chháhathi
Sixty-seven	Satáhát	Satahathi
Sixty-eight	Atháhát	Athahathi
Sixty-nine	Uñhattar	Unahatari
Seventy	Sattar	Satari
Seventy-one	Ik, hattar	Ekahatari
Seventy-two	Bahattar	Báhatar
Seventy-three	Tihattar	Trehatar
Seventy-four	Chuhattar	Chauhatar
Seventy-five	Panjhattar	Panjahatar
Seventy-six	Chhihattar	Chháhatari
Seventy-seven	Sanhattar	Satahatari
Seventy-eight	Athhattar	Athahatar
Seventy-nine	Uñásí	Unási
Eighty	Assí	Así
Eighty-one	Ikiási	Ekási
Eighty-two	Biási	Biási
Eighty-three	Tirási	Triási
Eighty-four	Churási	Chaurási
Eighty-five	Panjási	Panjási
Eighty-six	Chhiási	Chháási
Eighty-seven	Satási	Satási
Eighty-eight	Athási	Athási
Eighty-nine	Uñánwen	Unánaví
Ninety	Nabbe	Naví
Ninety-one	Ikánwen	Ekánaví
Ninety-two	Bánwen	Biánaví
Ninety-three	Tiránwen	Triánaví
Ninety-four	Churánwen	Chauránaví
Ninety-five	Pachánwen	Panjánaví
Ninety-six	Chhiánwen	Chháánaví
Ninety-seven	Satánwen	Satánaví
Ninety-eight	Athánwen	Athánaví

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Ninety-nine	Nañinnwēg	Navánavi
A hundred	Sau, Sai	Sau
Hundred and one		Hiku sau hiku, or Eko sau, Ekotar sau
Hundred and two		Hiku sau bah, or Bīro sau, or Birotar sau, etc.
Two hundred	Do sai	Bah sava
Three hundred	Tinn sai	Trī sava
Four hundred	Chár sai	Chári sava
Five hundred	Panj sai	Pauja sava
Six hundred	Chhe sai	Chhab sava
Seven hundred	Satt sai	Sata sava
Eight hundred	Aṭṭh sai	Aṭha sava
Nine hundred	Naup sai	Nava sava
A thousand	Hazár, Sahansar	Hiku hazáru
Ten thousand	Das sahan sar	Dah hazára
A hundred thousand	Lakkh	Hiku lakkhu
A million	Das lakkh	Dah lakha
Ten millions	Karor	Hiku kīro ru
A quarter	Pá, Páo	Páu, or Chothí
A half	Addhá. Half a month = Pakkh. Half a Pice = Kasra, Dhella. Half a Man = Dhaun	Adha
Three-quarters	Pauñá, Munná	Muno, or Pauṇo
One-and-a-quarter	Sawá	Savá
One-and-a-half	Dūḍh	Dedhu
One-and-three-quarters	Pauñe do	Murábah
Two-and-a-quarter	Sawá do	Sava bah
Two-and-a-half	Dhái	Aḍhái
Two-and-three-quarters	Pauñe tinn	Pauná trí
Three-and-a-quarter	Sawá tinn	Savá tí
Three-and-a-half	Saḍḍhe tinn	Sáḍhá tí
Three-and-three-quarters	Pauñe Chár	Pauná chári
Four-and-a-quarter	Sawá Chár	Savá chári
Four-and-a-half	Saḍḍhe chár	Sáḍha chári
Four-and-three-quarters	Pauñe Panj	Pauná panj
A third	Tihái	Ṭrihái
Two-thirds	Do Tihátan	Bah ṭrihái
A fifth	Panjwán bhág	Hiku panj bhágu
A sixth	Chhewán bhág	Hiku Chhab bhágu
A seventh	Sattwán bhág	Hiku Sata bhágu
An eighth	Aṭṭhwán bhág	Hiku Aṭá bhágu
A tenth	Daswán bhág, Daswandh	Hiku Dāha bhágu

Months.

January

Manh.

Janwarí = Poh Mágh

Mahiná.

Mághu (from middle of January to middle of February)

ENGLISH.	PANJÁBÍ.	SINDHÍ.
February	Farwari = Mágh Phag-guñ	Phágu (Feb.—March)
March	Márch = Phagguñ Chet	Chetru (March—April)
April	Aprail = Chet Baisákh	Vesákh (April—May)
May	Mai = Baisákh Jeth	Jethu (May—June)
June	Jún = Jeth Hár	Akháru (June—July)
July	Julái = Hár Sauñ	Sávaru (July—August)
August	Agast = Sauñ Bhádroṇ	Badro (August—Sept.)
September	Sitambar = Bhádroṇ Assú	Asu (Sept.—October)
October	Aktúbar = Assú Katte	Kati (Oct.—November)
November	Nuwambar = Katte Mag-ghar	Náhari (Nov.—Dec.)
December	Disambar = Magghar Poh	Pohu (Dec.—January)

<i>Days.</i>	<i>Din, diháre.</i>	<i>Wára, or, Dinhan.</i>
Sunday	Aitwár	Acharu, or Aḍitwár
Monday	Somwár, Songwár, Su-wár	Súmaru
Tuesday	Mangalwar	Mangalu
Wednesday	Buddhwár	Budharu
Thursday	Wirwár	Vispati
Friday	Sukkarwár	Thárún, or Shukru
Saturday	Chhanichcharwár	Chhanchhara

MUSLIM DAYS IN SINDHÍ.

Sunday	Acharu	Thursday	Khamísa
Monday	Súmaru	Friday	Jumo
Tuesday	Aṅgáro	Saturday	Chhanchharu
Wednesday	Arbá		

ENGLISH.	PANJÁBÍ.	SINDHÍ.
East	Purab, Charhda	Ubbirando
West	Pachchham, Pachchhon, Laphdá	Ulhando
North	Uttar, Ubbhá	Utaru
South	Dakkhañ, Lammá	Dakhanu
Spring	Básant	Baháru
Summer	Unhál	Unpáru, or Aḍhuḍu
Autumn	Patjhar	Kharíf, or Saru
Winter	Síal	Siyálo, or Siyáro
Abyss	Atháh	Pátáru
Air	Wáo	Hawá
Atom	Parmáñú, Kiñká	Juzvu
Ashes	Suáh, Kheh	Rákh, Chharu, Keri
Bank of river	Nadi dá Kandhá	Daryá jo Kapu
Bay	Dará	Upasamund
Beach	Kandhá	Kináro
Bridge	Pul	Puli, Bandu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Bubble	Bulbula	Phúkiño, Photo
Burning	Sarná, Sárná	Sarṭu, Jaláwah
Chalk	Kharí mitti	Meṭu, Khadí, Achhi miti
Channel	Jalmárag	Wah, Kári, Chhandani
Clay	Gára	Miti, Meṭu, Gáro
Cloud	Baddal	Kakaru
Charcoal	Kola	(on fire) Angru ; (not on fire) Koilo
Cold	Thañḍ	(adj.) Thado ; (sub.) Thadi ; (catarrh) Lesu
Continent	Díp	Khandh
Darkness	Hanerá	Andhárú, U'ndhái
Deluge	Har	Boḍ, Lét, Chhar
Depth	Dunghái	U'ndhái
Dew	Trel	Mák
Drop	Band, Tupká, Tipka	Ṭepo, Chhando
Dust	Dhúr	Dhūdi, Gus
Earth	Bhon, dharti	Dharti
Earthquake	Bhuchál	Dharti dhtḍṇu
Ebb-tide	Juár-Bhátṭá, utarájhará	Aluḍu, Bháṭho
Ferry	Ghát	Patnu
Flame	Lát, Jot	Tibhi, Ulo
Flash	Laskará	Chamko, Jhaliko
Fire	Agg	Jero, Báh
Flood-tide	Mauj	Wiri
Fog	Dhund	Ghimu, Dhundha
Ford	Ghát	Lágho, Nadi jí lánghi jo handhio
Fountain	Phuhará	Chasmo
Frost	Korá, Kakkar	Páro
Fuel	Bálañ	Káthi, Báṛnu
Gravel	Ror	Pathiro, (disease) Ka- kiro
Hail	Ahñ	Gadá, or Gadó
Heat	Sek, Táó	Garmi, Tánadí, Tau, Tapsi
Highway	Rájmárag	Sháhi rasto
Hillock	Tibbá	Takiri
Ice	Baraf	Yakh, Páro, Barf
Island	Tappú	Bet, Tápú
Inundation	Har	Boḍ, Uthal
Lake	Chhambh	Dhaudh, Talaú
Lightning	Bijli	Viju, Kewan
Marsh	Dhasañ	Chhan, Dhubani
Mountain	Parbat	Jabalu
Ocean	Máhanságar	Samundu
Path	Ráh	Rechiro
Plain	Raur	Maidánu
Pond	Tobhá	Dubbo, Dhoró
Promontory	Parbatnáská, Antrip	Rási
Quicksand	Trikkhi kir jáñwáli ret	Las, Gapini
Rain	Barkhá	Minh, Mínhu
River	Nadi	Nadi, Daryáha

ENGLISH.	PANJABÍ.	SINDHÍ.
Sand	Ret	Wárl
Sea	Samundar	Samunda
Shower	Báchhar	Ohído
Smoke	Dhúap	Dúñhoñ
Snow	Baráf-Kakkar	Barf
Spark	Changiárá	Chinig, Chingárl, Chitang
Soot	Dhuápkhá	Dúñhañ, Járo
Stone	Wattá, Battá	Pahnu
Stream	Jalparwáh	Wáñuñ, Nihari
Tempest	Haneri	Túfán
Thunder	Garhak, Meghnál	God
Valley	Ghatti	Máthári
Water	Jal, Páñi	Páni
Well	Khúh	Khúhu
Whirlpool	Ghummañwáñi	Kunu
Whirlwind	Wáowarolá	Wáchúñ, Wáchúlo
Wave	Lahar, Mauj	Lahar

<i>Kinship.</i>	<i>Sák.</i>	<i>Sugái, Miñt.</i>
Ancestors	Waddewadere	Waderá, Wadá, Dádá
Aunt	Cháchchi (father's younger brother's wife). Táí (father's elder brother's wife). Mássí (mother's sister). Mám-mí (mother's brother's wife). Bhuá (father's sister)	Cháchí, Mámi
Boy	Mundá	Chhokaru
Bride	Nawáñí, Banní, Lárl	Kunári
Bridegroom	Banná, Lárá	Ghoñ
Brother	Bhará	Bháí, Bhrá, Ádo
Bachelor	Kuárá	Kunáro
Childhood	Bál awasthá	Nandhpapñ, Báráí
Children	Bál	Bára
Cousin	Chache Táeya Mámmē di santán	Sanñu
Daughter	Dhí	Dhiu, or Dhia, Nigán
Dower	Stridhan	Dáñ
Dwarf	Báññá	Bindro, Jámiñ
Father	Peo	Bábo, Piu
Father-in-law	Sauhra	Suhro
Female	Tímñ, Nárl	Jál, Máñí
Girl	Kurí	Chhokrí
Grandfather	Bábbá ; (maternal), Anná	Ñáñ
Grandmother	Dáññí ; (maternal) Nanní	Dáñí
Heir	Adhikárl, Wáras	Wárisu
Husband	Sáñ, Gabhrú	Mursu
Infant	Sajáyá	Báru, Gíngo
Inheritance	Wirsa	Wáriso
Kinsman	Sák	Miñu, Máñu
Male	Purukh, Nar	Naru

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Man	Manukh	Mursu, Mánho
Manhood	Gabhrúpuñá	Murspan
Marriage	Wiwáh	Wiháu, Shádí, Parpo
Mother	Mán	Mái, Mán
Mother-in-law	Sass	Sasu
Mortal	Maranhár	Marnó, Phání
Nephew	Bhalíja (brother's son); Bhañenwán (sister's son)	Bhániju, Bhatingo
Niece	Bhatijji (brother's daughter); Bhañenwín (sister's daughter)	Bhánji, Bhatrigí
Nurse	Chungháwí, Dái	Dái
Old Age	Budhepá	Budhapanu, Budhepi
Old Man	Buddhá	Budho, Pirmard
Old Woman	Buddhi	Budhi, Pir-zál
Orphan	Máhiṭṭar	Chhoro
Posterity	Pírhi	Oládu
Sister	Bhaiñ	Bhen
Son	Puttar	Putu
Step-mother	Matrei, Mateí	Mateji, Máí
Twins	Jaure	Jáda
Uncle	Cháchchá (father's younger brother); Táyá (father's elder brother); Mámá (mother's brother); Phupphar (father's sister's husband)	Mámo, Chácho
Widow	Rañdí	Ran zál
Wife	Wahuṭi, Gharwáli, Rann	Joi
Woman	Trimat, Tímiṇ	Zál
Young Man	Naddha	Nandho, Lá singáru
Youth	Gabhrú	Jobhanu, Jawáru

*Parts of the Body.**Ang.**Buta ja Uzrá.*

Ankle	Giṭṭá	Muro
Arm	Báñh	Báñh
Back	Piṭṭh, Kanḍ	Puthi
Back-bone	Kangror	Putni jo Kangho
Bile	Pitt	Pitu
Blood	Lahú, Ratt	Ratu
Beard	Dárho	Dárho
Body	Deh	Butu, Juso
Bone	Haddí	Haḍo
Brain	Mijjh	Mezálo, Maghzu
Breast	Hikk	Chhátí, Urhu
Breath	Sáh	Damu, Sáhu
Cheek	Galh	Giṭo, Galu
Chin	Thoddi	Thodi, Khádi
Ear	Kann	Kanu
Elbow	Kúñhi, Aṭak, Arak	Thunṭhi

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Eye	Akkh, Didda, Nain, Netar	Ak
Eye-brow	Bharwaṭṭa	Bhirún
Eye-lash	Jhimmañi	Panbatiún
Face	Nuhár	Munhuñ, Chihiro
Fat	Charbí	(adj.) Thulho ; (subs.) Tholhi
Finger	Angul, Angulí	Añguri
Fist	Muṭṭhi	Muk
Flesh	Más	Goshu, Másu
Foot	Pair	Peru
Forehead	Mattha	Pesháni
Gland	Gihlṭá, or Gilhṭá	Kalyun
Groin		Naro
Gum	Masúhrá	Mahár
Hair	Wál	Wáru
Hand	Hatth	Hathu
Head	Sir	Matho
Heart	Káljá, Kalejá	Dilu
Heel	Addi	Khuḍi
Hip	Chittar	Dhák
Jaw	Dáph	Keyáru
Jaw Tooth		Dáth
Joint	Jor	Sandhu
Kidney	Gurdá	Buki
Knee	Goḍdā	Múro, Ghúṭno, Goḍo
Knuckle	Poṭṭá	Goḍi jo sandhu
Leg	Latt	Taṅg
Lip	Bulh	Chapu
Liver	Kaleja	Jigaru, Jero
Loin	Lakk	Sathar
Lungs	Phiphra	Phiphiru
Marrow	Gudda	Mikhu, Mij
Moustaches	Muchchán	Muchh, Shahpara
Mouth	Muph	Wátu
Nail	Nauph	Nuhun
Neck	Gardañ	Gichí, Gardoni
Nose	Nakk	Naku
Palate	Tálú	Tárún
Pulse	Nári	Nabz
Ribs	Paslián	Pasiri
Side	Wakkhi	Páso
Skin	Chamm, Khall	Chamri
Sinew	Anḍar	Bandhi
Skull	Khopri	Kopiri
Shoulder	Moḍḍhá	Kulho
Spittle	Thukk lab	Ging
Sweat	Murkhá	Paghrn
Stomach	Udar, Dhidd	Peṭu
Tear	Anjhu	Goḍho, Luḍko
Temples	Purpurían	Laupo
Thigh	Patt	Rán
Throat	Sangh	Gichí, Nirghaṭu
Thumb	Angúthá	Angútho
Toe	Pair dí angulí	Perji Anguri

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Tongue	Jibh	Jibh, Zabán
Tooth	Dand	Dañdu
Waist	Magar, Lakk	Chelhi
Windpipe	Nás	Niñí, Nirghaṭu jī Narí
Wrist	Panjá	Karái
Vein	Náṛ	Nabz
Beauty	Rúp	Súnhhan

<i>Diseases.</i>	<i>Rog.</i>	<i>Marju.</i>
Ague	Kámbewálá táp	Thadd, Siyo, Tapu
Bald	Ganjá	Ganjo
Blind	Munákhá, Anháṇ	Andho
Bruise	Jharit	Dhak jo nishán
Cholera	Wisúchká	Wibá
Cold	Thandh	Thadhi, Lesu
Cough	Khangh	Khanghi
Consumption	Khairóg, Khanghtáp	Sil
Deaf	Dorá, Bolá	Boro
Death	Maut	Mautu
Digestion	Pachñá	Hajamátí
Dream	Supná	Khábu
Drowsiness	Álas	Gertu, Sustí
Dumb	Gungá	Guñgo
Fainting	Múrchhá	Mándotín, Besudhi
Fever	Táp	Tapu
Fracture	Hañḍ bhajñe	Hadíjo bhajan
Gout	Bái, Bátrog	Sandhanjo súru (lit. pain in the joints)
Hunger	Bhukkh	Bukh
Indigestion	Apach	Bad hájamu
Inflammation	Jalañ, Saṛan, Dáh	Jalaṇu
Asthma		Sáhu
Jaundice	Parneh	Jardúí
Lame	Langán	Mañḍo
Madness	Sudáo	Charyái
Measles	Chhapákkí	Hanbisrá
Numbness	Sann	Sánái
Ophthalmia	Nettar-rog, Akkhán áññián, Akkháññi	Akhi uthṇu
Pain	Pír	Súru
Rash	Pitt	Khárish
Rheumatism	Gañhiá, Bái	Wái súru
Sickness	Rog	Bímáří
Sleep	Nindar	Nind
Smallpox	Mátá	Mátá, Sítalá, Urrí
Spasm	Maror, Khichchí	Pechu, Pichish
Sore	Gháu	Jakhmu, Gháu, Phaṭu
Squint-eyed	Bhainga	Tendo, Trelu
Stammering	Thathláuñña	Habkanu
Swelling	Soj	Súj
Symptoms	Lachchhañ	Nisháníyún
Thirst	Treh	Unya

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Voice	Sur	Áwájú
Watching	Takkña, Pahrá deñá	Nighabán karu
Weakness	Durbaltá, Kamjorí, Dhillápañ	Hínái, Zuáfn
Whitlow		Nahantharu
Wound	Gháu	Phaṭu
Wrinkle	Tiuri, Waṭṭ	Ghunju

<i>Quadrupeds.</i>	<i>Chaukhur.</i>	<i>Chauperu.</i>
Alligator	Sansár	Wághu
Animal	Jíu	Jánwaru
Antelope	Mirg	Rojhu
Ass	Khotta, Gaddo	Gaḍhu
Bat	Chamgiddar	Chamiḍo, Chamro
Bear	Richh	Ricchu
Beast	Dangar	Wihsu ; (wild) Mirúá
Boar	Súr	Soru
Brute	Pasú	Haiwán
Buck	Haran	Haraṇu
Buffalo	Mainh	Mchin
Bull	Sánh	Phago
Calf	Wachchha	Gábo
Camel	Uṭh	Uṭhu
Chameleon	Kirlá	Sándó, Sándho
Cat	Billí	Bilí
Cattle	Mál	Chaupái
Colt	Wachherá	Bhámc, Wachhero
Cow	Gán, Gání, Gaú	Gaú
Deer	Haran	Haraṇ
Doe	Harní	Hirní
Dog	Kuttá	Kuto
Elephant	Hátthí	Hathí
Elk	Baránsingá	Goṇnu
Ewe	Dumbí	Rídh
Foal	Wachhera	Wachhero
Flock	Ayyar	Dhanu, Galo
Fox	Lúmbar	Lumrí, Lúmbiḍí
Frog	Daḍdún	Deḍra
Goat	Bakkrá	Bakrí
Hare	Sahia	Saho
Horse	Ghōra	Ghoro
Hound	Shikárl kuttá	Kuto shikárl
Hyena	Lakarbaghá	Charákhū
Jackal	Giddar	Gidḍu
Kid	Memñá	Hulwáṇu, Lebro, Chhelo
Lamb	Lellá	Gheṭo
Leopard	Baghela	Chīṭo
Lion	Sinh	Shínhu
Lizard	Kírlí	Chichí
Mare	Ghōrl	Ghōrl
Monkey	Bándar	Bholíḍo, Báṇḍru

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Mouse	Chúhá	Kuo
Musk rat	Chuchundar, Chakchun-dhar	Mushkwárú wápu kuo
Mule	Khachchar	Khachira
Muskdeer	Mirg, Mrig, Hírá-haran	Mushkwárú haraṇu
Otter	Bíjjū	Ludhiḍo, Ludro
Ox	Bail, Bald, Dánd	Dhango, Dharidu .
Panther	Chittrá	Chiṭo
Pig	Súr	Suaru
Porcupine	Seh	Sedhi
Rabbit	Sahíá	Saho
Ram	Mídhá, Dumbá	Ghaṭo
Rat	Ghis	Wadho kuo
Rhinoceros	Gaíndá	Geṇḍo
Sheep	Bhed	Ridh
Squirrel	Gáhlar	Noriaḍo
Tiger	Chittrá	Wágu, Sheru
Wolf	Baghiár	Baghḍu

*Birds.**Panchhi.**Pakhi, Pakhṇu.*

Adjutant	Garar, Nilkanṭh	Bago, Bagho
Brood	Bachche	Bachá
Chicken	Kukri dá bachchá	Kukir ja bachá
Cock	Kukkar	Kukuḍu
Crane	Kúnj	Kuhúngu
Crow	Kánp	Kánú
Dove	Ghuggí	Gero
Duck	Chhotṭi battak	Badak
Falcon	Báj	Báju, Sháhín, Kuhelo
Game	Shikár	Shikár já jánwar
Goose	Battak	Haṇju
Hawk	Báj	Shikiro, Chipak
Hen	Kukkri	Kukiḍi
Heron	Bagulá	Bagu, Karwának
Hoopoe	Chakkiráhá	Hudhud
Jungle fowl	Jangli janaur	Jhaṅgkukiḍi
Kite	Ilh	Hil, Larjanal ; (of paper) Siran, Santaṅga
Nightingale	Bulbul	Burbul
Wagtail		Mamuto
Ostrich	Utṭh, panchhi	Shuturmurgh
Owl	Ullú	Búrnu, Chib, Chibiro
Parrot	Tota	Chatuṇ, Chattu
Partridge	Tittar	Titiru
Peacock	Mor	Moru
Peahen	Morni	Del
Pheasant		Tadarv
Pigeon	Kabútar	Kabútaru
Quail	Baṭerá (male) ; Báteri Kabb (female)	Baṭero
Sparrow	Abábil	Jhirkí
Wagtail	Mamolá	Miṭo, Lika

ENGLISH.	PANJÁBÍ.	SINDHÍ.
<i>Fishes.</i>	<i>Machchhián.</i>	<i>Macchún.</i>
Crab	Karkaṭ machchhi	Kachún, Karku
Eel	Bám machchhi	Goj
Hilsa	Hilsá	Polo
Mahasir	Mahásir	Sir
Mango-fish	Tapassi machchhi	
Oyster	Ghoggá	Sipa
Pomfret	Chaurí machchhi	Luchiku
Porpoise	Samundarí sūr	Ghadyálu, Birún
Carp	Sahrí, safrí	
Shark	Gráh	Wesani
Shrimp	Jhingá Púng	Gaṅgatu, Hakumu
Skate	Ikk waḍḍí chaurí kau- diálí machchhi	
Sole	Chaurí machchhi jo saḍá páñí de thalle rahṇ dí hai	Halwo
Turtle	Kachchhú	Kachún, Kachhwa
Whale	Magar machchh	Mángarmachchu
<i>Insects.</i>	<i>Kirv.</i>	<i>Jitu, Kitu.</i>
Ant	Kirí	(Large black) Makodí ; (white) Uḍohí ; (swarm of) Mákadi
Bee	Makkhí, Madhumakkhí	Mákhijí Makhi
Beetle	Bhúnd, Gubrilá	Ṭido
Bug	Mangñú	Muníhipu
Butterfly	Bhambirí	Popaṭu
Caterpillar	Kirá	Sauparí, Súbaṭu
Centipede	Kankhajurá	Sauperi
Cochineal worm	Kirm	Kirminchí jī Kiyōá, Kirmiz
Firefly	Ṭaṭaiñá, Jugnún	Kurkito, Ṭandáño
Fly	Makkhí	Makhi
Gnat	Machchhar	Machhru
Grasshopper	Patangá, Ṭiḍḍá	Ṭiḍi
Leech	Jok	Jaur
Locust	Salihon	Makḍu
Louse	Jún	Jún
Maggot	Kiṭ	Kioá
Moth	Patangá	Suro
Scorpion	Aṭhuhán	Wichhún, Bhatún
Silk-worm	Paṭṭ dá Kirá	Paṭjo Kion
Snail	Ghoggá	Surṇo
Snake	Sapp	Naṅgu, Balá, Korád
Spider	Kahñá	Koriado
Swarm	Bhaṇḍaur, Dher, Gañi	Jitun jī jamá'at
Tick	Chíchchri	Baghí
Vermin	Kiṭ patang	Sanhajit
Wasp	Dhamorí, Dehmún	Dembhu, D: nú
White ant	Seuph	Uḍehi

ENGLISH.	PANJÁBÍ.	SINDHÍ.
<i>Stones.</i>	<i>Patthar.</i>	<i>Pahanun.</i>
Agate	Sulemání patthar	
Alum	Phatkarí	Phitiki
Amethyst	Yákút, Baingñí rang dí mañí	
Antimony	Surmá	Surmo
Brass	Pittal	Pitalu
Cat's eye		
Crystal	Billaur	Biloru
Copper	Trámmán	Támo
Coral	Múngá	Murjánu
Carnelian	Hakik	Akíku
Diamond	Hirá	Híro
Dross	Mail, Jangál	Kaṭu, Maṭhu Pání
Emerald	Pauná	Jamurudu
Flint	Patthrí	Chakmaku
Gold	Soiná	Fonu, Kundanu
Iron	Lohá	Lohu
Jet	Sang-músá	
Jewel	Ratan, Mañí, Gáhñá	Jawáhiru
Lapis lazuli	Lájjwárd	Lájjawirdu, Mína
Lead	Sikká	Shího
Loadstone	Chakmak, Chumbak	Chimka Pahnu
Marble	Sang-marmar	Sangi marmar
Metal	Dhát	Dhátu
Mine	Khán	Káni
Mineral	Dhátu, Khánníwast	Dhátu
Pearl	Mottí	Motí
Pewter		Jastu
Quicksilver	Pára	Páro
Ruby	Lál, Lálrí, Chúnñí	L'alu, Yakútu
Sapphire	Nilmañí	
Silver	Chándí	Chánduí, Rupó
Steel	Aspát	Ruku
Sulphur	Gandhak	Gandphu, Gandku
Talc	Abrak	Ibraku
Tin	Ṭín	Kalái
Topaz	Púkhráj	Pukhiráju
Touchstone	Kasautí, Ghaswaṭṭí	

<i>Apparel.</i>	<i>Wastar.</i>	<i>Poshakk.</i>
Boot	Búṭ	Juto
Bracelets	Pauphchián	Báñhí, Báñhuṭo, Bán- hrakí
Brocade	Khínkháb	Jarbaftu, Kímkhábu
Button	Gudám	Bidí
Cap	Toppí	Topí
Chain	Sangulí	Janjiru
Cloak	Chogá, Phargal	Labáto, Muñghinu
Clothing	Wastar	Kapíḍá (pl. of Kapíḍo)
Coat (European's)	Koṭ	

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Coat (Indian's)	Koṭ	(padded) Kurte; (reaching to ankles) Giḡlo
Cotton	Rún, Kapáh	Kapanh
Drawers	Khánne	Suthan, Káñch; (string of) Pathar
Ear-rings	Wálle, Wállán, Bahá-darián	Duru, Biliḡo, Panrá
Embroidery	Bútṭeán, Wallán wállá	Chikinu, Chikamdojī
Fan	Pakkhá	Pako, or Pakho
Girdle	Nálá, Tarággí, Peṭṭi	Paṭo, Bochnu
Glove	Dastáná	Dastáno
Gown	Jámmá	Paḡo
Handkerchief	Romál	Rumálu
Linen	Sañ dá kapprá	Sinī jo Kapro
Lining	Andror, Astar	Astaru
Loop	Jállí, Pháhlí, Chhurk-pharáhlí	Kaḡo, Phándí
Necklace	Kañṭha, Har, Málá	Kañṭhí, Hasu, Haslí
Needle	Suí, Khandhúí (a large one)	Suí
Pocket	Khissá	Khiso, Goṭirí
Pin	Mekh alpin	Táñchní
Ribbon	Phittá	Kor, Paṭí
Ring	Mundrí, Chhalla	Muñdí
Seam	Siúñ	Oṭí, Paláñdu
Shirt	Kurtá, Jhaggá	Phiráñu
Shoe	Jutti	Jutí
Silk	Paṭṭ	Rishmu, Paṭu
Skirt	Láññ	Paláñdu, Páñdu
Sleeve	Bahulí	Báñhan
Stocking	Juráb	Jurábu
Thimble	Angulí dí ṭoppi	Angushtano
Thread	Dhágga	Sayo; (of gold and silver) Dhágo Táñdu
Turban	Pagg, Pagrí; (colored) Chirá	Pagidí, Pag, Paṭko
Veil	Ghund, Jhund, Burká	Burko
Velvet	Makhmal	Bakhmal
Woollen	Unní	Unna, Onno

<i>Food.</i>	<i>Bhojan, Prasád.</i>	<i>Kháju, Khadki Aháru.</i>
Asparagus	Chittí Múhlí	
Appetite	Bhukkh, Chhudhá	Bukh, Ruchi
Barley	Jañ	Jav
Boiled	Uballede	Radho
Beef	Gaumás	Gavo Másu
Bean	Phali	Maṭaru, Bákalá
Bread	Rotṭí, Dhárlí, Dhaggri, Prasádí	Mání
Breakfast	Din dá kháñá	Nerani, Náshto
Brinjal	Bhaṭṭhá, Batáññ, Bain-gañ.	Wañgañu
Bottle	Botal	Shísho, Bhuki

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Broth	Rasá, Tari	Bođu, Raho
Butter	Makkhañ	Makhnu
Cabbage	Gobbi	Gobí
Cauliflower	Gobbi dá phúll	
Cheese	Panír	Paníru
Cork	Kág	Buñju
Cream	Malái	Tharu, Kunj, Malái
Curds	Dahíp, Maṭhá	Dhauñro
Dainty	Padáráth	Sat ruchi taam já Kism
Dinner	Bhojan, Rasoi, Raso	Khianu, Dinhan jo Káju
Drink	Jal ádik	Pianjo shíun
Feast		Khádi jo majlis
Flesh	Más	Másu
Flour	Attá	Aṭo
Fried	Taliádá	Bhugo
Glass	Kachch	Shísho ; (mirror) Ahirí
Gravy	Rasá, Tari	Ras
Greens	Bhájji	Ságu, Sáibháji, Sahjí, Sabzu
Guest	Paráhuñá	Mihmán
Host	Ghardá Sáin, Ghar wálá	Mahmándár
Jam	Murabbá	Murbo
Jelly	Gurumbhá, Phalán de ras da murabba	Cháshi
Knife	Chákkú, Káchchú	Chákú, Kapu, Chhuri
Milk	Dudh, Khír	Khíru
Millet	Bájra, Kangñí	Chíno
Minced	Kutra yá Kima Kitádá	Kophito
Mustard	Rái sarhon	Ahur
Mutton	Bhéḍ dá más	Gosht i riḍh
Napkin	Parna, Poñá	Rumálu
Oil	Tel	Telu
Pickle	Achár	Acháru
Pepper	Kálí Mírch, Gol Mírch	Mírch
Plate	Thál, Tháli, Tássi, Rakebí	Rikábí, Ribebí, Pátru
Roast	Kabáb	Sikh pacháinu
Rice	Chaul, Dhán, Dhaín	(grain and as bought) Chánwaru, Cháwar
Salt	Lúñ, Nún ; (adj.) Sáluñá	Lúnu
Saltpetre		Shoro
Sauce	Tarká, Chhaunk	Chásh
Spoon	Chamcha, Karchhí, Dóí	Chamcho ; (of wool) Dohio
Stewed	Ubblíádá	Radho
Sugar	Khand, Búrá	Khandr, Kandá ; (candy) Mísri
Supper	Rát da Kháñá	Ráti jo Kádho
Sweetmeats	Mithiái	Mithái
Tablecloth	Mez dí Cháddar	Mejposh
Tray	Káṭhrá changer	Tháli
Veal		Gáhi jo gosht
Vinegar	Sirká	Sirko
Wheat	Kañak	Kanik
Wine	Madira, Surá	Sharábu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
<i>House, Furni- ture, &c.</i>		<i>Ghar jo Sámán.</i>
Arch	Daurí	Kamán, Mihirábu
Bag	Thaila, Borí	Thelo Telhí
Basket	Tokkri	Khári, Chhabo, Dálo
Barber	Nái	Hajámu, Nái
Bearer	Jhíur	Hamálu
Bath	Nháuñ dí thán	Wihanjañ jī jā ; Gusal Kháno
Bed-room	Sáuñ dí thán	Suman jī jā
Beam	Satir, Karí	Kám
Bench	Tirpái, Bahñ di mez	Manjañ
Bell	Ghainṭá	Ghandu
Bedstead	Manja, Khaṭṭ	Handhu, Sej
Bedding	Wichhái	Handhu
Box	Sandúk, Dabbá	Petí, Sunghí
Board	Phaṭṭ	Pharaho, Takhto
Bolt	Hurká	Kaḍo, Kuñḍho
Brick	Itṭ	Sir
Bucket	Dol, Dolchí, Bokka	Boko
Building	Ghar, Havelí	Aḍap, Jáí
Candle	Wattí	Shamá, Piyálu, Dio
Carriage	Gaḍḍí	Gaḍí
Carpet	Darí, Sutrāñjī	Gilmu
Casket	Dabbí	Poshu
Chink	Treṛ ; Khañkár	Phātu, Phod
Chamber	Dalán	Koṭí
Chair	Khursí	Kursí, Manjī
Chest	Sandúk	Petí
Cistern	Kuñḍ	Nalu
Cook	Rasoiyá	Borchí
Corner	Khúnjá, Guṭṭh, Nukkar	Kuñḍ
Counting-house	Daṭar kháná	Lektíj Kitábeñ rakn jī jā
Comb	Kanghí	Phañí
Cover	Chappñí	Posh ; (of letter) Lifáfo, Dhakan
Coverlet	Palanghpos	Liphoṭí, Handhu, Daphu
Cup	Katorá, Chhanná	(of china) Piyálo ; (of metal) Kaṭoro
Cupola	Gumbáj, Maṭ	Kubo
Cradle	Phanghurá	Píngho
Curtains	Parde, Pál	Paddo
Discharge	Weg, rhor, tupak dá chhuṭṭná ; hudár láhuṭṭá ; chhadḍ deñá ; kamm ṭorná ; haṭá deñá	Mokál, Maukúfí
Door	Búhá	Darn, Darwájo
Drain	Morí	Morí, Kasi
Expenses	Kharach	Kharchu
Floor	Bhop	Chhat, Farshu
Footman	Paidal	Piádo
Foundation	Níñh	Pidi, Jar

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Furniture	Balewá	Sámánu
Gardener	Málli	Bághái
Groom	Tahlíyá, Kámmán	Sais, Belí
Hall	Dalán	Dalánu, Dálo
Handle	Hatthá	Haṭhiyo; (of door) Kaḍo; (of sword) Kaidiyo
Hire	Bhára	Bhāḍo, Kíráo
Hole	Chhek	Túng
Jar	Martbán	Dilo, Kúḍo
Kettle	Waltóhí	Cháhidán, Kunno
Key	Kunjí	Kunjí
Kitchen	Rasol, Bawarchí kháná, Langar	Borchí Kháno, Rañdhino
Labourer	Majúr	Majúru
Lamp	Diut, Duákhí, Díwá	Diyo
Library	Pustkáláy	Kitáb Kháno
Lime	Chúnná, Nímbú	Chunu, Gachu
Lock	Jandrá	Kurphu, Kulfu
Looking-glass	Shísha, Ársí	Ársí, Áíno
Mat	Phuhri, Saf	Nukh, Tanho
Oven	Tandúr, Bhaṭh	Tanúru
Páiki	Páiki	Páiki
Pillar	Munára	Thambu, Thúní
Pillow	Sarháñá	Wiháno
Porch	Deoḍhí	Deḍhí
Porter	Darbán	(House) Dárbánu
Plaster	Kahgal	Limbu, Lepu; (salve) Lep, Malamu
Pot	Hándí	Tápele, Kúnaru
Roof	Chhatt	Chhati
Scissors	Kainchí, Katarní	Kainchí, Kalar
Servant	Chákkar, Tahlwálá	Nankaru, Belí
Sheet	Cháddar, Táó	Chádar
Slave	Dás	Báñho
Soot	Dhuáñkhá	Járo, Duñhonjí kárání
Spectacles		Chasmo
Stair	Paurián	Charhi, Charní
Step	Paurí	(of stairs) Dáko; (foot- step) Wikh, Pero
Storey	Majál	Mári, Máḍí
Sweeper	Chúhṛa, Bhangí	Buháridáru, Chahro
Table	Mez	Meju
Tailor	Darjí	Darjí
Terrace	Thará	Thalo; (near a tomb) Loḍhu
Tile	Khaprail	Naro, Náro
Top	Sikhar, Tíssi, Láṭṭú	Matho, Choṭi
Tongs	Chimṭá	Chimṭo
Torch	Masál	Mashálu
Torch-bearer	Masálchí	Mashálchí
Wages	Talab, Darmahán, Chhimahín, Bhára, Dihári	Raju, Majúri
Wall	Kandh	Bhiti

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Washerman	Dhobbi	Khatrí
Water-carrier	Kahár, Jhíúr, Máshkí	Pákhálf
Window	Tákkí	Darí
Wood	Lakkar, Káth	Káthí
Bit, Bridle	Lagám, Wágdor, Wág, or Wággán	Lagámu, Wág
Curry-comb	Kharkhará	Kargaro
Girth	Tang, Farákkí	Tangu
Martingale	Zerband	Tálim
Saddle	Katthí	Jín, Hano
Spur	Addí ; (verb) Addímarná	Ađi
Stable	Ghursál	Kudhi
Stirrup	Rakáb	Rikábu
<i>A Garden.</i>	<i>Bág.</i>	<i>Bágh.</i>
Fruit	Phal	Mewo, Phalu
Bud		Kalí
Husk	Chhillar, Toh	Tulni
Kernel	Giri	Maghz, Anna
Stone or seed	Gittak, Guṭhlí, Bíu	Bíju, Kakidí
Almond	Badám	Bádámí
Apple	Seo	Súphu
Cherry	Alú bálú	Sháhdáno
Betel Nut	Supári	Pánu
Cocoa Nut	Juṭṭ	Nárelu
Citron	Kimb, Chakotrá	Turanju, Limo
Custard-apple	Sharifá	Sitáphalu, Katul, Kha-júro
Date	Khajur, Chhuhará	(dried) Kharik ; (fresh) Daínk
Fig	Hanjír, Phagúri	Anjiru
Grapes	Angúr	Dákh, Anjiru
Guava	Amrúd	
Lemon, Lime	Nimbú	Límo
Mango	Amb	Ambu
Mangostein		
Melon	Kharbújá	(musk) Gidiro ; (water) Hindáni
Mulberry	Tút	Tútu
Olive	Zaitún, Kau	Jaitún
Orange	Santará	Narangí
Peach	A'ru	Shaftálú
Pear	Nákh	Sufi jo Kism
Pine-apple	Sharifá	Ananásu
Plantain	Kelá	Kewido ; (the fruit) Pharo
Plum	Ber	Peru, Khíroli
Pomegranate	Anár	Dudhún
Quince	Bíhi	Bíhi
Raisins	Munakká, Bhugrán	Kishmisu
Sugar-cane	Ganná	Kamandu
Tamarind	Imbli	Gidámiri
Walnut	Kharoṭ	Akhirotu

ENGLISH.

PANJABI.

SINDHI.

<i>Trees and Flowers.</i>	<i>Rukkh ate Phull.</i>	<i>Wanu, Gula.</i>
Anemone	Kachnár	Bústan afrúz
Bambú	Wanjh	Bánsu
Blackwood	A'bnús	Abnús, Shisham
Boxwood	Chikrí	Daiál
Coffee	Bun	Káhú, Kahwo
Cypress	Diár, Deodár	Sarwu
Figtree	Phágure dá búttá	Anjír jo waṇu
Myrtle	As	Asu
Pine	Devdár, diár	Diyáru, Láo
Tamarisk	Pilchhi	Gaju, Gajum
Teak	Ságún-bírchh	Ságu
Vine	Angúrán dí vel	Dákh jo waṇu
Anise	Sauṇf	Bádiyán i Rūmí
Asparagus	Múslí, Chitti	Asfaráju
Beet-root	Chukandar	Sunídi
Cabbage	Gobbhi	Gobi
Capsicum	Lál mirch	Mirch jo Kism
Caraway	Kálá jírā	Gharmuju
Cardamom	Iláichí	Iláichí, Kuṭhú ; (pod of)
		Phoṭo
Carrot	Gájjar	Sindhi gajar
Chamomile	Babúná	Bábuno
Coriander seed	Dhanán	Dhás
Endive		Kásini
Cresses	Háleon	Tarah, Káhú
Ginger		Sundhi
Jasmine	Chambá, Chambeli	Jái
Lily (water)	Sosan	Sosnu, Kení
Nosegay	Phullán dá Mutṭha	Guldásto
Poppy	Post	Pust
Rue		Sudábo
Rose	Guláb	Gulábu
Sweet Potato		Lokári gájar
Tomato	Wiláiti batáún, Wiláiti bhaṭṭhá	Wildyaṭi wáṅṅu
Turnip		Gogiḍu
Violet	Kammíán	Banaphsho
Wreath	Sehrá, Pushpmálá	Háru
Bark	Sakk	Chhoḍo, Khal
Berry	Nikke gol Phal	Líáru, Búru
Blossom	Phull, Kalí	Mukhíri, Gauṇchu
Branch	Táhñi	Shákh, Táro
Flower	Phull	Gulu [Pichi
Gum	Gúnd	Khaunru ; (of the eye)
Leaf	Pattá, Patrā	Pann, Panu ; (of book)
		Patro
Plant	Buttá, Buttá lauffá	Búto
Root	Muḍḍh, Jarh Múl	Múlu, Pád
Trunk	Khambh	Thuḍu
Cucumber	Khírá	Bádarangu, Kakḍi
Fennel	Soe	Sarafi
Fenugreek	Metthí, metthri	

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Flax	Sañ	Wān, Sañi
Garlic	Lasañ	Thūm ; (root of) Gaḍi
Gourd	Kaddūn, Ghíyá, Peṭṭha, Tummán	Kadú
Hemp	Sañkukrá	Bhañg, Sañ
Indigo	Níl	Níru
Leek	Ghandhan	Basarujo Kism
Lentil	Masar	Maṭaru
Lettuce	Káhú	Káhú
Linseed	Alsí	Alsí
Mint	Púdná	Púdino
Nettle	Bichchhúbúṭṭi	Nánagphan
Nightshade	Mamoli	
Onion	Gandhá	Basaru
Parsley	Chittá jirá	
Peas	Maṭṭar, Churál	Maṭaru
Saffron	Kessar, Kungú	Káísari, Zafarán
Spinach	Pálak	Isfanáj
Thistle	Kandá	Unt Kandu
Turnip	Gonglú	Gogidú, Shalgham
Jet-d'eau	Kund sotá Phuará	Phauháro
Aqueduct	Ikk kúlh upardiñ dújji kúlh lai jáñ lai pul	Páni jo rasto

*Arable Land.**Kheti de jog bhoṇ.**A'bad Zamin.*

Barley	Jaun	Java
Barn	Khalwára	Bári, Kotí, Ambáru
Bran	Búrá	Khal, Chulu
Cart	Gaḍḍi	Sámáryi gáři
Chaff	Toh	Tuhu
Corn	Ann	Anu
Farm	Ajáre layi di bhoṇ	Pokh
Farmer	Wáhiwáh	Ráhak, Hári, Kuḍmi
Field	Paili	Kheṭu
Grass	Ghá, Paṭṭhe	Gáh
Harrow	Suhággá	
Harvest	Waḍháí, Wáḍhide din	Phajlu
Hay	Bho, Sukká ghá	Kaná, Suko gáh
Hedge	Bár	Loḍho
Husbandry	Khétti paili dá kamm	Pokh, Kheti
Labourer	Kámmán	Majúr, Kanú
Landlord	Bhoṇ dá sáin	Jamindár
Meadow	Júh	Charágáh
Plough	Hal, v. wáhuñá	Haru
Reaper	Wáḍdháñ wálá	Lunnadár
Reaping-hook	Dátri	Dánṭo
Rice	Chaul	Chánwar
Sower	Bijjañwálá	Pokhan wáro
Spade	Kahí	Kodari
Straw	Nál, Túrí, Bho	Kakhu
Stack	Kupp	Gáh jo ḍhig (or) ḍigu
Tenant	Wáhiwáh, Asámi	Bháḍewáro, Nanḍho za-

ENGLISH.	PANJABÍ.	SINDHÍ.
Wheat	Kañak	Kañik
Wild	Janglí	Jhañglí
Yoke	Junglá	Pañjárí
Yoke of Oxen	Jog	Phagan jí Pañjárí
<i>Of Banking and Accounts.</i>	<i>Siráfí, koṭṭhí, aṭo lekhá.</i>	<i>Paisá bacháí rakaṇ aṇn hisábu.</i>
Account	Lekha pattá	Hisábu
Acquittance	Hudár láhuñá	Rasíd
Address	Ṭhikáñá, Patá	Sarnámo, Pato
Advance	Agáu	Wádháho, Sudháro
Advertisement	Samáchar	Jáhirnámo
Agent	Kárdár, Gumashtá	Gumásto
Agreement	Likhatparhat	Kaulu
Answer	Uttar, Ultáo, Paṭá	Jawábu
Apprentice	Chellá	Shágiddu
Asset		Málu
Auction	Lilám	Nilámu
Balance	Kandí, Tarakṛí; Báki; Tulá lagan	Bakáyá
Banker	Saraf	Sethi, Saha, Saráfu
Bankrupt	Nang, Duálíyá	Dewálo
Bill	Huñdí	Huñdí
Bond	Likhat	Kabálo, Dastáweju
Broker	Dalál, Wicholá, Ahrtí	Dalálu
Business	Kamm	Dhañdho, Kamu
Buyer	Wihájanwála	Kharidáru
Capital	Múl, Rás	Múdí
Charges	Lágar	Kharchu, Mulhu
Commerce	Bupár	Weapára, Wanṭju
Constituent	Muníb, Kamm karan-wála	Joridar, Asulí págo
Contract	Thekká	Wáido
Credit	Wasáh	Jamá
Creditor	Sháh Sic	Karj deinwáro
Custom-house	Jagat dí thán, Chabútrá	Mandí
Date	Mití	Mití, Tárik
Day-book	Kháttá	Rojnámo
Debit	Lekkhe wichch kaṭṭná, Lekkhe wichch láyá dhan	Wásulu
Debt	Deña	Karj
Debtor	Deñdár, Karjoi	Karj
Delay	Dhill, Maṭṭh	Deri, Gasirí
Demand	Mang	Tang, Talabí
Evasion	Táṭṭol	Gusain
Excuse	Baháñná	Ujar, Naṭáu
Export	Dásaur nūp jáñwála mál	Báhar shiún rawánagi
Factor	Gumáshta	Gumasto
Famine	Kál	Dukáru, Kálu
Goods	Mál	Sámánt
Grain	Ann	Anu, Anáju
Handicraft	Hatth dí kirt	Haṭ wíjá

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Import	Amdañí, jo mál báhrón,	Amdaní, Mulakemin
Interest	áe	ámdaní Shaiyún
Lease	Biáj	Súdu, Wiája
Leisure	Paṭṭá	Paṭo
Letter	Wehl	Wándái
	Chitṭhí	Khatu; (of alphabet)
		Akáru
Loan	Hudár	Odhari, Karju
Loss	Toṭṭá	Khoṭi, Nuksán
Manufacture	Hatth dá kamm	Sámán, Sámán joḍan
Market	Bajár	Bájári
Memorandum	Chette layí likhat	Yadást
Merchant	Bupáří	Wápáří, Saudágaru
Merchandize	Bupáří mál	Wápáří Shai
Message	Sanehá	Niápo
Money	Dhan	Máyá, Paiso, Roku
Mortgage	Gahñe dharná, Gahñá	Gah rakan
Note	Chitṭhí, Ṭip	Purjo, Chitṭhí
Overplus	Wáddhá	Bachti, Pháltu
Packet	Bidd, Gandh	Gañḍhidí
Pocket		Khísó
Partner	Bhíál, Bháíwal	Bháíwáru
Passport	Ráhdáří dá parwáná	Parwáno
Payment	Deñá	Picháiden, Adá Karan
Pedler	Bañjará, Pheríwálá	Ghorárú, Ghordyo
Penalty	Dann, Chaṭṭí	Sujá, Dhandhu
Plenty	Dher, Ati	Maú, Jámahiát
Pledge	Gahñá, Bachan, Jáman	Jámin. Hathnu [Ḍák
Post	Dák, Dákghar, Ṭhan	Jái, Hudo; (for letters).
Poverty	Kangálpañá, Daridra	Káñgálái
Price	Mull	Kímat, Mulhu, Bahá
Principal	Múl	Múru
Profit	Láhá	Lábhu, Phaído, Napho
Property	Mál	Málu, Milk
Rate	Bháu	Nirkhu
Receipt	Rasíd, Tombú	Rasíd
Rent	Muhár, Bhárá	Bháñḍo, Kiráo
Sample	Namúná	Namúno
Scarcity	Kál	Kahatu
Seller	Bechañwálá	Wikendar
Shop	Haṭṭi, Haṭṭ	Haṭu
Signature	Sahí	Sahí
Sum-total	Jor	Jumlo
Trade	Bupár	Wápár, Saudo
Usage	Achár, Byuhár, Deschal,	Riwájú, Ríti, Rasam,
	Chál, Wartára	Dástúru, Mámúlu
Wages	Diháří	Roju
Warehouse	Kothí, Gudám	Kárkháno
Wealth	Dhán	Máyá
Wharf	Ghát	Bándaru, Lahan jí já

Of Shipping.

Anchor	Langar
Boat	Berí

Jahájún bábat.

Langaru
Bedí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Cable	Lajj, láun	Paghu, Beḍi jo jangír yá rasú
Cargo	Ladd	Jaháj jo sámánu, Báru
Commander of boat	Beṛi dá sáun	Nákhudo
Compass	Kampás	Kiblanumá
Ferry-boat	Uttarañ layi beṛi	Patañ ji beḍi
Flag	Dhajā	Jhañḍi
Mast		Kúho
Mate		Kaptún paí darjeamal-dáru
Oar	Chappá	Wanjhu
Passenger	Jharáú	Musáphiru
Prow		Agdi, Jehájjo ághu
Rope	Rassá, lajj, láun	Ráso
Rudder		Sukhánu
Sail	Pál	Síru ; (verb) Langara Karhan
Sailor	Maláh, Muháñá	Muhápo
Twine	Sútli	Dhágo
Voyage	Jalyátrá, Samundar yátrá	Daryái Safar
Yard	Wehrá, gaj	

Of Law and Judicial Matters. Ráj biwasthá ate niaun dián gallán.

Káide insáfi náo rubakári bábat.

Abuse	Gál nindíá, Burá wartáo	Gári
Acquittal	Chhútkará	Chhoṭ káro
Adultery	Par-triyá gaman	Jiná
Amputation	Ang wadhñá	Ujú wedhan
Arbitration	Wichollapuñá	Nyáyo kursan faisilo
Arbitrator	Wichollá	Nyayi kur
Attorney	Dút, Wakíl	Wakílu, Iwaji
Award	Wichár te magrou ágyá	Fatwá, Faisilo
Bail	Hájir jáminí	Jámin
Bribery	Waddhi	Rishwat Lálach
Civil Court	Kachahri	Diwání
Chain	Sangul	Janyir
Clause	Tuk	Kalamu, Shartu
Clerk	Likhári, Munshi	Kárkun Kátib
Confession	Angikár, Mann laiñá	Ikrár, Kabul karan
Convict	Aprádhí	Dokí Jinhan tí dosh sábit hai
Conviction	Aprádh nún mann laiñá	Sábití
Copy	Utár	Nakulu
Crime	Kukarm, Dosh	Doh, Guñhu
Criminal Court	Faujdári	Phaujdarí
Decree	Byawasthá	Phatwá, Phaisilo
Defendant	Pratibádi	Muddái alaihi
Deed	Likhat	Dastáweju
Denial	Náh	Inkáru
Divorce	Chhadḍñá	Talák
Evidence	Sákhí, Ugáhi	Sháhidí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Executioner	Badhak, Phahedehí wallá	Kásái
Executor	Kamm-chaláu	Wasíyat bajá 'Anindáru
Ex-parte	Ikk dhir di gall	Hikáh tarfo
Fee	Rusúm	Ujúro
Fine	Chattí	Dandú
Forgery	Khottí likhat	Khottu
Gaol	Bandikhána, Kaidkhána	Kaid Kháno
Gallows	Pháhi	Pháshíjo lakro
Highwayman	Dákkú, Dhárwí	Dhádélo
Hanging	Pháhe deñá	Pháho deñu
Judge	Adaltí, Nyáy kartá	Munsifu
Legacy	Maran welle wándíádá mál	Wasíyat
Legatee	Pichhle, uttar adhíkárí	Wáris
Murder	Hatyá, Ghát	Khún
Murderer	Hatyará, Ghattí	Khúní
Nonsuit	Dáwe nún ná suñna, prárthna nún ná suñná	Mukadamo chhadañ
Notice	Sáwdhántá	Ittiláu
Oath	Saugh	Kasamu
Pardon	Khimá	Muáfi
Perjury	Jhutthí saugh, kúrí sákhí	Kúdu Kasamu
Plaintiff	Prárhí, Muddayí	Muddái, Dáwádáru
Prison	Jehalkhána	Kaidkháno
Prisoner	Bandhúá, Kaidí	Kaidí
Proof	Pármáñ	Sábití, Hujat
Punishment	Dand	Sajá
Quarrel	Jhággrá, Rár	Jhagido, Jhedo
Reader	Parhanwallá	Padhandar
Respite	Bisráam	Sáhi, Wesáhíu, Muhlat
Right	Thík, Sajjá	Haku
Scourge	Kotrá lás	Chamki, Korro
Sentence	Agyá, Tuk	Phaisilo
Suit	Nálásh, Mukaddmá	Dáwá
Summons	Buláwá	Hajr, rahí jo ittiláu
Testator	Jo maran de welle likhat kar jác	Wasíyat Kandar
Theft	Chorí	Chorí
Thief	Chor	Choru
Tribunal	Adálat	Adálat
Trial	Mukaddmá	Parkh, Mukadimo hiláin
Will	Dánpattar	Wasíyat námo
Witness	Ugah, Ugahí, Sákhí	Sháhídu

Of Governments.

Ally
Ambassador
Authority
Alliance

Ráj dián gallán.

Satthí, Náldá
Dút
Bal, Prákram
Mel

Itikámatan lábat.

Yáru, Dostu
Elchí
Ikhtiyáru
Dostí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Boundary	Bannáp	Had
Canopy	Chánñí	Saibánu
Capital	Rájdhaní	Tákhtgáh
City	Nagar	Nagaru, Shahru
Coin	Mudrá	Sikho
Crown	Mukaṭ	Táju
Dynasty	Rájkul, Rájbars	Pídhí
Deputy	Hethlá	Náib
Duty	Dharm	Pharju; (toll) Mahsúlu
Edict	Wigyápán	Pharmán
Emperor	Mahárájá	Sháhansháh
Empress	Maharáñí	Sháhansháh Rání
Excellency	Maharáj	Janáb
Exchequer	Tasíl	Khájáno
Foreigner	Pardesí, Oprá, Pakhlá	Dháryo
Faction	Rájdrohí, Upadrí	Dhúri
Gentleman	Bhalámáñas	Sakharu Mátibáru
Granary	Bhandár, Kotthá, Kháttá	Bhándó
Inhabitant	Waskiñ	Raháshí, Rahákú
Journey	Yátrá, Paíndá	Sapharu
King	Rájá	Bádsháh
Lane	Galí	Gbaṭi
Levee	Darbár, Sabhá	Darbári
Majesty	Mahárájadhíráj	Waḍáí
Mint	Taksál	Jarbkháno
Monarch	Maháráj	Bádsháh
Native	Wássi	Rahákú
Night-watch	Pahrá, Pahre dá wellá	Ráti jo pharo
News	Samáñchár	Khabar
Nobleman	Pradhán, Dhaní	Amíru
Patent	Parwáná, Sanad, Paṭṭá	Jáhir Sanadí
Pomp	Bharaḱ, Thath	Dabdabo
Populace	Wasson	Khalak
Port	Ghát	Bandaru
Province	Des, Subá	Pargano
Queen	Ráñí	Rání
Quarter	Chutháí; (fourth part) Pao; (mercy) Ásrá; (direction) Díshá	Ráḍo
Rebellion	Rájdroh, Kharúd, Rám- raulá	Fasádu, Shcrish
Register	Bahí	Daphtáru
Republic	Parjá dí prabhutá	Hukúmat i Ám
Retinue	Láup-lashkar, Naukkar, Chákkar	
Riot	Raullá, Dhúm	Hangámo
Secretary	Mantari	Munshí, Kátib
Signet	Muhar, Chháp, Sarkári- mohar	Muhur
Spy	Bhetti, Khojji, v. bhet lainá, khoj kadhdhá	Jásúsu, Chárf
Stage	Akhárá, Pír, Manhá, Aḍḍá; Majal, Rang- bhon	Darjo, Tabku, Tamásho jo handhu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
State	Ráj ; (condition) Hál	(condition) Hálát : (government) Sarkár
Street	Galí	Ghaṭí
Successor	Magroṇ áuñwálá	Jánishín
Subject	Parjá	Raiat
Throne	Sinhásan, Rájgaddí	Takhtu, Gádí
Titles	Pad, Padwí, Náon	Lakabu
Town	Nagar	Nagaru
Traitor	Biswásghattí, Des- wirodhí	Nimak harám
Treaty	Báchábandí	Ahdnámó
Treasurer	Bhandárá	Khajánchí
Tribute	Take	Mahsúlu
Tyrant	Dhakká karanwálla, nirdayí	Zálimu
Usurper	Pardhanhárá	Zorí waṭandarū
Umbrella of state	Chhattar	Sháhí chhaṭu
Viceroy	Súbá	Pharmán pharmá

<i>Professions and Trades.</i>	<i>Kamm atē bupár.</i>	<i>Kamah, Dhandhá.</i>
Armourer	Hathiár gharanwálla yá wechanwalla, luhár	Jirih Ṭahíndaru
Artificer	Kárigar	Kárigaru
Artist	Guñí	Huniru, jaṇandar
Assayer		Parkáná
Baker	Bhathiárá, Tandúrwallá	Nánwái
Beggar	Manglá bhichchhak	Penáru, Penún, Bikhárá
Blacksmith	Luhár	Loháru
Bookseller	Pustakbupárá	Kitáb wikandarū
Brazier	Ṭaṭhiár	Pital jo kam Kandar, Ṭhántháro
Bricklayer	Ráj	Súbandu, Rájo
Butcher	Kasáí	Kasáí
Carpenter	Tarkháñ	Wáḍho
Confectioner	Halwái	Halwái
Cook	Rasolyá, Boṭṭí	Borehí
Cotton carder		Pinyáro
Dancing-girl	Kanjrí	Kanjárá
Druggist	Pasárá	Dawá wikandar
Dyer	Lilárá	Níroli or Nírotí
Farrier	Sálhotrí, Nálband	Nálbandú
Greengrocer	Karúnjrá	Bhájí wikandar
Grocer	Pasárá	Pasárá
Goldsmith	Sunfárá	Soñnáro
Horse-breaker	Chábaksawár	Kárihsawáru
Hunter	Badhak, Shikárá	Shikárá
Jeweller	Juáhrí	Jariyo, Jawáhari
Juggler	Madárá, Bázigar	Bájígaru
Linen-draper	Bajáj	Uní kaprá Wikandar
Musician	Bajantrí	Kanjaru
Painter	Chittarkár, Rangásáz	Kamángaru

ENGLISH.

Physician
Ploughman
Porter

Bopemaker
Saddler

Sculptor
Shepherd
Shopkeeper
Sawyer
Shoemaker
Singer
Surgeon
Tailor
Turner
Vintner
Waterman
Weaver
Workshop

Anvil

Awl

Axe

Brush

Chisel

Compasses

Enamel

File

Fish-hook

Furnace

Gilding

Glue

Hammer

Hand-mill

Inlay (to)

Line

Loom

Leather

Mallet

Mould

Nail

Net

Paint

Plane

Press

Ruler

Saw

Sieve

Screen

PANJÁBÍ.

Waid

Háñi

Deodhíá, Dúárpál

Rasse watt

Káthhi bañaurwálá ;

Saráj

Patthar ukkaranwálla

Páñi

Haṭwáñiá

Pharnáiwálla

Mochhi

Gáoñiwálla, Rággi

Jaráh, Náí

Darji

Kharáddi

Kalál, Madura dá bupári

Máshki

Juláhá

Karkhánná

Ahrañ

Barma

Kuhári, Bahollá

Kuchhi

Chhaiñi

Parkár

Minnákári karná

Rettí

Kundí

Bhaṭthí

Soñe dá pañi cháṛhná,

Sunahrí karná

Saresh

Hathaurá, Hathaurí

Chakki

Jarñá

Dorí, Wans, Lakir, Dháñi

Rachh

Chamm

Mungli

Sachcha, Kalbút, Uri

Mekh, Nahun

Jál

Bang

Randá, Paddhri thán

Chhapañi dá yantar,

Kolhú

Pardhán, Rája

Áñi, Ará, Pharnái

Chhánñi

Uhlá, Paṛdá

SINDHÍ.

Tabíbu

Hári

(of a house) Darbánu ;

(of a páñi) Hamál

ṭháhindaṛ

Rasá

Zinún ṭháhindaṛ

Sangtaráshu

Redhárú

Dukándáru

Kartjo kam Kandar

Mochi

Gáiku, Gáinu

Jaráhu

Darji

Sharáb wikaṇdarú

Pakháli

Korí

Kárkháno

Sañḍaṇi, Arñi

Ar

Kuḥádo

Kúchi

Rambo

Pargáru

Mínákári

Rawát

Kuñḍhi

Tanúra

Mulimo

Sirsu

Hatriko

Jandí

Khátimbandí karan

Lekah, Khatu

Adhānu, Hathí

Chamu

Mekhmáru

Kálibu

Kilí

Jári Rachho

Rangu

Rando

Chápkháno, (for com-
pressing) Shikanjo

Khat Kash

Karái, Kart

Parún

Pardo, Bacháu

ENGLISH.	PANJÁBÍ.	SINDHÍ,
Shuttle	Nalí	Naḍo
Tool	Sandár	Ojáru
Water-mill	Gharáṭ	Pání jí jor sán hilandár jandu yá Kal
Wind-mill	Pauñchakkí	Wají jor sán hilandar jandu yá Kal
Wedge	Phánná	Chirāṇ jí mekk
Wire	Tár	Tár

*School and College. Páṭhsalá ate chaṭsál.**Maktab, Madraso.*

Author	Granthkartá	Muṣannaf
Ball	Khennúṇ	Ball (bullet or pill) Gori; (cannon ball) Goro Goḍho
Bat	Dandá	Dhakru
Blot	Dhabbá	Dághu
Book	Potthi, Pustak	Kitábu
Chapter	Adhyáya	Bábu
Column	Panne da bhág	Kháno
Conclusion	Siddhánt, Nichor	Ántu
Copy	Utár, Parát	Nakulu
Dictionary	Kosh	Lugati
Dunce	Nirbuddhí	Kuñdu, Múḍhu
Education	Paṛháí	Tálim
Exercise	Sáadhan, Abhyás	Warjish
Fable	Kúrkaháñi	Kahat
History	Itihás, Wárlá, Wár	Tárikh
Index	Tatkará	Phirist, Panotiri
Ink	Mass, Siyáhi	Masu
Leaf	Pattra, Pattá	Phardu, Warku, Pano; (of a tree), Panu Patro
Lecture	Updesh	Darsu
Lesson	Páth	Sabku
Line	Paṇkti	Siṭ, Lík
Margin	Kandhá	Chidho, Chini
Marble		Waṭi
Maxim	Súttar, Sutásiddh súttar	Masulo
Page	Panná	Saphho, Páso
Paper	Kágat	Kágáru
Pen	Líkkhañ	Kalamu
Pencil	Sikkesar men, dílikkhañ	Shihí jo Kalam
Pen-knife	Káchchú, Chákkú	Chákú
Play	Nátak, Lílá, Sáṅg khed	Rándi
Plaything		Rándiko
Pasteboard	Tabká	
Play-fellow	Langotía yár	Ránd jo sangu
Play-ground	Khedañ dí thán	Rándiji já
Poet	Kaví	Sháiru, Kaví
Preface	Bhúmiká	Dibácho
Professor	Pradhán, Síkhyá gurú	Mudarris
Prose	Gadd	Nasar

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Proverb	Kahwat, Akháut	
Rule	Nem, Riti, Suttar	Káido
Rhyme	Tuk kavita	Káphio
Rod	Chhiṭṭi, Baint, Dandá, Hutká	Chhodhi, Kám
Scholar	Widyáarthi, Widwán	Shágiddu
School	Páthsálá	Maktab
School-hours	Páthsálá dá wellá	Maktabji kam jo wakt
School-master	Widyáguru, Páthgúrú	Ustádu
Section	Parkarañi, Khañḍ	Kalamu
Student	Widyáarthi	Shágiddu
Teaching	Sikhyá	Sikáran
Tutor	Widyá gurú	Sikárándar
Verse	Chhand	Sháiri
Writing	Likhat	Likan
Word	Sabad	Gálh

<i>Colours.</i>	<i>Rang.</i>	<i>Rang.</i>
Black	Kálá	Káro
Blue	Nilá	Nilo
Brown	Bhúra	Bhúro
Green	Sáwá	Sáo, Sabju
Indigo	Nil	Niru
Orange	Naranji	Náranji
Purple	Bainggñi	Wáingínáí or Wáyidái
Red	Rattá	Gádho
Scarlet	Súhá	Kirmichí
Spotted	Tipkañiánwálla	Chit
Striped	Dháriánwálla	Paṭapaṭi
Vermilion	Sandhúri	Shingarfi
White	Chittá	Achho
Yellow	Pilá, Basanti	Pilo, Jardo

<i>The Senses.</i>	<i>Gyán Indriyán</i>	<i>Hawds.</i>
Hearing	Suñná	Budhan ji sagh
Seeing	Wekhñá, Dekhñá	Disan ji sagh
Smelling	Sunghñá	Sughan ji sagh
Tasting	Chakkhñá	Chakan ji sagh
Touching	Chhúhñá	Chuhan ji sagh
Element	Tattwa	Ansaru
Figure	Akár, Nhuár	Shákili
Fragrance	Sugandh	Khúshbú
Hardness	Niggarta, Piḍḍapañi	Dáḍhái
Relish	Ras, Swád	Šawíádu
Speech	Báñi, Bachan	Guphto
Silence	Chupp, Maun, Masht	Máthi
Shade	Chháun	Chháuw
Size	Muṭiái, Bitt, Akár	Kadu
Softness	Kúlápañi, Narmi	Narmi
Sound	Shabad, Dhun	Áwáju

ENGLISH.	PANJÁBÍ.	SINDHÍ.
View	Takk, Wekhañ	Disan
Admiration	Waddíái	Tárf
Anger	Kop, Krodh	Káwadi
Awe	Bhai, Dar	Dhadki
Belief	Nischá, Samajh	Itibáru
Choice	Ríjh, Adj chokkhá	Fasandí
Compassion	Dayá, Taras	Rahmu
Curiosity	Puchchhgichchh	Ghoran
Dislike	Burá jáñna, Ghriñá	Aprítí
Doubt	Bharam	Shaku
Emulation	Rís	Gairat
Envy	Wair	Hasadu
Enjoyment	Bhog	Khushín, Ánand
Error	Bhull	Chúk, Selir
Fear	Dar	Dapu
Friendship	Mittratá	Dostí
Guilt	Aprádh	Dohu, Gunábu
Happiness	Sukh	Šukh
Hatred	Ghriñá wair	Weru
Hope	Ás	Umed
Honour	Mán, Ádar	Izzat
Ignominy	Kalank, Aulakh, Uj	Raswái

ENGLISH.

Of landing and going to an Hotel.

I want to go ashore.
Is this your boat?
Will you take me ashore?
What will you charge?
These boxes are all mine.
Put them in the boat.
Is the surf high to-day?
Is there much current?
How long will it take to land?
I want a palanquin.
Take me to the hotel.
Which is the best hotel?

How far is it off?

In what street is it?

Go quickly, but don't shake the palanquin.

Take up the palki.

Set it down.

Put it in the shade.

Where are the Khaskhas tatfis?

Throw water on them.

Torch-bearer, run a little before me.

Keep to the lee-side.

Don't let the torch flare in my face.

I want to stop at Mr. —'s house.

Call there on your way to the hotel.

PANJABI.

Berī purāṇ uttarna, ate sarān nūn jāhā.

Main kanḍhe pur jāhā chāhunda hān.
Ih berī tuhāddi hai?
Main nūn kanḍhe pur laī challogē?
Kī laogē?
Eh sārē dabbe mere han.
Inhān nūn berī wicheh tikā deo.
Kī aij lahrān bahut han?
Chhālān bahut han?
Uttardīān kinnī der laggu?
Main nūn pālki chāhidi hai.
Main nūn sarān nūn laī challo.
Sārīān toṇ chaurgi sarān kehri hai?

Aitthoṇ kinnī dūr hai?

Kehri galli wicheh hai?

Chhetti challo, par pālki nūn na hilao.

Pālki chukko.

Ih nūn rakh deo.

Chhāṇ wikhē rakkho.

Khass diān taṭṭiān kithe han?

Unhān pur jal chhirkko.

Masālchīā, mere muhre chall.

Wāo nūn piṭṭh de rakkh.

Masāl nāl mere muph nūn jhalkarā na de.

Main — Sāhib de ghar aṭakūā hai.

Sarān nūn āundi wārīn utthe āuñā.

SINDHI.

Jahājān lahan, musāfir khānī meñ warijā dābat.

Munje kināre tī wājūn jī marji āhe.
Hi beḍi tuij āhe chā?
Tūn muke kināre tī waṭi halandēn nai?
Tūā ketro watenden?
Hi sab petiyūn munjūn āhe.
Hunanke wajī beḍi mañ rakh.
Aju maui ghani āhe chā?
Wahuk ghani āhe chā?
Lahan mañ ketro wakt legando?
Muke pālki ghurje.
Muke Musāfir Khāne tīn waṭi halu.
Kahro musāfir khāno sabhen khoñ chāngo āhe?

Uho ketro pare āhe?

Uho kahri ghati meñ āhe?

Jald halo par pālki kelodo nah dīo.

Pālki ke kaṇo.

Hunke heth rako.

Hunke chānw mañ rako.

Khas khas jon chhapiriyon kaṭi āhe?

Hunan ti pāni wjhu.

Machālchī mū khoñ thoro āge dāuru.

Pane jī pāse sāp halu.

Mashāl ke munji muhon jī āgyān nāh jhul.

Mujhe falāne Sāhib jī ghar meñ tīkkan jī marji āhe.

Musāfir khāne tī wendī utī achij.

ENGLISH.

I will pay no more than the regular tariff.

Here, Khidmatgár, pay these men.

If you overcharge I will complain to the Magistrate.

Hold your tongue.

Go about your business.

Don't say another word.

PANJÁBÍ.

Chukke hoe bháre te matn wadhik nahín diángá.

Khidmatgárá, ih lai ate inhán núu de de.

Je tusín wadhik mangoke, tán main, Magistrate kol pukár karángá.

Ápñi jibh núu rok.

Jáh ápná kamm kar.

Agge ná bollín.

SINDHÍ.

Áñ mukararu nirkhu kán wadhika na dendus.

Khidmatgár heđe á hine, máthan ke páisá de.

Je túñ mukarar tñ nirakhu kán wadhika wañanden tad áñ Magistret wañ faryúl kaudus.

Máthí.

Wanjit panjho kamu kari.

Wadhika hakro lafju bah wátuk na kidu.

Of Hiring Servants.

What is your name?

Of what caste are you?

I am in want of a servant.

What wages do you require?

I will not give so much.

With whom did you live last?

How long were you with that gentleman?

Have you a character from him?

Have you any objection to travel?

Have you any friends who will be surety for you?

You must keep exact accounts.

Write down all that is expended.

Don't omit the smallest item.

Naukhar rakkhñen.

Terá kí náup hai?

Terí ját kí hai? or Kauñ hungá hai?

Main núu ikk naukhar cháhidá hai.

Tún kí mahina laenga?

Main ainna nahín diángá.

Pichchha túñ kis kol ríha?

Tún us Sáhíb kol kinnán chir ríhá?

Terc kol ubhi partit di chitthí hai?

Parðes jañ lai tán tain núu koí nahín?

Terá koí mittar hai ki jo terá jáman hoe?

Tain núu lekkha thik rakkhñá cháhidá hai.

Jinna wartíá hoe, sárá likho.

Ati níkkí rakam bí ná chhaddo.

Naukar rakoi bábat.

Tuhjo nálo chá áhe?

Tún kahri ját jo áhe?

Múke hakri naukhar ji ghurj áhe.

Tún ketro paghár wañanden?

Áñ etro nah dindus.

Tún akhirdi dafao kanhan wañ rahiyo hui?

Tún hun Sáhíb wati ketrá diñhan hui?

Tún hánke huiji chál ji Khabí áhe?

Tawánke safar karan men kú Itiráj áhe chá?

Tu khe kai dost áhe je tujhe jáman yañenda?

Tú ke puro hisábu rakan ghurje.

Sab jenki kharch mo áhe so likh.

Kan jari rakam nah chhad.

I agree to take you.

I will give you a trial.

Main taip núp rakkh lawánga.

Main terá partáwá laánga, yá Main taip núp partáwánga, yá main tai núp dekhánga.

Án túke pánsán waṭi wachap kabul karyám.

Án túke ajmái dīndus.

Of Dressing and Washing.

Call me early.

Call me at five, or a quarter-past.

Have water ready for a bath.

Have some warm water ready.

Let the water be as cold as possible.

Pour it over me from the leather bag.

Where are my bathing drawers?

Bring two clean towels—one hard, one soft.

Bring a basin and soap.

Pour the water over my hands.

Tell the barber to come.

I would rather shave myself.

Where are the razors and strop?

Look for my brushes.

Brush my coat.

Give me a clean shirt and socks.

Find my slippers.

This is not clean.

This is very dirty.

Tell the washerman to call.

Give these clothes to him.

Count the number of pieces.

Puṇṇā ate ashnán karná.

Main núp sawelle bulawín.

Panj baje, yá sawa panj baje.

Ashnán lay i jal tiyár rakkhín.

Kujh kossá jal tiyár rakkhín.

Jal atí ṭhandá hoc.

Mashk wichchoṇ mere utte pá.

Mere ashnán de daráj kitthohan?

Do chitte parje lai á—ikk khaulra ate dūjja kulá.

Ikk bhandá ate sabúñ lai á.

Merían hatthán pur páññi páo.

Nái nun sadd.

Main áññi bajámat áppe kar lawánga.

Ustare ate patassi kitthe hañ?

Merían kúchehiñ dí bhál karo.

Meri kurti par kuchchi pher.

Main núp dhottá dá jhagá ate jarabán de.

Merían khaunsáñ liáo.

Ih suthrá nahín.

Ih ati kuthrá hai.

Dhobbe núp kaho ithe áo.

Eh waster us núp de deo.

Wastaráñ núp gñō.

Kapdá rahan wíhanjan bábat.

Mú ke sawela sadhi.

Mú ke panjen bajan mahai yá sawáin panjen bajen mahai sadhi.

Páni wíhanjan tai taiyár kar.

Kujh garraṇpáni taiyár rakh.

Páni jetro thaddo utro thaddo deten.

Sándaráí mán hunke mu tí wijhu.

Múnji wíhanjan jí sutñi kati áhe?

Kapdá rahan hekro sakho (or ḍaḍho) hekro kuáro (or narm).

Páni san bharel thálu sábuñ á.

Munjh hathun tí páññi wijhu.

Hajám ke chao tad ache.

Áñ panjá wár páñ hí korendas.

Páki chama jo tukar kati áhen?

Munjá brush golí.

Munji kot ke brush hanu.

Muke dhotal phirán juráb de.

Munji jutí golí kahū.

Hí sáf nah áhe.

Hí tamám mero áhe.

Khatke chao tad ache.

Hunke hí kapdá dīji.

Ho gñe dīsu.

ENGLISH.

If he does not take more pains, I will discharge him.
 Put out a white jacket and clean shoes.
 Before you close the mosquito curtains, beat out all the mosquitoes with a towel.
 Let the feet of the bed stand in water, to keep the ants off.
 The bearers must pull the pankhah all night.

Of Meals, and Dining Out.

Bring a cup of tea after my ride.

I like it strong.
 This is not sweet enough.
 I like it weaker.
 Put plenty of milk.
 Don't bring cow's milk, but buffalo's milk.

Do you call this milk?

There is more water than milk.

Take care the water boils before you make the tea.

Put a teaspoonful of brandy, or a little ginger in it.

I don't like green tea.

Let it be all black.

Bring breakfast quickly.

PANJÁBÍ.

Je uh bahut jatan nahín karega, tán main us nún hatá deāngā.

Ik chittā andrakka ate ujli juttī baḍḍho.

Parde nún siṭṭāñ te muhre jhāran nāl piṣṣuāñ nún bāhar kaḍḍh deo.

Manjī diāñ pāwīāñ nún jal wikhe rakkho, ki kīriāñ na charh āuñ.

Jhīurāñ nún chāhīdā, hai, jo sārī rāt pakkhā khinj de rahañ.

Bhojan ate bhojan pavāñ.

Mere sawār ho auñ te magron ikk chhannī chāh dī lai āuñ.

Main gāhī chāhunda hāñ.

Ih kharī mitthī nahin.

Main nún patli hī lorīdī hai.

Duddh bahut pāo.

Gokka dudh na lāuñā, mājhā lāoñā.

Tusñ in nún dudh sadḍ de ho?

Duddh kolon pāñī dher hai.

Dhiāñ rakkhāñ kī chāh bañauñ te muhre pāñī na ubbañ jāe.

Us wichch ikk chāmcha brandy sharāb da, yā ruālāk sunḍh pā deo.

Main nún sawi chāh nahin bhāuñdī.

Sārī kālī hoe.

Prashād jhabde lai āo.

SINDHÍ.

Jekadhīñ ho wadhika, mihnāt nah kando tad āñ maukūf kando sāsan.

Achhī sudhari eñ sáf juti báhar kídī rakh.

Machardāñi je band karāñ kēñ āge rūmāl sán, sub machar bahar hakli kidu.

Káthol jā páyá pāñī meñ rakhu tad makorion nah chaphan.

Hamāñan ke saji rāt jhūlto chikhaph gurje.

Nashie en kane bábat.

Sawārī kán pu áñ cháh jī piyálo anjī.

Múke gháṭī cháh watandī áhe.

Hī pūri mitthī nah áhe.

Múke phikī cháh watandī áhe.

Khír ghapo winju.

Gaon jo khír nah par menhin jo khír án.

Tujhe lekhe hī khír áhe chá?

Hī meñ khír kán wadhika pāñī áhe.

Khabardārī kar pāñī phiren kadhī tar hī púa chá jori.

Humenēñ likkal chamche jetro brandy en tori sunḍhī winju.

Múke sái chá nahin waṭandī áhe.

Hunke saji kārī.

Náshto jald án.

- Bring the eggs, some hard boiled and some not.
These eggs are not fresh.
Which are the best sorts of fish?
Eh ánde sojire nahin.
Sárián koloṅ changián machchhián kehrián han?
Tapassí machchhi áte hilsá main nūn deo.
Main nūn kujh kálián áte kujh dhaulian pomfret machchhián, líá deo.
Let me have two or three sorts of curries.
Main nūn do traí dián bhájián deo.
Toast some bread, and butter it well.
Kujh rotí bhunke chokkha makkhañláo.
I have several friends coming.
Meríán bahutián mitráṅ ne áuña hai.
Get breakfast for four.
Chahun layí parshád líáo.
Hand that gentleman a knife, fork, and spoon.
Us sahíb nūn ikk chhúrí, ikk kanda áte ikk chamcha phará deo.
Give him a clean cup and saucer.
Us nūn ikk nirmal katorá áte chhanní deo.
Take care there is good cream, honey, and fruit.
Sojhi rakkhñá, íthe sundar maláí, mákheon áte phal han.
Don't smoke the milk.
Duddh nūn dhuāṅ na deo.
Take care the coffee is not burned, and that it is well ground.
Dhián rakkhiṅ kí kafi bal ná uṭṭhe, áte changi tarāṅ pñhi jāe.
Tell me the name of each thing as I eat it.
Main nūn shikār bhāṇda hai.
Main nūn har wast dá jo jo main kháwán, naon dassdá chall.
Say—This is an ortolan, quail, partridge, or florian.
Kaho—ih bargel hai, ih baterá hai, ih tittar hai.
Where is the cold meat and the ham?
Thandá más áte sūr dí dí rán kitthe hai?
Put the tea-pot here, the coffee-pot at the other end, and the salt-cellars at the sides.
Cháh de bhāṇde nūn íthe rakkho, káfi de bhāṇde nūn samñhe áte lūn de nūn lámbhāṅ par.
- Kai ánú áṅ, kai dádá paká ení kú nah.
Hí áná tájá nah áhen.
Machhi je किसान, mán kehra tamám changá áhen?
Múke palo mache de.
Múke kai kára tucdaka ení kai achhá de.
Múke bin tin kisamen jo púda de.
Roṭike sikh de ení changi tarah maken layansi.
Múnút katrá dost achha áhe.
Chean máthan láí náhto tayár kar.
Hun sahíb ke chakú, káñto ení chamchú de.
Hunke piyáli ení rikabí saf kari de.
Khabardári kanṣad maláí, mákhi ení mewo chango huje.
Kírke dāñhon nah de.
Khabardári kar tad kahwo sadí nah ení changi tarah pijsje.
Múke shikár ja pakhi de.
Áñ jeká shai káñdo wajá thajo nálo padhúndo wájiṁí.
Cho—tadhi chandul áhe yá bátero, yá títar yá kárido.
Thaddo gosht ení rán káti áhe?
Cháhdání hutí rakhn kahwá dání nabí kund atí ení namakdání pásan tia.

ENGLISH.

The bread is bad and gritty.

I am going to dine out.

Direct the bearers where to go.

Let one man carry a torch or a lantern.

Mind you stand behind my chair and attend to my wants.

Give me a glass of wine.

Is there red wine as well as white?

Don't fill the glass so full.

That is enough.

Bring me a tumbler of water.

Get me some chicken.

No more, I thank you.

Hand me the vegetables.

Give me pepper, mustard, vinegar, and salt.

Give me a glass of beer after the curry.

Where is the butter-knife?

Give me the rice.

Give me a small plate for the cheese.

Cool the wine with saltpetre.

Ice the water and the soda water.

PANJABI.

Rotti bhaírí ate kirkí hai.

Main báhar rotti khañ challíá háu.

Kaháráñ nūñ ráh pá deo.

Ikk manukh masál yá láltain lai challe

Tūñ merí kursí de magari khalo, ate jo main nūñ loridá hoe us pur dhián rakkh.

Main nūñ ikk galás angurán dí sharáb dá deo.

Chitṭi ate láí sharáb bí hai?

Galás nūñ ainná na bhar.

Ainni bahut hai.

Ikk chhanná jal dá lai áo.

Kujh kukrī de buchehe líá deo.

Hor nahin, dhaanbád kardá han.

Main nūñ sághará deo.

Main nūñ kálián mirchán, ráí, sirká ate lūñ deo.

Chaffṭi te magron ikk piálí beer sharáb dí main nūñ deo.

Makhañ láuñwálí chhurí kitthe hai?

Main nūñ chaul deo.

Panir rakhañ layí main nūñ ikk tássi deo.

Shore náí wine sharáb nūñ thandá karo.

I'áñí ate sodá jal nūñ sit karo.

SINDHI.

Máni khráb eá wáyási áhe.

Añ aju báhar máni kaiyandús.

Hamáluñke dis de tad kedí wachen.

Hekrí mátho ke jhaḍ tad mashal yá shamádán kaní hile.

Khabardári kar jo munji kursí ji puṭhiyán bihen eá jinkí ghuṛán so de.

Mu ke sharáb jo piyálo de.

Sharáb jein achho toḍho áhe tereñ gárho bih teñdho áhe chá?

Piyálo etro tár-kare nah karí.

Etro bas áhe.

Mu ke páni jo piyálo aní de.

Mún láí kai kukid já bachá sadhá.

Wadhika nah, añ tuho shukr guzar áhiyán.

Sálon bháñion mti ke de.

Mú ke mirch, áhur, en surko eá lún de.

Mú ke kaḍhí kán poi bir jo piyálo

Makán ji chudí kṭíí áte?

Mú ke cháñwar de.

Mú ke panír wáste nindí rikábi de.

Sharáb ke shorí sán thári.

Of a Journey.

I am going to Alláhábád to-morrow.

I shall go by dák.

Where is the post-office?

I want bearers to ———,

What must I pay?

Must I give largesse?

What is the custom?

Give me a receipt.

Tell the bearers their reward depends on their conduct.

If they go quick they shall be well paid.

If they put the palikí down to rest one or two must remain with it.

Have done with your smoking and go on.

As you value your place see that there is a torchbearer with each set.

See that he has abundance of oil for each stage.

How far is it to ———?

What sort of a road is it?

Are there any rivers or water-courses?

Can they be crossed, and if so, how?

Are there plenty of supplies at each station?

Yatra yá Safar.

Bhalke main Alláhábád nūn jáwángá.

Main dák wichch jáwángá.

Dákghar kitthe hai?

—— layi main nūn kahár loríde han.

Main kí dián?

Anám bí deñá chahidá hai?

Kí chál hai?

Main nūn rasíd de.

Kahárán nūn kah de, kí tuhadáqá anám tuháddí chál pur hai.

Je chhettí purange, tán bhárá chauga laiñge.

Je pálikí nūn rakkh ke sáh laiñá hoe, tán ikk ya do us de nál rabañi.

Hukke nūn chhađqo ate chale challo.

Tusñ jo áññethán nūn chaugá jañde ho, dekhñá kí har tollí nál ikk ikk masál-chí rahe.

Ih dhían rakkhñá kí us de kol, har chaupki takk jáñ layi tel dher rahe.

Aithon ——— kina hai?

Ih ráh kehák hai?

Kí koi nadí nála paindá hai?

Musáfarí babar.

Añ subháí Alláhábád windos.

Añ dákah je raste wíndos.

Tapál kháno kati áhe?

Mú ke falaní jái tán hamál ghurje.

Mú ke katro den ghurje?

Mú ke bakhshish den ghurje cha?

Rasam kahri áhe?

Mú ke rasíd de.

Hamálan ke cho tad sundan inám sundan chál ti taluk áhe.

Je ho jald halanda tad ken chango ajúro milando.

Je ho pálikí het rake sálu kitáin tad munjháin hakah yá bah sausi rahin.

Huko chhikañ puro kariyo en agte halo.

Tú ke pahaniñ kam jiti khair áhe thran-kađa sambháł tad har hakah jamáat sán mashálchí rahe.

Sambháliyo ta sabhkanhun manjil láí hunwat tel káfi hue.

Indáne jái rasan meñ ketro pandh áhe?

Kahri tarah jo rasto uho áhe.

Huneneñ nadíyán en kasiyún bhi káin áheñ chhá?

Uhi langhí saghion je langhí saghion tad kahri tarah?

Sabkanhun manzil tí kháđho shañ áhe kíñ?

ENGLISH.

- What kinds of food are there ?
 Is there good and wholesome water ?
 Is this water from a tank, river, or well ?
 Shew me where you got it.
 What is the name of that village, fort, or mountain ?
 What temple or mosque is that ?
 Is there a European banglá or a native inn for travellers ?
 Is this bed clean ?
 Are there any bugs, fleas, or other insects ?
 Is there any epidemic in the village ?
 Is there small-pox, cholera, or fever ?
 Is this a healthy place ?
 Is it so now ?
 Has any sick person slept on this bed lately ?
 What was his ailment ?
 Call the sweeper and let him clean the place.
 Take care where you pitch the tent.
 Let it be in a dry place.
 Are there any snakes, scorpions, or other reptiles here ?
 I shall ride this stage in preference.
- What kinds of food are there ?
 Kís kís parkar dí kháñwálí wast labhdi hai ?
 Kí utthe dá jal changá ate naró hai ?
 Kí ih jal táí dá hai, yá nadí dá hai, yá khúh dá hai ?
 Main nún wikháo tusán kíthon ándá hai.
 Us pind, garí yá parbat dá kí náon hai ?
 Uh kehírá mandir yá masit hai ?
 Kí utthe ráhián layí Angrezí bangula hai, yá dessí saráp hai ?
 Kí ih wichháí suthrí hai ?
 Kí utthe mánggún, pissún yá hor kíre patange han ?
 Kí us pindí wichch bawán hai ?
 Kí utthe, mátá hai, wisuchká hai, kí tapáí hai ?
 Kí ih naróí thán hai ?
 Huñ ájehi hai ?
 Kí áj káth koi roggí is wichháñe pur suttá hai ?
 Uh nún rog kí sá ?
 Chubre nún saddo jo thán nún nirmal kar jée.
 Dekhná kíthe tambú gađ de ho.
 Sukti thán wikhe hoe.
 Kí itthe sapp, áthñheñ yá hor kíre bí han ?
 Is majal wikhe sawár hoñá pasand kardá hán.
- What kinds of food are there ?
 Kahri kism jo khádhó uti mile saghí to ?
 Uti jo páñi sútho en tandurustí láí changó áhe yá nah ?
 Aho páñi taláo jo áhe yá nadí yá khuhu jo ?
 Mú ke dñekár táđ káthán ándúí.
 Unheñgot yá kíla yá jabal jo nálo chhá áhe ?
 Ho nadhí yá masjid kahri áhe ?
 Hutí musáfirun láí Yuropi banglo áhe yá dehi musáfir kháno ?
 Hí handhu sáf áhe yá nah ?
 Hunneñ mughín yá kárdá yá bíá jít áhan kí ?
 Unhí got meñ ká marí táđ ká nahín ?
 Hutí mátá wíbá yá tap táđ ko nahín ?
 Hí jáí tandarustí láí cñangi áhe kí ?
 Háne bíh ahín áhe ?
 Ko bímar mátho táđ han handhú tí wíjhí chhakah meñ ko nah sútho áhe ?
 Hunke kahri bimári hui ?
 Buhári wári ke sadí en chhádesan táí jáí ke sáfá kare.
 Jáí jáñche púí tambú hanjí.
 Sukal janún tí hanjí.
 Hutí náng, yá wichhúá yá bíyá sartá bíh kíñ áhe ?
 Bíñ kán hí manzil tí mú ke sawári karap pasand áhe.

SINDHÍ.

PANJÁBÍ.

What is the matter with you?

I have got a fever.

When were you taken ill?

Last night at bed-time.

What do you complain of?

I have great pain and giddiness in the head.

My skin is very hot, and I have great thirst.

Let me feel your pulse.

Show your tongue.

Have you a bad taste in your mouth?

Yes; I have great clamminess and a very bitter taste in the morning.

Have you any sickness at stomach?

Yes; and last night I vomited once.

Have you any appetite?

Very little, and nausea after meals.

Are your bowels regular?

I am rather costive.

When were your bowels moved?

This morning.

Have you any pain in your limbs?

No pain except in my head.

You must take an emetic.

Dissolve this powder in a cupful of cold water.

Rog ate naid nāl gāl'ān.

Tainūn kī hoyā hai?

Maig nūn táp charhā hai.

Kaḍ māndā hoyā sā?

Kaḥ rat saug ḍe welle.

Tainūn kī rog (wednā) hai?

Sir wikhe ḍaḍḍhī pīr hundi ate gherāi āundī hai.

lāgī hai.

Apñī nāri wikhālo.

Apñī jībḥ dasso.

Kī mūḥḥ ḍā swād burā hai?

Hān sawer ḍe welle mūḥḥ ate chip chipa ate ḍaḍḍhā kaurā rahudā hai.

Tere dhidd wichch koī rog hai?

Hān; kaḥ rāttin upparchhal bī āi.

Tai nūn bhukkḥ lagg dī hai?

Bahut thori; ate khāñ . te magaron jī kachkacha hundā hai.

Jhōyā welle sir āundā hai?

Kabzī bahut hai.

Kaḍ julab liā sā?

Ajj sawere.

Terān lingān wichch bī pīr hundi hai?

Sir te chuttḥ hor kite pīr nahin hundi.

Tai nūn upparchhal dī aukhadḥ pini chāñ dī hai.

Is chūrañ nūn ikk katori thande jal wikhe ghollo.

Bimāriēn tabīb san salāḥ karan bābat.

Tū sān kahro hāl āhe?

Mū ke tapu thiyo āhe.

Tūñ kandan bimār thiyen.

Rāt suman wakt.

Tū ke kahri bimārī āhe?

Mū ke mathe meñ ḍāḍhō sūr en pherī āhe.

Mahnjo butn tamām koso āhe en tamām ghañi unya utarni.

Mū ke pahñi nabz ḍissan ḍe.

Tūñ pahñi jabān dekarī.

Tujhi wāt jo swād kharāb āhe kīn?

Hāo, sabūḥ jo wāt meñ wahu jhāḍī tatī ghañi tī tī en sawād tamām kaurō wā tūti.

Peṭ meñ tad tū ke ko okaḍi ko nahin?

Hāo, rātjo mūn bakḍo bhero kai kīñ hūi.

Tū ke ishiṭhā lagi thī yā nah?

Tamām thori en khāde kān pūn dil buch- hiḍi thī thī.

Tū ke toro khulāso pūre wakt tī thowache?

Mū ke albat kabziyat āhe.

Tū kadhin toro āyo ho?

Aju sabūḥ jo.

Tū ke ujūn meñ tad ko sūr ko nahin?

Bī handh ko nahin wargo mathī meñ.

Tū ke kai karāin jo jallābu wātān ghurje.

Hī sufuf piyāle jetri thandē pāñi meñ wijhi gārī.

ENGLISH.

Drink one-half now, and the other fifteen minutes after, if the first does not make you sick.

As soon as you feel sick, drink two or three cupfuls of warm water to promote the vomiting.

What must I eat?

You must eat nothing to-day but gruel and kánjl.

Do not cover yourself with too many clothes.

Keep as cool as you can.

I shall see you again to-night.

Give the patient these two pills at bedtime, and the draught to-morrow morning.

Tell him to put his feet in hot water.

Is there any medical man in this place?

Is he a native or European?

Send for him whoever he may be.

PANJÁBÍ.

Addhá huñ pī lai, ate je is te rog nahín
ian bakkí dá addhá pagdrán minuten
magaron pī laín.

Jis welle tun roggi hocu tán do tinn kaul-
lían kosse páñi dían pī láín kí chharad
khullke á jae.

Main kí kháwán?

Pichchh ate rase chhuñ ajj kujh nahín
kháñi.

Uppar bahut kappre ná puáín.

Jinna ho áe thandá rahín.

Sandhiá nún pher awáñgá.

Roggi nún cū do golián sanūde welle
deñ, ate pīñwallí aukkadh bhalke prab-
hát nún.

Us nún kaho kí pair kosse páñi wichch
rakkhe.

Itthe koi waid hai?

Dessi hai kí European?

Bhawén koi hoe, saddo.

SINDHÍ.

Adhun háne piyí eñ biyo adh pandarhun
minuten kán púa je pheriyún dí nah
pheriyeni.

Díl phiran shart bih páñi piyálori kosi
páñi jon píñju tad kai ásaní san achiyí.

Áñ chhá khán?

Aju kánji eñ rab kán sawál bi ká shai nah
khá.

Ghajíá kapdá bih páñ tí nah wíjhhu.

Jetro thí saghe útro but ke thaddo raku.

Áñ tú ke aju rát warí dissan indus.

Bimarke suman wakt hí bih habb díji eñ
pín jo wazan sabhán subh jo.

Chajisan tad pahanjá per kose páñi men
wijhe.

Huti ko tabib áhe?

Ho Europe mátho áhe yá dehi?

Ker bih huje par gharáinas.

SECTION II.

ROUTE 1.

BOMBAY TO BHUSÁWAL JUNCTION, AMRÁOTÍ AND NÁGPÚR.

THE traveller will find all the information required respecting this route as far as Bhusáwal in the Handbook of Bombay. The distance is 276 m., and the principal stations on the Great India Peninsular Railway are as follows ;—

Dist. from Bombay.	Names of Stations.	Time.		Fares.	
				1st c.	2d c.
ms.		A.M.	P.M.	R. Á.	R. Á.
	Bombay	7. 0	6.30		
34	Kalyán Junction . . .	8.50	7.50	3 3	1 10
75	Kasara . . .	11. 8	9.54	7 1	3 8
85	Igatpuri . . .	12.17	10.58	8 0	4 0
		P.M.			
117	Náshik Road . . .	2.12	12.12	11 0	5 8
		A.M.			
162	Manmad . . .	4.25	1.59	15 3	7 10
178	Nandgaon . . .	5. 8	11.57	16 11	8 6
276	Bhusáwal Junction . . .	10. 0	6.25	25 14	12 15

At all these places there are refreshment rooms.

The sleeping and refreshment rooms at Bhusáwal are excellent, but there is no inducement to stop except to rest, and the journey may be continued to Badnera, 147 m., where is the junction for Amráotí, which is 6 m. distant.

The stations on the G. I. P. Railway are as follows :—

Dist. from Bombay.	Names of Stations.	Time.		Fares from Bombay.	
				1st c.	2d c.
ms.		A.M.	P.M.	R. Á.	R. Á.
276	Bhusáwal	6.50	10.20		
284	Warangān . . .	7.24	10.43	26 10	18 5
295	Nargān . . .	8. 8	11.21	27 11	13 13
302	Khamkhed . . .	8.32	—	28 5	14 3
308	Malkapurj . . .	8.55	11.56	28 14	14 7
316	Biswa Bridge . . .	9.27	—	29 10	14 13
		A.M.			
325	Nandura . . .	9.59	12.44	30 8	15 4
333	Jalamb . . .	10.24	1. 0	31 4	15 10
340	Shegaon . . .	10.54	1.25	31 14	15 15
351	Paras . . .	11.50	2. 3	32 15	16 7
		P.M.			
356	Dapki . . .	12. 8	—	—	—
363	Akola . . .	12.32	2.34	34 1	17 0
375	Borgān . . .	1.16	3.12	35 3	17 9
380	Katipurna . . .	1.34	—	35 10	17 13
386	Murtazápur . . .	2. 0	3.46	36 3	18 2
394	Mana . . .	2.28	4. 8	36 15	18 8
402	Karam . . .	2.59	4.32	37 11	18 14
413	Badnera . . .	3.32	4.58	38 12	19 6

A m. or so after leaving Bhusáwal, the traveller enters the province of Birár, which continues almost all the way to Nágpúr, as it lies between N. lat. 19° 26' and 21° 46' and E. long. 75° 58' 45" and 79° 11' 13". It contains 17,728 sq. m. and belongs to H.H. the Nizám, but was assigned to the British by a treaty, in 1853, for the support of the Haidarábád Contingent force. This treaty was remodelled in December, 1860, by which for the Nizám's services in

the Mutiny of 1857, his alleged debt of 50 lákhs was cancelled, the districts of Dharaseo and the Raichúr Doáb were restored, and the confiscated territory of Shorápúr was ceded to him.

The traveller cannot fail to be struck with the fertility of this Province, which is the richest and most extensive cotton field in India. The soil is black loam overlying trap and basalt. The rainfall is regular and abundant, and at harvest time the whole surface is one immense waving sheet of crops. The area is not much less than that of Greece, but the pop. is double, being 2,226,496, or 126 to the sq. m. The districts into which Bírár is divided are Akola, Amráoti, Elichpúr or properly Ilichpúr, Bal-dána, Wún and Básim.

Badnera is in Amráoti district, and used to be called Badnera Bibí, as it once was the dowry of a princess of Ahmadnagar. To the N. of the railway are the old town and earthen fort where the Mughul officials used to reside. They are surrounded by fine betel gardens and plantain grounds. The old town was ruined by the exactions of its native rulers, and in 1822 was plundered by Rájá Rám Shúbah. The new town is interesting on account of its cotton warehouses, gins, and steam presses, and from it the cotton grown at Amráoti is despatched to Bombay. After inspecting the buildings and machinery connected with the cotton trade, the traveller may go on at once to Amráoti by the State Railway, which leaves Badnera at 5.45 A.M. and 4.15 P.M. and reaches Amráoti at 6.15 A.M. and 4.45 P.M. The fare 1st class is 9 áná.

Amráoti.—This is a municipal town and head-quarters of the district. The pop. in 1876-77 was 25,517. It stands 1,034 ft. above sea level, and is surrounded by a strong stone wall from 20 to 26 ft. high, with a periphery of 2½ m. In the wall there are 5 principal gates and 4 smaller ones. This wall was built in 1807 by the Nizám's government to protect the inhabitants from the plundering Pin-

dáris. The wicket gate called Khúnari has its name, "bloody," from a fight near it in 1818, in which 700 persons were killed. There have been two migrations in this place from Akola, the latter of which took place 40 years ago. Before the railway was made, the cotton of this district was sent to Mirzápúr on the Ganges, and in 1842 a single merchant sent 100,000 bullock loads by that route. In 1848 this place suffered from want of rain, and the dearth led to a tumult, in which a trader named Dhanráj, who had bought up rice, was murdered. There is a comfortable T. B. here and a church and cemetery. There are several cotton mills and the usual official buildings, and Lines for one company of N. I. There are also 7 temples, about a century old, and one to Bhawáni called the Amba Temple, which is reputed to have an antiquity of 1,000 years.

After visiting these the traveller who is not desirous of visiting Elichpúr and Gawilgarh must return to Badnera by the State Railway, and then proceed by the G.I.P. to Nágpúr. The stations are as follows:—

Dist. from Badnera.	Names of Stations.	Time.		Fares.	
				1st cl.	2nd cl.
MS.		A.M.	P.M.	R. A.	R. A.
	Badnera	5. 8	3.52		
9	Malkar . .	—	4.23		
17	Chandúr . .	5.58	4.55		
28	Damargáon .	6.27	5.30		
40	Pulgáon . .	7. 4	6.14		
50	Degaon . .	7.32	6.49		
59	Wardha* . .	7.57	7.18	5 8	2 5
67	Paunar . .	8.46	8.12		
78	Sindi . .	9.18	8.55		
90	Bori . .	9.52	9.39		
100	Kapri . .	—	10.15		
107	Nágpúr . .	10.35	10.45	10 0	5 0

Nágpúr is the capital of the Central Provinces, which have an area of 112,912 sq. m., with a pop. in 1872 of 9,251,229. The district of Nágpúr itself has an area of 3,786 sq. m. and a

* Junction for the Wardha Coal State Railway. There are refreshment rooms at Wardha, and the train stops for 15 min.

pop. of 631,109. The area above given of the whole province includes 16 native States, which have collectively an area of 28,834 sq. m., and a pop. of 1,049,710. Among the inhabitants are upwards of 2,000,000 of aborigines, and of these the hill-tribes have black skins, flat noses, and thick lips. A cloth round the waist is their chief garment. The religious belief varies from village to village; nearly all worship the cholera and the small-pox, and there are traces of serpent worship.

The ancient history of the province is very obscure. In the 5th century A.D. a race of foreigners, *Yavanas*, ruled from the Sátpura plateau, and between the 10th and 13th centuries, Rájputs of the Lunar Race governed the country round Jabalpur, and the Pramárs of Málwa ruled territory S. of the Sátpuras. The Chánda dynasty of Gonds reigned probably as early as the 10th or 11th century, and the Haihais of Cbhatigarh were of ancient date. In 1398 A.D. there were princes reigning at Kherla, on the Sátpura plateau, and Ferishtah says "they possessed all the hills of Gondwána." In 1467 they were conquered by the Báhmani kings. The next century the Gonds again rose to power, but in 1741 the Marátha Bhoñslas invaded the country. In 1818 the English annexed the Sagar and Narmadá territories, and in 1853 the rest of the Central Provinces.

Nágpúr is situated on the small stream called the Nág. In 1872 the pop. was 84,441. The municipality includes, besides the city, the suburb of Sitábaldí, and the European Station so called. In the centre stands Sitábaldí Hill, crowned with the fort of the same name, which commands a fine view. Below, to the N. and W. is the prettily wooded station of Sitábaldí. Beyond to the N. are the military lines and Bázars, and beyond these the suburb of Tákli, once the headquarters of the Nágpúr Irregular force, which have now dwindled to a few banglās. Close under the S. side of the hill is the native suburb of Sitá-

baldí. Below the E. glacis is the Railway Terminus, beyond is the Jamá Taláo, a large tank, and more to the E. is the city, hidden in foliage. Three great roads lead from the European Station to the city, one on the N. and one on the S. bank of the lake; the 3rd, which is the most N. of all, crosses the railway by a bridge to the N. of the Terminus. Besides the Jamá Taláo, there are two other fine tanks, the Ambájhari and Telingkheri. The chief gardens are the Maharáj Bāgh in Sitábaldí, the Tulsi Bāgh inside the city, and the Páldí, Shakar-dara, Sonagáon, and Telingkheri in the suburbs.

The traveller will locate himself at the *Empress Hotel*, which is about 300 yds. from the Railway Station, and will remember that Nágpúr is famous for its delicious oranges, and at the hotel bullock *tengas*, or carts, can be obtained or at the stand near the Station. His first visit will be to the *Sitábaldí Hill*. Here on the 26th and 27th of November, 1817, the Marátha troops of the Bhoñsla Rájá Apá Sāhib, attacked the Resident, Mr. afterwards Sir R. Jenkins, and the few troops he had been able to assemble. After a desperate engagement, during which the Maráthas at one time got possession of one of the two eminences of the Sitábaldí Hill, the English were at length victorious. The Resident was then joined by fresh troops and demanded the surrender of the Rájá, and the disbandment of his army. This latter point was only obtained after a second battle, in which the Maráthas were completely routed.

Apá Sāhib escaped and died in exile. A child was raised to the throne, under the title of Raghoji III., and on his death, in 1853, the country was annexed by the British. On the 13th of June, 1857, the native cavalry conspired with the Muslims of the city to rise against the British, but the infantry continued loyal, and arrested the native officers sent to them by the cavalry. Subsequently several of the native officers, together with two Muslims of the city, both men of high birth and position, were

hanged for this plot, from the ramparts of the fort.

The next visit will be to the *Bhoñsla Palace*, of which only the *Nakárhána* or "music gate" remains. The palace itself, which was built of black basalt, and was richly ornamented with wood carving, was burnt down in 1864.

Thence the traveller may proceed to the *tombs of the Bhoñsla Rájás*, in the *Shukrawári* quarter, to the S. of the city. The markets are in the *Gurganj Square* and *Gachí Págar*, and only take place once a week. In the city are also the *Small Cause Court*, the *Magistrate's Court*, and the *Central Jail*, which can hold 1,060 prisoners.

The old *Residency*, where the Chief Commissioner resides, and the *Secretariat*, are at *Sitábaldí*. There is a small detachment from the English regiment at *Kámthi*, garrisoning the fort, and there are also the head-quarters and wing of a N. I. regiment.

ROUTE 2.

AMRÁOTÍ TO ELICHPÚR, GAWILGARH, AND CHIKALDA.

There is a good metalled road from Amráotí to Elichpúr, the distance being 20 m. to the N.W. The road passes through a flat country, drained by numerous small streams, flowing into the *Vardha* and *Purná* rivers. It would be necessary to hire a vehicle at Amráotí.

Elichpúr.—The military cantonment and civil station of Elichpúr are called *Paratwára*. They are

situated at 2 m. from the city, on the *Sápán* and *Bichan* streams, and at the T. B. here the traveller will stop. The force in the cantonment generally amounts to 1,000 men, of all arms, exclusive of camp followers. The pop. of the town is about 11,500, and it is the capital of a district of the same name, which has an area of 2,623 sq. m., and a pop. of 278,576, nine-tenths of whom are *Hindús*. The city is said to have its name from a *Rájá II*, a Jain, who came from *Wadgaón*, about 1058 A.D.

When the first *Nizám* became independent and took up his residence at *Haidarábád*, he appointed *Iwáz Khán* to be the governor of *Elichpúr*, and he ruled from 1724 to 1728. He was succeeded by *Shuj'at Khán*, who ruled from 1729 till 1740, and was killed in a battle with *Raghojí Bhoñsla*, near *Bhúgaón*. *Raghojí* plundered the Treasury. *Sharif Khán* succeeded, and ruled from 1741 till 1752, when he was deposed by the *Nizám*, who made his son *'Alí Jáh* governor. He was succeeded by *Salábat Khán*, who remained two years, and improved the city greatly. He enlarged the palace, made a public garden, and extended the aqueduct. He was a gallant soldier, and distinguished himself in the war with *Tipú*, and with General *Wellesley's* army in 1803. His son *Námдар Khán* succeeded, and obtained the title of *Núwáb*. His father placed him specially under the protection of General *Wellesley*, and an estate was granted to him, out of the rental of which he had to pay the *Elichpúr Brigade*. This rental must have been very considerable, as after some time he gave up the greater part of it, and yet retained an income of 3½ *lákhs*.* He died in 1843, and was succeeded by his nephew *Ibráhim*, who died in 1846, when his widow's father was allowed to inherit the estate, with the title of *Núwáb*.

The first visit will be to the *Dargáh* of *Dalla Rahmán*, built in the 15th

* £35,000 a year, but Hunter, by a typographical error, in the *Imp. Gaz.* vol. iii., p. 205, says £3,500.

century by one of the Báhmani kings, on the bank of the Bichan river. The wall of this building is ornamented with 11 bastions and 4 gates. The *palace* of *Salábat Khán* is also worthy of being visited. It is, however, rapidly falling to ruin. The *tombs of the Áurábs*, also, are very handsome. There is a detached fort called *Sultángarhi*, built about a century ago by one *Sultán Khán*. There is also a very fine well of stone, well cut, called *Mándersháh*, said to be 500 years old. The traveller having seen these sights at *Elichpúr*, may then proceed to *Gawilgarh*, which is $12\frac{1}{2}$ m. to the N.W. The road passes through the *Mel Ghát*, or "Upland country," impracticable for wheeled carriages. The traveller must therefore ride, and have his baggage transported on ponies or bullocks.

Gawilgarh is 3,595 ft. above sea level. The hill was first fortified by the *Gaulís*, from whom it takes its name, and who are still numerous in the locality. The fort, however, was built in 1420 A.D., by *Ahmad Sháh Báhmani*. It was taken from the *Maráthas* by General *Stevenson* on the 15th of December, 1803. The Duke of Wellington, then Sir A. Wellesley, speaks of the capture as one of the most difficult and successful operations he had witnessed. The fort was breached by batteries constructed on *Labáda*, on the N. side. It was dismantled in 1853, and the only buildings now standing are 2 mosques, the powder factory, and another called the *Shorakhána*. The traveller will have to carry provisions with him, and will be obliged to rough it, but will find plenty of shooting, tigers, bears, and panthers being numerous.

Chikalda.—This place is $1\frac{1}{2}$ m. from *Gawilgarh* fort, and has been a favourite sanitarium for the Europeans of the *Bírár* province since 1839, when the first banglás were built. The climate after August is equable, cool, and bracing. The mean temperature is 71° F., varying from 59° in the coldest to 83° in the hottest months. The scenery is beautiful, and the vegetation varied and luxuriant.

Roses, clematis, orchids, ferns, and lilies flourish, as does the tea plant. Excellent potatoes are grown. The whole district of the *Mel Ghát* is a section of the *Sátpura* range. The main ridge rising to 3,987 ft. above sea level at *Bairát*, runs from E. to W., almost parallel to, and a few m. from the plain of *Bírár* on the S. The ridge terminates to the S. abruptly, in sheer precipices of trap rock, over 1,000 ft. high.

These cliffs near the station of *Chikalda* are truly magnificent. To the N., on the other hand, the range descends by gently sloping plateaux to the valley of the *Tapti*. The high grounds are covered by primeval forests, among which are many valuable timber trees, such as teak, the *Dalbergia ougeinensis*, the *Pentaptera tomentosa*, the *Nauclea cordifolia*, the *Lagerstræmia parviflora*, and the *Terminalia Bellerica*, many trunks of which run up to a height of 70 ft. without a branch. The bambú is abundant. The forests are under Government conservancy. Various dyes, gums, beeswax, etc., are found in the forest. Large and small deer and other game abound.

ROUTE 3.

BHUSÁWAL TO SATNA, PANNÁ, BÁNDA,
AND KÁLINJAR.

The traveller will proceed from *Bhusáwal* Junction by the G. I. P. Railway as far as *Jabalpúr*, and from thence by the East Indian Railway

to Satna. The principal stations are as follows on the G. I. P. Railway :—

Dist. from Bhusawal.	Names of Stations.	Time.	
MS.		P.M.	A.M.
77	Bhusawal Junction	10.30	6.40
	Khandwa	2.35	9.58
141	Harda	A.M.	P.M.
218	Sohagpūr	5.58	1. 0
320	Jabalpūr	10.15	4.20
		5.10	9.50

REMARKS.—There are refreshment rooms at all these stations, and the train stops 10 min. at them.

The stations on the E. I. Railway are as follows :—

Dist. from Jabalpūr.	Names of Stations.	Time.	Fares.	
MS.		A.M.	P.M.	R. A.
	Jabalpūr	3.32	10.30	
57	Kutnī	6.37	1. 0	5 6
118	Satna	9.48	3.15	2 11
				5 9

REMARKS.—The 3.32 A.M. is a slow passenger train, and the 10.30 P.M. is the fast mail train. There are refreshment rooms at both Kutnī and Satna.

Satna.—There is a fairly good refreshment room at this place. Tea, toast, and butter can be got for 8 ās. From the end of March the heat is excessive. This place is the headquarters of the Rewah Rājā, who is a child of about 5 years old. He has an income of ₹90,000 a year, the greater part of which is now accumulating. The Residency of the Political Officer in charge of the young prince is about $\frac{2}{3}$ of a m. to the W. by N. of the Station.

Rewah is a native State of some importance. It has an area of 13,000 sq. m. and a pop. of 2,035,000. It appears that in 580 A.D. one Bilagar Deo came from Gujarāt and made himself master of the country. His son Karan Deo in 615 A.D. added to the kingdom and called it Bāghelkhand. According to the Imp. Gaz., vol. viii., p. 57, this

was from his own name, but it was more probably from his tribe, the Bāghela, or more properly Wāghela.

In the time of Birban Rāo, the 19th Rājā, the Emperor Humāyūn's family took refuge here. Vikramādīt, who succeeded in 1618, fixed his residence at Rewah and built the fort there. In 1812 the first treaty was made between the British and Jay Sinh Deo, the Rewah Rājā. Raghurāj Sinh became Rājā in 1834, and in 1847 abolished *sati* throughout his dominions. For services in the Mutiny of 1857 the tracts of Sohagpūr and Amarkantak were conferred on him, with the Grand Cross of the Star of India. He died in 1880. There is nothing of interest in his territory to attract the traveller.

Pannā or Panā.—To reach this place application must be made to H.H. the Mahārājā for a carriage, unless the traveller should have some friend at Satna who can procure one for him. The distance is 43 m., and horses are changed 4 times, twice before reaching Nāgod, which is 17 m. from Satna, and twice between Nāgod and Panā, which is 26 m.

Nāgod is the chief town of a native State of the same name, which has an area of 450 sq. m. and a pop. of 75,000. This State was formerly a feudatory of Panā, but in 1809 the British Government gave to Rājā Lāl Sheorāj Sinh a grant confirming him in the possession of his territory. Rājā Raghubind Sinh did good service during the Mutiny, and was rewarded with a grant of land, the right of adoption, and a salute of 9 guns. There is a T. B. at Nāgod, but the traveller must not rely on getting provisions there. There used to be a cantonment, but the troops have been withdrawn, and the banglās are all going to decay.

The road to within 10 m. of Panā passes through a treeless uninteresting country, then low hills begin covered with jungle, and at some distance to the W. are other hills 800 ft. high, where are bears, panthers, and occasionally tigers. Near the road monkeys, deer, and bus-

tards may be seen, and no doubt beasts of prey are occasionally met with. The T. B. at Paná is about $\frac{1}{2}$ of a mile on the Nágod side of the town. The rooms are very small. There is a better banglá nearer the town, in which H.H. receives distinguished guests.

Paná in Sanskrit signifies "diamond," and diamond mines have long been worked here, and as they are certainly the most interesting, if not the only ones in India, it is well worth coming to Paná to see them. According to the Imp. Gaz., "a small and fluctuating revenue" is derived from them. The amount, however, is not easily estimated, for the mines are either purchased or rented, but every stone of or above 6 *ratís* must be brought to the Rájá. H.H. possesses 3 of a very large size, each of which is said to be worth £10,000. He has, also, a black diamond $\frac{1}{2}$ an inch long and about $\frac{1}{2}$ broad, which is not lustrous.

The diamond ground begins at about $1\frac{1}{2}$ m. to the N.E. of the town and extends a considerable distance, perhaps 15 or 20 m., part belonging to the Mahá-rájá of Paná, part to the Rájá of Ajaygarh, part to the Rájá of Charkari, to the Chief of Bijawar, and to the Chief of Pathárkachbár. There is, also, ground belonging to the Bráhmans of Chaube, Chitrakot, and Kántájolá.

There are three ways of getting the diamonds, called *múdhá*, *ranjhá*, and *giltá*, and the diamonds themselves are of 4 sorts, the *motichal*, which is clear and brilliant, the *manik*, greenish coloured, the *panna*, tinged with orange, and the *banspat*, which is blackish. According to Thornton, quoted in the Imp. Gaz., "the ground on the surface and for a few ft. below consists of ferruginous gravel mixed with reddish clay; and this loose mass when carefully washed and searched yields diamonds, though few and of small size.

"The matrix containing in greater quantity the more valuable diamonds lies considerably lower, at a depth of from 12 to 40 ft., and is a conglomerate of pebbles of quartz, jasper, hornstone, lydianstone,

etc. The fragments of this conglomerate, quarried and brought to the surface, are carefully pounded; and after several washings, to remove the softer and more clayey parts, the residue is carefully searched for diamonds. The returns, however, often scarcely equal the outlay, and the adventurers are ruined. The business is now much less prosperous than formerly, but Jacquemont did not consider that there were in his time any symptoms of exhaustion in the adamantiferous deposits, and attributed the unfavourable change to the diminished value of the gem everywhere. The rejected rubbish if examined after a lapse of some years has been frequently found to contain valuable gems, which no doubt escaped the former search in consequence of incrustation, which has in time worn off."

Pogson, who worked one of the mines on his own account, describes the mode of working at Sakáriya, 12 m. from Paná, and says, "the diamonds are found below a stratum of rock from 15 to 20 ft. thick. To cut through this rock is, as the natives work, a labour of many months, and even years; but when the undertaking is prosecuted with diligence, industry, and vigour, the process is as follows:—On the removal of the superficial soil, the rock is cut with chisels, broken with large hammers, and a fire at night is sometimes lit on the spot, which renders it more friable. Supposing the work to be commenced in October, the miners may possibly cut through the rock by March. The next 4 months are occupied in digging out the gravel in which diamonds are found; this is usually a work of much labour and delay, in consequence of the necessity of frequently emptying the water from the mines. The miners then await the setting in of the rainy season, to furnish them with a supply of water for the purpose of washing the gravel."

The author of this book visited the mines on the 11th of April, 1881. A walk of 20 minutes from the E. outskirts of the town brought him to the first mine. It was in rolling ground

covered with many thorny plants. The pit was as round as if cut with a circular saw, and 60 ft. deep. After descending 30 steps a small stream was reached, which was issuing from the diggings, descended to the bottom of the pit and was thence drawn up by the common apparatus of a succession of jars fastened round a wheel as used in gardens. At 90 steps down, 6 or 8 men were at work with sledge hammers called *jhúmrá*, with which they beat the flat rock, and the fragments were carried away, washed in the water of the stream and examined. This way of working is called *mudhá*. This pit had cost rs. 1,000, and was called *Sháhídán ká Khadán*, the word *Khadán* being here used for *Khan*, "a mine." The finest diamonds are got from these pits. Pieces of rock which have small white patches like bits of oyster shells are sure to contain diamonds.

The *Maharájá* of Paná is descended from *Hardi Sáh*, one of the sons of the famous *Chhatr Sál*. When the British entered Bundelkhand, the *Rájá* was *Kishor Sinh*, who was confirmed in his possessions by deeds given to him by the English Government in 1807 and 1811. In 1857 the *Rájá* received for services, then rendered, the privilege of adoption, a dress of honour worth £2,000, and a right to be saluted with thirteen guns. The present *Maharájá* *Rudra Pratáp Sinh* succeeded in 1870, and in 1876 was invested with the insignia of a K.C.S.I. by the Prince of Wales. He is a handsome man, of middle height, and a keen sportsman. He maintains a force of 2,440 infantry, 250 cavalry, and 19 guns. H.H. has built a vast temple to *Balbhaár*, which is worth a visit. A flight of 10 steps leads to a fine hall supported by 8 pillars on either side. The building is partly of granite, and cost about rs. 150,000. The palace is not far off, and the traveller will of course pay his respects there.

Bánda.—As *Bánda* is a place of some interest and a considerable town, it will be well to proceed thither from 'Paná, and thence to Kálinjar. *Bánda* is 50 m. N. of Paná, and in

the dry season it will be best to hire ponies at Paná and ride, carrying one's own provisions. It is a municipal town and the administrative headquarters of a district of the same name, which contains an area of 2,908 sq. m., with a pop. (1872) of 697,684 persons. *Bánda* town has a pop. of 27,746. It stands on an undulating plain 1 m. E. of the *Ken* river. The name is said to be derived from the sage *Bándeo*, a contemporary of *Rámachandra*. The earliest kings whose dynasty has been ascertained from coins were *Nágas*. Their capital was at *Narwár*. They were probably viceroy of the *Guptas* at *Kanauj*, from the Christian era till the end of the 2nd century, A.D. From that time till the 8th century *Bánda* probably formed a part of the kingdom of *Gwáliár*, but nothing is known of its history.

From the 9th to the 14th century *Bánda*, in common with the rest of *Bundelkhand*, was ruled by the *Chandel* dynasty, which terminated about 1300 A.D., when the *Bundelas* entered as conquerors. The *Bundelas* successfully resisted the *Mughul* emperors, but were aided in their defence by the *Maráthas*, who hence acquired *Lalitpúr*, *Jálan*, and *Jhansi*. In 1738, *Báji Ráo* obtained the supremacy over all *Bundelkhand*, and the *Maráthas* remained the paramount power until 1804, when *Bánda* became a part of a British district. In 1819 *Bánda* was separated under the name of *S. Bundelkhand*. The titular rank of *Núwáb* remained in the family of *Shamshír Bahádur*, a *Marátha*, and in May, 1857, the inhabitants were incited to revolt against the British, by the *Kánpúr* and *Alláhábád* mutineers. The 1st N. I. seized on the magazine and other public buildings, and were joined by the troops of the *Núwáb*. On the 14th of June the majority of the British residents abandoned the town. The joint Magistrate was murdered in the palace on the 15th of June. The people through the country districts rose *en masse*, and a period of absolute anarchy followed. The *Núwáb* attempted in vain to organize a government.

The fort of Kálinjar, however, was held throughout by the British forces, aided by the Rájá of Paná. The town was recovered by General Whitelock on the 20th of April, 1858. The Núwáb was permitted to retire on a pension of £3,600 a year. After his removal the town began to decline, while the growth of Rájápúr as a rival cotton emporium has largely deprived Bándá of its principal trade.

The town contains 66 mosques, 161 Hindú temples and 5 Jain temples, some of which possess fair architectural merit. The Núwáb's palace has been demolished or converted into dwelling-houses, and the only edifices worthy of a visit are the ruined *palace*, built by the *Ajaigarh Rajas*, the tomb of *Khuman Singh*, Rájá of Jaitpúr, which is in good preservation, and the remains of *Bhurgarh Fort*, beyond the Ken, and stormed by the British in 1804. The cantonment is 1 m. from the town on the Fathpúr road.

ROUTE 4.

BHUSÁWAL TO INDÚR, BHOPÁL, AND BHÍLSA.

There are two ways of reaching Bhopál from Bombay and Bhusáwal. The first is by G. I. P. Rail. from Bhusáwal to Itársi, as follows:—

Dist. from Bhusáwal.	Names of Stations.	Time.	Fares.			
			1st c.		2d c.	
MS.		P.M.	A.M.	R. Á.	R. Á.	
46	Bhusáwal	9. 0	6.40			
	Chándni	11.31	8.39	4 0	2 0	
		A.M.				
77	Khandwá.	1. 3	10. 2	7 2	5 0	
137	Harda	4.38	1. 8	9 0	6 8	
184	Itársi for Hosh- angábád . . .	7.32	3.16	12 0	9 4	

REMARKS.—Chándni is the Station for Ajaigarh. There are refreshment rooms at Khandwá and Harda.

At Itársi the traveller will have to make his own arrangements for the journey on to Bhopál. He will do well to write a few days beforehand, both to the Station Master at Itársi and the Civil Officer at Hoshangábád, stating what day he expects to arrive at Itársi, and asking for a vehicle or ponies to take him on to Hoshangábád and Bhopál. The T. B. is within easy walking distance of the Railway Station. The first stage is from Itársi to Hoshangábád, and is 11 m. over a tolerable road.

Hoshangábád.—This is the headquarters of a district of the same name, administered by a Deputy Commissioner with assistants. It has an area of 4,376 sq. m., and a pop. of 440,186. It is a valley extending about 150 m., between the Narmadá and the Sát-pura mountains. In the W. part the jungles are considerable. The lofty range which shuts in the valley is remarkable for mountain scenery, surpassing in picturesqueness the Vindhyan Chain in the N. Everywhere huge masses of sandstone stand boldly out, with scarped faces of rock many hundred ft. high. Amid these precipices rise numberless little streams, many of them perennial, working their way from the mountain spurs; they flow across the plain between sandy banks covered with low jungle till they reach the Narmadá. Such are the Dudhí, Anjan, Denwa, Ganjál, and Moran, which last contains a vein of indifferent coal.

In 1720 A.D. Dost Muḥammad, the founder of the Bhopál family, took Hoshangábád city and the territory from Seoni to the Tawa. In 1742, Bálaí Bájí Ráo Peshwá annexed the Handiá districts, and in 1750 Raghojí Bhoṇsla reduced the country E. of Handiá and S. of the Narmadá, except the portion which belonged to Bhopál. In 1795 hostilities commenced between the Bhoṇslas and the Bhopál Government. One of Raghojí's officers took the fort of Hoshangábád, after a sturdy resistance from the Bhopál troops. In 1802, Wazir Muḥammad, ruler of Bhopál, re-took Hoshangábád and laid siege to the

fort of Sohágpur, where he was defeated with great loss, and hotly pursued to Hoshangábád, where his horse was killed under him. A rude stone figure of a horse marks the spot. He then mounted a famous charger called Pankhráj, and escaped by leaping him over the battlement of the fort. The Nágpúr troops burned Hoshangábád, but were repulsed from the fort. In 1809 they returned and took the fort after a siege of three months. Wazír Múhammad then called in the Pindáris, who ravaged the country until 1817, when they were extirpated by the British.

Hoshangábád has its name from Hoshang Sháh, the second of the Ghori Kings of Málwa, who reigned in 1406 A.D. He died and was buried in the town, but his bones were afterwards removed to Mándú. In 1720, a massive stone fort was built here, with its base on the river, the materials of which have since been removed piecemeal. In 1818, Hoshangábád became the residence of the chief British official, and has lately been made the head-quarters of the Narmadá Division. A wing of a N.I. regiment is stationed at it, and a church and a first-class jail have been built. It lies close to the S. bank of the Narmadá, and between it and the railway. The river is crossed by a ferry, and the traveller then enters the territory of Bhopál. The distance from Hoshangábád to Bhopál is 40½ m. After crossing the river the road runs through the Narmadá valley for 3½ m. It then begins to ascend the Vindhya Hills. Here the road is not good, but the gradients are fairly easy. The summit of the range forms the edge of the table-land of Márwár, and a magnificent view is obtained over the Narmadá valley. The Vindhya range forms the S. limit of Madhyadesh, the sacred land of the Hindús.

The first rest-house, after passing the Narmadá, is at the village of Choka, 9 m. from Hoshangábád and close to the crest of the hills. Thence the road to Bhopál lies through a well wooded and most fertile country, which, however, does not possess any

special objects of interest. No large rivers are crossed, and the road, which is fairly good and metalled, is practicable for wheeled conveyances, except in the height of the monsoon. The following are the stages between Choka and Bhopál :—

Choka to Bishantkhíra . . .	13 miles.
Bishantkhíra to Dhip . . .	6½
Dhip to Bhopál . . .	12

At each of these stages there are clean and well-built and comfortable travellers' houses, which used to be kept up at the expense of the late Kudsíya Bigam, but are now maintained by the Bhopál State. None of the halting stations above named call for special remark, except that of *Bishantkhíra*.

Here the rest-house stands in the bed of an ancient lake, called after the celebrated Rájá Bhoj, who lived in the year 1100 A.D. The ancient legend is that in olden days the whole country for miles round was under water, thus forming a beautiful lake some 12 m. long, but that in consequence of the sickness which was supposed to have its origin in the malaria produced by this large body of water, and which was fast depopulating the surrounding country, the dam of this lake was broken, and the water allowed to drain off.

The Bhojipúr band (dam) with its breach is still in existence, and attests the truth of this legend. The lands formerly covered by this lake are naturally most fertile, and the revenue obtained from the produce of these lands alone is said to exceed 3 lákhs of rupees a year.

By the 2nd route the traveller will proceed from Bhusáwal to Khandwá by the G. I. P. Ry., and thence by the Holkar State Railway to Indúr. The whole of this route is fully described in the Handbook of Bombay, to which the traveller can refer. The principal stations are on the G. I. P. Ry., as follows :—

	P.M.	A.M.
Bhusáwal . . .	10.30	6.40
Khandwá . . .	2.35	10.25

The stations on the Holkar State Railway are as follows :—

Dist. from Khandwá.	Names of Stations.	Time.	Fares.	
			1st c.	2d c.
ms.		A.M. P.M.	R. A.	R. A.
	Khandwá.	10.35 1.25		
26	Kheri	12.25 3.42	1 10	1 2
72½	Máu (Mhow) . .	4.32 9. 0	4 9	3 1
78½	Ráo	5.15 10. 0	4 15	3 5
85½	Indúr	5.37 10.56	5 6	3 10

REMARKS.—There are refreshment rooms at Máu and at Indúr.

At Indúr itself there is a very good T. B. Here the traveller will have to make his own arrangements for his journey to Bhopál, as no regular communication exists between the two places.

The following is the list of Stages and distances between Indúr and Bhopál :—

Indúr to Diwás	22 miles.	T. B.
Diwás to Arná	13 "	T. B.
Arná to Sonkach	5 "	
Sonkach to Metwára . .	10 "	
Metwára to Ashta . . .	16½ "	T. B.
Ashta to Amlai	12 "	
Amlai to Sihor	12 "	T. B.
Sihor to Kajuria	10 "	T. B.
Kajuria to Bhopál . . .	10 "	T. B.

Total 110½ miles.

The road from Indúr to Diwás is part of the Great Trunk Road which runs from Bombay to the Panjáb. It is always kept in excellent order. From Diwás, also, to Sonkach the road is good, but beyond that as far as Ashta, it is only now being constructed, and thence to Sihor it is merely a track. The country between Sonkach and Sihor is practically impassable during the rainy season.

Diwás.—This is the capital of a Native State under the Central India Agency and the Government of India. It is ruled by two chiefs, representatives of two branches of the ancient Rájput family of Puár, and of the same stock as the Rájá of Dhár.*

* In the Imp. Gaz. Dhár is incorrectly spelt Dhar without an accent.

The elder, Kishnaji Ráo Puár, is called Bába Śáhib. The younger, Náráyan Ráo Puár, is styled Dáda Śáhib. The elder rules a territory containing 1,378 sq. m., with a pop. of 62,884, and a revenue of £27,783. He keeps up 87 horse and 500 foot, including police, with 10 guns for saluting. The junior rules 6,197 sq. m. with a pop. of 58,925, and a revenue of £32,506. He maintains 123 horse and 500 foot, including police. The territory was given by Báji Ráo Peshwá to Kálúji, ancestor of these chiefs, and was divided between his two sons. In 1818 the British made a treaty with the Chiefs, taking them under their protection. Both did good service during the Mutiny, and are guaranteed the right of adoption. They are entitled to a salute of 15 guns. Their residences in Diwás are modern, and are large rambling buildings. They have a handsome residence in Indúr. Diwás is overlooked by a precipitous hill, near the summit of which are temples to Bhawání, the tutelary goddess of the Puárs.

Sonkach is the head-quarters of a collectorate under the Gwáliár State. Here the road crosses the Kálí Sind river, which, after a course of 225 m., falls into the Chambal, and is a considerable stream even at Sonkach, not many miles from its source, in the S. side of the Vindhya mountains.

Ashta has an old fort, originally built by the Rájputs, and partially reconstructed about 150 years ago. It is situated on the high bank of the Párvati river, and the view from the Citadel over the windings of the river, which flows between well-wooded banks, is picturesque in the extreme. In recent years this fort has been rendered famous for its gallant defence by Jahángir Muḥammad Khán against the army of the Ķudsiya Bigam. The siege lasted three months, when the contending parties accepted the mediation of the British Government.

Sihor is a town in the Bhopál State, situated on the right bank of the Saven, 20 m. S.W. of Bhopál. Here is a small military cantonment, where are the head-quarters of the Bhopál battalion and the Residency of the

British Political Agent at the Court of H. H. the Bigam of Bhopál. The cantonment is prettily wooded, and contains several good houses and gardens belonging to the British residents. A pretty English church, built by the late Colonel Osborne, C.B., stands in the Residency grounds. There is a manufacture here of printed muslins. The bázár is a good one..

The road from Sihor to Bhopál is metalled, and is now in fairly good order.

Bhopál.—There is here an excellent well-furnished house for visitors, built and kept up by H. H. the Bigam. It is known as the Jahángirábád Kōthi. The first object that strikes one on arriving at Bhopál is the fine and extensive lake, on the N. bank of which the town stands. Bhopál is the capital of a Native State in Málwa, under the Central Indian Agency, and the government of India. It has an area of 8,200 sq. m., with a pop. of 769,200, and a revenue of £288,340. The dynasty was founded by Dost Muḥammad, an Afghán chief in the service of Aurangzib, who took advantage of the troubles that followed the Emperor's death to establish his independence. His family have always shown their friendship for the British. In 1778, when General Goddard made his famous march across India, Bhopál was the only Indian State which shewed itself friendly. In 1809, when General Close commanded another expedition in the neighbourhood, the Núwáb of Bhopál applied to be received under British protection, but without success. The Núwáb then obtained assistance from the Pindáris, in the gallant struggle he maintained to defend himself against Sindhia and Raghojí Bhoṇsla.

In 1817, the British Government intervened and formed an alliance with the Núwáb of Bhopál, who was in 1818 guaranteed his possessions by treaty, on condition of furnishing 600 horse and 400 infantry, to maintain which 5 districts in Málwa were assigned to him. He was soon afterwards killed by a pistol accidentally discharged by a child. His nephew,

an infant, was declared his successor, and betrothed to his infant daughter, but the Núwáb's widow, Kudsiya Bigam, endeavoured to keep the government in her own hands, and the declared heir resigned his claim to the throne, and to the hand of the Núwáb's daughter Sikandar Bigam, in favour of his brother Jahángir Muḥammad. After long dissensions, Jahángir Muḥammad was installed as Núwáb, in 1837, through the mediation of the British. He died in 1844, and was succeeded by his widow, Sikandar Bigam, who ruled till her death in 1868. She left one daughter, Sháh Jahán Bigam, the present ruler, who like her mother is distinguished for her loyalty to the British Crown. She maintains 694 horse, 2,200 foot, 14 field guns and 43 other guns, with 291 artillerymen. The State pays £20,000 to the British Government in lieu of a Contingent.

The name of Bhopál is said to be derived from that of its founder, Rájá Bhoj, and the dam by which he formed the Tank, dam being in Hindí "*pál*." Thus Bhojpal has been corrupted into Bhopál. The lake is $4\frac{1}{2}$ m. long, and $1\frac{1}{2}$ m. broad, and to the E. of the town there is another lake, 2 m. long. The city proper is enclosed by a masonry wall, 2 m. in circuit, within which is the old fort built by Rájá Bhoj, and also the Citadel, Arsenal, Mint, and the Palaces of the Bigam, of the Sultán Jahán Bigam, and of the Núwáb Consort. Outside the walls, the suburbs extend to the N. and N.E. A new palace for the Bigam is being built to the N. of the city, outside the walls, and around it is springing up a new town, called after H. H. Sháhjahánábád.

The traveller should visit the following places: the *Palace of the Bigam*, which is not of much architectural beauty, but is a large and imposing building; the *Citadel*, from the walls of which a fine view of the lake and surrounding country is obtained; the *Jám'i Masjid*, built by the late Kudsiya Bigam; the *Moti Masjid*, built by the late Sikandar Bigam (it somewhat resembles the

Mosque at Dihlí); the *Mint* and *Arsenal*, and the *Gardens* of the *Ḳudsiya* and *Sikandar Bigams*.

The town of Bhopál is well kept and lighted, and fairly clean. In the city proper, water has been laid on to all the houses. The Waterworks were built by the *Ḳudsiya Bigam*, and are now under European supervision. The smaller lake was constructed by *Chhotá Khán*, minister of *Núwáb Haiát Muḥammad Khán*, a former ruler of Bhopál. The dam is of masonry, and is an imposing work. Beyond this dam, and to the N.E. of the city is *Jahángirábád*, where is the rest-house for visitors.

Bhopál was besieged in 1812, by the armies of *Sindhia* and the *Bhoṣla Rájá*. The siege lasted 10 months, and the garrison were reduced to the greatest extremities, and would have perished but for grain brought by boats across the lake. The women of Bhopál greatly distinguished themselves in the defence. They hurled down stones from the walls on the enemy, and in this way repulsed several attacks which were almost successful. Eventually the siege was raised.

The following are the stages from Bhopál to Bhilsa:—

Bhopál to Balampúr	12 miles.
Balampúr to Sánchez	14 "
Sánchez to Bhilsa	6 "
Total	32 miles.

There are no rest-houses, nor is there any accommodation for travellers en route; the road is very bad, in fact it is almost impracticable for wheeled traffic, even in the dry season. There is nothing to interest the traveller between Bhopál and Sánchez. At Sánchez, however, are the celebrated Buddhist topes, which will well repay the discomfort of the march. They are situated on a small hill, at the foot of which the traveller can encamp, if he can procure a small tent from Bhopál, or he may go on to Bhilsa, which is in the *Gwáliar* territory.

Sánchez.—With reference to this place, the traveller should consult General Cunningham's work, "Bhilsa

Topes," Smith & Elder, 1 vol. 8vo, 1854, also "Tree and Serpent Worship," one half of which and 45 of its plates, besides woodcuts, are devoted to the illustration of the Great Tope. A cast of the E. gateway is in the S. Kensington Museum. Mr. Fergusson says, in his "History of Architecture," p. 60, "The most extensive, and taking it altogether, perhaps the most interesting group of topes in India, is that known as the Bhilsa Topes, from a town in the kingdom of Bhopál, near which they are situated. There, within a district not exceeding 10 m. E. and W. and 6 N. and S., are 5 or 6 groups of topes, containing altogether between 25 and 30 individual examples."

The principal of these, known as the Great Tope at Sánchez, has been frequently described, the smaller ones are known only from General Cunningham's descriptions; but altogether they have excited so much attention that they are perhaps better known than any group in India. We are not however, perhaps, justified in assuming, from the greater extent of this group, as now existing, that it possessed the same pre-eminence in Buddhist times. If we could now see the topes that once adorned any of the great Buddhist sites in the *Doáb*, or the *Bihárs*, the Bhilsa group might sink into insignificance. It may only be, that situated in a remote and thinly peopled part of India, they have not been exposed to the destructive energy of opposing sects of the *Hindú* religion, and the bigoted Muslim has not wanted their materials for the erection of his mosques. They consequently remain to us, while it may be that nobler and more extensive groups of monuments have been swept off the face of the earth.

Notwithstanding all that has been written about them, we know very little that is certain regarding their object and their history. Our usual guides, the Chinese Pilgrims, fail us here. *Fa Hian* never was within some hundreds of miles of the place; and if *Hiouen Thsang* ever was there, it was after leaving *Ballabhi*, when

his journal becomes so wild and curt that it is always difficult, sometimes impossible, to follow him. He has at all events left no description by which we can now identify the place, and nothing to tell us for what purpose the great tope or any of the small ones were erected.

The Mahāwanso, it is true, helps us a little in our difficulties. It is there narrated that Ashoka, when on his way to Ujjēni (Ujjain), of which place he had been nominated governor, tarried some time at Chetyagiri, or, as it is elsewhere called Wessanagara, the modern Ben-nagar, close to Sānchī. He there married Devī, the daughter of the chief, and by her had twin sons, Ujjenio and Mahindo, and afterwards a daughter, Sanghamitta. The two last named entered the priesthood, and played a most important part in the introduction of Buddhism into Ceylon. Before setting out on this mission, Mahindo visited his royal mother at Chetyagiri, and was lodged in "a superb vihāra," which had been erected by herself.

In all this there is no mention of the Great Tope, which may have existed before that time; but till some building is found in India which can be proved to have existed before that age, it will be safe to assume that this is one of the 84,000 topes said to have been erected by him. Had Sānchī been one of the 8 cities which obtained relics of Buddha at the funeral pyre, the case might have been different; but it has been dug into and found to be a stupa and not a dagoba. It consequently was erected to mark some sacred spot, or to commemorate some event, and we have no reason to believe that this was done anywhere before Ashoka's time.

The *Great Tope at Sānchī* is a dome 106 ft. in diameter, and 42 ft. high. On the top is a flat space 34 ft. in diameter, which was once surrounded by a stone railing, parts of which still lie there. In the centre was a *Tee*, intended to represent a relic casket. The dome rests on a

sloping base, 120 ft. in diameter, and 14 ft. high, with an offset on the summit, 6 ft. wide. This, Mr. Fergusson thinks, was surrounded by a balustrade, and ascended by a broad double ramp on one side. It was probably used for processions round the monument. The centre of the mound is quite solid, being of bricks laid in mud, but the exterior is faced with dressed stones, over which was cement nearly 4 inches thick, originally adorned, no doubt, with paintings or ornaments in relief.

Besides the group at Sānchī, in which are seven topes, there is at *Sonari*, 6 m. off, a group of 8 topes, of which 2 are important structures in sq. courtyards, and in one of these, numerous relics were found. At *Sadhara*, 3 m. further, is a tope 101 ft. in diameter, which yielded no relics. In one tope, 24 ft. in diameter, were found relics of Sariputra and others like those found at Sānchī.

At *Bhojpūr*, 7 m. from Sānchī, are 37 topes, the largest 66 ft. in diameter, and in the next to it important relics were found. At *Andhor*, 5 m. W. of Bhojpūr, is a group of 3 small but very interesting topes. "As far as can be at present ascertained," says Mr. Fergusson, "there is no reason for assuming that any of these topes are earlier than the age of Ashoka, B.C. 220, nor later than the 1st century A.D., though their rails may be later."

ROUTE 5.

INDŪR TO UJJAIN.

The railway from Indūr to Ujjain is part of that which goes to Nīmach and Chitor. The line runs nearly due N., and the stations are as follows :—

Dist. from Indūr.	Names of Stations.	Time.	Fares.	
			1st c.	2d c.
MS.		A.M.	R. A.	R. A.
9	Indūr	6. 0		
19	Palia	6.36	0 9	0 6
24	Ajnōd	7.13	1 2	0 12
36½	Fathābād Junction	7.50	1 9	1 1
36½	Ujjain	9.20	2 5	1 9

The line passes through a flat country, with but little cultivation, and there is nothing to induce the traveller to stop until he reaches Ujjain. At Fathābād junction a line diverges to the right or E. to reach Ujjain. There is generally a considerable passenger traffic here.

Ujjain or *Ujjayint*.—This famous city is situated on the right bank of the river Sipra, which falls into the Chambal after a total course of 120 m. Ujjain is in the dominions of Sindhia, in Mālwa, of which it was once the capital. It stands in N. lat. 23° 11' 10" and E. long. 75° 51' 45". It is the spot which marked the first meridian of Hindū geographers. It is said to have been the seat of the viceroyalty of Ashoka, during the reign of his father at Pātaliputra, the capital of Magadha, supposed to be the modern Patna, about 263 B.C. It is, however, best known as the capital of the celebrated Vikramāditya (Valour's sun), founder of the era called Samvat, which begins 57 B.C. He is said to have driven out the Shakas or Scythians, and to have reigned over almost all N. India. At his court flourished the Nine Gems of Hindū literature, viz., Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetāla-bhaṭṭa, Ghaṭa-

karpara, Kālī-dāsa, Varanruchi, and Varāha-mihira. Of these the poet Kālī-dāsa has obtained a European celebrity. Ujjain, as well as the whole province of Mālwa, was conquered by 'Alāu 'd din Khilji, who reigned at Dihli 1295–1317 A.D. In 1387 A.D. the Muḥammadan Viceroy declared himself independent. His name was Dilāwar Khān Ghori, of Afghān origin, who ruled from 1387 to 1405, and made Māndu his capital. In 1531, Mālwa was conquered by Bahādur Shāh, king of Gujārāt, and in 1571 by Akbar. In 1658 the decisive battle between Aurangzib and Murād and their elder brother Darā, was fought near this city. In 1792, Jaswant Rāo Holkar took Ujjain, and burned part of it. It then fell into the hands of Sindhia, whose capital it was till 1810, when Daulat Rāo Sindhia removed to Gwāliār. In Mālwa opium is largely cultivated, and is exported to the amount of 37,000 chests.

The ruins of ancient Ujjain are situated about a m. to the N. of the modern city, which is oblong in shape and 6 m. in circumference, surrounded by a stone wall with round towers. The principal bāzār is a spacious street, flanked by houses of 2 stories, and having also 4 mosques, many Hindu temples, and a palace of Mahārājā Sindhia. Near the palace is an ancient gateway, said to have been part of Vikramāditya's fort. At the S. end of the city is the Observatory, erected by Jay Sīnh, Rājā of Jaypūr, in the time of the Emperor Muḥammad Shāh; the same prince erected observatories at Dihli, Jaypūr, Banāras, and Mathurā. The remarkable results of the astronomical observations at these places were formulated in tables, published by Jay Sīnh, and noticed in Tod's Rājāsthān. In these tables he corrected those of De La Hire, and they still exist as a monument of his skill, under the name of "Tij Muḥammad Shāhi." The modern city of Ujjain is surrounded on all sides by a belt of groves and gardens.

ROUTE 6.

INDÚR TO DHÁR, BHOPÁWAR, BĀGH, MĀNDU, MAHESHWAR, AND MANDALESHWAR.

This route lies through a wild country, and the traveller will have to carry his supplies with him. At Māndu he will certainly require some armed men, whom he may perhaps obtain from the Rájá of Dhár, as the tigers are very numerous and dangerous, and, indeed, so they are at Bāgh. He will do well not to have any dogs with him, as the panthers will take them away, even from under his bed. There is living at Indúr, Bhairu Lál, a painter, who went with Dr. Impey in 1857. The stages are :—

Indúr to Betwá river	15 miles.
Betwá to Dhár	21 "
Dhár to Bhopáwar	24 "
Bhopáwar to Bāgh	28 "
Return to Bhopáwar	28 "
Bhopáwar to Dhár	24 "
Dhár to Nálchah	20 "
Nálchah to Māndu	6 "
Return to Nálchah	6 "
Nálchah to Guzri	20 "
Guzri to Maheshwar	15 "
Maheshwar to Mandaleshwar	6 "
Mandaleshwar to Barwái	24 "
Barwái to Unkárji and back	12 "
Barwái to Indúr by rail	46½ "

The Betwá river runs for 360 m. from close to a large tank at Bhopál to the Jamná, 3 m. below the town of Hammirpúr. The traveller must obtain a carriage from one of the native princes, and will require a tent. The crossings of the river are dangerous and often impracticable.

Dhár is the capital of a Hindú State of the same name. The present Rájá, Anand Ráo Puár, was born in 1843, and is a Puár Rájput; he claims descent from Vikramáditya. His ancestors became distinguished commanders under Shivaji. In 1749 the Anand Ráo of that day received a grant

of Dhár from Bájí Ráo Peshwá. For 20 years the country was spoiled by the troops of Sindhia and Holkar, and preserved from destruction only by the talents and courage of Mína Báí, widow of Anand Ráo II. In 1857 the State was confiscated for rebellion, but was restored to the present Rájá, as he was a minor when the mutiny took place. The district of Bairese, however, was given to Bhopál. The area of the State is 2,500 sq. m., with a pop. of 150,000, and a revenue of £67,000, out of which £1,960 is paid to the Málwa Bhíl Corps. By the treaty of January, 1819, Dhár was taken under British protection.

There is nothing particular to be seen at Dhár, except 2 mosques erected wholly of Jaina remains. Mr. Ferguson, in his "History of Architecture," p. 540, says of them, "The principal of these, the Jám'i Masjid, has a courtyard measuring 102 ft. N. and S. by 131 ft. in the other direction. The mosque itself is 119 ft. by 40 ft. 6 in., and its roof is supported by 64 pillars of Jaina architecture, 12 ft. 6 in. in height; all of them more or less richly carved, and the 3 domes that adorn it are also of purely Hindú form. The court is surrounded by an arcade containing 44 columns, 10 ft. in height, but equally rich in carving. There is no screen of arches as in the Kutb or at Ajmir. Internally nothing is visible but Hindú pillars, and, except for their disposition and the prayer-niches that adorn the W. wall, it might be taken for a Hindú building. In this instance, however, there seems no doubt that there is nothing *in situ*. The pillars have been brought from desecrated temples in the town, and arranged here by the Muḥammadans as we now find them, probably before the transference of the capital to Māndu.

"The other mosque is similar to this one, and only slightly smaller. It has long, however, ceased to be used as a place of prayer, and is sadly out of repair. It is called the Lát Masjid, from an iron pillar, now lying half

buried in front of the gateway. This is generally supposed to have been a pillar of victory, like that of the Kuṭb, but this can hardly be the case. If it were intended for an ornamental purpose, it would have been either round or octagonal, and had some ornamental form. As it is, it is only a square bar of iron some 20 ft. or 25 ft. in height, and 9 in section, without any ornamental form whatever. My impression is that it was used for some useful constructive purpose, like those which supported the false roof in the Pagoda at Kanaruc. There are some holes through it, which tend further to make this view of its origin probable. But, be this as it may, it is another curious proof of the employment of large masses of wrought-iron by the Hindús at a time when they were supposed to be incapable of any such mechanical exertion. Its date is probably that of the pillars of the mosques where it is found, and from their style they probably belong to the 10th or 11th centuries."

There is nothing to detain the traveller at Bhopáwar, and he may proceed directly to Bágh.

Bágh.—There is no place here where the traveller can put up. He must therefore depend entirely upon his tent, which it will perhaps be best to pitch at the neighbouring village of the same name, as Bágh itself is very much infested by tigers. Mr. Fergusson says that "the series of Viháras here is only a little less interesting than the series at Ajanta." They exist in a secluded ravine in the hills that bound the valley of the Narmadá to the N. They were first described by Lieut. Dangerfield in vol. ii. of the Lit. Trans. of the Bom. Soc., and subsequently by Dr. Impey in the 5th vol. of the Bom. Soc. As. Journ. The series consists of 9 Viháras, but there is no Chaitya Hall.

The larger Viháras, however, have a room attached to them, which may have been employed for worship, and as a school. The sanctuaries generally have a dahgopa, instead of an image of Buddha. The largest Vihára has a hall 96 ft. square, inside which are

8 pillars ranged octagonally, and 4 structural pillars. The room connected with this Vihára measures 94 ft. by 44 ft., and the two are joined by a verandah 220 ft. long, adorned by 20 free standing pillars. The whole of the back wall of the gallery was once adorned with frescoes, as beautiful as those at Ajanta. The subjects are generally dancing and love-making, and there is only one small picture which seems to represent worship. The style of art is very similar to that of Persia at about the same date. The date seems hardly doubtful; the earliest could not well have been commenced before the year 500 A.D., and none appear to be later than 700.

Nálchah.—The situation of this place is very picturesque. A small stream runs near the town, which is also well supplied with water from tanks and wells. The place has fallen to decay, but some of the ruins are very fine. Sir John Malcolm converted one of the ruined buildings into a summer residence, but his men had to expel a tigress and some of her cubs from one of the rooms.

Mándu.—This place is said by Malcolm to have been founded in 313 A.D. It first, however, rose to great prosperity between 1387 and 1405, when Diláwar Khán, King of Málwa, made it his capital. His son Hoshang erected most of the magnificent buildings whose ruins still remain. Mr. Fergusson says that "the site is one of the noblest occupied by any capital in India. It is an extensive plateau detached from the mainland of Málwa, by a ravine 300 yards broad, where narrowest, and nowhere less than 200 ft. deep. It is crossed by a noble causeway, defended by 3 gateways, and flanked by towers on either hand. The whole plateau is surrounded by walls erected on the brink of the cliff, and extending 28 m." These walls follow the sinuosities of the ravine, and many of these penetrate the hills for a m. or two. The general breadth of the plateau from E. to W. is 4 or 5 m., and its length from N. to S. 3. It abounds in water, and is fertile in the highest degree.

The finest building is the principal *mosque*, commenced and nearly completed by Hoshang, who reigned from 1405 to 1432. Its external dimensions are 290 ft. by 275 ft., exclusive of the porch. Internally the courtyard is a sq. of 162 ft. Two of the piers on the E. and W. are doubled, otherwise the 4 sides of the court are exactly alike, each being ornamented by 11 arches of the same dimensions and height, supported by pillars, each of a single block of red sandstone. The only variety is that the E. side has 2 arcades in depth, the N. and S. 3, and the W. 5, besides being ornamented by 3 domes, each 42 ft. in diameter. Each of these domes is supported by 12 pillars, all equally spaced. The interior of the Court is one of the very best specimens now to be found in India, as regards simple grandeur and expression of power. It is, however, fast falling to decay. "The tomb of the founder," says Mr. Fergusson, "which stands behind the mosque, though not remarkable for size, is a very grand specimen of the last resting-place of a stern old Pathán King. Both internally and externally it is riveted with white marble, artistically but not constructively applied, and consequently in many places peeling off. The light is only admitted by the doorway and 2 small windows, so that the interior is gloomy, but not more so than seems suitable to its destination." (Hist. of Arch. 543).

On one side of the mosque is a building 230 ft. long, supported by 3 ranges of pillars, 28 in a row. These appear to have been taken from a Hindú edifice. On the N. side is a porch, the pillars of which have been taken from a Jain building.

The palaces of Mándu are even more remarkable than the mosques. The principal one is called *Jaház Mahall*, "Ship Palace," perhaps from its being built between 2 great tanks, whence it appears to be in the water. It is covered with vegetation, so that it is almost impossible to sketch or photograph it, but a view of it is to be found in Elliot's "Views of the East."

"Its mass and picturesque outline make it one of the most remarkable edifices of its date. The principal room is a vaulted hall, 48 ft. long and 24 ft. broad and high, flanked by buttresses, massive enough to support a vault four times its section. Across the end of the hall is a range of apartments 3 stories high, and the upper ones adorned with rude bold balconied windows. Beyond is a long range of vaulted halls, standing in the water, which were probably the apartments in which the inhabitants of the palace lived. They are bold and massive to a degree seldom found in Indian edifices.

"On the brink of the precipice, overlooking the valley of the Narmadá, is the *palace of Báz Bahádur*, of a lighter and more elegant character, but even more ruined than the N. palace. Over the whole plateau are ruined tombs and buildings of every class, and so numerous as to defy description. In their solitude, in a vast uninhabited jungle, they convey as vivid an impression of the ephemeral splendour of the Muhammadan dynasties as anything in India, and if illustrated would alone suffice to prove how wonderfully their builders had grasped the true elements of architectural design."

Maheshwar is a town with a pop. of about 18,000 persons. It is situated on the N. or right bank of the Narmadá, which here rushes over a rocky bottom between banks from 60 to 80 ft. high. The stream is about 2,000 ft. wide, and the water is reached by a vast Ghát or flight of stone stairs, which reach below the water even at its lowest. This Ghát, which was erected by Ahalya Báí, widow of Khande Ráo Holkar, is declared by Fergusson to be one of the most beautiful in India. Maheshwar was the residence of this famous queen, the most exemplary of all the rulers that ever graced an Indian throne. Her magnificent *Chhattri* is here. It is a quadrangle 2 stories high, with a flight of steps at one corner. There is a slab of dark stone with an inscription, a copy of which will be found in vol. iv. of the Ind. Ant., Part 48. In

front is a spacious hall, in which is a marble image of Ahalya Báí, half the size of life. The fine palace here is not of her time, but was built about 50 years ago. It is of grey basalt, and highly ornamented with sculptures. The fort is in bad repair.

Mandaleshwar is a town on the right bank of the Narmadá, about 35 m. S. of Indúr, with a pop. of 2,000. The Narmadá is at this point 500 yds. wide, and unfordable except in the dry weather, but even then crossed with difficulty. There is, however, a ferry. There was once a British cantonment here, in which resided the principal assistant of the Resident, at Indúr. He had charge of the British tracts in Nimár. The town is surrounded by a mud wall, and has a small well-built masonry fort. There are some Hindú temples which the traveller will find worth inspection.

Barrdí.—There is a tolerable T. B. here, and a good bridge road of 7 m. leads to Unkárjī or rather Omkárjī, the great temple of Shiva, in the famous island of Mándhátá.

Unkárjī, or more properly Omkárjī, is a word derived from the mystic syllable *Om*, which appears first in the Upanishads as the object for profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word, but also to the three sounds *a u, m*, of which it consists. In later times these sounds represent the union of the three gods; viz. *a*, Viṣṇu; *u*, Shiva; *m*, Brahmá. The great temple of Omkar is situated in the island of Mándhátá in the Narmadá. It appears from the Narmadá Khand, a portion of the Skanda Purána, that the island was originally called Baidúrya Mani Parvat, but its name was changed to Mándhátá as a boon from Shiva to Rájá Mándhátí, the 17th monarch of the Solar Race, who performed a great sacrifice here to that deity.

The area of the isle is about five-sixths of a sq. m., and a deep ravine cuts it from N. to S. At the N. the ground slopes gently, but terminates at the S. and E. in precipices 500 ft. high. At this point the S. bank of the Nar-

madá is equally steep, and between the cliffs the river is exceedingly deep and full of alligators and large fish. Hunter says that the N. branch of the Narmadá is called the Káveri, and it is believed that a stream so called enters the Narmadá a m. higher up, passes unmixed through it, and again leaves it at Mándhátá, thus making it a double junction of two holy rivers.

On both sides of the Narmadá the rocks are of a greenish hue, very boldly stratified. It is said that the temple of Omkár and that of Amreshwar on the S. bank of the river are two of the 12 great temples which existed in India when Maḥmūd of Ghaznī destroyed Somnāth in A.D. 1024. During the wars of the 17th and 18th centuries, the S. banks were deserted, and overgrown with jungle, and when the Peshwá desired to repair the temple it could not be found, so a new one was built, with a group of smaller ones. Afterwards part of it was found, and the late Rájá Mándhátá built a temple over it; but its sanctity and even its name have been appropriated by that which the Peshwá built.

The Rájá Mándhátá, who is hereditary custodian of the temples, is a Bhitála, who claims to be 28th descendant of the Chauhán Bhárat Siñh, who took Mándhátá from Nathú Bhil in 1165 A.D. Devotees used to dash themselves over the cliffs at the E. end of the isle; but this ceased in 1824. The old temples have suffered from the Muḥammadans, and every dome has been overturned and every figure mutilated. The horizontal gateways are finely carved. The oldest temple is that on the *Birkhala rocks* at the E. end, where the devotees used to cast themselves down. It consists of a courtyard, with a verandah and colonnades supported by massive pillars boldly carved. On the hill are the ruins of a very fine temple to *Siddeshvara Mahádeva*, which stood on a plinth 10 ft. high and projecting 10 ft. beyond the porches, of which there was one on each side, resting on 14 pillars, elaborately carved and 14 ft. high.

Round the plinth was a frieze of elephants, 5 ft. high, carved in relief with remarkable skill, on slabs of yellow sandstone, but all but 2 of the elephants are mutilated.

There is a temple to *Gauri Son-náth*, in front of which is an immense bull carved in a fine green stone, and 100 yds. farther is a pillar 20 ft. long. On the island itself all the temples are Shivite, but on the N. bank of the Narmadá are some old temples to Vishnu, and a group of Jain temples. Where the river bifurcates are some ruined gateways, and a large building on which are 24 figures of Vishnu, well carved in green stone. Among them is a large figure of the boar Avatár, with sitting figures like those at Khandwa. On an image of Shiva, in the same building, is the date 1346 A.D. Further down the bank, in the Rávana ravine, is a prostrate figure 18½ ft. long, with 10 arms holding clubs and skulls. On its chest is a scorpion, and at its right side a rat, and one foot rests on a prostrate human figure.

The bed of the ravine is covered with huge basalt blocks slightly carved. The *Jain temples* stand on an eminence a little back from the river. The largest is on a plinth of basalt, 5 ft. high, with a quadrangle 53 ft. by 43 ft., surrounded by pillars 10 ft. high, in 4 rows. The E. wall is still complete. On each side of the doorway is a figure with Shivite and Jain emblems curiously intermixed. The hills near these temples, as well as the island, are covered with remains of habitations.

A great fair is held at the end of October, attended by 15,000 persons. According to a prophecy, the fulfilment of which the *Bráhmans* at Mándhata anxiously expect, the sanctity of the Ganges will soon expire and be transferred to the Narmadá. Sir Richard Temple thus describes this place:—"Emerging from these horrid wilds the Narmadá again becomes beautiful, crashing in grand turmoil over dark trap rocks, then flowing quietly down in the shadow of the wall-like ridges,

and then surrounding the sacred temple of the Omkár Mándhata, the heights of which are covered with temples and priestly buildings. Here again the river forms itself into deep pools of still water, in which are imaged all the forms of the rocks and structures. Here, also, at stated times are held religious gatherings, which greatly add to the beauty of the place. In former days devotees used to precipitate themselves from the rocky peaks to earn immortality by perishing in the Narmadá."

ROUTE 7.

INDÚR TO RATLÁM, MANDRESHWAR, NÍMACH, CHITOR, AND MOUNT ÁBÚ.

The traveller will leave Indúr by the Holkar, Sindhia and Nímach State Railway. The stations are as follows:—

Dist. from Indúr.	Names of Stations.	Time.	Fares.		
			1st c.	2d c.	
MS.		A.M.	R.	Á.	R. Á.
	Indúr	0. 0			
9	Palia	6.36	0	9	0
18	Ajnod	7.13	1	2	0
25½	Fathábád Junction	7.50	1	12	1
35½	Chambal	8.59	2	3	1
55½	Runíja	10.35	3	7	2
74½	Ratlám	12. 0	4	10	3

REMARKS.—The train stops for 20 min. at Fathábád, but passengers do not change carriages.

There are good refreshment rooms at Ratlám, where either lunch or dinner

can be procured, but passengers who require meals should, before starting, inform the guard of the train, to enable him to order them.

Ratlām is the capital of a Native State with an area of 1200 sq. m., a pop. of 100,000, and a revenue of about £130,000 a year. It was founded by Ratna, great-grandson of Uday Siṅh, Rājā of Jodhpūr. Ratna was at the battle of Fathābād, near Ujjain, in which Jaswant Rāo Rāthor, with 30,000 Rājputs, fought Aurangzib and Murād, with the whole Mughul army. Tod, vol. ii., p. 49, says, "Of all the deeds of heroism performed that day, those of Ratna of Ratlām by universal consent are pre-eminent, and are wreathed into immortal rhyme by the bard in the Rāsa Rāo Ratna. Nobly did he show that the Rāthor blood had not degenerated." The present Rājā Ranjit Siṅh, not Jaswant Siṅh as erroneously stated in the Imp. Gaz., vol. viii., p. 37, and in the book of the Dihli Assemblage, was born in 1860, and speaks English fluently. He is acknowledged to be the first Rājput Chief in W. Mālwa, and is entitled to a salute of 13 guns. He courteously receives travellers of distinction in a villa, which, with its surroundings, cost £30,000. The garden is well kept up, and there is an octagon building in the centre of it, and close to this are a menagerie and aviary. This garden is outside the town, but the palace in which the Prince resides is within the walls, and is a new building, with a handsome reception room. The town is a great emporium for opium. There is a neat *Chauk* or *square*, built by the well-known author Shahāmat 'Alī, who administered the State during the Rājā's minority. Beyond this square is the Chāndni Chauk, in which the bankers live, and this leads to the Tīrpauliya Gate, outside which is the Amrit Sāgar tank, which in the rains is very extensive. Beyond that again is a *Kund* or *Source*, also built by Shahāmat 'Alī. In the town is a college with 500 students. The military force consists of 5 field guns, 58 artillerymen, 35 cavalry, and 300 infantry. The traveller will proceed on

the Holkar State Railway. The stations are as follows :—

Dist. from Ratlām.	Names of Stations.	Time.
MS.		A.M.
8½	Ratlām	12.10
21½	Namli	12.49
31½	Jasra	1.48
44½	Dhodhār	2.37
53½	Dalauda	3.30
	Maṇḍeshwar	4.12

The line runs through a flat and rather treeless country.

Maṇḍeshwar is a small town, only remarkable as being the place where in 1818, at the end of the Pindāri War, a treaty was made between the British Government and Holkar.

Dist. from Mandesh- war.	Names of Stations.	Time.	
MS.		A.M.	P.M.
8½	Mandeshwar	4.12	11.15
15½	Tharod	4.50	12. 2
23½	Malhargarh	5.23	12.40
31½	Harkia Khal	6. 1	1.26
	Nimach	6.37	2.10

REMARKS.—There are refreshment rooms at Nimach.

At Nimach, the only shady place in the line, the country is wooded.

Nimach.—This town stands at the N.W. corner of Mālwa, close to the boundary separating that province from Mewār in Rājputānā. The British territory was formerly limited to the site of the cantonment, and a few acres sold by Daulat Rāo Sindhia, in 1817, according to the treaty of Gwālār in that year. By a later treaty more land has been obtained, and a small fort has been built. The elevation is 1476 ft., but the statement as to the climate in the Imp. Gaz., vol. vii., p. 139, is entirely incorrect. The heat is very great indeed. Nimach is deficient in water.

The T. B. is 1 m. N. E. of the Railway Station, and 300 yds. to its N.W. is the Old Residency, a large ugly building, very hot, as there are no verandahs. A large room on the

ground floor is used for balls and masonic meetings. $\frac{1}{2}$ of a m. to the W. of the T. B. is the Fort, in which the English soldiers took refuge in the Mutiny, instead of going out and destroying the mutineers. The so-called church is 2 m. to the N. by W. of the Railway Station, and is merely the small part of a barrack, which has never been consecrated. There is only one inscription, a brass to the memory of Leslie Copeland of the Bombay C. S., who died September, 1861. The Native Cavalry lines are 1 m. to the N. by E. of the Railway Station. The European lines are about the same distance, but more to the W.; there is a very nice reading room, about $1\frac{1}{2}$ m. to the E. of the Railway Station.

The Cemetery is $1\frac{1}{2}$ m. to the N. It is neatly kept, has fine trees at one end, and is enclosed by a good wall, with an iron gate. The mutineers smashed many of the tablets with stones or bullets. Among those thus injured is that of Col. Robinson, Pol. Agent in Mewár, who died on the 18th of June, 1860, after 46 years' uninterrupted service. Here also are interred Capt. Read, of H.M.'s 83rd, killed in action with the mutineers at Jiran on the 28th of October, 1857, and Capt. Bowen Smith, 37th Regt., who died of wounds received in action with the Bhils, 14th Nov. 1833; also Mary Dundas Hutton, granddaughter of James Bruce, Esq., the celebrated Abyssinian traveller, discoverer of the sources of the Nile.

The traveller may now proceed to Chitor by the Holkar State Ry. The Stations are as follows :—

Dist. from Nimach.	Names of Stations.	Time.	Fares. 1st cl.
MS.		A. M.	R. A.
MS.	Nimach . . .		
10 $\frac{1}{2}$	Naigáon . . .	7.45	1 6
16 $\frac{1}{2}$	Nimbakhara . . .	8.20	1 12
28 $\frac{1}{2}$	Satkhandá . . .	9.20	2 7
35 $\frac{1}{2}$	Chitor . . .	10. 0	2 14

Udaypúr at Alláhábád in 1881, in which a good account of the place will be found. There is no proper place at present for the traveller, and he must, therefore, write beforehand to the Resident at Udaypúr to ask that the Maharáná would instruct the governor to assist him in visiting the place. Without this assistance it will be impossible for him to see Chitor properly, and proceed thence to Udaypúr and A'bu.

The railway passes at a distance of $\frac{1}{2}$ m. to the W. of the Fort, and the road from the railway crosses the Gambheri river by a massive old bridge of grey limestone, with 10 arches, all of pointed shape, except the 6th from the W. bank, which is semi-circular. The arched gateways and towers which existed at either end of the bridge, have now disappeared. In the 1st archway from the W. is a stone with an inscription partly chiselled out; and in the 6th are two with geometric figures of circles and inscription in vertical lines. These two stones are evidently from older structures, and have been cut smaller regardless of the inscriptions and then laid flat to suit the courses of the pier. The date and bulder of the bridge are not known, but it is popularly said to have been built by Ari Sinh, son of Rána Lakshman, both of whom were killed in the siege by 'Aláu 'd dín, about A.D. 1303. Another account ascribes the bridge to Khizr Khán, son of 'Aláu 'd dín, who called Chitor, Khizrábád.

When Chitor was the living capital of Mewár, the city was up in the fort, and the buildings below were merely an outer bázár. The modern town is little more than a walled village, with narrow, crooked streets, to which the railway may bring life. Unfortunately the railway station is too far off, and the bridge is deficient in water-way, so that floods pass over the parapets and cut into the banks, so that ordinarily the ford is to be used. The town with its surrounding wall resembles an out-work to the lower gate of the principal entrance to the fort, close to the W. base and a little N. of the middle of

Chitor.—A small volume called "Chitor and the Mewár Family" was published by Dr. Stratton, Resident at

the hill, which measures from N. to S. $3\frac{1}{2}$ m. and $\frac{1}{2}$ m. broad. It is called the Talehti or Lower Town of Chitor. The Fort rises 500 ft. above the surrounding country, and is 1856 ft. above sea level.

"The ascent of the fort begins from the S.E. angle of the town, and is nearly a mile in length to the upper gate, with a slope of about 1 in 15. There are 2 zigzag bends, and on the 3 portions thus formed are 7 gates, one of which, however, has only the basement left. From the gate at the fort known as the Pádál Pol, the 1st portion runs N. for 1050 yds., passing through the nearly obliterated Bhairo or Phúta Pol and the Hanumán Pol. Here the 2nd portion of 235 yds. begins, and turning at once passes through the Gañesh Pol and continues to the Jorla Pol just before the 2nd bend. At this point the 3rd portion of 280 yds., which turns again to the N., commences, and directly after leaving the bend passes through the Lakshman Pol, continuing then to the upper or main gate, the Rám Pol.

"Immediately outside the lowest gate on the l. hand is a small square platform with an erect stone on it, marking the spot where, during the siege of Chitor by Bahádúr Sháh of Gujarát, in A.D. 1535, Bágh Singh, the chief of Deolia Pratapgarh, was killed. Within the gate and a short way up the ascent, a footpath on the r. leads to a waterfall from the cliff below the Gamaurkhi reservoir."

"Between the broken and the Hanumán gates, on the 1st part of the ascent, there are on the r. hand, at a little distance apart, 2 platforms, each bearing an erect stone. They are covered with small domes or cupolas supported by pillars, and are called Chhatris. They mark the spots where the renowned Jaymall of Bednor and his clansman Kalla were killed in Akbar's siege, in 1568. Kalla carried his wounded chief down to have a last stroke at the enemy, and died fighting. The lowest down, with 4 pillars, is Kalla's chhatrí, and the other with 6 pillars is Jaymall's. Tod describes the memorial stones of Jaymall and Patta

as both at this point, and a chhatrí near them as that of Raghodev, a semi-deified son of Ráná Lákha, but present information on the spot states that the 2 chhatris here are those of Jaymall and Kalla, while the *chabutra* of Patta is higher up within the Rám Pol, and the chhatrí of Raghodev higher still, on the height above, and near the temple of Anapurna Deví. The rough erect memorial stones on those chabutras, are kept coloured red by the villagers, and venerated as if marking the shrine of some deota, i.e., a minor deity, and they are the old marks which were long left with merely rude mounds around them, but some years ago the Prátápgarh and Bednor families built the masonry chabutras and chhatris now seen.

"On the 2nd portion of the ascent, a few paces beyond the Gañesh Pol, there is, in the loose stone parapet on the r. hand, a fragment of an inscribed stone, about $1\frac{1}{2}$ ft. high by $1\frac{1}{2}$ ft. broad, the characters on which are old, i.e., much older than those of the inscriptions on the bridge, which are of the ordinary Nágari style.

"On the upper part of the 3rd portion is a bastion with an old dismounted gun; and at the top, facing the great gate, the place of the rampart is occupied by a pillared hall, now used as a guardhouse, and apparently of ancient construction, though the spaces between the pillars on the outside towards the plain have at a later date been built up with pointed arches, and these again closed, excepting one, beside which, on the top of a pillar, is an inscription of Samvat 1538, A.D. 1482, said to record the visit of a Jain dignitary. From the top of this hall, on which there are 2 four-pillared chhatris, a fine view of the plain is obtained. Outside the Rám Pol are several inscriptions, but none appear very ancient. On the r., leaning against a *chabutra*, are 3 tall stones, and on the l. against the wall is another. There are inscriptions also on stones of the wall itself, on both sides of the gateway. Sundry of the inscriptions bear the name of Banbir, who was Regent about A.D. 1539.

"The Rám Pol is a large and handsome gateway, crowned by a Hindu quasi-arch of horizontal courses, in which the upper courses of either side, projecting inwards, overlap each other till they meet, or nearly so, being then slabbed over. This is the construction of all the gateways on the ascent, except the Jorla, though in one, the Lachhmán, the lower angles of the projecting courses are sloped off, giving the whole the outline of a regular pointed arch.

"Inside the gate, on each side, is a hall or guard-room, supported on square-shaped and slightly tapering antique pillars. Immediately past the hall, on the l. hand, a new and wide road has been opened, leading to the N. The old road from the gate goes straight on E. for about 50 paces. Here, directly facing the gate, the hill again rises steeply, and at the foot of this upper rise is a chabutra with an erect stone, marking where Patta Singh fell. At Patta Singh's platform the old road divides into 3, one of which is a new carriage road, and this must be taken by the traveller. Turning to the l., immediately after passing the gateway hall, it runs N. between the parapet and the reservoir, then on beneath Ratna Singh's palace, now commonly called after a later occupant, the Mahall of Hinglal Ahariya.

"It then ascends the high ground forming the N. loop of the ridge which marks the summit of the hill. At the point thus gained it joins the new circular drive which sweeps round the greater part of the fort. The W. segment of the ridge, with the margin of the valley skirting it, was the site of the old city, and is everywhere covered with ruins, from Ratna Singh's palace on the N. to the prison on the S. Of structures anterior to Alau'd dín there remain only the old Jain tower on the E. brow, some Jain temples here and there, the Palace of Ratna Singh, and the Tank and Water Palace of his consort, Rani Padmani.

"Following 1st the opener route along the ridge the line goes E., passing the small Lakhota Gate, and then

turning S. near a small Hindu temple on the r. or W. of the road it continues in a straight run along the crest with the old Jain tower standing up grandly in front. This tower is called the small *Kirthana*, which is a contraction of *Kírthi Stambh*, Tower of Fame. Fergusson thus describes it: One of the most interesting Jaina monuments of the age (the 1st or great age of Jaina architecture, which extended down to about the year 1300, or perhaps a little after that) is the tower of Sri Allat (Rana Alluji), which still adorns the brow of Chitor. This one is a singularly elegant specimen of its class, about 80 ft. in height, and adorned with sculptures and mouldings from the base to the summit. An inscription once existed at its base, which gave its date as A.D. 1896, and though the slab was detached, this is so nearly the date we should arrive at from the style that there seems little doubt that it was of that age. It was dedicated to Adnáth, the 1st of the Jaina Tirthankars, and his figure is repeated some hundreds of times on the face of the tower; but so far as I could perceive, not that of any of the other Jaina saints. The temple in the foreground, S. side, is of a more modern date, being put together, principally, of fragments of other buildings, which have disappeared.

"The tower consists of 7 stories, with an internal narrow and cramped staircase; the top story is open, and its roof, which rests on pillars, and has been much damaged by lightning, has bushes growing on. Its construction is locally attributed by some to a Jain mahájan or banker, and by others to a lady known as the Khatni Ráni. Fragments of an inscribed stone are on the ground under a tree just N. of the tower.

"Continuing S. the visitor will pass a temple of blue-throated Mahádev, very ancient, but still having a resident priest. Close by is the gate of the Sun, which is the E. entrance to the fort, and next in importance to the Rám Gate on the W. Here the Ráo of Salumhar was killed in Akbar's

siege, and his memorial platform is just inside the l. gate. The road then passes by the Bhímlát reservoir to the Ráj Tilor, a hill on which are the ruins of the Palace of Chitram Mori of the Puár dynasty, which reigned before the Sisodias took Chitor about A.D. 728. A broad terrace has lately been made here, which is the highest point in Chitor, and whence there is a magnificent view. A little S. of this the road turns to the W. at a ruined temple, from which to the great S. bastion overlooking the semi-detached hill of Chitorfa, is $\frac{3}{4}$ of a mile, which may be walked or ridden but not driven over. On the platform is a gun 12 ft. long, with a 6-inch bore. Returning to the round temple the road runs N., and passes on the r. the jail, said to have been built by Prithi Ráj, the brother of Sanga. The Málwa King is vulgarly thought to have been confined here. Beyond, on the r., is the Parade and then a tank with the Palace.

"On the W. ridge is the large old palace of the Rámpúra chief, and beyond it that of the Salumhar chiefs. Next is the temple of Kátrika Mita, more than 1000 years old. Then come the palaces of Patta Singh and Jaymall in ruins. The view now opens out, and a semi-circular valley is seen with the Elephant reservoir close to the cliff and a background of trees, out of which rises the magnificent Jaya-stambh or Tower of Victory. Of this Mr. Fergusson says: To Kumbha, who reigned from 1418 to 1468, we owe this tower, which was erected to commemorate his victory over Mahmúd, king of Málwa, in 1439. It is a Pillar of Victory, like that of Trajan at Rome, but of infinitely better taste as an architectural object. It has 9 stories, each of which is distinctly marked on the outside. A stone in the centre leads to each story, the two upper ones being open and more ornamented than those below. It is 30 ft. wide at the base, and more than 120 ft. high, the whole being covered with ornaments and sculptures to such an extent as to leave no plain part, while this mass of decoration is kept so sub-

dued that it in no way interferes with the outline or general effect. The old dome was injured by lightning, and a new one was substituted by H. H. Swarúp Sinh. The stair is much wider and easier than that in the Jain tower, the Chhotá Kirthán, and in the inside are carvings of Hindú deities with the names below. In the top-most story are two slabs with long inscriptions. The tower took 7 years in building, from 1442 to 1449. On the road at the corner of the lower platform is a square pillar recording a Satí in A.D. 1468.

"From the tower one may turn back a little to the Mahásutá and Gaumukh. The Mahásutá is a small wooded terrace, which was the place of cremation of the Ránás before Udaypúr was founded. Below, on a lower terrace, are the Gaumukh springs and reservoir. The springs issue from the cliff at places where are cow-mouth carvings round the name. To the S.W. is a large carved stone temple, built by Ráná Mukaljí. In the back wall is a huge carved head."*

Udaypúr.—The traveller who desires to visit Udaypúr must stop at Nimbakhera, a station on the Nímach and Ajmír continuation of the Holkar and Sindhia State Railway, about 16 m. N. of Nímach. At this place the high road to Udaypúr commences. There is a *dák banglá*, with a *khitmatgár*, or servant, who will supply food. The journey to Udaypúr will be made by a camel cart *dák*, by which the traveller with servant as well as baggage can go, otherwise a covered spring cart can be hired at Nímach. By camel *dák* the cost will be 18 rs. for the whole cart; by spring bullock cart from Nímach, about 15 rs. This cart may be engaged also to go on to Kankrolí, 30 m. N. of Udaypúr.

The next stage is *Mangarwár*, 24 m. further, with a rd. *banglá* and a *chaukidár*, or watchman, chairs, tables, and bedsteads, but no servants, cooking utensils, or plates; these the traveller must take with him. The next stage is *Dábo*, 27 m. further, with a *banglá*

* "Chitor and the Mewár Family."

and watchman as at Mangarwár, but no other accommodation. At about 5 m. from Dábok pass through the Debári Gate in the Girwa or Udaypúr Valley. This is an irregular oval amphitheatre of about 70 sq. m., undulating in surface, and with occasional small hills, offshoots from the larger ranges which everywhere surround the valley. The road passes through a depression in the hills, which is guarded by a gateway and a lofty wall running up the slopes on either side.

About a m. before reaching the capital, cross the Arh river, so called from the old ruined town of that name on its banks. This stream collects the whole drainage of the Girwa, the natural outlet from which was dammed up with an immense masonry embankment by Maharáná Uday Siñh. He thus formed the Uday Ságar Lake, the surplus waters from which, escaping, form the Birach river.

There is a dák banglá at Udaypúr, which is temporarily occupied by officials of the Udaypúr Government. Accommodation might be obtained by writing before to the Resident at Udaypúr. On arrival at Udaypúr, the traveller will of course first leave his card on the Resident. He will then occupy the first day in visiting the lake which lies to the W. of the city, and in which are islands with beautiful palaces. In one of these the Emperor Sháh Jahán, then Prince Salím, was sheltered, when he had incurred the displeasure of his father Jahángír. Here are retained some relics of the Prince, and there is a handsome shrine of polished stone. Here, too, the refugees from Nímach, 40 in number, in the great Mutiny of 1857, were received and protected by the Maharáná of that time, Swarúp Siñh. From one of the palaces, Outram, when conversing with the Maharáná and asked by him if any man living would dare to spring into the lake, swarming as it was with alligators, who were being fed, sprang and swam to shore. The groves and buildings in the islands are so beautiful that the traveller will be glad to pass the whole day there.

The lake is said to have been constructed in portions at different periods. Uday Siñh probably commenced it, but it has its name Peshola from a man who is said to have been one of the first contractors, but 2 or 3 small tanks were subsequently made and opened into it. The N. portion is called the Swarúp Ságar, having been constructed by Maharáná Swarúp Siñh. There are a number of beautifully built boats on the lake, but they belong to the Maharáná, and there are none for hire, so that travellers can go upon the lake only through the kindness of H.H., who at the Resident's request would probably lend a boat.

The next day should be spent in a visit to the *royal palace* on the brink of the lake, if permission can be obtained, which can only be through the Resident on suitable introduction. The modern or English part of the palace, close above the lake, is the part most accessible. It is a most imposing pile of granite and marble, of quadrangular shape, rising at least 100 ft. from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been well preserved; nor is there in the East a more striking or majestic structure. It stands upon the very crest of a ridge, running parallel to, but considerably elevated above the margin of the lake. The terrace which is at the E. and chief front of the palace extends throughout its length, and is supported by a triple row of arches, from the declivity of the ridge. The height of this arcaded wall is full 50 ft., and although all is hollow beneath, yet so admirably is it constructed that an entire range of stables is built on the extreme verge of the terrace, on which all the forces of the Ráná, elephants, cavalry, and infantry, are often assembled. From this terrace the city and the valley lie before the spectator, whose vision is bounded only by the distant hills; while from the summit of the palace nothing obstructs the view over lake and mountain.

It is difficult to conceive anything more beautiful than the views obtained from the palace, the embankment, or the Dudh Taláo, more especially in the morning, when the early sun lights up the marble of the water palaces, with the dark water beyond, and the still darker background of the hills.

On the third day the traveller may go to see the *great lake at Kankrolí* or Rájñagar, called the Rájsamudra, 30 m. to the N. of Udaypūr. The retaining wall of this lake is of massive masonry, in many places 40 ft. high and faced with marble. The area of the lake is 12 sq. m. and the masonry embankment is 2 m. long and supported by earthen embankments. There is a fair cart track to this place.

Another visit may be made to Ahar, 3 m. to the E. of the lake, where are the tombs of the Ránás, called Samádh, where their ashes after cremation are collected. The most remarkable are those of *Sangram Siáh II.*, a large and beautiful structure, which has been photographed by Messrs. Bourne and Shepherd, and of *Amara Siáh*, grandson of Uday Siáh. These Chhatris stand in what is called the Mahá Sati, or royal place of cremation, which is enclosed by a lofty wall and is adorned by many fine trees. Besides the modern village of Ahar, there is the older town, where are ruined temples, which are the chief objects of interest, and also some still more ancient mounds.

Udaypūr is the capital of the Mahárájá of Mewár, chief of the Sisodia Rájputs or "Children of the Sun." The Mahárájá is said to be the lineal descendant of Rámá, an incarnation of the Deity, who lived 1100 years B.C. The city contains about 50,000 inhabitants, and is built partly on the N. portion of the ridge skirting the E. border of the lake, and partly on the lower ground at its back.

The city is surrounded by a bastioned wall, which towards the S. incloses several large gardens. The W. side is further protected by the lake, and the N. and E. sides by a

moat supplied from the lake, while on the S. the fortified hill of Eklinggarh rises steep and rugged. The principal gateways are the Háthi Pol or "Elephant Gate," to the N.; the Kherwára Gate, to the S.; the Súrāj Pol, or "Gate of the Sun," on the E.; and the Dihlí Gate between the Elephant Gate and the Gate of the Sun.

On the side towards the lake is a handsome Tirpauliyá, or "3-arched gateway," giving access to the water, while another gate opens on a bridge, which has several massive arches, and spans a narrow part of the lake to a suburb on the W. The principal street leads from the Háthi Pol Gate through the main bázár to the Palace, gradually rising along the side of the ridge and passing the great Jagdes Temple. Another drive may be taken through the bázárs from either the Dihlí or Súrāj Pol Gate to the *Guláb Garden*, which with its stately trees, beautiful flowers, walks and fountains, is well worth a visit. Passing through it the traveller will go to the *Dudh Taláo* or "milk tank," which branches out of the Peshola Lake. A picturesque drive has recently been constructed round it. Thus leaving the city precincts by the Kherwára Gate, the visitor may return to the dák banglá by the outside road.

ROUTE 8.

CHITOR TO AJMIR, MOUNT ABÚ,
TÁRÁGARH, THE PUSHKAR LAKE,
NAŚIRÁBÁD AND DEOLI.

From Udaypúr to Mount Abú, in a direct line, is about 80 m., and a very hardy traveller, who is accustomed to rough it, might go to Abú direct. He will probably have to walk a good part of the way and pass spots where there is danger from tigers, but of course to some men there would be compensation in the excitement. The ordinary traveller must return to Chitor and go from thence to Ajmir by the Nimach and Naśirábád railway, which has just been finished.

Ajmir is the capital of an isolated British district in Rájputána, lying between 25° 30' and 26° 45' N. lat. and 73° 45' and 75° E. long., with an area of 2,710 sq. m. and a pop. in 1872 of 316,590 souls. The district comprises two tracts known as Ajmir and Merwára. The Agent of the governor general for Rájputána, whose headquarters are at Abú, is ex-officio Commissioner of Ajmir. The city of Ajmir is on the lower slope of the Tárágarh Hill, and is surrounded by a stone wall with 5 gateways. The city is well-built, and contains many fine houses. Ajmir is said to have been built in 145 A.D. by the Chauhan Rájá Aja, whence its name. In 685 A.D., Doli Rái, Rájá of Ajmir, joined the Hindú princes in resisting the Muslims under Muḥammad Kásim, but was defeated and slain.

In 1024, Maḥmúd of Ghazni, on his way to Somnáth sacked Ajmir. On his return the Rájputs inflicted severe losses on his army. Bisáldeo, who soon after became Rájá, constructed a tank called Bisál Ságar. He also conquered Dihlí from the Tuárs, and subdued the hill-tribes of Merwára.* His grandson, Aná, made the Aná

Ságar Lake, and the 3rd from him, Someshwar, married the daughter of Anang Pál Tuár, King of Dihlí, and had a son, Prithvi Rájá, the last of the Chauhan dynasty, who was adopted by Anang Pál, and became Rájá of Dihlí and Ajmir. In 1093, Prithvi was killed by Shahábu 'd dín Ghori, and shortly after the same conqueror took Ajmir, but granted it to a relative of Prithvi, under a heavy tribute. The Rájputs, however, rebelled and were defeated by Kuṭbu 'd dín, who gave the fort of Tárágarh to Saiyid Hussain, but he and all his garrison were killed about 1210 by the Ráthors and Chauháns. Their tomb stands in an inclosure called the Ganj i Shahidán.

Shamsu 'd dín Altamsh reconquered Ajmir, but it was taken by Ráná Kumbho of Mewár. At his death it fell into the hands of the King of Málwa, in 1469, and was possessed by that State till 1531, when it was taken by Máldeo Ráthor. Akbar conquered it in 1556.

Thomas Coryat in the 17th century walked from Jerusalem to Ajmir, and spent £210s. on the journey. Sir Thomas Roe, the ambassador of James I., gives an account of the city in 1615—1616. Here Aurangzib defeated his brother Dará. In about 1720, Ajít Siñh Ráthor seized the city, which was recovered by Muḥammad Sháh, and made over by him to Abhay Siñh. His son Rám Siñh called in the Maráthas, under Jay Apa Sindhia, who however was murdered, and in 1756, Ajmir was made over to Bijay Siñh, cousin of Rám Siñh. In 1787 the Ráthors recovered Ajmir, but after their defeat at Pátan had to surrender it again to Sindhia. On the 25th of June, 1818, Daulat Ráo Sindhia made it over by treaty to the British, since which it has been quietly governed.

The hotel and T. B. at Ajmir are one and kept by Laurie, who charges 5rs. a day. The banglá is very clean and comfortable, and close to the railway station on the left. The Residency, where the Commissioner resides, is on the brink of the Aná Lake, a fine body of water. There

* It is to be regretted that the Imp. Gaz. has adopted the very incorrect spelling of *Mhairwára*.

are many alligators here, and Miss Baring had one, 10 ft. long, caught for her inspection. Opposite the Commissioner's house across the lake is Pokhar.

The first thing to be visited is the fort of *Tarágarh*. The traveller may ride up or go in a *jhampan* or litter with 8 *kahárs* or "bearers." In this conveyance the ascent takes about half-an-hour to reach the 1st gate of the fort, and nearly half-an-hour more to reach the 2nd or upper gateway. Between these gateways the road is from 6 to 8 ft. broad, but very steep, and overlooks a precipice, down which some years ago two persons fell with a camel and were killed. The area of the fort is 80 acres. The entrance is by a lofty gateway on the W., and the wall here is 30 ft. high. At the extreme E., on the edge of a tremendous precipice, is the Commissioner's house, commanding a fine view of the railway from Jaypúr to the E. and the Mayo College Buildings in line with it. On the N. the city of Ajmir is overlooked with the Aná Ságar Lake, to the W. of which is a line of hills, which separate the Aná Lake from that of Pushkar. To the S. is the old city of Ajmir and a surrounding rampart, of which only one gateway is left.

W. of the Commissioner's house at *Tarágarh* is that of the commandant of the Merwára battalion, and then the T. B., which contains 6 principal rooms, next to which, to the N., is the Deputy Commissioner's *banglá*. The wall along here is entirely gone, but the ascent is so precipitous that no attack would be possible. The traveller will now proceed to the *Dargáh* or "shrine" of Saiyid Husain. The mosque was built by Jabar *Khán*, chamberlain to Akbar, as stated by J. D. Latouche, in his *Gazetteer* of 1875, but the inscription over the S. gate says that it was built by Ism'ál Kúfí *Khán* in Akbar's reign. Over the arch is the *Ayat i Kursi*. There is a passage over the door, which is said to extend all under the square, where the garrison when besieged could stow away their things. The W. side of the Mosque is said to

be of the time of Maḥmūd of Ghazni. On the N. side are the rooms of the attendants of the Mosque. Below the E. gate is a very ancient Muslim cemetery. The principal person who has the care of the Mosque is Káfi'd dín 'Alí, who is now about 85. He possesses certificates which show that he is a staunch supporter of the British Government. His loyalty was proved during the mutinies, when the care of the fortress and the Passes to Ajmir was made over to him by General Sir George Lawrence.

The next visit will be to the famous mosque called the *Aráhi dín ká Jomprá*, "the two days and a-half hut," which is said to have been built supernaturally in two days and a-half. The mosque stands to the S.W. of the Tirpauliyá Gate or S.W. gate of the city which leads to *Tarágarh*. According to Cunningham (see *Arch. Rep.* vol. ii., p. 261), the mosque was built, as shewn by an inscription on the back wall immediately under the roof of the 2nd dome from the centre, in Zi Híjj, 596 A.H., = September, 1200 A.D. There is also an inscription on 2 bands of the N. minaret, which gives the name of the "King of Kings of the East, Abū'l Muẓaffar Altamsh, Commander of the Faithful," who reigned 1211 to 1236 A.D.

The glory of the mosque is the screen of 7 arches, with which Altamsh adorned the courtyard. The central arch is 22 ft. 3 in. wide, the two on either side 13 ft. 6 in., and the outer one at each end 10 ft. 4 in. In the centre the screen rises to a height of 56 ft., and on it are the ruins of 2 minarets, 10½ ft. in diameter, ornamented with alternate circular and angular flutes, as in the lower story of the *Kuḡb*. "It is neither however its dimensions nor its design that makes this screen one of the most remarkable objects in India, but the mode in which it is decorated. Nothing can exceed the taste with which the Kúfik and Tughrái inscriptions are interwoven with the more purely architectural decorations, or the manner in which they give life and variety to the whole, without ever interfering

with the constructive lines of the design. As examples of surface decoration the 2 mosques of Altamsh at Dihli and Ajmir are probably unrivalled. Nothing in Cairo or in Persia is so exquisite in detail, and nothing in Spain or Syria can approach them for beauty of surface decoration. Besides this, they are unique. Nowhere else would it be possible to find Muhammadan largeness of conception combined with Hindû delicacy of ornamentation, carried out to the same extent and in the same manner."—(Fergusson, Hist. of Architecture, p. 513).

Cunningham says, "On entering the mosque by the centre arch, we see a vast pillared hall, 248 ft. long and 40 ft. wide, covered by a flat recessed roof, which is divided into 9 octagonal compartments, corresponding with the 7 arches of the screen wall, and the 2 corners of the cloisters. In this hall there are 5 rows of columns, of which one row is placed against the back wall. In the side cloisters there were only 4 rows of columns, of which little now remains, save a few stumps which cling to the walls. In the Masjid proper or W. side, there were 124 pillars, in the E. cloister there were 92, and in each of the side cloisters 64 pillars. Altogether there were 344 pillars, but as each of these represented at least 2 of the original pillars, the actual number of Hindû columns could not have been less than 700, which is equivalent to the spoils of from 20 to 30 temples. I examined all these pillars most minutely in search of inscriptions, or masons' marks that would throw some light on the probable date of the despoiled temples. The search was not altogether unsuccessful, as I found several short records and single letters which would appear to have been contemporary masons' marks. I found the names of *Kesava Shri Sihala* and *Dâbara* on different pillars in characters of the 11th and 12th centuries, and on a pillar at the N. end I found a longer record of about the same age, which reads *Mahada Punghara* 5½. From these scanty records I infer,

but with some hesitation, that most of the temples which furnished materials for the building of the great mosque must have been erected during the 11th and 12th centuries." (Arch. Rep. vol. ii, p. 262).

The same authority thinks that this mosque and the Kutb mosque at Dihli were built by the same architect. He contrasts their dimensions, and says that the original design of the Ajmir mosque is still traceable. "Externally it is a square of 259 ft. each side, with 4 peculiar star-shaped towers at the corners. There are only 2 entrances—one to the E., and the other to the S.—the N. side being built against the scarped rock of the hill. The interior consists of a quadrangle 200 ft. by 175 ft., surrounded on all 4 sides by cloisters of Hindû pillars; the mosque itself, which forms the W. side of the quadrangle, is 259 ft. long by 57½ broad, including the great screen wall, which is no less than 11½ ft. thick and 56 ft. high. The vast size of the Ajmir mosque will be best appreciated by a comparison of its dimensions with those of the great Kutb mosque at Dihli, which was built in the same reign, but just 7 years earlier than the other. I am therefore inclined to believe that the 2 mosques must have been designed by the same architect, and that even the same masons may possibly have been employed in the decoration of each.

	Dihli.	Ajmir.
Exterior dimensions . . .	147½ × 47 ft.	259 × 57½ ft.
Interior . . .	135 × 32 ft.	248½ × 40½ ft.
Front of screen wall . . .	135 ft.	240 ft.
Thickness of ditto . . .	8 ft.	11½ ft.

(Arch. Rep., vol. ii, p. 260.)

General Cunningham and Mr. Fergusson differ as to the pillars, which the former authority thinks were moved and replaced by the Muslims, but the latter is of opinion that they are *in situ*.

The mosque derives its extreme sanctity from being the burial place of Khwajah Mu'inu'd din Sanjar Chishti, who was called Aftab i Mulk

i Hind, which words give the date of his death as 638 A.H.=1235 A.D. He was the son of Khvajah 'Usmán, and was called Chishti from a quarter in the city of Sanjár in Persia. He died between the 1st and 6th of Rajab in the year mentioned. He had gone into a chapel to pray, and the Chishti from Fatḥpūr Sikrī coming to see him on the 6th day found him dead.

Other saints of the family were Kuṭbu 'd dīn, buried 14 m. from Dihlī, also Bábá Farid Shaker Ganj of Pák Patan, Sultān Nizāmu 'd dīn, whose shrine is 6 m. from Dihlī, Nāṣiru 'd dīn of the Chirāgh at Dihlī, and Saiyid Muḥammad Hussaini, styled Bandah Nawáz or Gisú Daráz, whose shrine is at Kal-bargah (see Madras Handbook, p. 359).

The traveller will on driving to the mosque put on flannel socks over his shoes before mounting the steps at the S. entrance. After ascending the steps, he will pass through a gateway, and come to the lofty gate called the Dilkushá, "heart expanding," which is perhaps 100 ft. high to the top of the small turrets. He will then enter a courtyard, in which are 2 enormous iron cauldrons; that on the right will contain 6,400 lbs. of rice, and 2,400 lbs. of oil, besides many lbs. of raisins. This compound is boiled for 3 hours at the festival of the saint, which is on the anniversary of his death, and costs 3,000 rs.; the people struggle for the ingredients, while European visitors sit on the adjoining platform and look on. The smaller cauldron on the left hand is filled with 3,200 lbs. of rice, 1,600 of sugar, 480 lbs. of clarified butter, and a proportion of almonds and raisins, and is likewise cooked for 3 hours and distributed. The cost is 800 rs.

The court in which the sanctuary is, is not remarkably handsome; 2 or 3 dozen ostrich eggs are suspended over the tomb, which is 4 ft. 6 in. high. In a small inclosure with well-cut marble lattices is the Mazár or "grave" of Háfiz Jamál, daughter of the saint. She was married and had 2 daughters, and died a widow. Close by her tomb is that of Chimmí Bigam, daughter of Sháh Jahán.

Jamál's grave is S. of the Khvajah's, and Chimmí's to the W. of it. There are some very fine trees in the inclosure, and to the S. a deep tank, where ablutions are made. From the floor of the mosque to the water is 80 ft. Beyond is a narrow road and then some fakirs' huts, and then the city wall, and then about 300 ft. up the hill of Tárágarh is the Chillá or "tabernacle" of the saint Pír i Dastgír, which is white and looks well.

N. of the sanctuary is a long, narrow and very handsome *pavilion of white marble, built by Sháh Jahán*. It has 11 arches, and is about 100 ft. long; a Persian inscription runs the whole length of the roof under the eaves, which with curtains partly conceal it. Close to the sanctuary is a vault, in which the Shakar Ganj saint kept his tabernacle. Most of the outer doors are completely covered with horse-shoes, and many slips of writing are plastered on the walls. Just outside the Dilkushá Gate are 2 small stone pavilions with curiously carved pillars. They are probably parts of Hindú temples, and apparently have had figures carved on them, but the attendant at the mosque declares that the marks were made by the weather. It must be remarked that besides the pillars, which are evidently Hindú, there are many stones imbedded in the walls with idols carved on them.

Before leaving the visitor will probably have a necklace of flowers put round him, which it will be polite not to take off till he reaches his banglá. It should be said that at the time when Mr. Fergusson and General Cunningham wrote their notes, the mosque was in a ruinous and dirty state, the doors to the large arches, which are magnificently carved, were all broken, but they were put together in 1877, and other repairs were made which have immensely improved the appearance of this fine building. The cost of these repairs was 10,000 rs. According to measurements taken in 1877, the breadth of the inner court in which the pillars are, is 40 ft. 4 in., and its length 250 ft. 3 in. The height

of the wall is 22 ft. 6 in., and of the pillars, which are in 3 pieces, 21 ft. 6 in. There are 4 large domes 15 ft. high from the roof, and 5 smaller ones. The small arch which is lying on the roof has inscribed "Tamt batárikh sh'abán sanah arb'a 'ashar wa samániyah."

Beyond the N. gate of Ajmir, which is called the Naya or Agra Gate, are the Aná Ságar and the *Daulat Bāgh*, which last should be visited. In it is the marble pavilion built by Sháh Jahán. The pavilion is 43 ft. 10 in. sq. The verandah is also of marble, and is 52 ft. from N. to S., and 4 ft. 9 in. broad. There is also a pretty balcony overhanging the lake, in which many ducks congregate, almost within shot. When Lord Northbrook was at Ajmir he stopped 3 days in the house of Sumir Mall, to which there is a steep ascent. There are 6 large rooms and 9 small. The verandah is 296 ft. long from N. to S., and 84 ft. 9 in. from E. to W. In the principal room are 4 ornamental angels, the size of young lads, brought from Lakhnau. Besides the city gates already mentioned, there is the Dihlí gate to the N.W., the Madár gate on the N.E., and the Asarí gate on the S. The new bazar is near the Naya gate, and the Visálah tank is outside the Madár gate, as is the *dák banglá*. The Digi reservoir is near the Asarí gate. The cemetery is E.N.E. of the Daulat Bāgh, and the church is S. of the cemetery near the Agra and Jaypúr road. Before leaving Ajmir it will be well to visit the Pushkar Lake or "Lotos lake," as it is only 7 m. to the N. of that town.

The Pushkar Lake.—The word Pushkar has been corrupted into Pokhar in common parlance. At 3 m. from the *dák banglá* at Ajmir, the village of Naushahra is passed. This village is in a gap in the hills which divide the Aná Ságar from the Pushkar Lake. The Pass through the hills is 1 m. long, with an ascent of about 200 ft., and from the bottom to the Rájá of Bhartpúr's *banglá* on the Pushkar Lake is 3 m. The hills are called the Nág, and with them the Arávali range commences. Panthers and leopards are pretty numerous, as appears

from there being a trap for them on the very road side. It is built of large stones, and when the leopard enters the wooden door falls and shuts him in. The hills are well wooded on the Pushkar side, and there are many mango trees planted by Major Dixon, whose praises are still sung by all. He gave the hill to one Dudhukar, a fakír, who got his name from drinking only milk, "dudh."

The first view of this celebrated lake is not impressive, but after passing through the town, also called Pushkar, the shore, adorned with buildings, is certainly picturesque. The inhabitants of the town are nearly all Bráhmans, who are divided into the Bará Bās, and the Chhota Bās. The former claim to be descendants of Parása, father of Viása. They are frequently called Bhojaks, and intermarry with the Bráhman attendants at Jain temples, who are called Sevaks. Other "Bráhmans will not eat with them. The Chhota Bās get one-third of the offerings, and this is decreed to them by a charter of Jahángir. They are divided into 4 classes, Gaur, Sunádh, Gujaráti, and Ráj Purohit, who are the Purohits of the Rájás of Jaypúr, Bikanír, Bhartpúr, and Dholpúr. A fair takes place in October or November, and is visited by 100,000 pilgrims. There are 5 principal temples to Brahma, Savitrí, Bhadrá Náráyana, Varáha, and Shiva Achaleswar. The temple to Brahma is the only one in India to that god. It is 300 yds. to the W. of the lake, and the ascent to it is by 5 flights of steps. Over the gateway is the figure of a *hans* or "goose," the vehicle of Brahma.

Visitors may walk in 3 yds., when they come to 2 white marble elephants, representing Airávata, the elephant of Indra, produced at the churning of the ocean, which is considered to be the prototype of the elephant race, and the elephant of the E. quarter. To this they may not advance. Parallel with the elephants hangs a large bell, behind which is a basket with a *tulsi* plant; 30 ft. behind this is the shrine. Behind this are seen Brahma with 4 heads and his wife Gáyatrí,

She refused to come to a sacrifice he was performing and was deserted by him. She was only a Gujar's daughter, but was passed by Indra through the body of a cow, and thus became worthy to marry Brahma. Gáyatri is said to be the mother of the 4 Vedas. Her image is small, and is beside that of Brahma. Savatri's temple is on the hill to which Gáyatri fled. This temple was built by Gokul-Parak, a Mahajan of Gwáliar. The attendants are Puri Gosains. Latouche says that Savatri's temple is on the N. of the lake, and was built by Ajit Siáh of Márwar. This does not agree with the local statements.

The temple to Bhadra Náráyana was re-built by the Thákur of Kharwá, 75 years ago. The temple to Varáha was demolished by Jahángir, and the present temple was built by Bakht Siáh of Jodhpúr. Gomat Ráo, a Marátha, re-built the temple of Shiva Acheleshwar, which is about as far from Aurangzib's mosque to the N.E. as that is from Brahma's temple in the same direction.

Apaji Sindhia re-built the temple to Brahma, so the people say. There is a new temple to the N.W. built by Mohan Lal. It is to Krishná, whose image and that of Rádhá is in it. It is here called Gyán Gopál. Beyond this temple on the way back to Ajmír, is Aurangzib's mosque, and beyond it again the temple of Puran Mall Seth, built 36 years ago. Europeans may not go beyond the door, where nothing is seen but a copper pillar, on which is a flag and the following notice:—

"It is requested that Europeans do not enter inside the mandir, it being objectionable to the owners.

A. G. DAVIDSON, Major,
Deputy Commissioner.
Ajmír, Merwára."

Ajmír,
2nd February, 1864.

The sanctity of Pushkar is thought to equal that of Mánasarowar in Tibet, and is attributed to the performance of a sacrifice by Brahma and to the Saraswatí reappearing in 5 streams; viz., the Suprabhá, which falls into Jyesht Pushkar; the Sudhá, which falls into Madhya Pushkar;

the Kánká, which falls into Kanisht Pushkar; the Nánda, which flows past Nánda; and the Práchi, which passes by Hoskrar. Two of these 5 streams meet at Nánda, 5 m. from Pushkar, where they get the name of Luni. After Brahma's sacrifice any sinner could get to heaven by bathing in Pushkar, but heaven's gates became inconveniently crowded, and the purifying baths were then restricted to the 11th of the full moon of Kártik. These tales are told in the book called the Pushkar Mahátmya of the Padma Purána. The water of the lake is very deep, as may be seen at the stairs, and the natives with their usual exaggeration say that it goes down to Patála, or the infernal regions. The Bhartpúr temple is on the S. of the lake, and next to it is the Gau Ghát, which is the chief place for bathers. Next in the same direction is the temple of Hans Ráj, formerly minister of Jodhpúr; his son Asht Karn is living. Next is the Ghát of Randi Bodáran, a mistress of the late Alwar Rájá; next is the Ghát of Háthi Siáh, who was minister of Kishngarh 3 generations ago. Then comes the Ghát of Mukund Rái Kayath of Ajmír, built 4 generations ago; then follows the Ghát of Parshrotamdás, a Sádhu to whom it was given by Sindhia, who built it; after this comes the Budhawar Ghát and temple, bought by Government for a police office, but now changed into a dák banglá; then come the Ghát and temple of Sarji Ráo, which fell to Hindú Ráo, his son; an estate was attached to it, and was given by Dixon to Dudhukar the fakír. Next is a temple built by Narsinghji, a Bairági of Ajmír, to whose sect it now belongs.

After this comes a Ghát belonging to the Pancháyat of the *darzis*, or "tailors." Next is the Varáha Ghát, which belonged to Ahalya Báí; and next to this is the Ghát of Báiri Lal, who was Sharishtadár to Dixon, and is living. Govind Ráo's Ghát follows. He is a retainer of Sindhia. Then follows the Ghát of Sám Lal and Sunder Lal, Kayaths of Jaypúr; then come the temple and Ghát of Apaji Sindhia, then the Ghát of the Gaur Rájputs of

Rājgarh, then that of Jaisalmir, then that of Mán Singh of Jaypúr, then those of Jodhpúr, Kotah, Ratlam, and Jait Singh of Hansra. After this is the cremation ground of Abhay Singh of Jodhpúr, then the Ghát of Brahmají. In the middle of the lake there is a small building where Brahma performed the *Homa*. It is very unsightly. From it Savatri ran up the hill, because Brahma married Gayatri. Next comes a palace belonging to Daulat Singh, nephew of the Rájá of Bádí. Last of all is the Jog Ghát, where Brahma is said to have fed the Bráhmans.

After seeing all the sights at the Pushkar Lake, the traveller will return to Ajmír and proceed from thence to Mt. Ábú by the Rájputáná Railway. The stations on this line are as follows:—

Dist. from Ajmír.	Names of Stations.	Time.	
		A.M.	P.M.
MS.	Ajmír Junction . . .	12.27	1.57
9	Saradhana . . .	1. 3	2.42
16	Mangaliawas . . .	1.30	3.12
22	Kharwa . . .	1.58	3.42
32	Byáwar . . .	2.28	4.21
41	Sendra . . .	3. 5	5.19
66	Gurya . . .	4. 5	6.45
82	Sujat Road . . .	4.52	7.53
97	Bitura . . .	6. 8	10. 5
106	Bhimália . . .	6.48	11. 2
115	Ráni . . .	7.58	12.56
		A.M.	
124	Erinpúra Road . . .	8.59	2.21
137	Nána . . .	9.40	3.12
148	Pindwára . . .	10.45	4.27
154	Benás . . .	11.12	5. 2
		P.M.	
175	Mount Ábú . . .	12.26	6.51

There are good refreshment rooms at Byáwar, Sujat Road, Nána, and Ábú Road, the station for Mt. Ábú.

Á'bú is said to be a corruption of the Sanskrit word Arbuda, which also means "a serpent," "a swelling," and "100,000,000," but Mr. Rowland, B.C.S., in his paper in the Indian Antiquary, vol. ii., p. 249, translates it the mount of "wisdom." It is a mountain in the Sirohí State of Rájputáná, in 24° 35' 37" N. lat., and

72° 45' 16" E. long. Although regarded as belonging to the Arávali range, Ábú is detached. The highest point, Garushikar, is in the N. part of the plateau, and 5,650 ft. above the sea. Ábú is the summer quarters of the Governor-General's Agent for Rájputáná, and is much resorted to by Europeans in the hot weather. The most charming feature in the scenery of the plateau is the Nakhi lake, which is to the N.W. of the plateau, and has its name from *nakh*, "a finger nail," being said to have been scooped out by the nail of an ascetic. It is 1,880 ft. broad from N. to S., and 2,000 ft. long from E. to W.

The Civil Station, which includes an English church, barracks, and Lawrence School, is to the S. and E. of the lake. The dák banglá is about 1,400 ft. to the E. of the church, and nearly in the same line with it, but there is a Govt. banglá in which there are rooms to be let to invalid officers, about 100 yds. to the N.W. of the church. A little to the N. of it is the office of the Political Agent for Sirohi, and to the N.E., at nearly the same distance, is the office of the G.G.'s Agent for Rájputáná. The cemetery is about $\frac{1}{2}$ of a m. to the W. of the church, and the Post Office is 120 yds. to the E. of the church, with a house belonging to the Maharája of Jodhpúr, a little to the N. There are houses on the summit belonging to several other Princes.

The old road up was from Anádra, a village at the foot of the mountain. It enters the plateau on the N. side. According to the Imp. Gaz. Anádra itself is on the S.W., the ascent being 3 m. long. From the railway station to the dák banglá on the summit of Ábú is nearly 14 m., and the distance may be done on ponies or in a *jáhmpán*. The best view of the lake and station is from Bailey's Walk, so called from the magistrate who made it. It extends from the Station to Sunset Point on the W., and is the favourite evening drive. It crosses one of the higher peaks of the mountain overhanging the lake, and the scenery is here very beautiful. Besides the lake

there is a large reservoir at the village of Uriya on the N.E. of the Station, and there are wells, which sometimes, however, run dry in the hot weather. The houses of the villages on the summit are round and low, with pointed roofs, and the people are Bhils, with little clothing and very dirty. The climate in winter is charming, the air bracing, and the ground often white with hoar frost. Fires are in use after sunset from December to March. In the hot season, the breeze at night is always pleasant.

Game of all kinds is very plentiful, and A'bu is one of the few places where the lion and tiger are found together. Not long ago, an officer, who was walking on the hill which overlooks the Station, saw a large maned lion stretched out on a slab above a walk, where many servants and children were amusing themselves. He was evidently watching them, for he often raised his head. Bears and panthers are also very numerous, and visitors who take dogs with them will have to be on their guard after sunset, or these will be carried off. Pea fowl and blue pigeons are held sacred, and the killing of them is prohibited by Government, but there are also partridges, quails, hares, and deer, and also sambhar, a species of elk. It is a sort of paradise for sportsmen, but no expedition should be made without a guide, for the way is easily lost. The Bhils are the best guides, and also wonderful trackers of game.

In the 13th century A'bu was held by the Pramars of Chandravati, a ruined city to the S.E. In their day and down to the British occupation the killing of any animal on the mountain was prohibited, under penalty of death. Even now no cow, ox, or nilgai may be killed on the hill, mutton is the only meat procurable, and even fowls are dear and scarce, but a good sportsman will easily supply his table from his gun.

The great attraction for the traveller is first the scenery, and secondly, the temples. The nearest shrine to this Station of any importance is a small

rock-cut temple formed out of clefts in the hill overlooking the Station. The rock is surmounted by a small white shrine. The approach to the temple is by a rough staircase of 450 steps, through mango and champá trees. Visitors are not allowed to see the adytum, but there is only a large idol inside. The place is one of some sanctity. The view from the terrace over the Station is very fine and extensive. There is a spring of good water close by.

Delwád or *Devalwád*, the "place of temples," contains the most beautiful Jain temples in India. A description of them will be found in Tod's "Travels in W. India," pp. 101-112. This place is distant $\frac{1}{2}$ a m. from the foot of the hill on which Arbuda Máta stands, and is a m. N. of the Station. There are several temples here, but two of them are unrivalled in some respects by any temples in India. They are built wholly of white marble, of which no quarries exist within 300 m. of the spot. "The more modern of the two was built by the brothers Tej Pál and Vastu Pál, who erected the triple temple at Gírnár, in 1177 A.D. This temple we learn from inscriptions was erected between 1197 and 1247 A.D., and for minute delicacy of carving and beauty of detail stands almost unrivalled even in this land of patient and lavish labour. The other, built by another merchant prince, Vímala Sáh, about 1032 A.D., is simpler and bolder, though still as elaborate as good taste would allow in any purely architectural object." (Fergusson's Hist. of Arch., p. 234.)

The temple is dedicated to Párswnáth, of whom there is a cross-legged seated figure in a cell lighted only from the door. Over this cell is a pyramidal spire-like roof, which is a feature common to all Hindú temples, except that at Gáya; to this is attached a portico composed of 48 free standing pillars inclosed in a courtyard 140 ft. by 90, surrounded by a double colonnade of smaller pillars, which form porticoes to 55 cells, which inclose it on all sides, each being occupied by a cross-legged image of Párswnáth.

The exterior of the temple is quite plain, but the magnificent carving within passes description.

Mr. Fergusson has given a woodcut of the pendant in the dome at p. 237 of the "Hist. of Arch.," which will give some idea of the beauty of the work, but the white marble has a charm which cannot be imitated. The great pillars of the porch are the same height as those of the smaller porticoes, and like them finish with a bracket capital. On this rests a dwarf column, which supports the architraves of the dome. A curious angular strut of white marble, springing from the lower capital of the pillars, appears to support the middle of the beam, but is really only ornamental. Mr. Fergusson thinks that this last feature is derived from a wooden original. A single block in the angles of the octagon supporting the dome introduces the cycle. Above the second row of ornaments 16 pedestals support statues, and in the centre is a pendant of exquisite beauty. The delicacy of detail and appropriateness of ornament are unsurpassed by anything to be found elsewhere. In this respect the architects of Henry VII.'s Chapel at Westminster, and those of Oxford are coarse and clumsy in comparison.

Gaumukh or Bastunji, the shrine of Vasishṭa, is 500 ft. down the S.W. slope of Abû, and 3 m. from the Station. The temple is reached by a long flight of steps from the summit. The descent is shaded by luxuriant foliage on all sides, and the spot is a favourite one for the sportsman (see Ind. Antiquary, vol. ii., p. 252), as elk and tigers are to be found in the neighbourhood. At the temple is a fountain supplied from a spout in the form of a cow's head, which gives the place its name. On the edge of the tank are small shrines to Mahadeo and Ganesha. There are also 2 inscriptions, which time has rendered illegible. The temple is a plain brick edifice, surrounded by a high wall. In the middle of the quadrangle of the temple is Vasishṭa's shrine, to which access is not granted. A brass figure stands outside, facing the door.

Tod affirms that this figure represents the last of the Dhâr Pramârs. Within the temple are many small marble figures. In the dress of the figure of the Pramâr are several pieces of silver let in, shaped like the masonic emblem, the square.

Devângan.—The temples here are at the foot of the mountains on the S.W. side, and they may be visited from the dâk banglâ at Anâdra, from which they are distant 2 m. to the S. The scenery here is lovely, the temples being in the midst of a bambû forest, in which are also magnificent trees, near a pool of water clear as crystal, and full of fish. Here once stood the city of Lâkhnagar, of which these were the chief temples. Huge blocks of dark grey stone, granite and marble show that the buildings were once of importance. Among the ruined temples is a large one to Viṣṇu, of whom there is a large marble statue, surrounded by images of Gaṇesh, Narsingh, and the Hindû Triad. On the opposite side of the stream, 30 ft. up the bank, is a small shrine, near which is a figure of Narsingh, which Mr. Rowland pronounces to be "the finest piece of carving at or near Abû."

Karori Doich.—Here is a small pretty temple S.S.W. from Anâdra. It is of white marble and dedicated to Kâlî. Here is a wonderful statue of a mace-bearer, about 4 ft. high. The *Mahant* or "abbot" of a religious house near this dwells in a residence charmingly situated, with a spacious terrace in front.

Gautama.—The temple to this sage is on the S. side of the hill to the W. of Gaumukh, 5 m. from Abû. It is worth a visit for the lovely view from the rock on which the temple stands. The temple is said to be 1000 years old. It contains an image of Viṣṇu, and a female in white marble.

Rishi Kṛishṇa.—The temples which bear this name are at the foot of the hill on the S.E. side, 14 m. from the station. The road is rugged, and a guide is indispensable. The principal shrine is of white marble, and facing it, under a stone dome supported by

white marble pillars, is an image of Garuḍa in the purest white marble. Outside the temple is a magnificent banyan tree, and to the N. a block of ancient ruins, also a stone over which, after the flood, all the animals are said to have walked.

Achalgarh and *Achaleshwarā* are 6 m. from the station by road, and 4 by a foot path, which is too difficult even for mules. The road leads to the N.E. and passes near *Uriya*, where are temples to *Nandeshwar*,* and an inscription dated 1208 A.D. The 1st temple at *Achaleshwarā* is on the right of the path, surrounded by a wall and approached by a flight of steps. Mr. Rowland says that the "exterior is the finest piece of workmanship, as far as detail is concerned, on A'bu." There are lines of figures in alto-relievo from the base upwards. The 1st is of elephants standing with trunks joined, the next of tigers couchant, then come processions of figures, animals, and carts. Above these are groups of wrestlers and dancing females, 8 in. high. Above these are larger detached figures. The temple is of coarse white marble, turned grey with the weather. The figures on the S. side are the most perfect, those on the N. side are much worn. Between this and the *Agni Kuṇḍ* is a small temple to *Shiva*. On the edge of the *Agni Kuṇḍ* stands a marble statue of the *Pramār* with his bow, which *Tod* eulogizes.

The shrine of *Achaleshwarā* has been fully described by *Tod* (see his "Travels in W. India"). *Achalgarh* is 4,688 ft. above sea level. It has 2 gates, the 2nd of which is called the *Champā*. It leads to a little village on the rise of the hill and to the temples and summit of the peak, from whence there is a magnificent view.

For a translation of the inscriptions at A'bu, see Prof. H. H. Wilson's paper, *Asi. Res.*, vol. xvi., pp. 284 to 330. Before leaving A'bu a visit should be paid to *Chandravati*, a ruined city 12 m. E. of A'bu, on

* There is a typographical error in Mr. Rowland's paper (*Ind. Ant.*, vol. ii., p. 254,) where 1298 is given for 1208 in the note.

the banks of the *Banās*. *Chandravati* was the capital of the *Pramārs* when they were paramount lords of the country between the *Satlaj* and the *Narmadā*. It was unknown to Europeans till visited by Sir C. Colville and his suite in January, 1824. To judge from the fragments of marble and stone strewn over an extensive plain the city must have been of considerable size, and its pretensions to great refinement and riches may be admitted from the beautiful specimens of its marble edifices still remaining. In *Tod's* "W. India," pp. 130, 134, views are given of a magnificent temple and fine pillars still existing at *Chandravati*. They are Brahmanical, and adorned with rich sculptured figures and ornaments in high relief, those of the human form being nearly statues, and only attached to the building sufficiently for their own support. They are executed with a degree of excellence scarcely equalled in Indian sculpture, and which would not disgrace more cultivated artists. Of these images there are 138, the smallest 2 ft. high and placed in niches of the most elegant workmanship. The building is entirely of white marble, and the prominent parts have retained their lustre; but those which recede are become dark from the influence of weather, adding to rather than diminishing the effect of the rich carving. The principal figures are a triad *Shiva* with 20 arms, a figure of *Death* with 20 arms, one holding a human head by the hair, a victim lying beneath and a female figure on either side, one drinking the blood falling from the head, the other devouring a human hand.

The traveller will return from A'bu Road to Ajmir by the same line as he came. The train leaves at 4.9 P.M. and 7.46 P.M., and reaches Ajmir at 3.16 A.M. and 12.21 P.M. From thence he will proceed to *Naṣirābād* by the *Rajpūtānā Mālwa Railway*. The train leaves at 8 A.M. and 7 P.M. The distance is only 15 m. and the journey takes about 50 minutes.

Naṣirābād Cantonment is in 26° 18' 45" N. lat., and 74° 47' E. long., on a

bleak open plain sloping E. from the Arávali Hills. The Station was laid out in 1818 by Sir D. Ochterlony. It is more than a m. in length, and has beyond it a native town containing about 18,000 inhabitants. There are lines for a battery of R.A., a regiment of European infantry, a regiment of N.I. and a squadron of N.C. The garrison consists of Bombay troops. The water is brackish and insufficient. The cemetery here is one of the largest in India, and speaks too clearly of the fatal climate. It is 600 yds. to the S.W. of the railway station, and about a m. S.W. of the church. The wall is nicely covered with creepers, and the ground near it is planted with myrtles. There is a handsome tomb here to Brig.-General Woolcombe, C.B., which is remarkable from the fact that the railing to it was made by the Sipáhis of the Deoli Irregular force as a token of respect. There is also one to Colonel Elliott, Gov.-Gen.'s Agent for Rájputána, who died in 1865.

There are also tablets to Captain H. Spottiswoode and Cornet Newberry, 1st Bom. Lt. Cav., who were killed in charging the guns of the Bengal mutineers on the 28th of May, 1857. Kaye says of this affair, "Sepoy War," vol. iii., p. 321: "At Nasirábád were stationed the 15th and 30th B.N.I., and a native horse field battery. They had been hovering on the brink of mutiny, but there was a regiment of Bombay cavalry, the 1st Lancers, believed to be staunch, but when on the afternoon of the 28th of May the Bengal troops broke into mutiny, the half-heartedness of their Bombay comrades was apparent. Ordered to charge and retake the guns, they dashed forward, but when within a few yds. of the battery turned threes about and left their officers to be slaughtered. The Bombay troopers had their families with them, and were alarmed for their safety. If they had attacked the Bengal Sipáhis there might have been a massacre in the Bombay lines." The Europeans now fled to Byáwar, 30 m. on the road to Dísá. The mutineers then burned the cantonment at Nasirábád and marched

off to Dihlí. At Byáwar Capt. Penny, who had been mortally wounded in the charge, died and was buried.

A tall broken column marks the place where lie Major Ashby and 16 men and women belonging to the 3rd D. Guards, who died of cholera in August and September, 1861. There is a noble slab of Aberdeen granite with an inscription to Capt. Bruce, brother of Sir W. Bruce, who died of cholera in 1869; there is also a magnificent white marble cross beautifully carved, presented by the Maharájá of Jaypúr, near which are buried Capt. H. Phillips, Pol. Agent in Harauti, and others. There is also a tablet to 96 officers, privates, and women belonging to the 106th Regt., who died here. At Byáwar, which has been mentioned above, is buried Col. Dixon, the celebrated officer who did so much for Merwára. The inscription is:—

Sacred
To the Memory of
COLONEL CHARLES GEORGE DIXON,
Bengal Artillery,
Who died at Byáwar on the
25th day of June, 1857,
Aged

61 years, 11 months and 26 days.

He was for many years the
Superintendent and Commander of
Ajmir and Merwára, and commanded the
Merwára Local Battalion for 22 years.

He was loved by all, and
His name will be handed down to
Future generations by those amongst
Whom he lived so long and ruled so well.

As there is so little to be seen at Nasirábád, it would not be desirable to go there, except as a halting-place on the way to Deoli, which is a place of more interest. The distance from thence to Deoli is 57 m., and must be made in a *dák gári*, which will be supplied at Nasirábád for 75 rs. to go and return. The stages are as follows:—

Lorwádá	5 miles.
Sokla	6 "
Goeda	7 "
Sarwár	9 "
Kakrí	8 "
Bogra	8 "
Banás river	7 "
Deoli	7 "

At 3 m. a shallow stream is crossed, where there are many cranes. At

Sarwár there is a long dry plain covered with grass, where many goats are fed. The author in 1877 saw a large wolf coming straight to his carriage carrying a large goat over his back, which prevented his seeing what was before him. A shot at 300 yds. made the wolf drop the goat, which was brought in alive to the next station. At Goeda there is a *ḍák* *banglá*, about 100 yds. off the road to the right. There is a T. B. at Kakrí, where the traveller may lunch. The Banás river is crossed on an elephant, the water being only $4\frac{1}{2}$ ft. deep at the ford, but there are deep pools which swarm with alligators.

Deoli.—Here are the head-quarters of the Deoli field force, which consists of a regiment of infantry and a small body of cavalry. Deoli is a good station for the sportsman, as there are tigers and panthers, and abundance of deer in the neighbourhood, as well as smaller game and excellent fishing for trout and mahasir in the Banás. The trout are generally small, but are sometimes caught weighing as much as 5 lbs. Mahasir of 10 lbs. or more are caught. There is also a stream called the Khári, which is very broad, but shallow in the hot weather. It falls into the Banás. In the rains it is a raging torrent, but even then the people of the place cross it on gourds. There are alligators in the pools where the water is deep, but they are much larger and more numerous in the Banás. One of these creatures was killed in Deoli in a culvert, in the middle of the day, when many people were passing.

The Deoli field force are not only fine soldiers, but are excellent workmen, and to them Deoli owes most of its public works. The *Church*, which stands in the centre of the station, was built by them. It is of stone, and is a most elegant structure. As the Sipáhís gave their work for nothing, it cost only 9,000 rs. It stands in the compound of the Presbyterian Mission, and the missionaries bought it for 3,000 rs. $\frac{2}{3}$ of a m. to the W. of the Cemetery, which is close to the Parade Ground, is the *Nek Chál Lake*,

which was made by the Sipáhís. It is a fine piece of water, in which is a small alligator that has killed many dogs and often been hunted in vain. It had a companion, which was killed outside the water. There is an island in the centre of the lake, and on it a pretty temple to Hanumán. There is a bathing Ghát at the island, with a flight of steps. There are many waterfowl below the embankment, but these are not allowed to be shot when on the lake. At the W. end is a temple to Mahádeo and a stone to Párvatí, with a bathing Ghát, and a small house inhabited by Bráhmans. At the S.W. end is a small house with a fine white marble seat. A pensioned Rájput of the Deoli force lives there. There is an inscription as follows, under a mural crown:—

Kotah, 1856.

E turbe Legio
Deoli Irregular Force.
To commemorate
A grant of good conduct pay
To
The Deoli Irregular Force,
THE NEK CHAL WORKS
Were constructed by
The men of that Infantry,
1865—1868.

On the brink of the tank there is a handsome Ghát with 2 flights of steps, and a small pavilion built over the escape weir. All these works were executed by the Sipáhís, whose gratuitous labours certainly command admiration. This force, under the command of Colonel H. Clay, served in the last Afghan War.

ROUTE 9.

AJMIR TO KISHANGARH, SÁMBHAR
SALT LAKE, JAYPÚR AND AMBER.

The traveller will leave Ajmir by the Rájputáná Malwa Railway. The stations are as follows:—

Dist. from Ajmir.	Names of Stations.	Time.	
		A.M.	P.M.
MR.			
8	Ajmir Junction . . .	3.53	1.20
18	Ladpúra . . .	4.24	1.59
	Kishangarh . . .	4.56	2.46

Kishangarh.—This is the capital of one of the States of Rájputáná under the political superintendence of the Governor-General's Agent. The State has an area of 724 sq. m. and a pop. of 105,000. It was founded by Kishn Siñh, 2nd son of Uday Siñh, Rájá of Jodhpúr, who conquered the country and became its ruler under the sign manual of Akbar in 1594. In 1818, the chief entered into a treaty with the British Government, which contained the same stipulations as those made with the other Rájput Princes in that year. Kalyán Siñh was then Rájá of Kishangarh and quarrelled with his nobles, and at last abdicated in favour of his son Makhdum Siñh, who adopted the present Rájá, Prithí Siñh. The latter was born in 1835, and succeeded in 1840. He has the right of adoption, and is entitled to a salute of 15 guns. The revenue in 1875 was £30,000 a year, but being reduced by the abrogation of the duty on salt, the deficit is partly made up by the British Government, who contribute £2,000 a year. The military force consisted in 1876 of 550 cavalry, 3,500 infantry, 86 guns and 100 artillerymen. The *Fort* looks well from the railway, from which it is distant not more than a m. The *palace* of the Rájá is a very strong and handsome building. Close to it

is a wide tank. The houses are lofty and well built, but a good deal fallen to decay. The town has about 8,000 inhabitants.

To reach the Sámbar Salt Lake the traveller will leave Kishangarh and go to Phalera (properly Phulála) by the train leaving either at 4.56 A.M. or 2.46 P.M. The distance is 31 m. and the journey takes about an hour and a half. The distance from Phulála to the Sámbar Lake is $4\frac{1}{2}$ m. N. by E. The descent is very marked.

Sámbar Lake is situated on the joint border of the Jaypúr and Jodhpúr States, E. of the Arávali Hills. The surrounding country is arid and sterile, being composed of rocks abounding in limestone and salt and belonging to the Permian system, and the salt of the lake comes from the washing of these rocks. The bottom is tenacious black mud resting on loose sand. The lake is 21 m. long from E. to W. after the rains, and the average breadth at that time is 5 m. from N. to S., and the depth a mile from the shore is $2\frac{1}{2}$ ft., and at 5,750 yds. is 2 ft. 5 in. The water dries up from October to June, and leaves about an inch of salt in the inclosures. The works extend from Sámbar on the E. to Ratai Lake 9 m. Opposite Jayp, which comes before Ratai, are the Gudha Works on the N. side; 10 m. to the W. of Gudha are the Náwa Works, and both these are in Jodhpúr territory.

From the 17th century to 1870, the salt was worked by the Jaypúr and Jodhpúr Governments conjointly, when the British Government became lessees of both States. The average yearly outturn is from 3,000 to 4,000 tons of salt, and the cost of storage and extraction is 3 farthings for every 82 and $\frac{1}{2}$ lbs. In 1877, the price of the salt was reduced from $9\frac{1}{2}$ anás for a man of 82 lbs., to $7\frac{1}{2}$ anás. When the salt is formed, men and women of the Barrár caste wade through the mud and lift it in large cakes into baskets. This way a man will bring to shore $\frac{1}{2}$ a ton a day. The salt is of 3 colours, blue, white, and red, caused by microscopic *algæ*. The bluish grey salt is the most common, and is taken in the

N.W. Provinces. The white salt is most valued in Rajpútáná, particularly in Jaypúr, while in Tonk, red is the favourite.

It is said that the lake in the beginning of this century was much larger, being 50 m. in length and 10 broad. In order to go to the lake the traveller will get into a country cart used for taking away the salt. Each cart takes 5 bags of 3 mans or 246 lbs. each. The bullocks drag the carts through black mud 8 inches deep, which smells fearfully of carburetted hydrogen. In this cart the traveller will go 450 yds. to an inclosure 1,200 ft. by 400, called a *hydr*, formed by a wall of coarse grass and earth, protected by stakes 3 ft. high. The water in the Kyár is at first 10 inches deep, but in 15 days it is reduced by evaporation to 4, when the labourers, mostly women and boys, go in and collect the salt in baskets; the larger the crystals the more they are esteemed. There are two wretched boats on the lake; one of these is the trunk of a tree roughly scooped out and very unsteady, the other is not proof against the brine. The lake is nowhere more than 3 ft. deep, with 1 ft. of mud at the bottom.

There is no T. B. at Sámbar, and the house of the Deputy Commissioner is 2 m. from the station. In the garden to this house is a stone taken from the gate of the Sámbar Fort, with an inscription dated in the reign of Aurangzib. $\frac{1}{4}$ a m. to the S. of the house is a lake held sacred by the Hindús. There is a tomb here to Serg. Henry Hughes, who was drowned in 1857. On the N. side is a temple to Hanumán, next to it on the W. is one to Raghunáth, then one to Girdhári, then one to Ganga, then one to Narsingh, and in succession temples to Jogeshwar, Mahádeo and Kriṣṇa. These temples are modern, the old ones having been destroyed by Aurangzib, who caused the idols to be thrown into the lake. The fort is quite ruined. From Sámbar the traveller may visit Náren or Náraánha.

Naren.—This is the head-quarters of the Dádú Panthas. There is a large

temple of this sect, externally plain, with a marble hall supported by a dozen pillars, and a recess in which are the Chhatrí of the founder of the sect, and his book covered with silk. The visitor will have to take off his shoes. There are 10 steps and a platform before reaching the recess. On a pillar on the right of the 1st step is a long Hindí inscription. At a little distance from the temple is a lake with an area of about 7 acres. In the water are 3 temples. Near the lake are some very fine trees of the *Ficus indica* species. One measures at $3\frac{1}{2}$ ft. from the ground, 58 ft. in circumference, and another 48 ft.

It must be noted that on the E. side is a fine *Chhatrí to Rájá Bhoj*, with an inscription dated Samwat 1733 = A.D. 1674. There is a fort here, at the gate of which is a Mosque built of the ruins of Jain temples, with Hindú pillars 12 ft. high, which are ornamented with bells. The upper platform from which the pillars spring is 43 ft. sq. and 12 ft. 3 in. high from the ground, the ascent being by 2 flights of steps. The building has four porticoes, each of which has 4 pillars, so that with the 4 in the centre there are altogether 20 of rough white marble. There are 5 domes, 4 small ones over the portico and a large one over the centre. This last has 8 concentric rings and a pendant. In the centre of the pavement under the roof is a stone slab, with a carving in alto-rilievo of Rájá Bhoj on horseback, preceded by a soldier carrying his sword and shield. Altogether it is a very handsome building. The attendants insist on the visitor taking off his shoes. There are 8 or 10 other chhatris, more or less ruined. In the centre of the E. side of the tank is a gateway, the middle arch of which is 39 ft. high, and from the top of it to the centre turret is 20 ft. more. The walls are built of destroyed Jain temples, and in the right-hand corner of the centre arch is written in Persian—

How long will you dwell in this dreamland?
Rise, for the long long journey is at hand.

“Written by Muhammad M’asúm.”

Bakari," with the date 1013 A.H. = 1604 A.D.

The traveller will now return to Phalera and go on the Rājputānā line to Jaipur. The trains are as follows :—

Dist. from Phalera.	Names of Stations.	Time.	
		A.M.	P.M.
mi.	Phalera	6.45	5.11
13	Dhankia	8. 0	7.15
23	Jaipur	8.32	8. 0

REMARKS.—There is a good refreshment room at Jaipur.

Jaipur is in 26° 56' N. lat. and 75° 55' E. long. It is the largest town and the chief commercial centre of Rājputānā, and derives its name from the famous Mahārājā Siwāl Jay Singh II., who founded it in 1728. There are seven banking firms here, with a capital of more than 6 millions, and an annual business which amounts to 2½ millions. There are several minor houses that do about ½ a million a year. The town is surrounded on all sides except the S. by rugged hills, crowned with forts. At the end of the ridge overhanging the city on the N.W. is the Nahargarh or "tiger fort," the face of which is scarped and inaccessible on the S. or city side, while on the N. the ridge slopes towards Amber. A masonry, crenelated wall, averaging in height 20 ft., and in thickness 9, incloses the whole city. In it are seven gateways with screen walls, all of the same pattern, with 2 kiosks above and *nachikoulis* over the entrance. At intervals are towers and bastions pierced with cannon, while the parapet is loop-holed for musketry.

The city is remarkable for the width and regularity of its streets, and the beauty of the mosques, temples, and private houses. The city is 2 m. and 40 yds. in length from E. to W. and 1½ m. in breadth from N. to S. It is laid out in rectangular blocks, and is divided by cross streets into 6 equal portions, which are in turn intersected at regular intervals by narrower lanes. The main streets

are 111 ft. wide and are paved, and the city is lighted by gas, manufactured outside the walls. The palace of the Mahārājā, with its pleasure grounds, occupies the centre of the city, and covers ¼th of its whole area. The T. B. and hotel, both of which have rather indifferent accommodation, are a little outside the N. wall of the city. It is not quite safe to walk to them at night, as tigers and panthers move about at that time. Dr. Hendry, who resides in the town, has written a useful Guide, and is the best authority on all questions connected with it.

The first visit to be paid will of course be to the Political Agent, who, for travellers recommended to him, can procure a carriage from the Mahārājā to enable them to call at the palace and to see the sights in the neighbourhood. To see Amber an elephant will be necessary. The Residency is not far from the hotel and T. B., outside the walls and on the same side as the town. Thence the visitor will drive to the *Mahārājā's palace*. The façade is extremely lofty, there being 7 stories. At each extremity is a lofty tower surmounted by a cupola. The most remarkable apartment is the *Diwān i Khās*, or private hall of audience, which is built entirely of white marble, and this costly material is also extensively used throughout the palace. On the top story there is a magnificent view over the centre city. The garden is ¼ a m. in length, and is very beautiful, being adorned with fountains, fine trees, and flowering shrubs, and laid out in a succession of terraces. It is surrounded by a high embattled wall. It must be observed that no one but the British Political Agent is allowed to drive straight up to the palace door. Others must stop at an outer court. After walking through this court, visitors are met by 2 Rājput officers, with whom they pass through several rooms until they enter the Audience Hall.

In the centre of the large inclosure of the palace is the Rāj Printing Office. The waiting hall for the chiefs is in the middle of the paved court.

At the S.E. angle is the Clock Tower, and at the N.W. is the entrance to the gardens. In the centre of the W. side are the Chandra Maḥall and the Armoury, and opposite on the right is the grand entrance. To the E. of the Diwān i 'Ām is the Parade ground, girt with open colonnades, behind which are the Law Courts. In the lower story to the S. of the court is the Shish Maḥall and above it the Moz Mandir, where the astrologers make their calculations. N. of the court the Chand Maḥall rises to 7 stories. The ground floor is called the Pitan Niwās, or "winter chamber," glazed with talc in the front, opening on a fine arcade, which leads to the royal council room. In an apartment called the Shabniwās is a recess in which Shiva and his consort called Ardhanārī are worshipped. To the N. of the hall is a building of 2 stories called Dochatta. Above is the Shobhaniwās, then the Hall of Brilliance, then a billiard room. The 3 lower stories are equal in size, but the upper diminish to the Mokāt Maḥall, or "vaulted turret," which is of Makrānā marble. Horses can mount to the top by inclined planes.

In the centre of the street side rises the I'shwari Minār Swarga Sul, the "Minaret piercing heaven," built by Rājā I'shwari Sīnh to overlook the city. In line with the Chandra Maḥall is the Mādho Niwās, built by Mādho Sīnh. The first apartment is a modern drawing room with panels of colour and gold done by the pupils of the School of Art. Heber describes these apartments. In the lower garden is the temple of Govind, which is much frequented by pilgrims, as it contains an image of Kṛishṇa, brought from Brinda Ban by Sāwāī Jay Sīnh, just as Rānā Rāj Sīnh, of Udaypūr, brought the image of Bālā Gopāl to Nāth-dwārā.

After this visit the traveller may drive beyond the N. gate to the *Menagerie*, where there are 7 tigers, the one in the middle being of extraordinary size, but from his long confinement the least ferocious of all. Further on in the same direction is the *Public Garden*, which is 70 acres in

extent, and was laid out by Dr. Fabeck, a gentleman of great artistic taste, at a cost of about £40,000. These gardens cost the Mahārājā 30,000 rs. a year to keep up. The late Mahārājā meant that they should be the finest gardens in India, and it will be seen that he has succeeded in his design. There is here a fine statue of *Lord Mayo*, with the following inscription :—

This Statue

Is erected by

H. H. SARAMADA RĀJĀHĀ HINDŪSTĀN
RĀJ RĀJENDRA SHRĪ MAHĀRĀJA ADIRĀJ

The Hon. SĀWĀI RĀM SINGH

BARĀDUR, G.C.S.I.,

As a tribute

To the Memory of

His most esteemed and lamented Friend
The Right Hon.

RICHARD SOUTHWELL BOURKE,

Baron NAAS of Naas,

Viscount MAYO of Mony Crowe,

6th Earl of Mayo, K.T., P.C., LL.D., G.M.S.I.,
Viceroy and Governor-General of India.

Whose able administration and
Brilliant career from 1869 to 1872

Were marked

By wisdom, justice and benevolence,
And whose affable conduct, kind disposition,
And earnest endeavours to do good to the
Millions of Her Majesty's subjects in India,
Won for him the sincere regard and

Affection of the people.

Indefatigable in the performance

Of his duties,

He personally visited all the distant parts

Of Her Majesty's Indian Empire,

Not forgetting even the

Territories of the Native Princes,

Whose interest he always had at heart.

He signalized his tour through

Rājputānā, 1870,

By many an act of benevolence,
And endeared his name to every one
Connected with that part of India.

Alas ! he fell a victim,

In the prime of life, deeply regretted by all,

To the cruel hand of an assassin,

Whilst discharging his duties

As a public servant at Hope Town

In the Andaman Islands,

8th February, 1872.

The statue is of bronze, and the pedestal of white Rāiwālā marble. There is a sub-base of rough white stone from Amargāh. There are 4 circular bronze plates with inscriptions, one on the W. side in English, on the N. in Hindī, Urdū on the S. and a laurel fringe round the name of Mayo on the E. A little to the E. of the statue is a stone fountain inscribed,

"The gift of Lord Mayo, Viceroy of India, 1870."

The Mayo Hospital.—Beyond the gardens is the hospital, of rough white stone, with a clock tower about 80 ft. high at the N. end. There are 4 wards, 2 below and 2 above, with 12 niches on either side, showing that they are intended for 24 patients each, but a 3rd row might be put down the middle, so that instead of 96 patients they would in case of emergency hold 154. Diseases from over nursing are common. This is continued to 3 years, and opium is given to quiet the child, who gets insufficient nourishment. Both in the lower and upper stories are rooms for outdoor patients, besides a dispensary and a private examination room. There are branch dispensaries in the city, and the people prefer to go there. From the roof there is a splendid view over the city and suburbs.

The Church.—From the hospital the visitor may drive to the Church, which is on the way to the Railway Station, a little to the W. of the road. It is 78 ft. 9 in. long, 34 ft. broad, and 64 ft. high. It is quite an architectural gem. There are 3 pillars on either side, of red marble from Báldeo, of which the shafts consist, but the bases and capitals are of Amargarh stone. On either side of them are three pilasters, the shafts of which are of pure white marble from Ráiwálá. The altar rail is of the same marble. The pilasters supporting the chancel arch are of black marble from Báisalána, in Kalpatar district, 80 m. to the N.W. of Jaypūr. At the W. end, opposite the chancel, is a very pretty circular window of stained glass. The Mahárájá contributed 3,000 rs. towards the building of the church. He gave also the grounds and the roads to it.

The Jail.—The next visit may be to the Jail. The governor gets 500 rs. a month, a house and other advantages, and the appointment is made hereditary in his family. There are 915 prisoners, of whom more than 80 are women, and 11 are boys who are not criminals, but in prison with their parents, and are taught trades, read-

ing and writing. The women are taught to read, and one or two read Hindi very well. They are allowed to read what books they like, and are taught by an Indian Christian woman. It is much to be regretted that in British jails women are not instructed. There are no solitary cells. Refractory men are punished with the cane up to 10 strokes and with forced exercise. Refractory women are put into the stocks, or slipped on the back, and as a last resource have their heads shaved. The prison guard consists of 300 Sipáhís. Executions take place outside, where the criminals are hauled up to a small cross beam, and finished by being hamstrung. The food is very good.

The College of Arts.—This is well worthy of a visit in order to inspect the designs of the students. They are only 20 in number, but under the instruction of their accomplished superintendent Dr. Fabeck made rapid progress. It was established in 1866 by the late Mahárájá, these institutions having been recommended by Sir Charles Metcalfe in 1864.

The Jaypūr College.—"In Jaypūr public instruction has made greater progress than in any other State of Rájputáná, during the administration of the present Mahárájá, who maintains the traditional taste of his house for the encouragement of letters and learning. The College at the capital, which was opened in 1844, with about 40 pupils, had in 1875 a daily class attendance of 800 (the scholars being mostly Hindús, only 1/3 are Muḥammadans), and could compare favourably with similar institutions of its kind and status in British India. The college staff consisted of 15 English teachers, 12 maulavis (or Persian teachers), and 4 pandits (or Hindí teachers); and the annual cost of maintenance, borne exclusively by the Mahárájá, was then about 24,000 rs. Here the students receive a well grounded English and vernacular education, and are prepared for the Matriculation and Fine Arts examinations of the Calcutta University, with which the College was affiliated in

1873." (See Rājputānā Gaz., vol. ii., p. 153).

The next visit will be to the Chhatris or cenotaphs of the Mahārājās at Gethūr. This is on the N.E. of the city wall. The traveller will drive to near the wall of the old city Brahm-pūr, and then ride on an elephant to the gate of Gethūr, but he will have to dismount and walk about 100 yds. The Chhatris are in well planted gardens, the trees of which are full of solemn-looking grey-headed monkeys, and tigers are sometimes seen on the hill above. There is not far off a paved road that leads to Nahārgarh, and at the time of the Prince of Wales' visit, the words "Welcome here" were written in white letters 60 ft. high, on the scarp of the rock. To judge by these letters the rock of Nahārgarh is 600 ft. high. The wall which defends it is 24 ft. high, with bastions 40 ft. high.

On entering the place where the Chhatris are, the visitor will see right in front of him that of Jay Singh Sawāl, which is the finest of all. It is of the purest white marble, brought from Rānīwālā. You ascend 15 steps to the marble platform, which is 34 ft. 4 in. sq. The dome rises from an octagon 19 ft. sq. There are 20 pillars, 8 supporting the dome, one at each corner to close the structure, and 2 for the outer part of each of the 4 porticoes, thus: $8 + 4 + 8 = 20$. The pillars are exquisitely carved. They measure 5 ft. 10 in. from the base to the capital, and 10 ft. 9 in. including bases and capitals. The lower block of the base is carved with flowers on the outer sides, and with figures on the inner sides. In one group a woman is giving another woman to drink under a tree, on which is a butterfly beautifully carved. Above each panel is an *apsara* or *Gandharva*. Then comes the plain shaft, and then the capital, most richly carved, with elephants supporting granite plinths. All the plinths are differently ornamented. Above them is a cornice, on which are represented in alto-rilievo scenes from the Hindū mythology, such as the churning of the ocean, Krishna sup-

porting Govardhan, Krishna slaying Kans, and so on. On the stylobet below the platform, are groups exquisitely carved in alto-rilievo of warriors on elephants attacking horsemen, tigers, &c. The lower platform below the steps is 57 ft. sq.

At the N.E. corner of the upper platform is a small closet, in which a lamp has been kept burning ever since the death of Jay Singh Sawāl. There are similar closets to the other Chhatris, but the light, if ever lighted, is extinct. At the S.E. corner of Jay Singh's Chhatrī is that of his son Mādhu Singh, built by Pratāp Singh, while that of Jay Singh was built by Ishwarī Singh. At Mādhu Singh's Chhatrī, the dome rises from the octagon on arches reversed. The only ornaments are carved peacocks. There are 10 steps and a smaller one to the upper platform. W. of this Chhatrī is that of Pratāp Singh, his son, completed by the late ruler Rām Singh. It is of white marble brought from Alwar. The dome springs from arches, which are filled in with masonry, covered with cement, and adorned with figures representing vases full of fruit, and scenes from the life of Krishna. The scalloped arch is a prominent feature in this Chhatrī.

To the N. of Pratāp Singh's Chhatrī is a small coarse platform, on which Jagat Singh was burned, and to the S.W. of the latter, another platform where a brother of Sawāl Singh underwent cremation. Over these Princes no Chhatrī has been erected. To the N. of all is the plain Chhatrī of Prithvī Singh, grandson of Jay Singh; then comes the inclosure, and beyond it the small village of Gethūr. The water which supplies Jaypūr is drawn from a stream called the Amān Shāh kā Nālāh on the N. of the city. This stream runs into the Chambal, and is crossed by a lattice-girder bridge, the piers of which are sunk 60 ft. into the sandy bed of the stream. The pumping station is nearly opposite the Chandpol Gate.

Gaita.—Another day may be spent in visiting the shrine of the "Sun

God," which is situated on the summit of a range of hills, about $1\frac{1}{2}$ m. to the E. of Jaypúr. The traveller may go on an elephant, or if he prefers it, walk. The road for a m. in length is paved with rough stones. It goes in a zigzag up the Ghát, and at 200 ft. up are some neat banglās, built for people to witness the procession from the Temple of the Sun, which is about 350 ft. above the plain, and built on a jutting rocky platform. It is a plain building, with an octagonal vestibule supported by pillars. The view from it over the city is perhaps the best that can be had. In particular one should remark the sandy desert, which is encroaching from the S.W. The sand has caused one large suburb to be deserted, and the houses and garden are going to ruin. The sand has even drifted up a ravine to the N. of the Temple of the Sun. This evil ought to be arrested at any cost. Just beyond the banglās and half-way to the temple is a small alcove, with a statement in Hindí of the expenses incurred in making the road, and half-way before reaching the banglās is a Hindí inscription on the rock, on the right hand, saying that the road was constructed by Shám Lal, of the Káyath caste, and his brother, who were governors of Jaypúr about 60 years ago.

On the E. side of the Ghát are gloomy ravines where wild beasts are numerous, and at the foot of the Ghát there is a small inclosed tank on the right, and on the left an old temple and another tank. Passing to the right under a low covered way the traveller will come to a deep pool of water, which is supplied by the incessant dropping of water from springs in the rocks, which are here only 20 ft. apart. In the rains there is quite a torrent at this place. The surface of the water is 30 ft. below the covered way, and then there is a very steep descent to a causeway, at 80 ft. below which is another pool, longer and broader than the first.

Across the causeway is a temple to *Shiva*, very ancient and much venerated. There is an annual fair here, at which 100,000 pilgrims assemble, and

all bathe together in the pools. Below the 2nd pool are other temples, and about 50 houses of priests. Then a wide plain opens out, and about 12 or 15 m. off is seen the white fort of the present Minister. The rock on which the Temple of the Sun is built is very precipitous on the S. side. There are 2 flights of steps from the platform of the temple, leading to paths down the hill. The drain pipe is carved to resemble the head of an alligator, and the border round the platform appears to have once been carved.

The Jantar or "Observatory."—This was built by Sawái Jay Singh II., the celebrated astronomer, and is larger than those at Dihlí, Banáras, Ujjain and Mathurá, also built by him. It is in a large yard to the E. of the Tirpauliyá, where also is the Gun Foundry.

The visitor will observe first a dial pointing to the N. pole, and called the *Dhruv Jantra*. Beyond it is the *Náriol*, the same circle graduated to seconds. The length of the quadrant of the arc, on which are the gradations, is $14\frac{1}{2}$ ft. Next to this is a gnomon grooved along the hypotenuse. The depression is directed to the Pole Star; next to this is the *Dakshanatra*, "great double north and south dial," marking time by metal styles. Between pillars on beams hang 2 vast brazen plates; one is called the *Jantra Ráj*, and is 7 ft. in diameter. It is an astrolabe; on the circles are names of planets, lunar asterisms, &c. The altitude circle, *Kranti Jantra* or *Kara Jantra*, 17 ft. in diameter, hangs on a beam to the left. The *Bhinti Jantra*, "double mural quadrant," and semi-circle for calculating eclipses, is graduated in lead on marble arcs. By this is found the sun's altitude, and zenith distance at noon, and the greatest declination. The *Brihat Náriol* is far larger than the *Jantra Samrat* at Dihlí, its gnomon being 63 yds. high, with a base length of $66\frac{1}{2}$ ft. It is crowned with a kiosk, and has stairs up the hypotenuse. It is an equinoctial dial graduated to seconds, and shows the declination of planets, stars or

sun. To the S. of 2 buildings once used for casting cannon is the *Rasi Nāriol*, and to the N. the *Jay Prakāsh*. The 1st is 12 dials on one platform, with gnomons pointing in different directions, each named after the signs of the Zodiac. The *Jay Prakāsh* is double for comparative observations. It has not been used since the death of Sāwāi in 1743, and the gradations which were carefully marked upon the cement are now peeling off from the effect of weather and time.

It is usual to obtain the use of an elephant to go to Amber. This animal will be mounted when the hill becomes steep at the Chandrabāgh, about $\frac{1}{3}$ rd of a m. before reaching the 1st gate of Amber, and thus far the traveller may proceed in a carriage. The whole distance is about 5 m. The road all the way is broad and well kept. Observe first on the left Nāhar-garh, and then Jaygarh, and then another fort ruined, but once strong. On the left of the road, close to the city of Amber, is the tank of Manta, in which are large alligators; above this is the palace of Jay Singh, of vast extent, crowning the hill, and also coming down the hill for about 500 ft. At the N.E. corner of the tank is the Dil Arām Garden, which is very pretty, and in an island in the lake is the Monbāri.

Amber is situated in a valley in the range of the hills N. of Jaypūr, and is almost entirely surrounded by hills. It originally belonged to the Susāwat Mīnās, the head of the Mīna confederation, and was taken from them after a long struggle by the Kachwāhā Rājputs in 1037 A.D. These Mīnās have still several privileges. Amber continued to be the capital till 1728, when the seat of Government was transferred to Jaypūr by Sāwāi Jay Singh II. The traveller will first visit the palace, to reach which he must turn off the road from Jaypūr to the left, up a very steep and rather narrow path, while straight on past a temple of Krishna, and the curiously painted house of the *Purohit*, or domestic chaplain, is the town, which gradually opens into the valley of

Rāmgarh, on the E. of which are the hills which were the original seat of the Kachwāhas.

The traveller must ascend the steep incline to the palace on the elephant, when he will dismount and walk into a large court, where at the feast of the Dasahra the Mahārājā sits in state: a regiment in his service lines the court, and 500 goats and 100 buffaloes are slaughtered. This is a sacrifice to Shilā Devi or Durgā, whose small temple is on the right as you mount the flight of 39 steps which leads to the Dīwān i 'Ām, or public hall of audience. The marble platform here is 70 ft. 7 in. from E. to W. and 60 ft. 3 in. from N. to S., but the length from E. to W. has besides a recess 27 ft. 8 in. deep, with 2 double low pillars on either side, and closets with lattices where ladies might sit. The roof of this noble structure is supported by 2 sets of pillars, which form 2 squares. In the outer square are 14 pillars and 2 pilasters, and in the inner square are 16 pillars. The outer pillars are of red stone from the locality itself, about 16 m. off; these at the end are quadrupled, but the inner pillars are of exquisite white marble from Rāiwārá, with various light streaks, some of which are very transparent and light yellow.

The red pillars are covered with white chunam, which has been broken off from one whole pillar and parts of two others, disclosing the original red colour. Dr. Hendry says: "This chamber is said to have been built in imitation of one at the imperial capital, and it is said that its beauty was reported to the Emperor, who, unable to endure that one of his chiefs, however powerful, should attempt to rival him, sent a force to punish the Mahārājā. At its approach, the carved red sandstone pillars, surmounted with bracket capitals, were covered with the famous plaster of Jaypūr, as beautiful as polished stone. The messengers were convinced, and returned to the king who sent them." The story is generally believed, but seems improbable. The beautiful Rāiwārá pillars would never have been

left uncovered, for they are the real ornaments of the room. It is rather probable that as the red pillars did not accord with the white marble they were covered with chunam to make them white.

From this apartment there is a beautiful view over the hills in the direction of Rāmgarh to the E.; many of the summits being crowned with towers. The visitor will now cross the court and enter the *Jay Mandir*. The walls are of white Makrána marble, brought from Jodhpūr, and have beautiful panels, some of which are inlaid and others are adorned with flowers in alto-rilievo. On the outside pillar is Jay Mandir in Nágari. The outside pillars are double, and between every two there are 2 quadruple pillars. The Jay Mandir is on the upper story.

In the S. wall of the square is the *Suhág Mándir*, in the middle of which is a fine portal. There are 3 noble windows, with lattices above. In the centre a small archway leads to a beautiful but small garden, with palaces to the right and left. In the building to the right is a dark chamber, on the right wall of which is a view of Ujjain and on the left views of Banáras and Mathurá. The names of streets and notable places are printed, but the room is too dark to make out the details. The palace opposite the Jay Mandir is called the *Sukh Nawás*, "hall of pleasure." In the centre of the narrow dark room is a painting of a grove, and what looks like a fireplace, but it is an opening for a stream to flow down into the groove or channel. The doors are of sandal-wood inlaid with ivory. This is a charming retreat in sultry weather. The stream runs into an octagonal basin with fountains in the middle of the garden. The walls of this room and of the 2 vestibules are adorned with reliefs representing vases and urns for sprinkling rose-water, of various colours.

From this the visitor will pass to the S. to the women's apartments, where the rooms are painfully plain, the bedrooms being mere cells. The contrast with the men's apartments is repul-

sive. Returning now to the Jay Mandir, the visitor will find at the N.E. angle the marble baths, which are reached by a narrow and dark passage. As the marble is very slippery, and the light little or none, it is requisite to tread with great care. At this angle is a balcony, whence there is a fine view over the town of Amber and the plain beyond to the hill which overlooks Rāmgarh. Some Chhatris outside the wall are visible. They are those of chieftains who died before Jay Singh II.

There is a still more extensive view from the lofty story at the corner. The visitor will now descend a steep path to the Khíri Gate, beyond which, as it leads to one of the forts, Kantálgarh, no one is allowed to pass without an order. At the bottom of this path there is a temple to Thákurji, or Vighnu. It is white and beautifully carved, and just outside the door is a lovely sq. pavilion exquisitely carved with figures, representing Kṛishna sporting with the Gopis. This temple was built by Jagat Síah, grandfather of the late Rájá. A few hundred yds. beyond this is the shrine of Ambikeshwar, a name of Shiva as the lord of Ambiká or Párvatí, from which Amber is said by some to have its name. From this the visitor will descend many steps to some temples which are submerged by water in the rains. Here the elephant will be mounted which will convey the visitors to their carriage.

Sanganer.—The next visit will be to Sanganer, which is about 7 m. to the S.W. of Jaypūr. This drive will take the visitor past the Residency in a S. direction, and past the Motí Dungari, leaving the 6th mile-stone on the right. When near the 7th the road turns to the right. This is the high road to Tonk. It is a 2nd class metalled road for 54 m., and then for 6 more unmetalled. The garden called the Jaypúra Bágh is also passed on the way, and here Indian princes, who are visitors to the Mahárájá, sometimes encamp. After turning from off the main road to the right, there is a bad piece of road which leads to the river, the

crossing of which is not easy, as, though the water is shallow, there is a steep place on either side, where a horse can hardly keep his footing.

On the city side there is a gateway, through which the traveller passes; and, after about 200 yds., he will come to 2 Tirpauliyás, or gateways with 3 openings, about 66 ft. high, and of 3 stories. They are in a ruinous and unsafe state. The 2nd story has an open stone verandah, supported by 4 pillars on either side of the archway. These pillars have a sq. base 2 ft. high, and a 16-sided shaft; but 2 ft. above the base there is a semi-circular ornament with a groove above and below it. The pillars have the chain and bell ornament. Ascending the street to which the Tirpauliyás lead, the visitor will come, after 200 yds., to a small temple on the right hand sacred to *Kalyāñjī* or *Kṛishṇa*, the door of which is handsomely carved. On the opposite side of the street is a temple to *Sitārām*, to which the ascent is by 8 steps. On a line with the 2nd step is a pillar, 6 ft. high, of white *Makrāná* marble. On one side of it is *Brahma* with 4 faces. On the next *Vishṇu*, cross-legged, holding the lotus. On the 3rd side is *Shiva*, holding a cobra in his right hand and a trident in his left. *Pārvatī* sits beside him. On the 4th side is *Gaṇesh*. This is called a *Kīrthī Kambh*.

Opposite this, on the left of the road, are the ruins of the *old palace*, which must have been a vast building, but is now quite in ruins. The visitor will enter a large court, the buildings round which are totally destroyed, and then pass into a smaller court with a garden and fountains, which might be repaired and made pretty at very small expense. On the N. side is a very good room, which has been handsome. It has 3 arches, and looks on the garden. In this place the Indian doctor lives. From the roof is a view over the town, which is sadly ruined. The doctor's room has 3 scalloped arches, and the doors are sandalwood inlaid with ivory or bone; but they are so old that the wood crumbles on being handled. From the roof is

seen a temple, which resembles an English village church.

N. by E. from this is the *Sanganer Temple*. The W. end is 63 ft. long. At the N. corner of this side is a stone, which appears to have belonged to an older temple. A garland is generally hanging on it. At 39 ft. 6 in. to the E. of this stone is a tree growing with its trunk partly embedded in the wall. Here, in the hollow of the wall, is a stone which is painted red and called *Bhojājī*. It is said to be an idol of the Aborigines or *Bhomiya*s. About 20 ft. beyond this, in the N. wall, is the principal entrance to the temple. A flight of 7 steps leads to the portal, which is 10 ft. high. The door is 7 ft. 7 in. high and 7 ft. 2 in. broad. The sill is of white *Makrāná* marble, and is beautifully white, and worn down by the tread of thousands of naked feet for centuries $4\frac{1}{2}$ in. from its original height, which was about 2 ft.

If visitors take off their shoes, they will be allowed to enter the court, which measures 58 ft. 1 in. from N. to S., and 43 ft. from E. to W. On either side are 3 rows of white *Makrāná* marble pillars, surmounted with figures of gods and with red struts elaborately carved. The pillars are 9 ft. high, and there are 8 in each row. The gateway leading into the next court is a marvel of art, which equals any of the carving at *Abt*. The door and its surroundings are of *Makrāná* marble, originally white, but grown yellow from age. Every inch of this marble is exquisitely carved with figures or ornaments. A group of 3 figures, representing *Kṛishṇa* between 2 *Gopis*, deserves admiration; but the principal figure is called *Kitar Pál*. Surrounding the figures are 7 ornamental borders. The sill is worn away with the feet of pilgrims, but not more than 2 in., so it would appear that entrance into the 2nd courtyard is more rare. The sill consists of 2 marble heads of demons, or, perhaps, that particular giant on whom *Bhīma* brought down the house for attempting violence to *Sitá*. The vast mouth of the figure is armed with large teeth, the head seems crushed flat, and the tongue protrudes. 

Visitors are not allowed to enter the 3rd court, even with their shoes off. They can see, however, from the door what there is within. Under a rich canopy are seated 3 cross-legged figures of Párswanáth in white marble, with 6 smaller black figures in front, and 3 smaller cross-legged Párswanáths in front of all. Visitors may go on the roof if they will take off their shoes. This temple is supposed to be 1,000 years old.

Returning to the Tirpauliyá, the visitor will observe, outside the door of the S. gate to the left, a stone 5 ft. high, with a Hindi inscription very roughly scratched on it. It bears the date, Samwat 1734=1677 A.D. Turning to the right, at 150 yds., is the *Temple of Sanga*, from whom the town is called. He was an ancestor of the present Rájá of Jaypúr 18 generations ago. A flight of 12 tall steps leads to the upper platform, which is sq. The roof is supported by 20 pillars of masonry covered with chunam. At the S.E. corner is a small chamber, in which is a very fairly executed picture of Rájá Sanga, on horseback, with a spear in his hand, preceded by an armed esquire. Above is Deví, riding on a tiger, with 2 attendants, and below 2 pictures of tigers. The legend is that a neighbouring Rájá used to hunt in Sanga's territory, and Sanga, after in vain prohibiting him, killed him with a spear. On this, a bard, in the service of the slain prince, entered Sanga's service, and stabbed him to death with a dagger, and was burned on the spot here where his arrow fell, he having before his death shot a shaft to indicate where he was to be worshipped.

About 150 yds. to the W. of the Tirpauliyá, is a Jain temple. A flight of 15 steps leads to the platform. The portico has a dome, which springs from just above the door, and the panels of the wall outside, round the base, are well carved with flowers and fruits. The dome is supported by 2 pillars and 2 pilasters. On the left of the street which leads from the Tirpauliyás are temples belonging to the Oswál Rájapúts, who were made Mus-

lims. One of these has on the right of the door a stone coloured red, said to be a Bhomíyo or aboriginal god. The door is of white marble, and handsomely carved. Within is a Párswanáth in white marble, and there are 3 idols of gold in front of him from 12 to 16 in. high. There is another Oswál temple a few yds. further on, where, in a closet in the wall on the right of the door, is a Bhomíyo stone coloured red.

ROUTE 10.

AJMÍR TO JODHPÚR AND MANDOR.

It is a difficult journey from any quarter to Jodhpúr, and cannot well be undertaken without assistance from the Mahárájá, as there is much sand, which is best crossed by camels. The route, however, is as follows:—

Names.	Dist. in miles.	Remarks.
Ajmír		
Puṣhkar .	6	Metalled road, soil hard and sandy, water good, and supplies abundant.
Govindgarh	14	Sandy, water good, supplies plentiful.
Kurhki. .	8	Soil hard, cross the Sarsuti river, water good, and supplies.
Lanbian .	12	Soil hard, water good, and supplies.
Balúnda .	8	Cross the Loni river, water good, and supplies procurable.
Jhák . .	10	Sandy soil, recross the Loni river, water good, and supplies procurable.
Bogal .	16	Soil hard, supplies abundant.
Bisalpur .	16	Sandy soil, water good.
Jodhpúr .	18	Sandy soil, supplies abundant.
Total . .	108	

There are good T. B.'s at all these places.

Jodhpūr is the capital of the State of Mārwar and of the Rāthors. It was built by the Mahārāja Jodha in 1459 A.D.,* and has ever since been the seat of government.

It is situated at the N.E. edge of a cultivated and well-wooded plain, which towards the S. passes into low ground fertilised by the Lonī. The town stands at the S. extremity of a rocky ridge 25 m. long, about 3 broad, and rising 400 ft. above the plain. It is inclosed by a wall 5 m. in circuit, sloping up to the base of the rock, on which stands the citadel. The view from the summit of the upper fort is really magnificent. The whole of the city lies close to the rock on which the palace stands, and surrounds this rock on the E., S. and W. The N. side, however, is high ground connecting the citadel with the Māndor hills, too much broken to afford good building ground. The numerous tanks, the white ramparts which line the higher parts of the city, the buildings crowded one upon another, and rising tier upon tier to the Chandpōl Gate, and the outworks on the W., give the city a picturesque appearance.

The Padam Sāgar Lake in the N.W. part of the city is excavated out of the rock, but is of small size. In the same quarter the Rānī Sāgar lies at the foot of the W. entrance into the citadel, with which it is connected by outworks, which place it under the thorough command of the garrison, for whose use it is reserved except in urgent cases. The Gūlāb Sāgar to the E. is handsomely built of stone, and is very extensive. The Bāī kā Talāo is also extensive, and receives through pipes the water of distant streams, but in droughts all the reservoirs except the Rānī Sāgar fail. There are 30 wells, constructed of masonry, with flights of steps descending to the water. In one the water is 90 ft. from the level ground, and is 90 ft. deep. The water in this well is good, and never fails.

The citadel is 500 yds. long, and

250 broad. The palace is at the N. end, and covers $\frac{1}{3}$ ths of the whole area. Its highest part is 454 ft. above the plain. The Hall of Audience, which is called the Hall of 1,000 Pillars, is vast, and the ceiling is supported by many massive pillars in parallel rows, about 12 ft. apart. At about $\frac{1}{2}$ of a m. outside the N.E. angle of the city is a suburb of 1,000 houses, called the *Mahā Mandir*, or "great temple," from a pagoda, the spire of which is conspicuous from a distance. The interior is richly decorated, and the adytum is covered with a silver Chhatrī. This place is a sanctuary, which is allowed to be an asylum for criminals. This suburb is defended by a thin stone wall, with a few weak bastions. In the city wall there are 101 bastions, and 7 gates, each bearing the name of the place to which it leads.*

The scarp-wall which covers the great gate is 109 ft. high. The main entrance is on the N., the access to it is protected by 6 successive gateways besides the inner one, which opens immediately into the palace. In the *Mahā Mandir* suburb are 2 palaces, in one of which the Mahārāja's spiritual adviser lives in great state. The other is reserved for the spirit of his predecessor, whose bed is laid out in a state chamber, with a golden canopy over the pillow. There is no living occupant of this palace.

Māndor.—This was the capital of Mārwar before the foundation of Jodhpūr. It is situated about 3 m. to the N. of Jodhpūr. Here, before the Rāthor conquest the Parihār princes swayed the surrounding country. Here too are the Chhatris, or cenotaphs of the former rulers, but falling to decay, and very much neglected. The high ground on which this town is built is called Jodhagir, or "the warrior's hill." A m. and $\frac{1}{2}$ to the W. are fine gardens, with a lake called *Akhai Rāj kā Talāo*, which is a magnificent sheet of water, clear, deep, and extensive, resembling rather a natural lake than

* The Imp. Gaz. has put, by a typographical error, 1549; the correct date is as above.

* The Imp. Gaz., apparently copying Thornton, says 70 gates.

an artificial tank. 3 m. N. of this is the *Bāl Samundar*, a small but beautiful lake $\frac{1}{2}$ a m. long, and 200 yds. broad, with craggy banks of red sandstone feathered with picturesque shrubs, and bordered by a pleasure ground abounding in towering palm trees. The wall of Mandor was built of huge blocks of stone, many of which were removed to build the new capital Jodhpūr. The stone palace of Ajit Siāh, who died in 1724, is now quite deserted, and can hardly be inspected on account of the swarms of bats. There are some gigantic figures of divinities and heroes.

ROUTE 11.

JAYPŪR TO ALWAR, REWÁRÍ, GURGÁON, AND DÍHLÍ.

The traveller will proceed by the Rájputáná Málwa Railway to Alwar. The stations are as follows:—

Dist. from Jaypūr.	Names of Stations.	Time.	
		A.M.	P.M.
MS.			
14	Jaypūr	8.53	8.35
	Jher	10. 5	10.30
23	Dansa	10.51	11.35
			A.M.
39	Arnu	11.26	12.23
46	Bandikui Junction	11.46	12.53
			P.M.
61	Rájgarh	1.14	2.31
71	Malakhera	1.50	3.13
83	Alwar	2.31	4. 9

REMARKS.—There is nearly half-an-hour to wait at Bandikui, and good refreshment rooms.

Alwar.—The *dák banglá* is about 110 yds. from the railway station. The *Residency* is about $1\frac{1}{2}$ m. from the city. At the door are 2 white marble figures of Buddha, about half the size

of life. In going to the Residency the traveller will pass through the grounds of the palace called *Bani Bīlās*, so called from Rájá Bani Siāh, who died in August, 1857. This palace is also called the *Moti Dongari*. The grounds are tastefully laid out. It contains some fine courts, and a beautiful *Darbar* room. The view from the roof of this room towards the fort over the temples under the hill, on which the fort is built, with the tanks and *Chhatrī* of *Bakhtāwar Siāh* in the foreground, is considered almost unique. From the Residency the traveller may visit the *new palace*, which is under the hill on which the fort is built. This palace was built in 1833, and has been recently extensively repaired by the architect, Pandit *Shambunāth*; he found that the timber was quite black, and so rotten that it would crumble between the fingers, and he has replaced the beams with iron rafters. The library here is kept in excellent order, and is rich in Oriental manuscripts. The librarian, *Joshi Gangāda*, keeps every manuscript in a separate cloth with a label. The chief ornament of the collection is a matchless *Gulistān*, which cost about £10,000, including the pay of the writer. It has a notice at the end which says that it was finished on the 12th of Rabi'ū's Šāni 1265 A.H. = 1848 A.D., by Agha, a pupil of Saiyid Muhammad Amir Rīṣavī, by order of Mahārāo Rájá Bani Siāh. Another beautiful book is the "*Dah Pand*," written by Raḥīm 'ullāh, in 1281 A.H. = 1864 A.D.

In the centre of the wall of the large court of the palace is an elegant building called an *Aftābī*, and two *chhatris* or cenotaphs of marble, shaped like umbrellas, and adorned with carved lattice-work. The *darbar*-room is 70 ft. long, with marble pillars. In it is a silver table, which cost 22,000 rs. The *Shish Mahall* is very handsome, and looks on a tank, to the west of which are many marble temples to *Viṣṇu*. To the south is the *chhatrī* or cenotaph of *Bakhtāwar Singh*, an elegant structure. The upper story consists of a pavilion

with white marble pillars. In the centre of the pavement are four small feet cut out, and at one corner a gun, at the next a dagger, and at the third a sword and shield out in the marble. Visitors are here asked to take off their shoes. The corner stones were broken by the oxydisation of the iron by which they were clamped, and wood fastenings have been substituted.

The *Tushah Khanah* may next be visited. There is an emerald cup of large size, and also one said to be a ruby. There are some good imitations of Chinese balls in ivory, and some curious cameos. One represents a goldsmith looking dejected, and holding a gold chain from which a fly has carried off a link, and this is so small, it can only be seen by a magnifying glass. There are here fifty handsome swords with hilts of gold; one or two are from Persia, but most of them were made at Alwar, and the imitation of the *Isfahan* steel is excellent. The superintendent is a *chela* or servant born in the house of the Rájá. The *Shish Mahall* cost 10,000 rs., and is adorned with pictures of Rádha and Krishna. It should be said that one of the best swords in the armoury has written on it Amal Muhammad Šádik Kábuli. "The work of Muhammad Šádik of Kábul." The arms of Baní Singh, grandfather of the present Rájá, could only be worn by a man of great stature. His coat of mail weighs 16½ lbs, and the end of his spear 5 lbs., and his sword weighs 5 lbs. They are studded with large diamonds. There are a helmet and cuirass, Persian, of the 16th century, and large enough for a man 7 feet high. Both are perforated with small bullets. They are said, erroneously of course, to have been worn by Jaswant Ráo Holkar. The view from Bakhtáwar's Chhatrí is one of the most beautiful in India. The white marble temples, the silver surface of the lake, the lofty hill crowned by the Fort, make up a lovely picture.

The Fort.—It will be well to start early in a carriage to see the Fort; the drive will be to the left, passing the new white Caravansary; the new

Básár, where shops with two rooms sell for 450 rs. each; the new Dispensary on the right, and the High School on the left. There is a separate school for the sons of chiefs. The carriage will now enter the town through a high gate; after going a short distance the house may be visited in which the *elephant carriage* is kept. It was built by Baní Singh, and is used by the Rájá at the feast of the *Dasahrá*. It is a car two stories high, and will carry fifty persons. It is usually drawn by four elephants, but sometimes by two only. Near this is an aviary, after which some steps are ascended, and the quarter is passed in which the *chelas* of the Rájá, 700 in number, live. The walls of their houses are covered with paintings of Rájás and elephants.

A little beyond this the visitor will get into a *jhampan*, or litter, and be carried up the stony ascent which leads to the Fort. This ascent is paved with flat and rugged stones, extremely slippery, and as the gradient is very steep, with a precipice on the right hand, it is dangerous to ride, but the Maharáo Rájá has ridden up. At about 150 ft. up there is a fine *Ficus indica*, and a hut, and here the steepest part of the ascent begins. It is called the *Háthi Mora*, "elephant's turn," because those animals cannot go beyond this point. There is another hut further up at a place called *Ghází Mard*, so called from a champion of the faith, who was killed there. It takes about 38 minutes to walk from that place to the gate of the Fort. The scarp of the rock is 27 ft. high. The ascent at the gate is very steep. The visitor will pass inside the fort, a large ruined mansion of Raghunáth, a *chela* of the Rájá, formerly governor of the Fort. On the left hand is a cannon 12 ft. long, with a bore of 4 in. Thence to the inner fort is 100 yds. Here there is a very handsome and commodious mansion, with rooms for about 20 people. It commands a magnificent view over the valley and adjoining hills. There is a *Darbár* room here, with many pillars chunamed.

The visitor will now walk to the E.

bastion, called the *Sandan Burj*, near which is what is called the *Hawā kā banglā*. On this Burj, which is 200 ft. lower than the inner fort, are 3 canons, and 3 more at the *Hawā kā banglā*. The biggest gun is 24 ft. long, but it has burst, and a fragment of it is lying at a distance. The fracture shows that the gun has been made of bars, with an outer covering 5 in. thick. The bore is 6 in. in diameter. From this bastion there is a fine view over the city. N. of the city, at 1 m. off, is the Jail, and 2 m. to the S. is the artillery ground and Top *Khānah*, "artillery arsenal." It must be said that this hill and the surrounding hills abound in tigers and panthers. On returning the visitor may rest under a large tree, where the road branches to the right of the entrance. It goes down to a ravine, where, at the distance of a m. and $\frac{1}{2}$, is the *Chhatrī* of Pratāp Siñh, and a spring of water, as also temples to Shiva, Sītā-rām, and Karanjī, a name of Devī, and a small monument to the Queen of Pratāp Siñh, who underwent *sati*.

After descending the Ghāt, the traveller may go to the *Menagerie*, which is near the 1st square, where are 4 very fine tigers, so savage that they rush at the bars when any one approaches, rearing up above the height of a man.

The Jail may next be visited. There are more than 500 prisoners, of whom 36 are women, besides 5 or 6 boys. The lunatics are kept in the jail, but in a separate quarter. Criminals are executed about a $\frac{1}{2}$ of a m. to the N. There is about one execution on an average in the year. The hospital is merely one of the cells. To separate the boys they are kept in a corner of the hospital, an objectionable arrangement. There are no solitary cells. Carpets, *daris*, a sort of rug, and bedding are made at this jail, and also paper. The large hammer for pulping paper is moved by treading. This is the only hard work. There was an *émeute* here, in which Major Cadell, V.-C., was in great danger. The prisoners attacked him with billets of wood on being ordered to

work, which they had never done before. All the guard, 124 in number, ran away, and Major Cadell was only saved by Mr. Hatherley, the Governor, who managed to get him outside, and then galloped off for assistance.

The Rājā's stables are worth a visit. There are 200 horses, some of them very fine.

The tomb of *Fath Jang*, which is near the station on the Bhartpūr road, should not be passed over. Its dome is a conspicuous object. There are 3 stories, and then a short one, and then the dome. At the N.W. corner is an inscription which gives the date in Nāgarī. Curiously enough, the month is the Muslim Rab'ul Avval 27, but the year is Samwat 1604, the Hindi year = 1547 A.D. and 955 A.H. It is not known now who Fath Jang was. The dimensions of the tomb are 62 ft. sq. at base, 19 steps lead to the 1st verandah, 16 to the 2nd, and 15 to the 3rd, each about a ft. high. To the top of the dome is about 30 ft. more, so that the total height is about 100 ft. Near the public railway station at Alwar is a private one for the Mahārāj Rājā, a handsome building.

Alwar city had, by the Census of 1872, a pop. of 52,357 souls. The 1st mention of this place is in Ferishtah, who speaks of a struggle between Alwar and Ajmīr in 1195 A.D. The most conspicuous temple is that of *Jajannāth* in the market place. The *Tirpauliyā* which crosses the main street is said to be the tomb of Tarang Sultān, brother of Firūz Shāh.

Rewārī.—To reach this place the traveller must leave the Alwar railway station by the Rājputānā Mālwa line. The stations are as follows:—

Dist. from Alwar.	Names of Stations.	Time.	
		P.M.	A.M.
MS.	Alwar.	2.31	4. 9
17	Khairthāl	3.25	5.25
37	Bawal	4.27	6.55
46	Rewārī	4.52	7.31

REMARKS.—The food at the refreshment room at Rewārī cannot be commended.

Rewari was founded in 1000 A.D. by Rájá Ráwat. There are the ruins of a still older town E. of the modern walls. The Rájás of Rewari were partially independent, even under the Mughuls. They built the fort of Gokalgarh, near the town, which is now in ruins, but was evidently once very strong. They coined their own money, and their currency was called Gokal Sikkah. After the fall of the Mughul Empire the Maráthas got possession of Rewari, and then the Játs of Bhartpur. In 1805 it came under British rule. It is a place of considerable trade, particularly in iron and salt. The Town Hall is handsome. The pop. in 1876 was 25,237. Gokalgarh may be visited, but the chief attraction to the traveller would be the shooting, as tigers and large game are plentiful in the hills. The *Jain temples*, however, close to the town may be visited. They are paved with marble, and have gilt arches.

Gurgaon.—The traveller may now proceed by the same line of railway to Gurgaon. The following are the stations:—

Dist. from Rewari.	Names of Stations.	Time.	
		P.M.	A.M.
MS.			
12	Rewari	5. 7	7.45
	Jatoli	5.51	8.48
24	Garhi Harsaru . arr.	6.25	9.38
	" " dep.	6.28	9.46
30	Gurgaon "	6.47	10.15

Gurgaon town is the head-quarters of the district of the same name, which has an area of 1,980 sq. m., and a pop. of nearly 700,000. The whole W. part of the district was formerly covered with dense jungle, whence bands of marauding *Meos* used to issue and plunder the country up to the very walls of Dihli. Bishop Heber, who passed through in 1825, speaks of the country as abounding in tigers, but with no human inhabitants except banditti. Since British rule, which began in about 1804, the marauders have been weeded out. In May, 1857, the Núráb of Farrukh-

nagar, the principal feudatory of the district, joined in the great rebellion, for which, after peace was restored, his territory was confiscated. The sportsman may find occupation here; deer, hares, and foxes abound, and wolves are common in the hills, where also leopards may be found. There is a very extensive lake to the E. of the town, called the Najafgarh Jhil, where waterfowl are numerous.

The next station to Gurgaon is Dihli; for a description of this most interesting place, see Murray's "Hand-book of Bengal." The distance is only 10 m., and the traveller may leave by the 6.47 P.M. or 10.15 A.M. train. The journey takes about 50 minutes.

ROUTE 12.

DIHLI TO ROHTAK, HÁNSI, HÍSAR, AND SIRSAH.

Rohtak is 42 m. to the N.W. of Dihli. It is the capital of a British District, which has an area of 1811 sq. m. Its pop. in 1868 was 536,959. The pop. of the town in 1868 was 14,153. It is known to be very ancient, but its early history is lost. Its ancient site was Khokrakot, a little way to the N. of the modern town. According to tradition, it is said to have been rebuilt in the middle of the 4th century A.D., but others say that this took place in 1146 A.D., under the rule of Prithvi Ráj. In 1824 it became the head-quarters of a British District. In 1857 it was attacked by the troops of the Núráb of Farrukhnagar, Jhajjar and Bahádurgarh, and by those of the chiefs of Sirsah and Hísar. They

plundered the Station and destroyed the records. For this the Nūwáb of Jhajjar was executed, and the Nūwáb of Bahádurgarh banished. Part of Jhajjar was added to Rohtak.

In this route the traveller will leave the line of railway and have to hire a vehicle. He will find T. B.'s at the principal Stations. If fond of sport, he will be fully employed, as wild hog, deer, and hares, pea-fowl, partridges, and other game birds are plentiful throughout the year. To these may be added in the cold season wild geese, bustards, and flamingoes. Wolves are common, and leopards are occasionally met with.

The traveller will now proceed to Hānsi.

Hānsi is a town with 13,563 inhabitants. It lies on the W. Jamná Canal, and on the road from Dihli to Hīšār, 16 m. to the E. of Hīšār. It is said to have been founded by Anang Pál Tuár, King of Dihli, and was long the capital of Hariána. A high brick wall, with bastions and loopholes, surrounds the town, and the canal which flows by it is fringed with handsome trees. In 1783 it was desolated by famine, but in 1795 the famous adventurer George Thomas fixed his headquarters at Hānsi, which forthwith began to revive. In 1802, British rule was established, and a cantonment was fixed here in which a considerable force, chiefly of local levies, was stationed. In 1857, these troops mutinied, murdered all the Europeans they could lay hands upon, and plundered the country. When peace was restored, the cantonment was abandoned. At Toshán, 23 m. to the S.W., are some ancient inscriptions which have hitherto baffled all attempts at deciphering them. They are cut in the rock, and half the way up is a tank excavated in the rock, which is much visited by pilgrims, who come from great distances to the yearly fair there.

Hīšār is the capital of a division with 3 districts, Hīšār, Rohtak, and Sirsah, a total area of 8,478 sq. m., and a pop. of 1,232,435. A canal made by the Emperor Firúz Sháh crosses from E. to W. In 1826 it was restored by

the British, and is now called the W. Jamná Canal. In this place as well as in Hānsi, the local levies revolted during the mutiny of 1857, but before Dihli was taken, a body of Sikh levies, aided by contingents from Patialá and Bikanir, under General Van Cortlandt, utterly routed the rebels.

This place too is well suited for a sportsman. As late as 1880 lions were to be found, but now wolves, wild hog, black partridges, hares, and quail abound.

The town of Hīšār was founded in 1854 A.D. by the Emperor Firúz Sháh, whose favourite residence it became. The pop. is 14,133, by the census of 1868. The ruins of Firúz Sháh's town are scattered over the plain S. of the modern city. There is a cattle farm here managed by a European Superintendent. Attached to it is an estate of 43,287 acres for pasture.

Sirsah.—There is a good staging banglá at this place, and a Court House and Civil Offices. The town and fort are supposed to have been founded by one Rájá Saras, about 1300 years ago. A Muslim historian mentions it as Sarsuti. A great cattle fair is held here in August and September, at which 150,000 head of cattle are exposed for sale. The Ghaggar river, which is a formidable torrent in the rainy months, is dry from October to July. During the cold season its bed is occupied with rich crops of rice and wheat, and in these fields will be found excellent quail shooting. There is also a considerable marshy lake where water-fowl congregate.

ROUTE 13.

HÁNSI TO JÍND, KARNÁL AND SAHÁ-
RANPÚR.

From Hánsi to Jínd is about 27 m., which must be done in a hired gari. There is a high-road all the way. A halt may be made at Narnaund, about half-way.

Jínd is the capital of a native State, which was founded in 1763. The chief was recognised as Rájá by the Emperor of Dihlí in 1768. The Rájás were of the Sikh faith, and have always been staunch supporters of the British. Bágh Siáh, who was Rájá in Lord Lake's time, was of great assistance to that General, and Lord Lake confirmed the grants of land made to the Rájá by the Emperors of Dihlí and Sindhia. After the Satlaj campaign, the Governor-General bestowed a small additional estate on the Rájá. In 1857 Swarúp Siáh was Rájá, and was the first to march against the mutineers at Dihlí. His troops formed the vanguard of the British army, and he remained with that army till Dihlí was taken. His troops took part in the storming of the city. For these services territory of the worth of £11,681 per annum was conferred on him. The present Rájá, Raghbír Siáh, G.C.S.I., is a Sikh of the Sidhu Jáť tribe, and is entitled to a salute of 11 guns. The area of the Jínd territory is 1236 sq. m., with a pop. of 311,000. The military force consists of 10 guns, 79 artillerymen, 200 cavalry, and 1,600 infantry.

The town is situated on Fírúz Sháh's Canal. There is a good bazar, and the palace of the Rájá is a handsome building. The road is good, and crosses the canal by a bridge.

KARNÁL.—This town is traditionally of great antiquity, being said to have been founded by Rájá Karna, champion of the Kauravas, in the great war of the Mahábhárata. It was seized by the Rájás of Jínd, in the middle of the 18th century, and wrested from them in 1795, by the

adventurer George Thomas. It was conferred by Lord Lake in 1803 upon Núwáb Muḥammad Khán, a Mandil Pathán. A British cantonment was maintained here until 1841, when it was abandoned, probably owing to the insalubriousness of the site, as the W. Jamná Canal, passing the city, intercepts the drainage, and causes malarious fever. A wall 12 ft. high incloses the town. The streets are narrow and crooked, and the water contains much impurity. Jacquemont speaks of this town as "an infamous sink, a heap of every sort of uncleanness." He adds, "I have seen nothing so bad in India, and it is fair to mention that amongst the natives its filth is proverbial. It has, however, a handsome mosque overtopping the wall, which is worth a visit." The town has now 27,000 inhabitants. To the W. of it is the Civil Station, on the site of the former cantonment. The T. B. is also here.

Karnál is famous as being the place where a great battle decided the fate of India.* Here on February 18th. 1739, Nádir Sháh attacked the army of Muḥammad Sháh, and has left an account of the battle in a letter to his son. Muḥammad Sháh had surrounded his camp with entrenchments, which appeared so formidable to Nádir that he would not permit his soldiers to attack them. The battle lasted 2 hours, 20,000 of the Indian soldiers were killed, and a much greater number taken prisoners. An immense treasure, a number of elephants, part of the artillery of the Emperor, and rich spoils of every description fell into Nádir's hands. The Persian loss is variously stated at from 500 to 2,500 killed. The next day Muḥammad Sháh surrendered himself to Nádir, and thus the conquest of India was accomplished.

From Karnál an expedition may be made to Pánipat, which is 20 m. to the S. Pánipat is a town with 25,376 inhabitants. It is

* To show how meagre are the accounts of Indian affairs given by our so-called historians, the date of this decisive battle is not given by Elphinstone and Mill or any other writer.

situated on the Grand Trunk Road, 53 m. N. of Dihlī; it is the headquarters of a district of the same name. It is of very great antiquity, being one of the places called *pats* or *prasthas* demanded of Duryodhana by Yudīsthira, about 1100 B.C. It is famous for being the place where 3 of the most celebrated battles in India have been fought.

Here on the 21st April, 1526, Bábar encountered Ibráhim Lodī. On the night before the battle Bábar had sent out 5,000 men to make a night attack on the Afghān army, but this had failed owing to a delay on the part of the attacking force, which did not reach the enemy's camp till dawn. With the first streaks of light next day the Mughul pickets reported that the Afghāns were advancing in battle array. Bábar immediately prepared for action, and appointed commanders to each division. On the r. and l. of the whole line he stationed strong flanking parties of Mughuls, who, when ordered, were to wheel round, and take the enemy in flank and rear. When the Afghāns arrived at the Mughul lines they hesitated for a moment, and Bábar availed himself of their halting to attack them; at the same time sending his flanking parties to wheel round and charge them in the rear. Bábar's l. wing was roughly handled, but he supported it by a strong detachment from the centre, and the Afghāns in the end were driven back.

On the r. too the battle was obstinately contested. Bábar's artillery, however, was very effective, and at last the Afghāns got into confusion. They maintained the battle till noon, when they gave way in all directions. The rest was mere pursuit and slaughter. According to Mughul accounts 15,000 Afghāns were left dead on the field of battle, and those who fled from the field were chased as far as Agra. The body of Ibráhim Lodī was found the same afternoon with 5,000 or 6,000 of his soldiers lying in heaps around him. Bábar reached Dihlī on the 3rd day after the battle, and on the Friday following his name as Emperor was

read in the public prayers at the Grand Mosque.

The 2nd great battle was fought in the latter part of 1556 A.D., when the youthful Akbar, who had just succeeded his father the Emperor Humáyūn, defeated Hímū the general of Sulṭān Muḥammad Shāh 'Adil, nephew of Shīr Shāh. Hímū had 50,000 cavalry, and 500 elephants, besides infantry and guns, but after a well contested battle he was wounded in the eye by an arrow, taken prisoner, and put to death. This battle was decisive of the fate of the Afghān dynasty called the Sūr.

The 3rd battle took place on the 7th of January, 1761 A.D., when the whole strength of the Maráṭhas was defeated with terrible slaughter by Aḥmad Shāh Durrānī. All the Maráṭha chieftains of note, Holkar Sindhia, the Gáekwār, the Peshwá's cousin and son, were present with their forces. The Maráṭha army is said to have amounted to 15,000 infantry, 55,000 cavalry, 200 guns, and Pindáris and camp followers, numbering 200,000 men. The Afghān force consisted of 38,000 infantry, 42,000 cavalry, and 70 guns, besides numerous irregulars; but the Maráṭhas had allowed themselves to be cooped up in their camp for many days. They were starving, and on the morning of the battle they marched out with the ends of their turbans loose, their heads and faces anointed with turmeric, and with every other sign of despair. Seodasheo Ráo, the cousin and generalissimo of the Peshwá, with Wishwás Ráo, the Peshwá's eldest son, and Jaswant Ráo Powár, were opposite the Afghān Grand Vazír. The great standard of the Maráṭha nation, the *Bhagrod Jhenda*, or Red Banner, floated in the Maráṭha van, and there were 3 *Jaripáṭhás*, or Grand Ensigns, of the Peshwá in the field.

The Maráṭhas made a tremendous charge full on the Afghān centre, and broke through 10,000 cavalry under the Vazír, which unwisely received them without advancing. The dust and confusion were so great that the combatants could only dis-

tinguish each other by the war-cry. The Vazír Sháh Walí Khán, who was in full armour, threw himself from his horse to rally his men, but most of the Afgháns gave way.

Ibráhím Khán Gárdí, who commanded the Maráthas artillery, broke the Rohillas, who formed the r. wing of the Muhammadan army, and killed or wounded 8,000 of them. Ahmad Sháh now evinced his generalship; he sent his personal guards to rally the fugitives, and ordered up his reserves to support the Vazír. In this protracted and close struggle the physical strength of the Afgháns was an overmatch for the slighter frames of the Hindús.

A little after 2 P.M. Wishwás Ráo was mortally wounded, and Seodasheo Ráo, after sending a secret message to Holkar, charged into the thickest of the fight and disappeared. Whatever the message to Holkar was it proved instantaneously fatal, for he went off and was followed by the Gáekwár. The Maráthas then fled; thousands were cut down, and vast numbers were suffocated in the ditch of their entrenchment. The village of Pá nipat was crowded with men, women, and children, to whom the Afgháns showed no mercy. They took the women and children as slaves, and after ranging the men in lines, amused themselves with cutting off their heads. The news of the disaster was communicated to the Peshwá by the Hindú bankers in the following characteristic letter:—"Two pearls have been dissolved, 29 gold muhrs have been lost, and of the silver and copper the total cannot be cast up."

The modern town of Pá nipat stands near the old bank of the Jamná, upon a high mound consisting of the débris of earlier buildings. In the centre of the town the streets are well paved, but the outskirts are low and squalid. There is a tolerable T.B. and the usual civil offices.

From Karnál to Saháranpúr is about 40 m. as the crow flies, but a circuitous route must be taken, which at all events will give the traveller an opportunity of shooting.

Saháranpúr.—This is a municipal city with a pop. of 43,844 persons. It is the head-quarters of the Jamná Canal establishment. It is a well built town, and the capital of a district of the same name, which has an area of 2,219 sq. m., and a pop. (1872) of 884,017 souls.

The town was founded in the reign of Muhammad Tughlak about 1340 A.D. It was called from Sháh Haran Chishtí, whose shrine is still much visited by Muslims. It was a favourite place of summer resort of the Mughul court. In the reign of Sháh Jahán a royal hunting seat, called Bádsháh Mahall, was built by 'Alí Mardán Khán, the projector of the Eastern Jamná Canal. Unhappily the canal was neglected during the decline of the Mughul Empire, and was never of much utility till the district came under British rule. Sir P. Cautley, R.E., reconstructed the canal, since which time cultivation has spread on every side. In 1855 the Ganges canal was opened, which has greatly added to the fertility of the country. On the 2nd of June, 1857, some of the Sipáhís at Saháranpúr fired on their officers.

The hotel and T.B. are near the railway station. There is an English church, consecrated in 1858. There is also an American Presbyterian church, and a Mission from that body. There is an old Rohilla fort, which is used as a Court House. There is also a handsome new mosque. The main attraction to the traveller, however, will be the *Government Botanical Gardens*, where many valuable plants have been acclimatized.

The Government Garden at Saháranpúr is 440 yds. from N. to S. where longest, and rather over 600 yds. from E. to W. at its extreme breadth. There is one gate on the W. side, and one on the E. side, two on the S. side, and one on the N. Entering by the N. gate the first thing reached is the Agricultural garden, and beyond it to the E. the Medicinal garden; beyond this to the S. is the Linnæan Garden. After passing the S.W. gate the first thing reached is the Horticultural Department on the right, and the

Doāb Canal Tree nursery. Beyond these to the N. is the nursery for cuttings, on the right, and that for bulbous plants on the left. N. of these are the nursery for fruit trees, and the nursery for seedlings, and N. of these again are a Hindū Temple, and a tank and wells.

The S.E. gate leads to some *Sati* monuments, and some *Chhatris*, before reaching which the Doāb Canal Tree nursery is passed. Sahāranpūr is celebrated as the station whence the trigonometrical survey of the Himalayas was commenced by Captains Hodgson and Herbert. It was begun at a house called Belville, belonging to the late Mr. Grindall, Judge and Magistrate of the station, which was found to be elevated 1,013 ft. above the sea, and extended to the snowy peaks which add so much sublimity to the view of the N. of Sahāranpūr.

ROUTE 14.

SAHĀRANPŪR TO HARDWĀR BY POST CARRIAGE.

The distance is 40 m. 5 f. The rates vary, but the whole carriage will in general cost from 12 to 20 rs.

Names of Stages.	Distance. ms. fur.
1. Sikandarpūr	18 4
2. Daulatpūr	18 7
3. Hardwār	18 2
Total	40 5

REMARKS.—Three streams have to be crossed, the Nāgarlao, Hindāva and Vāti, the first bridged, the others fordable.

Hardwār.—Hardwār is a town of 21,555 inhabitants. The height above

sea-level is 1,024 ft. It is situated on the right bank of the Ganges at the southern base of the Siwalik range by a gorge through which that great river enters the plains. The town is of great antiquity, and has borne many names. It was originally known as Kāpila, or Gupila, from the sage Gupila, who passed a long period here in religious austerities at a spot still called Kāpila Sthāna.

In the 7th century A.D., the Chinese pilgrim, Hiouen Tshang, visited a city which he calls Mo-Yu-Lo, which General Cunningham identifies with Māyapūr, a little S. of the modern Hardwār. On the left is the Chandī Pahār, on the top of which is a temple connected with those in Hardwār.

Owing to its proximity to the hills and the great declivity the Ganges here divides into several channels, intercepted by large islands, many of which are placed beyond the reach of high flood-water. One of these channels commences about 2½ m. above Hardwār, and flows by it and by Māyapūr and Kankhal, rejoining the parent stream a little below the last town.

It is from a spot on this bank between Māyapūr and Kankhal the head-waters of the great Ganges canal are taken. Hardwār was visited in 1796 by Hardwicke, who calls it a small place. Raper, in 1808, describes it as very inconsiderable, "having only one street about 15 ft. in breadth and a furlong and a half in length. Most of the houses have the upper part of brick and the lower part of stone, which is of good quality." The street is now fully ¾ of a m. long. The name of Hardwār, "Door of Hari or Viṣṇu," is comparatively modern, and probably does not date further back than 1400 A.D. The followers of Shiva assert that the proper name is Haradwāra, "the door of Shiva." It was, however, the scene of sacred rites long before the worship of Shiva and Viṣṇu existed in their present form.

The great object of attraction is the temple of Gangā Dwāra and the adjoining bathing ghāt. (This ghāt has

its name from the *Charan*, or footprint of Vishnu, or Hari, impressed on a stone let into the upper wall, which is an object of great veneration. Each pilgrim struggles to be first to plunge into the pool after the propitious moment has arrived, and stringent police regulations are required to prevent the crowd from trampling one another to death and drowning each other under the sacred water. In 1819, 490 persons, including some *Sipáhis*, lost their lives in this manner; after which accident Government built the present enlarged *ghaṭ* of 60 steps, 100 ft. wide. The great assemblage of pilgrims takes place on the 1st of *Baisákh* (March—April), when the Hindú solar year begins, and the day on which the Ganges is said to have first appeared.

Every 12th year the planet Jupiter being in Aquarius a feast of peculiar sanctity occurs, called a *Kumbh-mela*, attended by enormous crowds. In ordinary years the pilgrims amount to 100,000, and at the *Kumbh-mela* to 300,000. Hardwicke, in 1796, estimated the number at $2\frac{1}{2}$ millions, and Raper, in 1808, at over 2 millions; these numbers were no doubt exaggerated. Riots and bloody fights were common; in 1760, on the last day of bathing (10th April), the rival mobs of the *Gosáin* and *Bairági* sects had a battle, in which 18,000 are said to have perished. In 1795 the Sikh pilgrims slew 500 *Gosáins*; *Timúr* massacred a great concourse of pilgrims at Hardwár.

From Hardwár the pilgrims proceed to visit the shrine of *Kedarnáth*, a name of *Shiva*; and that of *Bhadri-náth* in *Garhwál*. The Hardwár assemblage is also important in a mercantile point of view, being one of the principal horse fairs in upper India where Government purchases remounts for the cavalry. Commodities of all kinds, Indian or European, find a ready sale, and the trade in food-grains is lucrative.

General Cunningham, in his "Archæological Reports," vol. ii. p. 231, gives a valuable account of the ancient history of Hardwár. He refers to the travels of the Chinese pilgrim *Hsüen*

Thsang (quoted above), who visited the place in A.D. 634. He came from *Srughna*, or *Sugh*, which is 38 m. from *Thánesar* to *Mo-yu-lo*, the present *Mayápúr* at the head of the Ganges Canal. That this is the same place as Hardwár is shown by *Abú'l Faḡl*, who says, "*Máyá* or *Hardwár* on the Ganges is considered holy." This was in the time of *Akbar*, and in the next reign the place was visited by *Tom Coryat*, who writes that at *Haridwára* the Ganges flows amongst large rocks with a pretty full current.

Hsüen Thsang describes the town as twenty *li*, or $3\frac{1}{2}$ miles in circuit, and very populous. This corresponds with the extent of the old city of *Máyápúra*, as pointed out to General Cunningham by the people. The trees extend from the bed of a torrent which enters the Ganges near the modern temple of *Sarvvanáth*, to the old Fort of *Rájá Ben*, on the bank of the Canal, a distance of 7,500 ft. The breadth is irregular, but it could not have been more than 3,000 ft. at the S. end, and must have been contracted to 1,000 at the N. end, where the *Siwálík Hills* approach the river. These dimensions give a circuit of 19,000 ft., or rather more than $8\frac{1}{2}$ m. Within these limits are the ruins of an old fort 750 ft. square, attributed to *Rájá Ben*, and several lofty mounds covered with broken bricks, of which the largest and most conspicuous is just above the Canal bridge. There are also 3 old temples, to *Náráyana-shila*, to *Máyá-devi*, and to *Bhairava*. The antiquity of the place is undoubted, not only from the extensive foundations of large bricks, which are everywhere visible, and the numerous fragments of ancient sculpture, but from the great variety of old coins which are found here every year.

The temple of *Náráyana-shila* is made of bricks $9\frac{1}{4}$ inches square and $2\frac{1}{4}$ inches thick, and is plastered on the outside. Round it are numerous squared stones and sculptures, among which is a small figure of *Buddha* the ascetic, and a stone which has belonged to the deeply carved cusped roof of an older temple. The temple

of Mâyā-devī is built entirely of stone, and General Cunningham thinks it may be as old as the 10th or 11th century. The principal statue, which is called Mâyā-devī, is a 3-headed and 4-armed female in the act of killing a prostrate figure; in one hand is a discus, in another what resembles a human head, and in a third a trident. General Cunningham points out that this cannot be Mâyā, the mother of Buddha, and thinks it may be Durgā, to whom Viṣṇu gave his discus, and Shiva his trident. Close by is a squatting figure with 8 arms, which must be Shiva, and outside the temple is the bull Nandi. Outside the temple of Sarvvanāth is a statue of Buddha under the Bodhi tree, accompanied by 2 standing and 2 flying figures. On the pedestal is a wheel with a lion, with a lion on either side.

The exact time for bathing is the moment when the sun enters Aries. But this day no longer corresponds with the vernal solstice. The Hindū calendar makes no allowance for the precession of the equinoxes. Their New Year's Day has accordingly gradually receded from the true period until the difference is now as much as 21 days, the great bathing day having been for many years past on the 11th of April. The advantages supposed to be derived from bathing in the Ganges are the cleansing from all sins. This belief was as strong in 634 A.D. as it is now.

Gangadwāra is celebrated in the Purānas as the scene of Dakṣha's sacrifice, to which he neglected to invite Shiva, the husband of his daughter Satī. Satī attended the sacrifice in spite of Shiva's warning not to do so, and was so shocked at her father's disrespect that she went to the bank of the Ganges and by her own splendour consumed her body. Enraged at Satī's death Shiva produced Vīra-Bhadra, who cut off Dakṣha's head and threw it in the fire. Shiva restored Dakṣha to life, but as his head had been consumed, replaced it with that of a goat or ram. The spot where Dakṣha is supposed to have prepared his sacrifice is now marked by the temple of

Dakṣheshwara, a form of Shiva. It is at the S. end of Kankhal, $2\frac{1}{2}$ m. below the bathing ghāt. The temple has originally had a dome, but the dome was broken by a tree of the *Ficus indica* species. It appears from the construction of the dome that the temple is of later date than the Muhammadan conquest. In front of the temple is a small square building containing a bell presented by the Rājā of Nipāl in 1848 A.D. Around the temple are several smaller ones, but none of any interest.

Rūrki (Roorkee).—The traveller may return from Hardwār to Sahāranpūr by Rūrki, which is a modern manufacturing town 22 m. E. of Sahāranpūr, head-quarters of a district which has an area of 789 sq. m. and a pop. (in 1872) of 242,696 persons. Rūrki stands on a ridge overlooking the bed of the Solāni river. Up to 1845 it was merely a mud-built village, it is now a flourishing town of 10,778 inhabitants, with broad metalled roadways meeting at right angles and lined with excellent shops. The *Ganges Canal* passes to the E. of the town between raised embankments. It is the head-quarters of the Ganges Canal workshops and iron foundry, established in 1845, extended and improved in 1852, and employing in 1868 1069 hands.

The Thomason Civil Engineering College, founded in 1847 for instructing natives in engineering, had 121 students in 1871. Rūrki is a cantonment for native sappers and miners, and there are some British soldiers, so that the garrison numbers about 1,000 men. There are a Church, Dispensary, Police-station, Post-office, and a Mission School of the Society for the Propagation of the Gospel. There is also an excellent Meteorological Observatory.

ROUTE 15.

SAHĀRANPŪR TO DERAH, MASŪRĪ,
LĀNDŪR, AND CHAKRĀTA.

The stages from Sahāranpūr to Derah are as follows :—

Names of Stages.	Distance. ms. fur.
1. Haraurah*	8 0
2. Kherit	8 2
3. Mohan Chauki†	10 4
4. Dhorpur Chauki‡	8 0
5. Derah	7 0

Derah.—Derah is the capital of the Derah Dūn district, which has an area of 677 sq. m. and a population of 75,065 souls. Derah itself has (1872) 7,316 inhabitants. It is prettily situated in the midst of a mountain valley at an elevation of more than 2,300 ft. above sea-level. It was founded by Guru Rām Rāi, who settled in the Dūn at the end of the 17th century. His temple is a handsome building in the style of the mausoleum of the Emperor Jahāngir, and forms the chief ornament of the town. To the W. is the cantonment of the 2nd Gūrkhā Rifles, who have their headquarters here. There is also a mission of the American Presbyterian Church.

In the earliest ages of Hindū legend Derah Dūn formed part of a region known as Kedarkhand, the abode of Shiva, from whom also the Shiwalik Hills are called. Here Rāmā and his brother are said to have done penance for killing Rāvana, and here the 5 Pāṇḍus stopped on their way to the snowy range where they immolated themselves. Authentic history knows nothing of Derah till the 17th century. Rām Rāi, who was driven from the Panjāb and the Guruship from doubts as to his legitimacy, founded Derah. In 1757 Najibū'd daulah, Governor of Sahāranpūr, occupied the

Dūn, but he died in 1770, when the country was swept by various invaders. Last of all came the Gūrkhās, with whom the British went to war in November, 1814. At the end of 1815 the Gūrkhās ceded the country to the British, who had easily occupied Derah, and taken the strong hill fortress of Kālānga after a gallant defence. Those of the garrison who survived entered the service of Ranjit, and died to a man in battle with the Afghāns. It is probable that the inhabitants have trebled since the introduction of British rule. The climate of Derah is excellent.

Masūrī, a hill station, and Landaur, the adjacent convalescent depôt for British troops, are situated upon one of the outer ranges of the Himālayas which lie to the N. of Derah Dūn. The approach to them from Derah is by Rājpur, a large native village 7 m. distant from Derah, and at an elevation of about 3,000 ft. The old road from Rājpur to Masūrī is too steep and too narrow for carriages, and the new road is therefore very convenient, as vehicles and even heavy stores can be carried by it.

About half-way up is Jarapāni, a halting place where there is water and a bazar; and here, at an elevation of 5,000 ft., the houses of European residents are first met with. The hill on which Masūrī is built rises from the plains in the form of a horse-shoe, gradually ascending to the centre, and enclosing in the hollow a number of ridges which lose themselves in the mass above. Ridges also run down from the back of the hill to a valley, in which flows a tributary of the Jamnā; between the ridges N. and S. are deep wooded gorges. The greater number of the houses are built at an elevation of from 6,000 to 7,200 ft., mainly on the S. side of the hill. The view from Masūrī over the valley of the Dūn and across the Shiwalik Hills to the plains is very beautiful, as also is the view towards the N., which is bounded by the peaks of the snowy range. The hills, however, are bare, and the visitor misses the pine and deodār forests

* Cross the Hindan river and the Solāni.

† Road excellent, the latter part through forest and jungle.

‡ Ascend a pass, the ascent of which is considerable, but practicable for carts, the road is then stony and bad.

§ Very gradual ascent.

which form so beautiful a feature at Simla and other *Himálayan* stations.

On the side of the hill nearest the plains, exposed to the prevailing winds, there are scarcely any trees above a certain height, except in sheltered spots. To the N., however, not far below the ridge, trees are plentiful. They are principally oak, rhododendron, and fir. In sheltered places apricots, apples, pears, and cherries flourish, together with many English annual and perennial plants. The climate is delightful; in May and June the mornings are hot till the southerly wind blows, which is every forenoon, continuing till sunset, when a northerly wind commences. The rains begin about the middle of June, and are ushered in by terrific thunderstorms. They last till the middle of September, and are accompanied by heavy mists, chilly and wetting, which envelope the station for about 90 days.

After the rains an equable and beautiful season begins. The climate is now delightful, the sky blue and clear, the air crisp and invigorating, and so continues till the end of December. In October the weather gradually becomes cold, and in November is frosty. Towards the end of November snow falls, and from time to time during the succeeding three months. It will be seen in the maps that Landaur is a little to the S.W. of Masúri. The Masúri hill is connected by a narrow spur with the more lofty one of Landaur. The spur is from 20 to 30 yards in breadth, with a sheer precipice of from 80 to 100 ft. on either side. This spur is 200 yards long, and rises rather abruptly to the Landaur hill, the highest point of which is about 900 ft. higher than the average of the Masúri ridge.

The houses and barracks at Landaur are built upon the ascending slope of the spur, and upon the precipitous slopes of the ridge. The barracks face the S. One is on the ridge, the other 500 ft. lower, and to the latter invalids are usually moved during the winter.*

The very limited area of Landaur, which cramps the space for outdoor amusements, is no small disadvantage.

The water supply of Landaur is from a spring a good way down the valley between the two hills. The water from it is stored in a tank and carried by mules to the station above. The Masúri water is entirely from springs and is singularly good, containing little organic matter, and that harmless. Slight attacks of fever occur both at Masúri and Landaur, but very serious cases of jungle fever happen to Europeans who venture on shooting expeditions into the valleys. Landaur is a convalescent station for European soldiers, and was established as such in 1827, the average number of invalids being 200. The staff comprises a Commandant Surgeon and a Station Staff-officer. There is a permanent Anglo-Indian population of about 300 persons at Landaur and Masúri taken together, and this is much increased by an influx of visitors during the hot season. There are two hotels at Landaur, and three at Masúri. Protestant and Roman Catholic churches exist at both places, with numerous schools and boarding-houses, and at Masúri a public library, masonic lodge, club, brewery, and three banks.

Chakráta is a military hill-station in the centre of the district of Dera Dún called Jaunsar Bawar. *Chakráta* is 7,000 ft. above the sea. It is only 8 m. in a direct line from the plains, with which it is connected by an excellent cart road. It is 20 m. N.W. of Masúri, the road from thence to Simla passing close by. The climate of *Chakráta* is described by medical officers as almost perfect during the greater part of the year. This station was founded in May, 1866, and first occupied in 1869 in April. There are lines for a European regiment, and a native town has gathered round the cantonment with (1872) 1,279 inhabitants. There is nothing to be seen at Masúri, Landaur, and *Chakráta* but the scenery, which is very beautiful. Large game shooting can be had in abundance by those who can climb hills.

* "*Himálayan India, its Climate and Diseases*," by F. N. Macnamara.

ROUTE 16.

SAHĀRANPŪR TO PATIĀLA, NĀBHA,
AND AMBĀLA.

Patīāla.—Patīāla is the capital of a Sikh State, one of the group known as the Cis-Satlaj States. It has an area of 5,412 sq. m., and an estimated pop. (1875) of 1,586,000 persons. The gross revenue is £459,239. The State is divided into 2 portions, of which the larger part is level country, S. of the Satlaj, and the other portion hills extending to Simla, which formerly belonged to Patīāla, but was exchanged for territory in the District of Patīāla. Within the State is a slate quarry. There is also a lead mine near Sabāthu, worked by a company, and yielding 40 tons of ore monthly, containing from 16 to 72 per cent. of lead.

The ruling families of Patīāla, of Jīnd, and of Nābha are called the Phulkian Houses, because descended from Phul, a *chaudhari* or landowner of rank, who, in the middle of the 17th century, founded a village in Nābha territory, called after him. The chiefs of Jīnd and Nābha are descended from Tiloka, the eldest son of Phul; the Mahārājā of Patīāla is descended from Rāma, the 2nd son, and is a Sikh of the Sidhu Jat tribe. Phul died in 1652. Ala Singh, grandson of Phul, defeated the Imperial general, Nūwāb Asad 'Alī Khān, at the battle of Banala, but was reduced to submission by Aḥmad Shāh Durrānī. On the departure of that monarch, however, he defeated and killed the Afghān governor of Sirhind. Notwithstanding this, Aḥmad Shāh received him again into favour. 'Alī Singh died at Patīāla in 1765, and was succeeded by Amar Singh, who received from Aḥmad Shāh the title of Rājā-i-Rājagān Bahādur and a flag and drum. He died in 1781. In 1783 a terrible famine desolated Patīāla during the reign of Śāhib Singh. In the Nīpāl war the Mahārājā of Patīāla assisted the British against the Gúrkhas. Towards the end of his life Śāhib Singh became partially insane, and the inter-

vention of the British Government was repeatedly required. It became necessary to appoint the Queen Aus Kūār regent. On the 26th of March, 1813, Rājā Śāhib Singh died. He was succeeded by Karan Singh, who received 16 parganahs for the aid he gave to the British in the war with Nīpāl. In 1827 Karan Singh subscribed £200,000 to the British 5 per Cent. Loan. On the 23rd of Dec., 1845, Karan Singh died, and was succeeded by his son Narendra Singh, then 23 years of age. During the disturbances of 1859, no prince rendered more conspicuous service to the British than the Mahārājā of Patīāla. "He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results; while his ability, character, and high position would have made him a most formidable leader against the British Government. But, following the honourable impulses of gratitude and loyalty, he unhesitatingly placed his whole power, resources, and influence at the absolute command of the English; and during the darkest and most doubtful days of the Mutiny, he never for a moment wavered in his loyalty, but, on the contrary, redoubled his exertions, when less sincere friends thought it politic to relax theirs."* The very night the news of the Mutiny arrived, Narendra Singh marched at the head of his troops to Jesomli, close to Ambāla, sending on all his elephants and camels, and other carriage, to Kalka for the transport of the English soldiers to Ambāla. He constantly expressed his earnest wish to lead his forces to Dīhli, but his presence in the Cis-Satlaj States was thought so important, that he was pressed by the Government to remain there. He sent, however, one of his officers, Sardār Pratāp Singh, with 500 men, to the siege, where they did excellent service. He died on the 13th Nov., 1866, and was succeeded by his son, Mahendra Singh, who was then 10 years old. He died in 1876, and was succeeded by his infant son, Rājendra

* Lepel Griffin's "Rājās of the Panjāb," p. 234.

Siāh, the present ruler. The Māharājā of Patialā is entitled to a salute of 19 guns. His force consists of 2,750 cavalry, 600 infantry, and 109 guns, with 238 artillerymen.

The traveller will go by rail from Sahāranpūr to Ambāla, the distance being 50 m., which is done in 2½ hours. For an account of Ambāla, see next Route. The distance of Patialā from Ambāla is 20 m., which must be done in a carriage. The road is good, and there are a good many foot patrols along it. At 9 m. a large fort is passed on the l. There are telegraph posts and milestones all the way. The Māharājā courteously receives travellers who are recommended to him, at his garden house, the Motī Bāgh, which is reached by passing through the town. The garden is very extensive, and in the centre is a room where the water falls from the roof all round, so that one can sit dry in the midst of a continuous shower. At the end of the walk in which is this room is a very handsome pavilion, ornamented with pictures from Jaypūr representing the life of Kṛishṇa, and Sikh pictures of scenes from the life of Nānak. These have headings in the Gurmukhī character.

There are many snakes in the garden, and about 20 are killed every year. The head gardener has 30 men under him. There is another garden called the Bārahdarī, which is still larger than the Motī Bāgh. Close by is the *Foundry*, where cannon and guns are made and repaired. There is also an Ice Factory, which turns out 560 lbs. a day. The superintendent is an Englishman, who has a neat residence in the garden. In the *High School* students are well advanced in English and Sanskrit, and it is worth a visit to those who take an interest in such matters. The *Jail* contains about 700 prisoners, of whom about 40 are women. Prisoners work at making carpets and other stuffs. The Jail was built in 1865. The prisoners sleep on the ground, which is not conducive to health.

The *Palace* is a vast building in the centre of the town, which is a

city of 70,000 inhabitants. The jewels of His Highness are remarkably fine. One diamond is said to be worth £40,000, and another pear-shaped one is also very large and brilliant. Others were, it is said, purchased from the Empress Eugénie. The audience chamber in the Palace is a grand room, lighted by 100 enormous chandeliers and a glass candelabrum, 20 ft. high, resembling a fountain. The ornaments of this room are said to have cost £100,000. At the Bārahdarī Garden is a small menagerie of tigers, bears, and wolves. To the S.E. is a Chhattri, a marble building with 4 stories, in the style of that of Ranjit at Lāhor. The marble comes from Jaypūr, and costs from 2½ to 4 r. a *man* of 80 lbs. The corpses of the Rājās are burnt at this place.

Nābha is 16 m. to the W. of Patialā. The journey must be made by carriage. This town is the capital of a protected Sikh State, which has an area of 863 sq. m. and a pop. (1876) of 226,155 persons. The ruling family is descended from Tiloka, the eldest son of Phul, from whose 2nd son springs the Patialā family. On this account the Rājā desires to be considered the head of the Phulkian chiefs, but he is only entitled to a salute of 11 guns, and has not the title of Māharājā. Devendra Siāh, who was the ruler during the 1st Sikh war in 1845, sympathised with the Sikhs, and was deposed by the British. His son, Bharpūr Siāh, succeeded, and during the Mutiny of 1857 showed himself loyal to the British, for which he was rewarded with a grant of territory. He died in 1863, and was succeeded by his brother, Bhagwān Siāh, who died without issue in 1871. The present Rājā, Hírā Siāh, of the same family as the late ruler, was then selected as his successor. He was born in 1843. Nābha is the only place of importance in the State. The only remarkable buildings are the *Gurdwāra*, which is 400 yds. from the Palace, and the *Castle*, which is very lofty and commands an extensive view.

ROUTE 17.

AMBÁLA TO SIRHIND AND SIMLA.

The stages are :—

Ambála to Sembho . . .	6 miles.
Sembho to Rájpúrah . . .	7 "
Rájpúrah to Banjoraki . .	6 "
Banjoraki to Sirhind . . .	9 "
Total	28 miles.

Ambála is a city with a total pop. of 50,696 persons, of whom 24,037 inhabit the city, and 26,659 the cantonments. The cantonments lie 4 m. to the S.E. of the city, and were formed in 1843. They cover 7,220 acres, and the ordinary garrison consists of 3 batteries of artillery, 1 regiment of European and 1 of Indian cavalry, and 1 regiment of European infantry, and 1 of N. I. The centre of the cantonments is laid out with good roads, shaded with fine trees of the *Ficus religiosa* species. As it is the nearest station to Simla, there are a larger number of European shops than in any town in the Panjáb. It is a 2nd cl. municipal town, and the capital of a district which has an area of 2,627 sq. m., and a pop. (in 1868) of 1,035,488 souls. Game abounds in all the wilder parts, and beasts of prey are common.

There are two Railway Stations—one at the city, and the other 3 m. further on at the cantonments, where are good waiting and refreshment rooms. The hotel at Ambála is 300 yds. in a direct line W. of the Railway Station. A few yards beyond it is another hotel on the same side of the way, and $\frac{1}{4}$ th of a m. beyond that is a 3rd hotel, on the other side of the way. Turning to the left after passing this, the traveller will come, after $\frac{1}{2}$ m., to the Church, which is in the Gothic style, and was consecrated on the 4th of Jan., 1857. It is one of the finest, if not the finest church in India. It was built by an officer of the Bengal Engineers named Atkinson, author of the well-known book, "Curry and Rice." It holds

1,000 persons, and has no galleries. The E. window is of stained glass from Newcastle.

The screen is made of the wood of the *Dalbergia Sissoo*, which takes a handsome polish. It was made at Karnal by Indian workmen, and cost £40. They asked in England £208 for a similar article in oak. It was designed by the chaplain, Mr. Rotton, and put up in Nov. 1874. Mr. Rotton was chaplain at Mirat when the Mutiny broke out, and afterwards chaplain to the Forces at the siege of Dihil. The communion-table is very handsome. It is made of the *Cedrela Toona*, or Indian Mahogany, which is darker than the wood of the Sissoo. To the right of it is a tablet to Mary Blanche McDonald, who came to India in the time of Warren Hastings; was born at Frome in 1768, and died at Ambála Feb. 22nd, 1868, aged 100 years. She presented the stone font in the vestry, which cost £30. On the left of the table is a handsome brass to Edgbaston Warwick Wharton, son of Mr. Rotton.

The Cemetery is 1 m. to the E. of the church. Here is buried Lieut.-Col. F. F. Chamberlain, commanding the Panjáb Pioneers, who died Dec., 1870. He was the brother of Sir N. Chamberlain. At the S.E. corner is an obelisk of grey stone to 96 N. C. officers and men of the 72nd Highlanders, who died between April 1870-73.

Sirhind.—The name of this town was formerly applied to a very extensive tract which included the Ambála district and the Native States of Patiála and Nábhá. All mention of it has been omitted in the Imp. Gaz. nevertheless it is the place where many Afghán Princes of Shah Shujá's family are buried, and also in Cunningham's *Archæological Survey*, vol. ii. p. 205, will be found a very interesting account of the place.

It is mentioned by Firishtah as the most E. possession of the Bráhmán kings of Kábul. After they were conquered by Mahmúd it became the frontier town of the Muslims, whence its name of Sirhind or Sar-i-hind, "Frontier of Hind." It is said to have been founded by a Chauhan Rájá who

brought inhabitants from 2 very old towns, Borás, 8 m. to the E.S.E., and Nolás, 14 m. to the S.E. Other accounts attribute the foundation to the time of Alexander the Great. At all events it must have been a place of importance as long back as 1191 A.D. when it was taken by Muḥammad Ghori and retaken by Rái Pithora after a siege of 13 months. At that early date it had a separate governor.

For the century and a half that intervened between the accession of Akbar and the death of Aurangzib, Sirhind was one of the most flourishing cities of the Mughul Empire. Many tombs and mosques are yet standing, and heaps of brick ruins surround the old city for several miles; but in 1709 the city was taken and plundered by the Sikh chief Banda, who put the governor Vazir Khán to death, in revenge for the murder of Guru Govind's family. In 1713 it was again plundered by the Sikhs, who killed the governor Bájazid Khán. In Dec. 1763 Sirhind was again taken and totally destroyed by the Sikhs. Even to this day every Sikh on passing through Sirhind carries away a brick which he throws into the Satlaj in the hope that in time the detested city will thus be utterly removed from the face of the earth. The finest and oldest building is the tomb of Mir Mirán. It is 47 ft. sq. outside and 26 ft. 4 in. inside and 32 ft. high. It is of stone, and is surmounted by a large central dome on an octagonal base, with a smaller dome at each of the four corners on a square base. Each of the four sides is pierced by a recessed doorway with a pointed arch covered by a 2nd loftier and larger arch. The dead walls are relieved by three rows of recesses surmounted by battlements ornamented with squares of blue enamelled tiles. The general effect is decidedly good, and altogether this tomb is one of the most pleasing and perfect specimens of the later Pathán or earlier Afghan architecture.

The largest tomb is a plain brick building, 77½ ft. sq. outside and 27½ ft. sq. inside. The thick walls are pierced from the outside by deeply recessed

rooms roofed with pointed half domes. At the 4 corners are very small turrets, which look mean beside the lofty central dome of 40 ft. diameter which crowns the building. This dome springs from a neck 20 ft. high, and is surmounted by an octagonal cupola which forms an elegant summit to the whole edifice. The next tomb in size is another red brick building, attributed to *Khoja Khán*. It is a square of 68 ft. outside and 23½ ft. inside. The great dome is 36 ft. in diameter outside and 7 ft. thick. At each of the 4 corners is a small cupola on a base 14 ft. square. This building is probably of the 15th century. There is a pretty little octagonal tomb of *Pir-bandí Nakhswáá* (or the painter). It is on open arches, and is surmounted by the pear-shaped dome of the Mughul period. The body of the building is profusely covered with paintings of flowers, and the roof with glazed tiles, arranged so that the melon-like divisions of the dome are marked by dark blue lines and the intervals by coloured tiles laid herring-bone fashion, beginning with yellowish pale green at the top and ending with dark green at the bottom. The octagonal base of the dome is covered with three rows of yellow tiles divided by thin lines of blue, the whole surmounted by a diamond pattern of yellow and blue. The only mosque worth mentioning is that of *Sadan Kasáí* to the N. of the present town. It was 140 ft. long and 70 ft. broad. The W. end has fallen down. The centre room is covered by a dome 45 ft. in diameter, but the side rooms have two small domes each, an unusual feature.

The *Havelí* or mansion of Sahabat Beg is perhaps the largest specimen of the domestic architecture of the Muslims of the Mughul empire. It consists of two great piles of brick, each 60 ft. sq. and about 80 ft. high, connected by high dead walls. The great Saráí of the Mughul Emperors is to the S.E. of the city. It is now used as a public audience hall by the Patiala authorities, and is called the *Amkhás*. It consists of an enclosure

600 ft. long from E. to W., and 475 ft. from N. to S. There are apartments on all 4 sides, and a tank in the middle 320 ft. by 280 ft. General Cunningham got here 4 coins of the early Bráhmaṇ kings of Kábul, dated 900 to 950 A.D., and 1 coin of Kanishka, at the beginning of the Christian era. He concludes that Sirhind was a flourishing town in 900 A.D.

But its interest to the traveller consists in its being a good place for examining the *great Sirhind canal*, which was opened on the 25th Nov., 1882, at Rúpar by Lord Ripon the Viceroy. Sirhind is 20 m. S. by W. of Rúpar. From the Satlaj at Rúpar, which stands on its S. bank, the water for the canal is drawn. There is also at Rúpar a large jail, which supplies convict labour for the works. A number of European officers employed in superintending the works of the canal reside at Rúpar, which is a town of about 9,000 inhabitants.

The canal passes from Rúpar about 15 m. to the S.W., when it crosses the S. P. and D. Railway and sends off a branch nearly due S. to Patialá, passing Sirhind a few m. to the W. The N. branch of the canal then proceeds W. to Naiwal, and at about 40 m. of its course sends off a branch to Firúzpúr, about 40 m. long. The total length of the N. branch is rather more than 100 m. There is another branch to the S., which after 100 m. rejoins the main N. branch. A third branch leaves the Patialá branch at about 20 m. of its course and runs 80 m. to the W. by S., and a fourth branch leaves the Patialá canal at about 8 m. before reaching Patialá, and runs for 40 m. to the W. through Patialá territory.

Lord Ripon in his speech at the opening of the canal said that it was one of the largest works of the kind in the world, and that it was designed to irrigate not less than 780,000 acres, and that when completely finished there would be 2,500 m. of channel. The total cost is estimated at 40,700,000 rs., of which 27,800,000 fell to the British Government to defray, and 12,900,000 to the States of Patialá, Jind, Nabha, Maler Kotla, and Mala-

garh. Lord Ripon said, "I estimate very highly such co-operation. I rejoice to see the Princes of India animated by a wise and far-seeing public spirit such as they have displayed in regard to this matter, and I tender to those who have so generously aided in this enterprise my cordial thanks. They could make no better use of the wealth which God has given them than by employing it to promote undertakings of this description; and they could take no surer means of winning both the loyal attachment of their own people and the grateful thanks of the Government of the Queen-Empress."

Simla.—Simla is the municipal town and head-quarters of Simla District in the Panjáb, and chief sanatorium and summer capital of British India. It is situated on a transverse spur of the Central Himálayas in 31° 6' N. lat. and 77° 11' E. long. The mean elevation above sea level is 7,084 ft. It is distant from Ambála to the N.E. 78 m.; from Kálka, at the foot of the hills, by cart road 57 m.

The stages from Ambála to Kálka are as follows:—

Names of Stations.	Distance.
Durkot	4½ miles.
Seserna	4 "
Liri	4½ "
Jamálpúr	4½ "
Sanauli	4½ "
Devinagar	4½ "
Chandi	3½ "
Pijánu	3½ "
Kálka	4 "
Total	37½ miles.

REMARKS.—Before reaching Sanauli four bullocks are taken instead of horses to cross the bed of a river 300 yds. wide. In the beginning of October only 30 yds. of water remain, about 18 in. deep. The river is called the Ghagra. There is a second stream to cross, 10 yds. wide, before reaching Sanauli. —Before reaching Devinagar pass a white pagoda whence the village has its name.—At Pijánu pass a large handsome village, and a sarái, and ascend rapidly.—At Kálka, the hotel is on the E., a second hotel farther up, but not so good.

In the latest time-table of the S. P. and D. Railway, Dec. 1882, the distance is put at 38 m.; and the distance

from Ambála to Simla at 79 m., which would give a distance of 41 m. from Kálka to Simla, which is not quite correct. There are 8 *charkis* or horsing stations between Ambála and Kálka, and at each 18 horses are kept. It is often very difficult to get the horses to start, but when once off they go at a very good pace—about 10 m. an hour—which is brought down by delays at starting and crossing the 2 streams to 7 m.

At Kálka the traveller may take a *jhámpan* or pony. Lowrie's Hotel at Kálka adjoins the Post Office. The Government *dák* office and *tonga*, and telegraph office is on the premises. The fare for a *jhámpan* with 8 men from Kálka to Kasauli, 9 m., is 3 rs. 4 annas.

Kasauli.—This is a cantonment and convalescent depôt on the crest of a hill overlooking the Kálka Valley, and 6,322 ft. above sea level. It is a permanent station of an Assistant-Commissioner, and head-quarters of the Commissioner of Ambála during the summer months. At Perne, 3 m. from Kálka, a toll of 1 rupee is taken for the *jhámpan*. The road winds along the E. side of a deep ravine, and in most places there is a precipice, which gradually increases in height till the Police Station at Kasauli is reached. This building is 'perched' over a sheer descent of 1,500 or 2,000 ft. The journey takes about 4 hours, and to one coming from the plains the cold of the evening is rather trying.

The hotel is about 1½ m. from the Police Station. The scenery at Kasauli is beautiful, but the only building of interest is the *Lawrence Military Asylum* at Sanáwar, 3 m. off across a valley, after crossing which the road rises to Sanáwar, which, however, is not quite so high as Kasauli. From it may be seen Dagshai to the N., Sabáthu to the N.W., and in the far distance to the N. Simla.

The 1st meeting with regard to the Lawrence Asylum was held at Láhor on the 10th March, 1846. In April, 1847, Mrs. George Lawrence arrived at Sanáwar with 14 girls and boys, and Surgeon Healy

acted as superintendent. The Rev. W. J. Parker was the 1st Principal and died in 1863, and he is buried in the Chapel. Sanáwar has an area of 126 acres and is well covered with trees, especially the *Pinus longifolia*. The water supply is from a spring, and is abundant only in the rains. The ground was made over to the Asylum in 1858, in fulfilment of the wish of Sir H. Lawrence. There are separate barracks for boys, girls, and infants, and a fine school-room for the girls, and one less ample for the boys, and a chapel. Children of pure European parentage take precedence as candidates for admission as more likely to suffer from the climate, except in the case of orphans, who have the preference over all others.

The boys qualify for the service of Govt. in various departments. A local committee manages the College, consisting of the Commissioner for the Cis-Satlaj States, the Deputy Commissioner of Simla, the Assistant Commissioner residing at Kasauli, the officers commanding at Kasauli, Sabáthu, and Dagshai, and the chaplains, the medical officer in charge of Kasauli, and the executive engineer of the Upper Sirhind division. Colours were presented to the boys by Lord Dalhousie in 1853. A prize is given to the head-girl of the value of 30 rs., by the donation of Sir H. Edwardes.

Owing to a strange rule, the prizes must be bought at the India Office, and consequently seldom arrive in time. A lunch is given after the examinations, which costs Government £500 rs. Government pays all the expenses of the Asylum, amounting to rs. 15,000 a year. Tremendous thunderstorms take place; on several occasions the lightning has struck trees in the garden, and once a room in the house. The stages from Kasauli to Simla are as follows:—

Name of Stage.	Distance.
Kakkar Hati	13 miles.
Haripur	4 "
Siri	10 "
Simla	12 "
Total	39 miles.

This is by the old road, which is more difficult, with very steep descents. By the new route the stages are :—

Name of Stage.	Distance.
Kalka to Dharampūr.	15 miles.
Dharampūr to Solan . . .	12 "
Solan to Keri Ghāt . . .	15 "
Keri Ghāt to Simla . . .	15 "
Total	57 miles.

The road to Dharampūr is narrow. On the E., at the distance of 7 m., is seen Sabāthu. After leaving Dharampūr there is an excellent road to Solan, where is a neat T.B. on the E. The last 3 m. is a very sharp descent. From Solan it is one long ascent round projecting rocks, and the *tongas* go fast, the drivers blowing their horns, which is necessary, as strings of mules and carts are continually passed. For the last 10 m. the road passes along the edge of a very precipitous ravine. Passengers are booked at the Post Offices at Ambāla, Kalka, and Simla. The average fare by *dāk gāri* and *tonga* from Ambāla to Simla is 40 rs., and the average time occupied on the journey is 12 hours.

Simla Station.—The pop. within municipal limits is 15,025. Part of Simla was retained by the British Government at the close of the Gürkā War in 1815-16. Lieut. Ross erected the first residence, a thatched wooden cottage, in 1819. His successor, Lieut. Kennedy, in 1822 built a permanent house. Other officers followed the example, and in 1826 Simla became a settlement. In 1829 Lord Amherst spent the summer there, and from that date the sanatorium grew rapidly in favour with Europeans. Since the government of Sir John Lawrence in 1864, Simla has practically become a summer capital for India. The map of 1875 shows a total of 378 European residences. These extend over a ridge in a crescent shape, which runs from W. to E. for a distance of about 5 m.

At the foot of this ridge is a precipitous descent, in some places a complete precipice of about 1000 ft. leading down

to a valley, which is watered by several streams, as the Gambhar and the Samali, in which are two waterfalls, the 1st, to the N., being 103 ft. high, and the 2nd, to the S., 96 ft. Besides these there are the Pahar, the Giri Ganga, and the Sarsa streams. On the extreme W. of the Station is Jatog, a small military post on the top of a lofty and steep hill, where are the head-quarters of the mule batteries of mountain artillery. A mile and a quarter to the E. of Jatog is Prospect Hill, 7,140 ft. above sea level, which is the W. point of the crescent of which we have spoken. A mile to the E. of this hill is Peterhoff, the residence of the Viceroy, with the Observatory 3 furlongs to the W.

The Library is 1 m. 3 furlongs to the E. of Peterhoff. It was established in 1859, and has more than 10,000 volumes, and 2,500 ft. to the S.W. of the Library is Combermere Bridge, and 1,000 ft. N. by W. is Christ Church, which was built in 1846 by Colonel Boileau. The Club lies 500 ft. due S. of Combermere Bridge. About 2,000 ft. to the E. of the Club is Jako, a hill, the top of which is 8,048 ft. above sea level. The Bandstand is a little way to the S. of the Club, and the Mayo Orphanage is 2,500 ft. to the N. by E. of Jako. Lowrie's Hotel is about 50 yds. to S. by E. of the church, and is very conveniently situated, being near the Library, the Church, and the Club; it is on the Mall, one of the principal roads, and there is an Agency for *Jhāmpans*, *kulis*, and general forwarding purposes.

The scenery at Simla is of peculiar beauty; it presents a series of magnificent views, embracing on the S. the Ambāla Plains with the Sabāthu and Kasauli Hills in the foreground, and the massive block of the Chor, a little to the E.; while just below the spectator's feet a series of huge ravines lead down into the deep valleys which score the mountain sides. Northwards the eye wanders over a network of confused chains, rising range above range, and crowned in the distance by a crescent of snowy

peaks standing out in bold relief against the clear background of the sky. The rides and walks will furnish endless amusement to the visitor, who, however, will do well to be cautious, particularly as regards the animal he mounts. Up to 1875 at least 22 ladies and gentlemen were killed by falling over precipices at this station, and many more have had narrow escapes of their lives. Of Indians a far greater number have been killed. To lean on railings is most dangerous, as they often give way.

From Simla the traveller may make an expedition to *Markanda* and *Kotgarh*, and will be rewarded by seeing some grand scenery. The stages are as follows:—

Names of Stages.	Dist. from Simla.	Remarks.
	ms.	Above Sea Level.
1. Mahasu . . .	10	8,200 ft.
2. Phagu . . .	15	8,200 "
3. Theog . . .	22	7,700 "
4. Mutteana . . .	33	7,720 "
5. Narkanda . . .	45	9,000 "
6. Kotgarh . . .	54½	6,600 "

At *Phagu*, which is in the territory of the Ráná of Kotah, the T. B. commands a magnificent view of the snowy range. 10 m. E. of *Theog* are the Khit Khai iron mines, and 4 m. beyond *Theog* is the spot where General Brind's wife with her horse and groom were dashed to pieces by a fall down the precipice.

The T. B. at *Narkanda* has 6 rooms, and commands a splendid view of the snowy range.

For a description of this Route, and for that to Chini, see Mr. Long's article in vol. xxxvi. of the *Calcutta Review*, p. 158.

ROUTE 18.

SIRHIND TO LODIÁNA, ALIWÁL, PHILOR, AND JALANDHAR.

The railway stations are as follows:—

Name of Station.	Distance.
Sirhind to Nábhá . . .	6 miles.
Khana	5 "
Cháwa	6 "
Dorába	7 "
Sánahwal	4 "
Lodiána	10 "
Total	38 miles.

REMARKS.—Cabs are in waiting at Lodiána, and the fare is 1 r., and for a double fare 1 r. 8 a., and by the day 3 rs.

Lodiána.—This is a municipal town and head-quarters of a district of the same name, which has an area of 1368 sq. m., and a pop. (1868) of 583,245 persons. Lodiána town has a pop. of 39,983, of whom much the greater portion are Muslims. It is situated on the S. bank of the Satlaj, 8 m. from the present bed of the river. The Fort lies to the N.W. of the city, and a little to the S. of the Fort is the shrine of *Pir-i-Dastgir*, or 'Abdu 'l Kádír Giláni.

The *Church* and *Public Gardens* are to the W. of the cantonment, and the *dák banglá* is ½ m. N.E. of the church. The Cemetery is some distance from the church to the S.W. Lodiána was founded in 1480 by two princes of the Lodi family. It fell into the hands of the Rás of Ráískot in 1620. In 1806, Ranjit Singh despoiled the family of all their possessions, and gave Lodiána to Rájá Bhág Singh of Jind; but in 1809, General Ochterlony occupied it as Political Agent for the Cis-Satlaj States, and from 1834 to 1854 the town was a military station. Troops were removed in 1854, but a small garrison was left to occupy the Fort.

The church called St. James's has only one tablet; it is an ugly building with a low square tower and a long low body of a yellow colour, with here and there white stripes, but in the Cemetery are

the tombs of the soldiers of H. M.'s 50th Regt. and their wives and children who were killed by the fall of the barracks on the 20th May, 1846. There are 3 graves, one to 33 men, 8 women, and 16 children; another to 8 women and 4 children, and a 3rd to 17 men, who perished in the same accident. There are also tombs to the family of General Ventura's wife; to Mr. R. W. Dubignon, who married Mme. Ventura's sister, who died in 1867; and to Mme. Ventura herself.

At Lodiáná, reside the exiled Afghan princes of Sháh Shujá's family. A little beyond the Post Office, on the Jalandhar road on the E. as you go to Jalandhar, is a *house with 2 towers*, which was long inhabited by Sháh Zamán, the blind King of Kábul, and afterwards by Sháh Shujá'a. There is a little Mosque close by in which the family of Dost Muḥammad were lodged when he was sent prisoner to Calcutta, and a little pavilion built by Afzal Khán. A quarter of a m. beyond this, to the N. is the shrine of Pir-i-Dastgir; it is a neat building of brick. Farther on, a $\frac{1}{4}$ of a m., is *the Fort*, on an eminence with a scarp of 20 ft. to the E., and 40 ft. to the S. and W. From the flag-staff bastion there is a good view of the Fírúzpúr road and the adjoining country with the city to the E. This Fort during the Mutiny was held by 2 companies of the 3rd N. I.; the rest of the Regiment was at Philor, and mutinied, broke open the Jail and let out the prisoners. They then marched with the other companies to Dihilí.

Mr. Ricketts destroyed the houses between the Fort and the city. The ditch is 15 to 20 ft. deep, and was cleared out in 1876. There is an excellent well of good water in the Fort, and bomb-proof barracks for 500 men. The 2 sons of Sháh Shujá'a, of whom the elder is Prince Sháhpúr and the younger Nádir, live in a small house in the W. part of the cantonment. The Maharájá of Patiala, and other chiefs, kindly assisted these princes with funds to lay out their garden. Prince Sháhpúr has written a Memoir of Sháh Shujá'a. When General Pollock

retired from Kábul, Sháhpúr was for a short time king. The proper heir to the throne is the eldest son of Tímúr, who also resides at Lodiáná, as does Šafdar Jang, who possesses many documents, amongst them the original Treaty between Lord Minto and Sháh Shujá'a, and the tri-partite Treaty with Ranjit's signature. Besides these, the 5th son of Sháh Zamán, named Yúsuf, was residing at Lodiána in 1876; he was then 85 years old. Yár Muḥammad Khán, son of Sálíh Muḥammad, who had charge of the English captives at Kábul, and died at Lodiáná in 1869, resides still at Lodiáná. The family of the Núwáb of Jhajjar are also here, receiving small pensions, but restricted to the place.

Aliwál.—The road from Lodiáná to Aliwál is so deep in sand that 4 horses are required for a carriage, and even these cannot pull through at places unless assisted by the villagers. The distance is about 14 m. to the Monument, for the village is more than $1\frac{1}{2}$ m. to the N.W. On the *Obelisk* is inscribed on the N. side "Aliwál, 16 January, 1846;" on the S. side, "Erected 1870;" on the W. side the same as N. side, but in Persian; on the E. side is a Gurmukhi inscription.

The battle of Aliwál was fought on the 28th January, 1846 (see Cunningham's Sikhs, p. 312). The Imp. Gaz. makes the battle take place on the 28th June, and both these mistakes ought to be corrected; it also makes Aliwál only 9 m. W. of Lodiáná, which is certainly incorrect. The Obelisk at Aliwál has 3 plinths; the lowest is 15 ft. 4 sq., and 2 ft. 1 high, the next plinth is 13 ft. 3 sq., and the 3rd 12 ft. 2. Then follows the inscription, to the top of which is 17 ft. 6 high; the total height is about 60 ft. The corners of the plinths are destroyed by the weather; and there is a wide crack in the N. side, and a deep hole in the S.W. corner, into which several bricks have fallen. Aliwál is merely a village. It was taken by Sir Harry Smith during the battle; his loss was 151 killed, 413 wounded, and 25 missing; he captured 67 guns.

Philor is 8 m. from Lodiáná, to the N.; there are good refreshment and waiting rooms. It is a municipal town, head-quarters of a district of the same name. It (in 1868) had 7,535 inhab. The *bridge* to it over the Satlaj is constructed on wells with lattice girders similar to the Biás bridge. It is 5,193 ft. long. The Railway Station is on the E. and is very handsome. The town was built in the reign of Sháh Jahán, and was the site of one of the Saráis on the Imperial route from Dihlí to Láhor. It fell into the hands of Ranjit in 1807, and in 1857 was garrisoned by the 3rd Regt. N. I., who were preparing to mutiny when a relieving force consisting of 150 men of the 8th Foot, 2 H. A. guns, and a body of Panjábí horse, arrived on the 12th May, 1857; and the Sipáhís, baffled in their intentions, marched off to Dihlí. The stages to Jalandhar are as follows:—

Names of Stages.	Distance.
Philor to Goraya	8 miles.
Phagwádá	6 "
Chibheru	5 "
Jalandhar Cantonment . .	5 "
Jalandhar City	3 "
Total	27 miles.

Jalandhar.—A municipal city, cantonment, and head-quarters of a district of the same name, which has an area of 1332 sq. m., and a pop. (1868) of 794,764. The city itself has a pop. of 50,067, of whom the greater number are Muslims. Anciently it was the capital of the Rájput kingdom of Kátóch before Alexander's invasion. Hiouen Tshang, the Chinese pilgrim of the 7th century A.D., describes the town as 2 m. in circuit. Two ancient tanks alone are left as parts of the primitive city. Ibráhm Sháh of Ghazní, conquered the city, and under the Mughul Empire it formed the capital of the country between the Satlaj and the Biás. The modern city consists of a cluster of wards, each formerly surrounded by a wall. There is a fine *sarái* built by Karim Bakhsh. The American Presby-

terian Mission maintains an excellent school. The Cantonment is 3 m. S. of the city, and was established in 1846; it has an area of $7\frac{1}{2}$ sq. m., and a pop. of 11,634 persons. The garrison consists of an English regiment of infantry, a battery of artillery, a regiment N. I., and some Indian cavalry from Ambála.

The T. B. is 5 minutes' drive from the Railway Station. The Public Gardens are in the military cantonment, are nicely laid out, and are much resorted to for lawn tennis and other amusements. The Jail is built for 370 prisoners, of whom 353 are men, and 19 women. Boys are taught, but women not. There are 20 solitary cells. There is no hospital for women.

The Church is $\frac{1}{2}$ m. W. of the artillery lines; it is a long building without any tower. There are 4 tablets let into the outer wall, one on each side of the E. entrance, and the other 2 into the S. wall. It holds 600 persons; it was built in 1850, and was consecrated by Bishop Dealtry, of Madras, on the 15th January, 1857. The tablets are to Lieut. Peel, of the 37th B. N. I., "who after serving with distinguished gallantry in the campaign of the Satlaj and Panjáb, fell whilst leading his men to the assault on the heights of Dállah, on the 16th January, 1849," and to Lieut. Daniel Christie, 7th Regt. Bengal Cavalry, "who fell in the assault of the heights of Dállah, pierced to the heart by a matchlock ball."

Outside the main entrance is a white tablet with gold letters to 100 men of the 92nd Highlanders, and 131 women and children. There is also a tomb to Major Charles Ekins of the 7th Bengal Cavalry, Deputy Adj.-Gen. of the Army, who fell at Chilianwálá, on the 13th January, 1849. Also one to Lieut. A. N. Thompson, of the 86th N. I., who died of wounds received at Chilianwálá; also to Lieuts. Powys and Kemp, and Ensign Durnford, of the 61st N. I., who fell in action during the rebellion of 1857—59. Also to Major Christie, commanding 3rd Troop, 2nd Brigade H. A., Corporal Hill and 6 Gunners, who fell in action

during the Panjáb campaign. There is a very pretty small cemetery in the grounds of the Church to the N. of it, full of trees and flowering shrubs.

the summits and upper slopes of 3 mountain peaks in the main Himálayan range, E. of the Rávi river. Its height above sea level is 7,687 ft. The stages from Patháankoṭ are :—

Names of Stages.	Dist.	Remarks.
Sháhpúr . .	MS. 8	T. B. on the bank of the Rávi river.
Dhar . . .	14	T. B.
Dunera . . .	12	T. B.
Mámál . . .	9	T. B.
Bakloh . . .	1	Cantonment.
Dalhousie . .	13	T. B.
Total . .	57	

ROUTE 19.

JALANDHAR TO PATHÁNKOT, DALHOUSIE AND CHAMBA.

Names of Stages.	Dist.	Remarks.
Kála Bakra	MS. 14	
Tandah . .	15	Cross Bain river twice.
Dasonah . .	13	There is a <i>sardí</i> here.
Mokerian . .	13	T. B.
Mirthal . .	15	Cross Blás river by ferry.
Patháankoṭ	12	T. B.
Total . .	82	

Patháankoṭ is a municipal town in Gurdáspúr district; it is situated near the head of the Bári Doáb, 23 m. N.E. of Gurdáspúr. This is the terminus of the carriage road, the remaining distance of 42 m. to Dalhousie lies through the hills, and must be performed on horseback or in a *qulí*. Patháankoṭ has 5,011 inhab. The Fort was built by Sháh Jahán of brick, with a ditch and glacis. Within is a lofty citadel which rises above the ramparts. It has been suffered to go to decay, but must have been a strong place. The traveller may rest here for a night before proceeding to Dalhousie.

Dalhousie.—There are several hotels at this place, as well as a T. B. Dalhousie is a municipal town, cantonment, and hill sanatorium. It occupies

To the E. of Dalhousie the granite peak of Dain Kund, clothed with dark pine forests and capped with snow, even during part of summer, towers to a height of 9,000 ft., and beyond it again the peaks of the Dhaulá Dhar, covered with perpetual snow, shut in the Kángra Valley, and close the view in that direction. In no station in the Indian mountains is the scenery more beautiful. The houses are perched among the declivities in the granite hills, and are mostly double storied, as building sites are few.

The first idea of forming a sanatorium at Dalhousie was broached by Lord Napier of Magdala, in 1851. Next year the British Government bought the site of the Rájá of Chamba, and the new station was marked off in 1854. In 1860 it was attached to the district of Gurdáspúr. The road from the plains was widened, and building operations commenced on a large scale. In 1868, troops were stationed in the Balná barracks, and the place soon became a fashionable resort. There are now a Court-House, Branch Treasury, Post Office, Dispensary, Church, and Hotels.

The 3 peaks on which the station is built are named *Bakrota*, *Teyra*, and *Patrain*. Bakrota is the most E. and the loftiest, rising to 7,700 ft. Teyra is 6,840 ft., and Patrain 5,750 ft. To the N.W. of the civil station is the military station at Balná, rising to

6,000 ft. Bakrota and Teyra are of gneiss formation, which at Patrain is intermixed with slaty shale and schist. The hills are as a rule scantily covered with soil, but here and there are deep rich patches. Vegetation flourishes luxuriantly, and heavy crops are obtained wherever the slopes can be terraced, while elsewhere the hill sides are finely wooded with oak, rhododendron, fir, chestnut, and poplar, and on the higher elevations the deodār flourishes.

Owing to the steepness of the slopes the drainage is excellent, and the soil is so porous that the roads soon dry after the heaviest rain. On the E. are steep hills clothed with pines, oaks, and rhododendrons; on the W. are lofty hills, whose rugged sides contrast with the sylvan beauty of the slopes on the E. On the N. is the snowy range, on the S. the glistening Rávi, winding to the plains and disappearing in the distance. Thousands of feet below are fertile valleys, with here and there a murmuring stream, threading its way to the Rávi. The rainfall is heavy, averaging 65 inches, and except at this season the climate is delightful and healthy. The winter is not severe, and the days are bright and clear, except when snow falls. The main supply of water is brought from the Dain Kund hill, about 2½ m. off; the water is very pure, and except during the rains beautifully clear.

At Bakkoh a Gúrkhá regiment is stationed. The barracks and houses of the officers are scattered over a semi-circular ridge at an elevation of 4,300 ft. Sites have been obtained by cutting away the crest of the hill. All the trees have been cut down, but the neighbouring hills are well wooded, chiefly with fir. In the hot season the glare is intense, and frequently causes ophthalmia.

Chamba is 12 m. in direct distance to the N. by E. of Dalhousie, but some miles further by the road, which lies amongst the hills, and can be only traversed on horseback, or in a litter. Chamba is the capital of a Native State, which has an area of

3,216 sq. m. and a pop. (1875) of 140,000. To the E. lies a region of snowy peaks and glaciers, to the W. and S. fertile valleys. The country is watered by the Rávi and the Chenáb, flowing through forests which afford important supplies of timber to the railways and public works in the Panjáb. The soil and climate are suitable for the cultivation of tea.

The ruling family are Rájputs. The present Rájá Shám Siñh was born in 1865, and during his minority the State is administered by a British officer associated with Native officials. The Rájá ranks 15th on the rank of Panjáb chiefs, and is entitled to a salute of 11 guns. Chamba is a very ancient Hindú principality. The scenery is very beautiful, and one especial feature in it is a small lake with floating islands, which is to the E. of the town. Game is plentiful, and bears are to be found in the hills.

ROUTE 20.

JALANDHAR TO KAPURTHÁLA, AMRITSAR AND LĀHOR.

Kapurthála is the chief town of a State of the same name, 15 m. to the N.W. of Jalandhar, and 8 m. from the left bank of the river Bías. The area of the State is 800 sq. m., and the estimated pop. 250,000. Besides this the Rájá possesses territory in Audh (Oudh) to the extent of 850 sq. m. with a pop. of 220,000. The town is said to have been founded by one Ráná Kapur, a Rájput, who came from Jaisalmír at the beginning of the 11th century. This, however, is mere legend, and all that is certain is that

one Sadao Singh in the 16th century founded the village Ahlu, and from that his family took the name of Ahluwála. He appears to have been a Ját of the Kalál, or distiller caste, or to have married himself, or his brother, into that caste.

Badar Singh, the head of the family, who died in 1723, was childless, and besought Guru Govind Singh to obtain for him a son, which the Guru promised, provided the son became his disciple. The Guru died in 1708, and in 1718 a son was born to Badar Singh, and was named Jassa Singh. Badar's widow took her son to Dihli, where the Guru's widow was living, and was well received. When Jassa was 12 years old, he returned to the Panjáb, and the Guru's widow gave him a silver mace, saying his descendants would have mace-bearers to attend them. Jassa obtained the protection of Sardár Kapur Singh, who was at Jalandhar, and soon distinguished himself. In 1743, Jassa attacked Diwán Lakhpat Rái, who was escorting treasure to Láhor, killed him and carried off the treasure. After this, Jassa was for a time obliged to fly, but continued to make war upon the Mughuls, and was generally successful; but in 1761 he attacked Charak Singh, the grandfather of Ranjit, and was defeated and compelled to retire with the loss of his guns and baggage.

When Kapur Singh Faizullapuría died in 1753, he made over to Jassa the steel mace of the last great Guru, which is now to be seen at Amritsar. On the 10th of February, 1762, the Sikhs, among whom was Jassa, sustained a dreadful defeat from Ahmád Sháh, and Jassa was obliged to take refuge in the Kángra hills. When, however, Ahmád Sháh retired from the Panjáb, Jassa reappeared, and was one of the Sikh commanders who captured and destroyed Sirhind. After this he built the Ahluwála bázár, which is to this day the handsomest quarter in Amritsar. Jassa died in 1783 at Amritsar, where a monument to his memory is to be seen in the Dera of Bába Atal, near that

of Nútáb Rapur Singh. He was tall, with a fair complexion, overhanging eyebrows, and piercing eyes; his arms were unusually long, and he was a famous marksman, both with the matchlock and the bow. He was a man of the greatest ability, and did more than any other chief to consolidate the Sikh power.

Jassa was succeeded by a second cousin, Bágh Singh. He was engaged in several warlike expeditions, but was far from being as successful as Jassa. He died in 1801, and was succeeded by his son, Fath Singh. He was Ranjit's agent in concluding the Treaty of the 24th Dec., 1805, by which he and Ranjit agreed to cause Jaswant Rao Holkar to remove from Amritsar immediately; and Lord Lake presented a hunting leopard to Fath Singh in acknowledgment of his services. On the 8th Nov., 1808, Sir C. Metcalfe wrote that Ranjit was principally indebted for his extraordinary rise to his alliance with Fath Singh. Subsequently Fath Singh assisted Ranjit in his campaigns against the Kábul forces, and Multán and Kashmir. On the 27th Dec., 1825, he fled across the Satlaj and took refuge at Jagraon, abandoning all his Trans-Satlaj territory to Ranjit, of whose intentions he was suspicious. The British Government guaranteed him in his Cis-Satlaj possessions, but not in his lands beyond that river. Ranjit, however, induced Fath Singh to retire to Kapurthála in 1807, and there he died in Oct. 1837, and was succeeded by his son Nahál Singh.

In the Sikh war of 1845 he befriended the Sikhs, and his troops, under the command of one Haidar 'Alí, fought against the English at Badowál and Aliwál. For this all his Cis-Satlaj territory was confiscated; warned by this severe lesson he did his best to assist the British in the 2nd Sikh war, and at the close of the campaign the Governor-General visited him at Kapurthála, and made him a Rájá. He died on the 13th Sept., 1856, and was succeeded by his eldest son Randhír Singh, then in his 22nd year. Fath Singh left a will, leaving estates of the nett value of 1 lakh rs. a year to each

of his 2 younger sons, but in consequence of the brilliant services of Randhír Singh during the great Mutiny, this will was set aside, and Rájá Randhír was fixed on the throne, and his younger brothers were made subordinate to him in criminal jurisdiction.

The Rájá had in fact shown the utmost loyalty to the British. At the first intimation of the outbreak at Dihlí and Mirat, he marched into Jalandhar with every available soldier, and remained there throughout the hot season at the head of his troops, a portion of whom he volunteered to send to Dihlí, which offer was only not accepted as their presence was absolutely required at Jalandhar. When the Mutiny broke out in that place his troops guarded the civil station, and he sent the whole of his cavalry under General Johnstone in pursuit of the Mutineers. When the Mutiny at Siálkot broke out, the Rájá sent 300 men and 2 guns to strengthen Hoshiárpúr. In May, 1858, he led a contingent to Audh (Oudh), and fought with conspicuous bravery at the head of his men in six engagements, capturing 9 guns. For this the two estates of Banadi and Bithuli were conferred upon him, with the right of adoption and the title of Farzand-i-Dilband, "Beloved Son." In Audh the Rájá had the title of Rájá Rájágán conferred upon him. On the 17th Oct., 1864, he received the Grand Cross of the Star of India. On the 15th March, 1870, the Rájá resolved to pay a visit to England, but died at Aden on the 2nd April. His son, Kharak Singh, succeeded him on the 12th May, when he was presented with an address by his subjects, who referred to the Mutiny medal which his father wore, and on which the Duke of Edinburgh had remarked that he was the only Chief present at the Calcutta Darbár who wore such a medal.

The present Rájá Jagatjit Siñh succeeded in Sept., 1877.

Kapurthála Town.—The visit to this city can easily be made in a hired carriage. Up to the time of Randhír Singh it was a mere collection of hamlets, but under his administration great improvements took place. The

Bázárs and streets have been properly built. In the principal public streets trees have been planted both sides of the way, and shops of different manufactures have been opened by firms from Kashmír, Amritsar, and other large towns. Schools have also been opened after the model of those in the British dominions. A college and hospital have been established, the former being called the Randhír, in honour of the late Rájá. Kharak Singh gave 500 rs. to be invested in a way to record the name of Sir Donald Macleod, and the money has been devoted to the founding of an annual prize for the best vernacular work on natural science, the competition to be open to all India.

The stages to Amritsar are as follows from Jalandhar City by S. P. and D. Railway :—

Names of Stations.	Dist.	Remarks.
	MS.	
Kartárpur .	9	There are good refreshment rooms at Amritsar, and vehicles always in waiting. The fare is, single 1 r., double 1 r. 8 a., and by the day 3 r. There are licensed <i>Kulis</i> in attendance.
Hammira .	4	
East Bank .	7	
Bías . . .	2	
Batári . .	7	
Jandíálá .	7	
Amritsar .	3	
Total .	39	

Amritsar is a city with a pop. (1868) of 133,925. It is the wealthiest and the most populous city of the Panjáb, and the religious capital of the Sikhs. It is also the administrative head-quarters of a district with an area of 1555 sq. m., and a pop. of 832,750. It was founded in 1574 by Rám Dás, the Guru of the Sikhs, upon a site granted by the Emperor Akbar, around a sacred tank, from which the city takes its name, "Pool of Immortality." Ahmad Sháh Durrání destroyed it in 1761, blew up the temple and defiled the shrines with bullock's blood. After his retirement the city was divided amongst the various Sikh chiefs, to whom was assigned a separate ward. However it gradually

passed into the power of the Bhanji Misl, who retained the supremacy till 1802. In that year Ranjit seized it and roofed the great shrine with sheets of copper gilt, whence it was called the Golden Temple. He also built on the N.W. the Fort of Govindgarh in order to overawe the pilgrims. He likewise surrounded the city with a massive wall, the greater part of which has been demolished since the British occupation.

There are refreshment and waiting rooms on the platform of the Amritsar Station, and 3 hotels and a T. B. within five minutes' walk of the Station. The city is about five minutes' drive from the T. B. It has 4 gates on the W. side, namely, 1st the Hátí Gate, 2nd the Lohgarh, 3rd the Láhor, 4th the Khazánewálá. To the S. there are 3 gates, 1st the Hakímánwálá, 2nd the Phagatanwálá, 3rd the Gilwali. On the E. 4 gates, the Chatevind, the Suljánvind, the Ghimandi, and the Mahá Singh. On the N. the Kánibágh. The great Temple, called the Darbár or *Golden Temple*, is in the centre of the city. On the N.E. of the temple is a *clock tower*. Ascend by 12 steps to the platform of the clock tower, which adjoins the tank, in the centre of which the temple is. The view from the clock tower is wonderfully picturesque.

The tank is 470 ft. sq., and the square in which it is situated is 530 ft. sq. The buildings surrounding the square are called *Bungáhs*, and are the houses of great chiefs who come to worship. To the N.W. of the Darbár Temple is that of Takht Akál Bungáh Sáhib, with a gilt dome, and adjoining it to the S. is the Bungáh of Dhiyán Singh, a plain brick building. Next to it on the S. is the gorgeous bungáh of Shir Singh, and in the same direction beyond it and beyond the recess in which are all those already mentioned, is the bungáh of Lehna Singh. In the N.E. is the white bungáh of the Rájá of Patiala, and beyond it to the E. but outside the Square are the 2 gigantic minárs of Mangal Singh's family, called the *Ram Garhiya Mindrs*.

Mangal Singh's grandfather, who had land given him by the Sikhs, which brought in 7 lákhs a year, built them about 156 years ago. The N. one may be ascended; to do which it will be necessary to ascend by 10 steps + 11 + 6 + 2 to the platform outside the enclosure, level with the top of the enclosing wall. From the platform 2 flights of steps are ascended in the Minár, one of 54 steps and the other of 53; total 107. At the top of the steps the visitor may seat himself and enjoy the view. This from the level of the tank is 104 ft.; thence to the top of the ornament on the cupola 26 ft.; grand total 130 ft. The platform at the top of the Minár measures 11 ft. 7 in. The view to the N.W. takes in a white temple to Shiva at the extremity of the city, built by Sardár Tej Singh; and just at one's feet is the gilt dome of Akál Bungáh. To the N.E., at 2 m. off, St. Paul's Church is seen peeping out among woods. Govindgarh Fort appears to the W. by N.

The Rám Garhiya Minárs are vast and grand, but not handsome. The Akál Tower is still more vast and finer. Before visiting the temple it will be necessary to put white cotton slippers over the shoes. These are provided for the visitors in the Square on payment of a trifle. The Sacred Tank is surrounded by a tessellated pavement of white marble, with ribs of black and brown, 24 ft. broad, brought from Jaypúr. On the W. side is a pier which leads into the centre of the tank, and is 203 ft. 9 in. long. You enter by an archway which is 23 ft. 4 in. broad; on either side of the pier are 9 gilt lamps.

The *Darbár Temple* stands on a platform in the lake 65½ ft. sq., and from the outer wall of the platform to the wall of the temple is 12½ ft., consequently the temple itself is 53 ft. sq. The lower room is very richly coloured with drawings of flowers, etc., and at the S. end is a large ottoman, on which a copy of the *Granth* is kept. A man sits to the S. of it waving a *chauri*, while many pilgrims chant verses from the sacred volume. From this room ascend 19 steps to the gallery round

it, and 20 more to the roof, where is a small but richly decorated pavilion. The sides of all this building are completely covered with verses from the *Granth*, written very distinctly in the Panjābī character. Here it is usual to present two cups of sugar to the visitor, who will give 2 rs. in return.

Now pass along the pier back to the gateway, and after mounting 22 steps enter a room, in which is a large chest and 31 pillars of silver 9 ft. long and $4\frac{1}{2}$ in. in diameter, worth it is said £40 each, and 4 larger ones worth £100 each. In the chest are kept 3 gilt maces, a *pankhah* and two *chauris*, all with gilt handles. There is also a *canopy* weighing 10 lbs. of pure gold, set with emeralds, rubies, and diamonds, and a pendant of gold. There is too a coloured plan of the temple, made by one Mián Allāh Yār, and a magnificent diadem of diamonds with strings of pearls worn as pendants; this was worn by Nau Nihāl Singh. There is also a sort of gilt arch 6 ft. high; all these are used when the *Granth* is carried in procession. In one corner a large heap of *Kharmuh-ras*, small shells of the *Cypræa moneta* species, will be observed. They are offerings made by pilgrims; 10 lbs. weight of them are worth 1 r.

The visitor will now ascend 11 high steps in the Akāl Bungāh, which has a gilt dome and some giltwork in the balconies, but is not covered with gold as the Darbār Mandir is. The steps lead to a room 20 ft. sq., with a projecting window to the W. In the room is a gilt ark, on the floor of which are a number of things covered with a cloth; this is partly removed, and a large sword is taken out and put into the visitor's hand. It is a falchion 4 ft. long and widening towards the end, where it is 8 in. broad. It is said to be the sword of Guru Govind; a mace also is shown, which was wielded by one of the Gurus. This temple was built in the time of Arjun, the 5th Guru. In the ark are also the vessels for initiating new members into the Sikh confederacy; the rite of initiation is called *Pāhal*. There is the

Charan Pāhal, in which the novice drinks the water that has washed the feet of the Guru, and has some of it sprinkled on his hair. There is too the *Shamshir Pāhal*, in which the novice drinks water poured on a sword, and has some of it sprinkled over his hair.

The visitor will now walk along the W. and S. sides of the enclosure and turn off into the *Darbār Garden*, as it is called. It is in extent 30 acres, and contains pomegranate, orange, and other fruit trees, a tank called Kausar, and several small pavilions. Two of these are of red stone. At the S. end of the garden is the Atal Tower. The lower room is richly painted, and is 30 ft. in diameter inside. Thence 15 steps lead to the 1st gallery, 15 to the 2nd, 15 to the 3rd, 15 to the 4th, 14 to the 5th, and 13 to the 6th. There is then a wooden ladder with 14 steps which leads to a 7th gallery; total, 101 steps, each of which is a foot high. The pavilion, therefore, on the 7th story is 101 ft. above the ground, but from the floor of the pavilion to the top of the cupola is 30 ft. more, so that the entire height of the building is 131 ft.

This tower is dedicated to Atal Rāi, the younger son of Har Govind, who is said to have been reproved by his father for raising the deceased child of a widow to life. His father said that his supernatural powers ought to be displayed in purity of doctrine and holiness of life, and not in miracles, whereupon Atal Rāi said that as a life was required, and he had withheld one, he would yield up his own. He then lay down and died; see Cunningham's "Sikhs," p. 58.

Besides the Sacred Tank and Temples, the *Public Gardens* may be visited on the return drive; pass out of the Rām Bāgh Gate of the city to the Kotwālī Chauk. The Kotwālī, or Police Office, has a handsome front; to the left is the mosque of Muḥammad Jān; it has 3 white domes and slender minarets. Further to the N. is the "Idgāh; and close to it is the mosque of Khān Muḥammad, which is 110 ft.

4 in. long in front, and has a passage of the Kurān and the Muslim creed on the façade, and some verses of the Kurān inside. To the r. is a fine tank, and $\frac{1}{2}$ m. to the S. are the Public Gardens, which are in extent about 40 acres. In the centre is a pavilion in which Ranjit stopped when he came to Amritsar. The grounds are well laid out, and the creepers are beautiful.

The Church at Amritsar, *St. Paul's*, has only one tablet, to the son of Frederick Cooper, C.S., who died in 1856. There is a memorial window put up by subscription to Major Granville Lewin, who was Dep. Comr. The Cemetery is to the W. of the Railway Station; it is fairly well kept, but two-thirds of the tablets have been stolen.

Fort of Govindgarh.—This fortress is a short distance to the N.W. of the city. It is garrisoned with a battery of artillery and a company of British infantry. It was built by Ranjit Singh in 1809, but the fortifications were traced by the French officers in his service on scientific principles. There is nothing very interesting to the traveller.

*Tāraṇ Taraṇ.** — Before leaving Amritsar, a visit should be made to this place, which is esteemed very holy by the Sikhs. It is 12 m. to the S. of Amritsar. The traveller will pay 15 rs. for his hired *shigram*, and will leave the city by the Chativind Gate, which is the one to the S.E. After 50 yds., the Haslī canal, about 15 yds. broad, is crossed by a neat bridge; the road beyond is full of ruts, and dusty. The road now passes Bālichok, a small village on the l. about 6 m. from Amritsar, where there will be a change of horses. The road is now even worse. Tāraṇ Taraṇ has about 6,300 inhab. The T. B. is on the l. of the road, just beyond the office of the Tahsildār, and is comfortable.

From this *the Temple and Tower*, which are the sights of the place, are a third of a mile distant. They are situated on the E. side of a

magnificent tank, 985 ft. 4 in. long, by 806 ft. 10 in. broad from E. to W. This tank was made by Ranjit at the same time as he built the Temple. The visitor will have to take off his shoes and put on cloth slippers before descending into the enclosure. The sharp pebbles make themselves felt through the slippers. The lower room of the Temple has been handsomely painted with representations of trees, while the outside walls have paintings of gods and goddesses. The room has a corridor round it, on the S. side of which is the *Granth*, enveloped in silk wrappers, and fanned by an official with a *chawri*.

This place was the residence of the Guru Arjun, and is older than Amritsar; unlike the temples at that city, it has no writings on the walls. The visitor will mount 18 steps to the gallery, and 13 more to the roof, on the top of which is a small pavilion with open sides. This building certainly does not exceed 30 ft. in height. The visitor will now walk to the N. corner of the tank, where is a tower built by Nau Nihāl Singh. A flight of 28 steps will be mounted, and then another of 61, and then a 3rd of 57; total, 146 steps. The attendants of the Temple exaggerate the height of this building; it is certainly not more than 130 ft. The bricks of the Tower were brought from a village 6 m. off. There is a ledge at the top of the Tower, and, including this ledge, the breadth of the platform is 23½ ft., and 16 ft. inside the ledge. In the Imp. Gaz. the tank is said to possess miraculous powers, and cure the lepers who can swim across it. The town ranks as the capital of the Manja, or Heart of the Bārī Doab, the tract which runs from Amritsar to near Kasūr in the Lāhor district.

This tract is famous as the stronghold of the Sikhs, and the former recruiting ground for their army. There is a leper asylum outside the town, and a suburb inhabited by those infected with the disease, from which it is said the Guru Arjun himself suffered.

* Incorrectly written Tara Tarn in the Imp. Gaz.

The stages from Amritsar to Lāhor are as follows :—

Names of Stations.	Distance.
Khasah	
Atāri	
Jallo	
Miyān Mir	29 miles.
Lāhor	3 "
Total	32 miles.

REMARKS.—Khasah Station on r. Govindgarh and the city of Amritsar are seen on l. of railway.—The station and town of Atāri are on r. The place was founded by Gaur Sihh, a Jāt of the Sidhu tribe; his descendants were of great importance until the conquest of the Panjāb by the British. His present representative is an honorary magistrate, and enjoys large estates in the neighbourhood.—The station and village of Jallo are on the l.—Miyān Mir station is on l. There are cabs waiting for hire, and also at Lāhor, where there are good refreshment rooms.

Lāhor.—The T. B. is 2 m. distant from the Station, but there are several hotels within a few minutes' drive of it. Among these may be mentioned Clark's Hotel and the Sindh and Panjāb Hotel in Donald Town; there is a new building "specially designed for the accommodation of families, every suite of rooms has a bath-room and dressing-room attached." Lāhor is a municipal city, capital of the Panjāb, and head-quarters of a district of the same name, which has an area of 3,659 sq. m. and a pop. of 789,656. Lāhor city in 1876 had a pop. of 128,441. Tradition says that Lāhor was founded by Loh,* the elder son of Rāma; no mention of it, however, is made in Alexander's historians, and no Græco-Bactrian coins are found among the ruins.

* There can be little doubt of the antiquity of Lāhor. In the 14th century Abū'l-fida had read of it as a city great among the cities of India. In the 16th century Abū'l Fazi describes it as "the grand resort of all nations." A proverb says that "If Shīrāz and Isfahān were united they would not make one Lāhor," and Milton speaks of it in the following passage :—

From the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne,
To Paguin of Sinean kings, and thence
To Agra and Lahore of Great Mogul.

Paradise Lost.

The first reference to it is in the Itinerary of the Chinese pilgrim Hiouen Tshang, who wrote in the 7th century A.D. About that time it seems to have been governed by a family of Chauhān Rājputs, from whom it was wrested by the Muslims of Ghazni, but it did not attain to magnificence till the reign of the Mughuls. Akbar enlarged and repaired the Fort, and surrounded the town with a wall, portions of which still remain, built into the modern wall of Ranjit. Jahāngir also often resided at Lāhor, and during his reign Arjun Mall, Guru of the Sikhs, compiler of the *Adi Granth*, died in prison here. The Mausoleum of Jahāngir is at Shāh Darra, close to Lāhor, and will be described hereafter. At the same place are the tombs of the Empress Nūr Jahān and her brother Asaf. Shāh Jahān built the palace of Lāhor, of which the principal tower is *Saman Burj*, to be described hereafter. Aurangzib built the great mosque, but in his time the city began to decline, and was much ruined by the invasions of Ahmad Shāh Durrāni.

Under Ranjit Sihh Lāhor regained some of its former splendour, and since the period of the British rule which commenced in 1849, buildings have greatly multiplied. Modern Lāhor covers an area of 640 acres, and is surrounded by a brick wall, once 30 ft. high, but now lowered to 16 ft. The moat which existed at the foot of the wall has been filled in and changed to a garden, which encircles the city on every side except the north. A metalled road runs round the rampart and gives access to the city by thirteen gates. These are, on the N., the Musti Gate, the Kashmīri, the Khīrī; on the E. the Yakkī Gate, so called from a saint of that name, the Dihlī and the Akbarī; on the S. the Mochī, the Shāh 'Alamī, the Lohārī, the Morī, and the Bhāthī; on the W. the Tak-sālī and the Roshanāī.

Within the ramparts that surround the city, in the N. part of the enclosure, and N. of the city itself, is the *Citadel*. The Railway Station is 3,520 ft. due E. of the Akbarī

Gate. The staging Banglá is about 1,000 ft. due S. of the Bháthi Gate, and a little to the S.W. of it is the Deputy Commissioner's Court; and 1600 ft. to the E. the Mayo Hospital. S. of the staging Banglá 1,000 ft. are the Anár Kalí Gardens, and 200 yds. to the E. of these gardens are the Museum, Library, and Post Office. The Rávi river flows to the S., at about 1 m. to the W. of Láhor, but it makes a very circuitous bend from the E., passing in a semicircle to the N. of Láhor. The cantonment of Miyán Mír is 3 m. to the S.E. of the civil station, and $1\frac{1}{2}$ m. due W. of it are the Central Jail and the Racecourse. The Shálamár Garden is $3\frac{1}{2}$ m. to the E. of the Yakki Gate. The Lawrence Gardens are $\frac{1}{2}$ m. to the N.W. of the Racecourse; 230 yds. to the N. of them is Government House, and the Láhor Club is about half that distance in the same direction.

Having located himself in an hotel, the traveller will proceed to visit the various sights of Láhor, which will occupy him for not less than a fortnight. The 1st visit should be paid to the tomb of Anár Kalí, "Pomegranate blossom," a name given to a favourite lady in the Harim of Akbar, who was also called Nádirah Bigam or Sharifu'n nissá. This tomb has been converted into the church of the civil station, and the tomb itself, or rather the sarcophagus, is for some reasons the most interesting thing to be seen in Láhor. The building is not very well suited for a church, and will not hold more than at most 100 persons; it is circular and roofed with a dome, and supported inside by 8 massive arches, 12 ft. 3 in. thick.

The Church measures 75 ft. 6 in. from E. to W., that is from the W. door to the altar wall, and 73 ft. 7 in. from N. to S. Outside the altar wall, to the r. as you look outwards, is a small door, which leads into a closet to which Anár Kalí's sarcophagus has been removed. It once stood in the centre of the building. The sarcophagus measures at the bottom 7 ft. 1 in. long, and 2 ft. 5 in.

broad, and at top 6 ft. 1 in. long, and 1 ft. 5 in. broad. On its face and sides are inscribed the 99 names of God, some of which are as follows:—

Alaumiſtu.—Who Causes Death.
Alkiyüm.—Who Raises up.
Almájjid.—The Glorious.
Alakdas.—The Holy One.
Alkádir.—The Almighty.
Almukaddan.—The Prior.
Alavval.—The First.
Azzáhiru.—The Manifest.
Alwáti.—The Perpetual.
Akbaru.—The Greatest.
Almutamsinn.—The Kind.
Arr'auſu.—The Benign.
Almuhaſiyi.—The Reviver.
Alháy.—The Living.
Alwajidu.—The Rich.
Alwáhidu.—The One.
Almuktadiru.—The Powerful.
Alákhiru.—The Last.
Albáſtinu.—Knowing the Hidden.
Attawwábu.—The Clement.
Zú'jalál.—The Majestic.
Alm'utamad.—The Faithful.
Alghaniy.—The Independent.
Almáni.—The Forbidding.
Annasáru.—The Aider.
Annáſ.—The Assister.
Astaurn.—The Mediator.
Alhádi.—The Guide.
Albad'au.—The Wondrous.
Albáki.—The Permanent.
Alwáris.—The Heir.
Arrashidu.—The Director.
Assabiru.—The Long Suffering.

The sarcophagus is of the purest white marble, and the words carved on it are so exquisitely formed as to surpass anything of the kind in India. It appears, however, that this wonderful piece of calligraphy was altogether despised by those who had the ordering of the church, for the beautiful sarcophagus was removed from its place, and thrust into the dirty closet where the author found it covered with dust and the impurities of bats, several of which disgusting creatures were squatting on the floor. On the N. side of the sarcophagus, below the names of the Deity, is written "Maj-nún Salim Akbar." "The profoundly enamoured Salim, son of Akbar." Salim being the name of Jahángir. Then follows this remarkable distich:—

Ah gar man báz binam rui yár ikh wish rá
Ták iyámat shukr gúyam kardigári khwishrá

The date is given in letters and in figures, 1008, which corresponds to 1599 A.D. Akbar died on the 13th of Oct., 1605, so that this tomb may have been erected about five years before his death. But on the W. side is another date, 1024, above the words, "In Lāhor." This date corresponds to 1615 A.D., and is probably the date of the building of the tomb, while the other date refers to the death of Anār Kalī. The story is that Anār Kalī was beloved by Salīm, and was seen by Akbar to smile when the Prince entered the ḥarīm. As a punishment for this, it is said that she was buried alive; and the distich engraved on her sarcophagus certainly proves that Salīm was her lover, and if his father avenged himself in the way tradition represents, it proves that Akbar was an inhuman monster, undeserving of the praises which have been heaped upon him. The church is called St. James.

The next visit should be to the *Museum*, which is called by the Indians 'Ajā'ib Ghar, and is near the Anār Kalī Gardens, and adjoins the Central Post Office. This building was constructed for the Panjāb Exhibition of 1864, and was to have been replaced by one better adapted for a museum, but funds have not been forthcoming. On a raised platform in front of the entrance is the famous gun called the Zamzamah, "Hummer," but the word also means a lion's roar. The Sikhs called it the Bhangīānwālī Top, that is the Cannon of the Bhangī confederacy. The gun was made in 1761 A.D., by Shāh Walī Khān, Vazīr of Aḥmad Shāh Durrānī, and was used by him at the battle of Pānīpat.

After Aḥmad Shāh left India the gun came into the hands of the Bhangī Misl, and Ranjit eventually got possession of it and used it at the siege of Multān in 1818. It was then placed at the Dihlī Gate of Lāhor until 1860, when it was removed to its present site. Round the muzzle is cut in Persian :—

Walī Khān, by command of the Shāh,
Pearl of Pearls,
Made the cannon called Zamzamah,
The taker of forts.

The work of Shāh Nāzīr.
The year of its date I enquired of Reason,
It, inspiring awe, made this declaration :
If thou wilt devote the ready money of thy life
I will recount its date.
After I had offered the sacrifice, it said,
"What a cannon !
Its face, like a monstrous serpent, vomits fire."

There is also this inscription :—

In the time of the Shāh,
Magnificent as Farīdūn,
In the reign of Aḥmad Shāh, Pearl of Pearls,
A sovereign distributor of justice,
Gifted with equity,
The Khusrāu, taker of thrones, equal to Jamī,
There was, according to custom,
A Chief Minister
Who employed his utmost zeal.
To him the command from the heavenly
sphere was given
To make a cannon, vast as a mountain.
The slave born in the house of the Emperor,
Whose throne is like the sky,
Shāh Walī Khān,
The Vazīr of that Government,
Carried into execution this important matter.
He brought together certain skilful artisans,
And through their utmost endeavours
Was fused
The gun named Zamzamah,
Of wondrous effects.
The Pounder of forts, and Piercer of the
Ramparts of the sky,
Was, under the auspices of the Shāh,
Brought to a happy conclusion.
Date—1176 A.H. = 1762 A.D.

In the entrance hall of the Museum are 2 flags with a placard on which is written "Taken by the 23rd Pioneers, Major Chamberlain, in the Ambela Campaign, 1863." There is also a stone found at Jalandhar. It says that in the 12th year of the reign of Aurangzib, Mu' in Shamsir Khān Tarīn, by the divine favour, and the auspices of the Shāh, got possession of the country of Mandar. On the l. of the hall are specimens of the antiquities, arts, and manufactures of the Panjāb; and on the r. its raw products, vegetable, mineral, and animal.

On the table in the entrance-hall is a book in which visitors are expected to enter their names, and there are also Mr. Baden-Powell's works, "Panjāb Products," and "Panjāb Manufactures." There is too a stone with an inscription of the time of King Gondophares, who is said to have put St. Thomas to death. There are also some pediments of pillars brought by General Cun-

ningham from Sháh ká Derá, which he thinks to be the ancient Taxila. Also 2 old brass cannon found buried in a mound at Anandpúr in the district of Hoshiyárpúr, thought to be of the time of Guru Govind. In the division on the l. will be found various sculptures from the Yúsufzai country. In these sculptures Greek influence is plainly discerned. The Macedonian cloak, Phrygian cap, and other things unmistakably Greek will be noticed. The coins are kept in a strong box, and can be seen on application to the Curator.

There are only two relics of the prehistoric age. They are two finely finished celts found in Swát, of porphyritic greenstone. In the central aisle will be seen a series of portraits hung between the arches, representing princes and chiefs of the Panjáb. They are by an Indian artist, and as specimens of art cannot be much praised. Specimens of the manufactures of the Province will be found in the cases. The turned and lacquered ware of Pákpattan, and the Deraját exhibited is superior to that of Sindh and Banáras. The papier maché work of Kashmír will attract attention, and it may be added that specimens can be purchased in Láhor at a cheap rate. The visitor will observe the ivory carving of Amritsar and Patialá, and also the dark wood inlaid with ivory from Hoshiyárpúr. Among ornaments worn by the people may be noticed the *perak*, a sort of coif used by maidens in Láhaul and Spiti, in which a number of turquoises are sewn. There is also a good collection of musical instruments of the country. The other pottery is a case containing specimens of the *Koftgari* work of Gujarát and Siálkot, identical with Italian damascening. Here too are cups and ornaments of vitreous enamel from Bháwalpúr, and silver inlaid in pewter, and perforated metal-work from Dihlí. Observe too a dagger with small pearls set loosely in the blade.

There are good specimens of the silk manufactures of Bháwalpúr and Multán, and the satinettes are excellent. There is also a curious embroidery of

soft floss silk on cotton called shishdár phulkári, interspersed among which are small mirrors. On a stand near the pottery are some rude idols hideously painted, which were worshipped by the ladies of the Sikh Court. Near this is an exhibition of the leathern ware of the Panjáb; this is followed by a collection of ethnographical heads by Messrs. Schlagentweit, and then lay figures habited in the costumes of the people of Láhaul, Spiti and Ladákh, and Tibetan curiosities, such as prayer wheels. The model of the great diamond, the *Koh-i-núr*, made by Messrs. Osler for the Hyde Park Exhibition of 1851, is also here.

According to the Hindús this diamond belonged to Karna, King of Anga, and according to the Persians it and its sister diamond the Daryá-i-núr, or Sea of Light, were worn by Afrásiyáb. The Sea of Light is now at Tehran in the Sháh's treasury, which contains the finest jewels in the world. It is said that Nádir brought the Koh-i-núr from Dihlí, and when he was killed it fell into the hands of Ahmad Sháh Durrání, and from him it descended to Sháh Shujá'a, his grandson, from whom Ranjit took it on the 1st of June, 1813. In 1849 it was made over to the British, and brought to England by Colonel Mackeson and Captain Ramsay, who handed it to the Board of Directors of the E.I.C., and they delivered it to the Queen on the 3rd of July, 1850. It was re-cut in London by Costa of Amsterdam, at a cost of £8,000, and its weight was diminished from 186 carats to 102½.

On the right of the entrance hall are specimens of the mineral resources of the country. Among them will be seen iron ore from Bajor. It is a magnetic oxide of singular purity. Antimony and lead are also shown, and gold found in the sands of the Panjáb rivers in small quantities. Copper ore is found in Gurgáon and Hishár, but in too small quantities to be of any value. The coal of the province is usually anthracite or lignite, but a very thin seam of good coal exists in the mountains to the W. of Derá Gházi Khán. Specimens of

rock-salt of two kinds, one from the hills between the Jhīlam and the Indus, and the other from the hills beyond the Indus, are shewn. The first is pink, the second grey. Saltpetre is found in many parts of the province in the soil, and alum is manufactured in large quantities at Kālābāgh. Gypsum is found in large quantities in the salt-range, but is not used.

There is a fair collection of birds and insects. Close by is the Anārkalī Book Club, which is 50 yds. W. of the post office. It is said by some to have been built by Vazīr Khān, by others by Ilāhī Bakhsh. It is a handsome building, with 4 white cupolas. There are some valuable books, as for instance Harris' Voyages, folio, 1705, given by Colonel R. Taylor. The subscription is 4 rs. a month.

From this the traveller may visit the *Secretariat*, and pass on to the next house, which was occupied by Generals Allard and Court. The Judge's Court is close by, and was formerly included in the same enclosure. The Court is a handsome room and very lofty, about 40 ft. sq. The Judges have good retiring rooms. The Dāk Banglā is close by to the W. There are 7 rooms, one of which is used as a dining hall. After three days a traveller who stops at the T.B. has to pay a double fee, that is to say, 2 rs. instead of 1 r.

About 100 yds. to the E. is the *University Hall*, which measures 84 ft. 6 in. by 62 ft. 10 in. This includes the corridor, which is 9½ ft. broad. The corridor is surmounted by a row of arches. There are 3 at the N. and S., and 5 at the E. and W. The window glasses are coloured. It now belongs to the Kapurthāla Rajah, who gave 40,000 rs. for it. In the garden to the N.W. is a mound on which is a tomb with a slab in its floor inscribed to Marie Charlotte, décédée le 5^{me} Avril, 1827, fille de M. Allard, de St. Tropiz, Chevalier de la Légion d'Honneur, Général de la Cavalerie. Over the entrance outside is a Persian inscription giving the name of the deceased. Not far off is the shrine of

a Muslim saint called Mauj-i-Daryā. Over the door is a Persian inscription which says it is the tomb of Saiyid Muḥammad Shāh Mauj-i-Daryā, son of Nuru'llah, who was a spiritual guide in the time of Akbar. It is an octagonal building, and on one of the sides is written in Persian a minatory sentence against any one who desecrates the tomb.

The two next days may be spent in visiting the Fort. The traveller will drive to the Fort and enter by the Dihlī Gate. Here there used to be some enormously massive hot baths. A narrow street leads to an inner gate which opens into a *chawk* or square, where is the very beautiful mosque of Vazīr Khān. It was built in 1634 by Hakim 'Alāu 'd dīn of Chiniot, Vazīr of the Emperor Shāh Jahān. The walls are covered with beautiful inlaid work called Kāshī or Nak-kāshī. The colours of the tiles are burnt in and set in hard mortar. It is true fresco painting. Over the noble entrance is written in Persian, "Remove thy heart from the gardens of the world, and know that this building is the true abode of man." It was completed in the reign of Shāh Jahān. The architect was Hidāyatu'llah, the faithful servant of Vazīr Khān.

The court of the mosque measures inside from the E. wall to the low ledge W. of the stone hut 131 ft. 6 in. sq., from that ledge to the inner or W. wall 11 ft. Over the archway inside is a Persian distich, which says Muḥammad the Arabian Kābardī possesses the gift of both worlds.

Anyone who becomes not the dirt of his feet,
May dirt be on his head !

In the centre of the front of the mosque is the Muslim creed. In panels along the façade are beautifully written verses from the Kūrān. There is a Persian inscription which gives the date in the words Bānī i Masjid ast Vazīr Khān A.H. 1034.

The traveller may now ascend 70 steps, each about 14 in. high, to the gallery round the minaret, which is about 3 ft. broad, and sur-

rounds a room in the minaret in which several persons can sit. From the gallery there is a very fine view over the city, which is truly oriental and picturesque. Near the mosque are two springs of water with Persian inscriptions which say that the masonry part of the well was built by Rájá Dinánáth by the desire of Major George Macgregor, Dep. Com. of Láhor, in the Sanwat year 1908=1851 A.D. Leaving the mosque of Vazir Khán, and proceeding to the l. of it along a street remarkable for balconies handsomely carved, the visitor will come to the *Sonari Masjid* or Golden Mosque, which has 3 gilt domes, and was built in 1753 A.D. by Bikhwari Khán, a favourite of the widow of Mír Mannu, a lady who governed Láhor some time after her husband's death. He is said to have displeased the lady, whose female attendants beat him to death with their shoes.

The situation of this mosque at the junction of two roads is picturesque, and its domes are elegant. Behind the mosque is a large well, with steps descending to the water's edge. It is said to have been dug by Arjun, the 5th Guru. Passing along the narrow winding street the visitor will now come to an open space called the *Hírā Mandí*, whence is a fine view of the Fort and the principal Mosque. The visitor will now turn to the right, and passing under a gateway between the fort and the mosque will enter the pretty garden called the *Huzurí Bāgh*. The Normal School is in the buildings near the gateway. On the right is a high crenelated wall, and in the centre is the *Akbarí Darwázah*, a massive gateway built by the Emperor Akbar, which was formerly the entrance to the citadel. The towers of this building will attract attention by the elegance of their design.

On the left is the quadrangle of the *Jám's Masjid*, which must next be visited. The mosque is raised on a lofty platform supported by arches. The entrance is on the W. side of the *Huzurí Bāgh*, and it looks on Ranjit's beautiful *Bárah dari* or Pavilion, beyond which

to the height of 90 ft. rises the Fort gate called *Dewrī Makhtiwala*, because in Ranjit's time it was kept by *Makhtis*—it is now closed. A vast flight of 22 steps leads up to the gate of the mosque. The top step is 79 ft. 3 in. long, and from the corner of it to the wall of the archway is 34 ft. 4 in. The lowest step is more than 90 ft. long. This mosque was built by Aurangzib with the confiscated estates of his eldest brother *Dará Shikoh*, and the revenues of *Multán* were assigned for its support. Over the entrance is written the Muslim creed, and then in Persian, "The Mosque of *Abú 'l Muza'ffar Muḥaiya-u'd din Muḥammad 'Alamgír*, the Kinglayer of infidels, in the year 1084 A.H (=1674 A.D.) was completed by the meanest of his slaves, *Fidá Muḥaiya u'd dín Khán Kokar*."*

The façade of the archway measures 66 ft. 10 in. long. The N. and S. sides of the court of the mosque are 530 ft. long, and the E. and W. sides 527 ft. There is a corridor arched over, but open on both sides, which is 25 ft. above the ground outside, but only 3 ft. above the level of the court. It is 19 ft. broad. Of the four minarets, all of which have lost one story, only that to the S.W. is open. The cupolas were so much injured by an earthquake that it was necessary to take them down. The height of the minarets is 143 ft. 6 in., their circumference outside is 67 ft. 8½ in.

Other measurements are: the entrance door is 58 ft. 7½ in. to the battlements. The height of the door at the part of the mosque where prayer is held is 75 ft. 7 in. to the battlements; the breadth of the mosque from E. to W. under the dome is 77 ft. 8½ in., its length from N. to S. is 279 ft. 8½ in. The mosque is built of red sandstone, and the façade of the part where people pray is adorned with white marble flowers, which have a beautiful appearance.

Although the mosque is now very

* Mr. Thornton has written in his guide this word *Khokah* by a strange blunder.

much neglected, and was desecrated by Ranjit, who made a Magazine of it, and used to keep his munitions of war in the place where the faithful prayed, its magnificent proportions excite admiration, and the quadrangle being overshadowed by two rows of fine trees of the *Ficus Indica* species produces an unusual and very pleasing effect. It was not till 1856 that the mosque was restored to the Muslims as a place of worship.

The traveller will now visit the *Huzūrī Bāgh*, which is beautifully laid out, and contains an elegant pavilion. He will pass along the N. side of the *Jām'ī Masjid*. He will then pass on his right hand the *Samād'h* or cremation place of Ranjit, and then that of Kharg Singh, and then that of Nau Nihāl Singh, a glittering white building rather out of keeping with the solemn mosque its neighbour.

Ranjit Singh's Samād'h adjoins the *Huzūrī Bāgh*, and the W. wall of the Fort. The ceilings are decorated with traceries in stucco inlaid with convex mirrors. The arches of the interior are of marble, but strengthened with brick and *chunam*, and clamped with iron, which was done by order of Sir D. McLeod when Lieut.-Governor of the Panjāb. In the centre is a raised platform of stone, on which is a lotus flower carved in marble, surrounded by eleven smaller flowers. The central flower covers the ashes of Ranjit; the others those of four wives and seven concubines who underwent cremation with his corpse.

Below this mausoleum and by the side of the road leading from the Roshanāī Gate to the plain outside the Fort is the *shrine of Arjun*, the 5th Guru, and compiler of the *Adi Granth*, which is read in Ranjit's *Samād'h* daily, in a huge volume over which attendants reverently wave chauries.

After a steep ascent to the right the visitor will turn to the left, and go about 100 yds. to the Roshanāī Gate of the Fort. A steep incline for about another 100 yds., made by the English, leads into the interior of the

Fort. It may be observed here that this incline is very dangerous, as Indian carriages have no drags, and in point of fact the author of this book was run away with, and his carriage was dashed to pieces at the Roshanāī gateway, almost at the same spot where Nau Nihāl Singh was killed by the fall of an archway.

After ascending the incline the visitor will turn to the left, and pass the *Moti Masjid* or Pearl Mosque, which is of white marble, and has three domes, that in the centre being the largest. There is a court for worshippers which measures 50 ft. from N. to S., and 30 ft. from E. to W. The inner door has four large padlocks and four strong chains, and here Ranjit kept his treasure, generally about 2,000,000 rs., and here too the British keep their treasure of from £100,000 to £200,000. Several sentries are posted in the inner court, in the passage, and at the outer door.

Over the arched entrance into the outer court is written in Persian, "In the twelfth year of the fortunate reign of his Imperial Majesty the Shadow of God, Sulaimān in rank, Kaiomars in pomp, whose arm is like that of Alexander, the Defender of the *Khilāfat* Shāh Nūru'd Dīn Jahāngīr, son of Jalālu'd Dīn Akbar, the King Conqueror of Infidels. In 1598 A.D., corresponding to 1007 A.H. this noble building was completed by the efforts of the least of his disciples and of his slaves, his devoted servant Māmūr Khān."

Proceeding to the E. the visitor will come to a small Sikh temple built by the order of Dalip Singh's mother. Near it is a well 50 ft. deep. The story is that the Emperor Shāh Jahān one day looked into this well and was seized with a sudden fear and shrank back, on which he was so vexed with himself that he jumped in. His Vazīr, as in duty bound, jumped in after him. They were both rescued, and Shāh Jahān was about to jump in a second time, but his Minister persuaded him to give up his intention, as he had showed his courage sufficiently. A little to the N. stood a mosque, which

has been entirely cleared away, and the English, with questionable taste, have made a latrine there, which has given much offence to the Indians.

At 30 yards to the l. of the Palace, which extends about 500 ft. on the extreme E., is the *palace of Akbar*, to which succeeds a part built by Jahángir, and then a curtained wall between two hexagonal towers ascribed to Sháh Jahán, to which Aurangzib and the Sikhs made additions. The façade is covered with designs, inlaid enamelled tiles representing men, horses, and elephants, engaged in hunting, and also the angels, who, according to old Persian Mythology, preside over the days and months. In spandrels over arcaded compartments in front of Jahángir's palace are four representations of the rising sun. Other spandrels show cherubs like those in Christian churches, which were perhaps borrowed from the Jesuit church established by Portuguese missionaries at Láhor. In support of this it may be said that Bernier mentions that Jahángir, in compliment to the missionaries, placed an image of the Virgin in a prominent position.

The traveller will now visit the *Shish Mahall*, or Palace of Mirrors, which is the joint work of Sháh Jahán and Aurangzib. The E. wall of this building did not exist in Ranjit's time, and there was an extensive court into which he used to pass from the Motí Mosque through a handsome folding-door studded with gilt bosses. At present the Shish Mahall has a quadrangle which measures 101 ft. 7 in. from N. to S., and 130 ft. 8 in. from E. to W., exclusive of the corridor. This corridor was an open one, the roof towards the inner part being supported by 12 pillars 12 ft. high on the N. and S. sides.

In the centre of the W. side is a beautiful white marble pavilion called *Nau Lákhá*, as it is said to have cost 9 lakhs or rs. 900,000. This beautiful work of art, inlaid after the fashion so well known at Agra, is 31 ft. long from N. to S. and 15 ft. 4 in. broad from E. to W. This breadth is also that of the corridor. Between

the pillars on the S. side of the quadrangle walls have been erected, and thus an armoury has been formed. Before leaving the Shish Mahall the visitor should ascend to the roof and to the summit of the small building atop of it, whence there is a magnificent view over the city of Láhor and the surrounding country, in which the river Rávi and the lofty minarets of Sháh Darra beyond it, and nearer to him the Mausoleum of Ranjit and the great mosque will be pointed out to him.

The Shish Mahall was the place where the sovereignty of the Panjáb was transferred to the British Government. Here, too, Ranjit held his receptions. In the small rooms leading to the upper tower the ceilings are cut into geometrical patterns. These paintings and the mirror work with which the walls and ceilings are ornamented were done by the Sikhs, and ill agree with the chaste beauty of the Mughul architecture. There used to be fountains and a reservoir in the centre of the quadrangle, but these were filled in with clay in order that the band might stand there during the Prince of Wales' visit. In the inlaid work of the Pavilion there were formerly valuable stones, but these have been all picked out by the Sikhs, and probably by the English soldiers after them.

In the *armoury* the visitor will remark the round shield of Guru Govind. It is of rhinoceros hide, and has a single boss. His battle-axe is also shown, the blade of which is of fine Damascus steel. Here, too, will be seen the arms taken from the Sikhs by the English; some of the helmets are inscribed Akál Sipáhi. The long gauntleted swords are merely used in fencing. There are many cuirasses which belonged to the regiments commanded by French officers, with brass eagles carved upon them. There are also rings of steel which were used as missiles in war, particularly by the Akális. The crests of these soldiers, called Jikars, in the shape of a bar passing through two semi-circles, and crowned with a ball, are exhibited. There are also some cannon with barrels which turn like those of a

revolver, and a number of camel guns and an obus, inscribed in Persian, "Fath yā shahīd, 1815, victory or death." Many coats of mail will also be observed.

Parallel with the tower of the Shīsh Mahall was another tower called Saman Burj (prop. Muṣamman, octagonal), of great height, parallel with the tower of the same name, which still stands. The height of the tower of the Shīsh Mahall is 102 ft. 7 in. There is a higher part of about 110 ft., but it is not so accessible. The ascent is by 64 + 44 high steps, 108 in all. To the N. is a view over the *Bādāmī Garden*. On this plain Ranjit used to have reviews, and he slept in the winter in the courtyard, going to the hills in the summer. Some of the rooms are prettily painted and ornamented with mica.

When Dalip Singh was going away he took Kamrū 'd dīn, a son of one of Ranjit's oldest officials, to an apple depicted in one of the bouquets at the N.E. corner and said, "Whenever you look on this remember me." In the same corner is a room containing relics of the Prophet and his family. When Aḥmad Shāh Abdallī took Dīhlī, he married his son to the Emperor's daughter. The bride fell ill at Kandahār, and her mother Malikahū'z Zāmān started to see her and took these relics with her. At Jamun she heard the news of her daughter's death, and gave away all the money she had with her. She then borrowed 60,000 rs. on the relics, and subsequently a lākh more on them. As she was unable to pay, the relics fell into the hands of the mortgagees, two noblemen, from whom Ranjit took them.

They are kept in a shabby glass case, and are usually covered with dust. They consist of turbans of 'Alī and of his sons, Ḥasan and Ḥusain, a cap with Arabic writing on it, the prayer carpet of Fāṭima, a slipper of Muḥammad, and the mark of his foot impressed in a stone, on which being exhibited Kamrū 'd dīn remarked, "It is evident the Prophet had no joints to his toes." There are also a vestment of the Prophet, his prayer carpet and

a green turban. Besides these there is a hair of the Prophet's beard, of a red colour. There were a dozen formerly, but all have perished except this one. There is also some red earth from Karbala. There is a decayed tooth, which is said to have belonged to one of the Imāms.

The traveller will now walk in a S. direction along the E. wall and will come to the *Dīwān i Khās*, or *Khawāb-gāh i Kuchik*, where the Emperor used to sleep. It is of white marble, and has a tessellated marble pavement, black and white. In the wall were a reservoir and fountain, but these are now filled up. It has been used by the English as a church, and there is a font near the E. wall, and just in line with it an aperture in the Jālī or perforated screen, about 2 ft. sq., at which the Emperor sat and heard his 'Arz-begi read the petitions, from the roof of a building now ruined. He was 24 ft. below the Emperor. The *Dīwān i Khās* measures 51 ft. 2 in. from N. to S., and 40 ft. 5 in. from E. to W., and there are 2 rows of dwarf pillars, 12 in each row.

There was a corresponding building on the W. side of the court, but it is entirely gone. There was also a large sq. tank in the middle with fountains, all now filled up. S. of this on the E. side is the Akbarī Mahall, where Dalip Singh was born, and an ornamented Hindū pavilion. From the *Dīwān i Khās* you descend by 67 steps to the long walk along the E. wall of the palace; about 20 yds. from this you pass S. to the *Khawāb-gāh i Kalān*, which is of red sandstone, and is now nearly all whitewashed by the Public Works Department. The architraves of the pillars are well carved in the Hindū fashion with representations of elephants and birds. The building measures 77 ft. 9 in. inside, and a corridor extended from it 150 ft. into the centre of the fort, where the hospital now is. This corridor has been destroyed, and the English have put up a wretched barrack instead. Round the centre was a railing, in which were a reservoir, fountains, and other beautiful works

of art, of which no vestige now remains.

If the visitor now goes to the W. side, he will enter the *Diwán i "Am*, which is 170 ft. 2 in. long from N. to S. and 56 ft. 5 in. wide from E. to W. The coarse brick pavement is unseemly. The building is of red sandstone, but has been whitewashed. In the centre is the *Takhtgáh*, or "throne place," where the Emperor sat. The ascent is by 14 steps, and there are several rooms behind. In the front are the remains of a red sandstone railing, inside which only the nobles could come. N. of this, where now stands a clump of trees, was a tomb, out of which a holy man used to warn the Emperor that he was mortal.

To the E. is the hospital, a building which was erected by *Chánd Kauwar* for her residence, and there she was confined by order of *Shír Singh*, and put to death according to his commands by her handmaidens. S. of the *Diwán i "Am*, and adjoining it is the house of *Shír Singh*, which was 4 stories high, but only two now remain. The traveller may return through the *Huzúrí Bāgh*, which is a little to the S. of *Ranjit's* mausoleum. The *Bárahdarí* in it was built by *Ranjit* with white marble taken from the tombs of the Emperor *Jahángír* and the Empress *Núr Jahán* at *Sháhdarrah*. It measures 44 ft. 6 in. by 45 ft.

To the E. is a gate, beyond which was a second gate, which fell on *Nau Nihál Singh* and *Uddham* and killed them. *Kamru 'd dín*, now living at *Láhor*, saw the body of *Nau Nihál* brought into the *Bárahdarí*, with the blood and brains issuing from the nose. He is of opinion that the catastrophe was accidental and not designed.

There are one or two houses within the city walls which deserve examination. One of these is the house of *Rájá Har Bans Singh*, which is close to the *Mastí Gate* adjoining the E. wall of the fort. The entrance to this house is by a strong archway, which protects it and the adjoining house, which is vast. From the top, which is 90 ft. high, there is a fine view of the city. *Har Bans Singh* is the nephew

and adopted son of the famous Sikh *sárdar Tej Singh*, and after the adoption a son was born to *Tej Singh*, but it was too late to alter the disposition of the property, and *Har Bans Singh* inherited everything, while the true son and heir was left penniless. *Tej Singh* died on the 2nd of September, 1862, in a room in the N.W. side of the adjoining house. From this house the tomb of *Ayyáz* may be visited. It is of brick and mortar, and has been ruined and repaired again and again. It is a short distance W. of the Golden Mosque, and close to the *Tankáál Bázár*. The entrance is by a mean door in a little court, and the tomb consists of a platform 9 ft. 10 in. by 7 ft. 6 in., on which is a low raised place covered with a pall. There is no inscription. In such an obscure resting-place lie the remains of the once powerful favourite of *Mahmúd* of *Ghazní*.

Having finished the sights in the Fort the next visit may be to the railway workshops, which, with the railway station of the S. P. and D. line, are in the quarter called *Naulakka*, on the E. of the city wall and not far from the *Dihlí Gate*. The station is of brick, designed by *Mr. Brunton, C.E.*, on a plan which admits of its being used in case of need as a fort. It cost rs. 157,600. The workshops, together with the station, cover 126 acres of ground. The Station began to be used in 1875, and can keep in repair 150 locomotives and 2,500 carriages. More than 2,000 workmen are employed, of whom 25 are European foremen. There is nothing required for a railway, from the heaviest castings to the most minute fittings, which cannot be supplied here, as the factory is one of the most complete in India. The wheelbarrow, unknown in other parts of India, is here in use.

This place exhibits one of the most striking proofs of the improvement introduced by the British in India. Here the usually apathetic Indian may be seen working with a vigour worthy of a European, and handling machines which require con-

stant vigilance and attention. The Railway Company has here lodged its staff of English employes in great comfort. There are comfortable suites of apartments in which 40 families are lodged, and pay a moderate rent. There are also a swimming-bath, a library, a billiard-room, and a theatre. The *Church* is about 1 m. from the Railway Station to the S.; it will hold 100 people. It was formerly a tomb, and is a domed building with recesses.

The *Cemetery* is on the circular road about 50 yds. S. of the Tanksal road; it is not well kept. Here is buried the infant son of Lord Lawrence, who died on the 1st April, 1852. Also the wife of Robert Cust, sometime Commissioner in the Panjāb, who died on June 2nd, 1864; and the daughter of Sir Douglas Forsyth, and 3 children of Sir F. Pollock. In St. James's Church there are tablets to A. A. Roberts, Esq., C.B. and C.S.I., who filled the offices of Financial Commissioner in the Panjāb, Judge of the Chief Court at Lāhor, and Member of the Legislative Council of India, and finally Resident at the Court of the Nizām, where he died on the 14th May, 1868. There is also a tablet to Sir A. Lawrence, Bart., B.C.S., eldest son of Sir Henry Lawrence, killed by the fall of a bridge near Simla on the 27th August, 1864. Near the church is a handsome cross, erected "in remembrance of one whom we loved, Donald Friell McLeod, K.C.S.I., Lieut.-Governor of the Panjāb, who died 28th Nov., 1872."

Shālīmār Gardens.—The next day may be spent in a visit to these gardens, which are 6 m. from the milestone near the Tanksal Gate of Lāhor, whence the measurements are made to Peshāwar and other places. The gardens are $\frac{1}{2}$ m. broad and $\frac{1}{2}$ m. and 80 yds. long from N. to S. They are divided into three parts, and many steps are descended to reach the lowest part. The whole extent is about 80 acres, surrounded by a wall 20 ft. high, with a large gateway, and pavilions at each corner, 40 ft. high to the top of the towers. Canals permeate the garden, and there is a small centre-

piece to each, besides a tank in the centre of all, with an island and a passage across to it. There are 100 small fountains in the first garden, and double that number in the tank. The trees are chiefly mangoes, and the garden is laid out in monotonous square beds. Once, when the chunam was intact and the frescoes new, it must have been a very pretty place, but now it is decayed and shabby.

The sixth milestone is just before you reach the garden, and on the opposite side of the road are two gardens, the Sandanwālās and Misr Birj Lāl's, and to the E. there is also Jāmād'ar Khushhāl Sinh's garden, and across the road to the N.E. Lehna Sinh's. There are many dargāhs and gardens to which on holidays crowds of people go on pilgrimage. The Shālīmār Gardens were laid out in 1637 A.D. by order of Shāh Jahān. The etymology of the word Shālīmār is doubtful, but is probably from *Shālah*, house, *Mār*, Cupid. These gardens are a favourite place of resort for fêtes and picnics. About $\frac{1}{2}$ m. before reaching Shālīmār is the gateway to the *Gulābī Bāgh*, or Rose garden, which was laid out in 1655 by Sulṭān Beg, who was Admiral of the fleet to Shāh Jahān. The Nakṣhāshī work on the gate of coloured tiles is very beautiful, and hardly inferior to that on Vazīr Khān's mosque. On the gateway is inscribed in Persian:—

Khush in bāgh kih dārad lālāh dāghash
Gul i Khurshid o māk shavvad churaghsh.

Sweet is this garden, through envy of which
the tulip is spotted,
The rose of the sun and moon forms its
beautiful lamp.

Opposite to the Gulābī Bāgh is the tomb of 'Alī Mardān Khān, the celebrated engineer, who also laid out the Shālīmār gardens. It is necessary to pass over a field to get to this tomb. You then come to a lofty archway, which formerly opened into a garden, and was once covered with exquisitely coloured tiles, of which there are still fine remains. The façade of the gateway, which looks N., is 58 ft. long, and has alcoves painted red and white.

Above these the colours are an exquisite blue and white, with some yellow. The E. and W. sides are only 52 ft. long. S. of this, at 50 yds. distance, is the tomb of 'Alī Mardān. It is octagonal in shape, the outside layers being of burnt brick, and the inner ones of unburnt. The building is very much decayed and cracked, and people have been at work digging out bricks from the massive walls. The N. side now measures 34 ft. 10 in. The E. side 34 ft. 5 in. The S.E. side 34 ft. 10 in. The W. 34 ft. 8 in. The others 34 ft. 10 in. The total depth of the buttress wall, which has several angles, 20 ft. This supports the inner, outer, and upper dome. The inside measure from the inner angle of one buttress to the angle of the opposite is 45 ft. 8 in.; in other words, the inner floor is 45 ft. sq., and the height to the vaulted roof is 52 ft. 5 in.

There is some difficulty in measuring the height, as the staircase is ruined and quite dark. The above measurement was taken, however, by dropping a tape through a hole at the top of the vault. Thence to the top of the next vaulted roof is about the same, so that the total height is about 100 ft. Besides this, there was a finial, which has been destroyed. When it existed, the total height would be about 110 ft. The garden where Suchet Singh was killed is about $\frac{1}{4}$ mile to the S.E.

It may be mentioned here that there are 4 cemeteries of Muslims at Lāhor. 1st, that of Mīānī Šāhib, to the S.; 2nd, that of Shekhu 'l Muālī, in the same direction; 3rd, that of Pāk Dāman, to the S.E.; 4th, that of Šadr Dīwān.

The Central Prison.—As the Central Prison is one of the best managed in India, the traveller will perhaps like to visit it. Should he be desirous of purchasing tents or carpets for a journey in the hills, he will, as a matter of course, purchase them there. The Central Jail is situated at 4,400 ft. S. of Government House, a little to the W. of the Race-course, and at the extreme S. of the Civil Station. The prison is capable of holding 2,276 prisoners, and is generally full. It

consists of 2 octagons, each containing 8 compartments, radiating from a central watchtower. Besides these, there are 100 solitary cells outside the great wall in a separate enclosure. There are generally about 25 boys, who are kept in a separate place. Confinement in the solitary cells is limited to 3 days, and is inflicted only on men who will not work, and on whom flogging makes no impression.

The hospital, which consists of three fine barracks in a separate enclosure, is situated where the octagons diverge. Both octagons and hospital are enclosed with iron railings instead of walls, thus allowing a better circulation of air. The prisoners are allowed 36 superficial and 648 cubic ft. of sleeping space. The buildings are of sun-dried bricks set in mud, with tiled roofs. One octagon was finished in 1853, the other in 1862. This latter is the prison for Europeans, and has 1 large ward and 3 small ones, with bathing and dressing rooms. The jail is under a European superintendent, generally a doctor, with a European deputy-superintendent, and 2 European warders for the European prisoners. The prisoners are classed as casuals and habitués. The boys are kept strictly apart from adults. There are 3 kinds of labour—hard, medium, and light, and removal from one to the other depends on conduct. The prison is for males only, whose sentence exceeds 3 years and for those sentenced to transportation. Each prisoner costs about 20 rs. a year, deducting 14½ rs. for his labour earnings.

During the Mutiny, 80,000 cartridges were made by convict mutineers, besides thousands of sandbags for the siege of Dilhī, commissariat gear, and tents for Europeans. Government attributed much of these results to the inspector, Dr. C. Hathaway, who slept for months in the Central Jail. The most notable manufactures in the prison are blankets,* and cloths, mats, and floorcloths (called

* The blankets cost 2½ rs. each; they tread them in water in order to make the stitches closer.

daris), tents, rugs, carpets,* scarfs, shawls, lithographic printing, and country paper. The carpets resemble those of Persia, and tradesmen in London purchase them annually to the value of about £2,000.

Oil-crushing was carried on till 1870, when it was given up, as it did not pay for the labour. Crime is on the decrease. Thaggism has been quite put down, and cattle-lifting is on the wane. In some districts, a few years ago, a man could not marry or wear a turban till he had carried off cattle. The women are imprisoned in a separate building called the Penitentiary. They are taught to read and write, and some of them make good progress. The Thagi School of Industry may also be visited, and is not far off. The establishment is self-supporting. The females live in a separate building.

Returning from the Jail, the visitor may take a look at the Race-course, and then drive on to the *Lawrence Gardens*, which cover 112 acres; and here, on Saturday evenings, the Lāhor Police Band plays. There are 80,000 trees and 600 shrubs of different species. The visitor will remark the *Pinus longifolia*, the Australian gum-tree, and the carob tree of Syria. There is a menagerie here in which is a very fine tiger, who has grown up here from a cub. Some years ago he tore off the arm of a boy, who was rescued with difficulty. There is a bear pit and some large bears. The keeper, having ventured down into the pit, was torn to pieces by them.

At the N.W. corner is the *Lawrence Hall*, fronting the Mall, and the *Montgomery Hall*, facing the central avenue of the gardens. A covered corridor joins the halls. The Lawrence Hall was built in memory of Sir J. Lawrence in 1862, and was designed by G. Stone, C.E. The Montgomery Hall was built in 1866, in memory of Sir R. Montgomery, from designs by Mr. Gordon, C.E. In the Montgomery Hall are portraits of Sir

H. Lawrence, President of the Board of Administration of the Panjāb, and killed at Lakhnau in 1857. It was painted by J. N. Dixie. By it is Lord Lawrence, by the same artist. Then comes Sir R. Montgomery, 2nd Lieut.-Governor, copied from a picture by Sir F. Grant. Next comes the 3rd Lieut.-Governor, Sir D. McLeod, killed on the London Underground Railway in 1872. Next is Sir H. M. Durand, 4th Lieut.-Governor, killed at Tānk on the 31st of Dec., 1870, by being crushed by his elephant in rushing through a low gateway. Next comes Sir H. Edwardes, Commissioner of Peshāwar, who died in 1869 in England. Next comes Mr. A. Roberts, Financial Commissioner and Judicial Commissioner in the Panjāb, who died as Resident at the Nizām's Court in 1868. He was the 1st Commandant of the Lāhor Volunteer Corps, and founded the Roberts Institute, a reading-room at Lāhor. Lastly, there is a portrait of Mr. F. Cooper, Commissioner of Lāhor, who died, on furlough, in 1869.

Government House.—This is at no great distance from the Lawrence Gardens to the N. It is the tomb of Muḥammad Kāsim Khān, cousin of the Emperor Akbar. He was a great patron of wrestlers, and his tomb used to be called *Kushtwālā Gumbaz*, or Wrestler's Dome. Khushhāl Singh, uncle of Tej Singh, fixed his residence in it, and Sir H. Lawrence got it from him, giving him in exchange for it the house of Diwān Hākīm Rāi. The alcoves in the central hall have been coloured, and the walls decorated with fresco designs, under the direction of Col. Hyde, R.E. There are some noble trees in the grounds, and a good swimming bath.

Miān Mir.—The cantonment of Miān Mir is situated 6 m. to the S.E. of Lāhor city and 3 m. from the Civil Station in the same direction. The troops formerly occupied Anār Kalī, but on account of the unhealthiness of that site, were removed to Miān Mir in 1851–2. The new cantonment was then in a treeless plain, but trees have now been planted along the roads in

* Carpets are sold at 10 rs. a yard. A prisoner does a bit 2 ft. long and 4 in. broad in one day.

avenues. But Mián Mir is certainly very hot, and is considered unhealthy. The visitor may go by the Multán Railway, which has a station about $\frac{1}{2}$ m. to the W. of the cantonment and parallel with its centre. The pop. of Mián Mir for 1868 was given at 13,757, of whom 3,046 were Hindús, 4,181 Muslims, 336 Sikhs, and 6,194 other sects.

The arrangement of the cantonment is as follows :—On the extreme N. is the bázár of the Europ. Inf., and to the S.W. of it their hospital. Then follow to the S. the lines of the Europ. Inf., with the officers' quarters on the E., and the Catholic Chapel and rifle-range beyond; then, to the E. by S. of these again, is the quarter guard, the magazine, and another set of officers' quarters to the E. Then follow, to the S., the racquet-court and the Exec. Engineers' office, and to the E. of these the lines of the N. I.; and again, S. of these, the Artillery lines, and at the extreme S. the lines of the N. Cavalry. The Artillery practice range is to the E. of the Artillery lines.

About $\frac{1}{2}$ of a m. to the N.W. of the cantonment is the *Shrine of Mián Mir*, a saint from whom the cantonment has its name. It stands in an enclosure on the r.-hand side of the road which leads to the cantonment. A visitor is expected to take off his shoes. The shrine stands in the centre of a quadrangle, 200 ft. sq., on a handsome marble platform 54 ft. sq. The shrine itself is of marble and 27 ft. 5 in. sq. Ranjit took away much of the marble for his bárahdari in the Huzúri Bágh, and to make amends had the inside painted with flowers. Over the entrance is in Persian :—

MIÁN Mír, the Title page of devotees,
The earth of whose door is luminous as the
Philosopher's stone,

Took his way to the eternal city
When he was weary of this abode of sorrow.
Reason recorded the year of his decease
as follows :

MIÁN Mír was pleased to ascend on high,
A.H. 1045 = A.D. 1635.

The left side of the enclosure is occupied by a mosque in which there is no inscription. Within the shrine is a low sarcophagus covered with a

gaudy pall. Outside are several tombs, and across the railway is a ruined village. Formerly there were near the shrine a reservoir with a fountain and a garden, and when the building was new and unspoiled by Ranjit it must have been very beautiful. There is a high single wire fence on either side, but there are places where it can be passed. In the centre of the village is the ruined tomb of Mulá Sháh, called in the map Mullan Sháh Uhhree, who was the Pir or saint of Aurangzib's eldest brother Dára. He is said by Kamru 'd dín to have been king of Bukhára. It was originally covered with Nakkáshi work, but scarcely a trace remains.

Soon after this the traveller will pass on the right the village of Garhiya Shaka, where are a number of large tombs, some with cupolas, but all more or less ruined. Just beyond the Government House, at 300 yds. from the main road, is the most venerated tomb in Láhor or its vicinity. It is called the *tomb of Pákdaman*, "The Chaste Lady." There was a flourishing village here, but it is now ruined. This saint was the daughter of the younger brother of 'Alí by a different mother. Her real name was Ruqiyah Khánum, and she was the eldest of six sisters, who are all buried here, and who fled with her to Baghdád, after the massacre at Karbala; she died in 110 A.H. = 728 A.D., at the age of 90.

The road is narrow and bad, and so encumbered with bricks that a carriage cannot approach the entrance, to reach which a turn must be taken to the right, and a lane ascended to about 200 yds. The place is remarkable for a number of *Wanr* trees of slow growth, with a narrow leaf, and they must be very old, as they are now a yard in diameter. It is expected that the visitor will take off his shoes, and as the ground is covered with sharp little pebbles he will probably have some holes in his socks. There are 5 enclosures, and the tomb of Ruqiyah is in the 5th. It is of brick and mortar, whitewashed, and measures 13 ft. by 11 ft. 5. It is surrounded by a railing 5 ft. 4 high.

The larger *Wanr* trees have grown through the pavement to a height of about 60 ft. The Muǵawir asserts that they are 800 yrs. old. He is himself a very old man, and he says that his father and grandfather both maintained that the trees were that age. One tree on the E. has fallen, broken up the wall with its roots, and knocked down a small part of the rail. Nothing but the trunk now remains, about 8 ft. in circumference, but broken off at the height of 25 ft. The trunk is hollow and split, and its appearance certainly justifies the age imputed to it. Another is still alive, and grows up through the pavement to a height of 40 ft. It is placed most inconveniently in the entrance to the court. The court, including the corridor, is 45 ft. 2 in. sq. The N.E. corner is the tomb of the brother of the saint Mauj i Daryā, under a roof. By the side of Ruǵiyah three of her sisters are buried; the other three are buried in the next court, which is 5 ft. higher than that in which Ruǵiyah lies. Beside the tomb of Mauj i Daryā are two smaller ones, which are those of his son and grandson. When the visitor leaves, some sweetmeats called *patāsa* will probably be brought to him by the Muǵawir. They are exceedingly good, and it will be polite to give a small present in return.

There are numberless curious buildings amongst the ruins at Lāhor, but it will suffice to mention only one or two more, as few travellers would have time at their disposal to visit all. About $\frac{1}{4}$ m. S.W. of the railway station is the tomb of Shekh Músá, called *Ahangar* or ironmonger. It is remarkable for a blue dome, in good preservation. It has been covered with Káshí work, most of which is worn off.

The legend is that a Hindú woman came to the shop of Músá, which stood where his tomb now stands, and asked him to mend her milk-can. While he was preparing to do so he kept gazing at her, she said, "I came to have my can mended, and you keep staring at my face; this

is wrong." He said, "I am admiring the beauty which God has given you, but to show you I have no improper thoughts, I will draw the red-hot iron across my eyes, and pray that if I am guilty I may lose my sight. If I do not, you will know I am innocent." He then pulled the red-hot can out of the forge and passed it across his eyes and felt no harm. This miracle was bruited abroad, and Músá came to be regarded as a saint. The beautiful Hindúání and her mother embraced Islám, and became Músá's disciples, and both the women are buried in a small tomb close to that of the saintly ironmonger.

A little to the N. of the tomb is the mission chapel, and the mission grounds and cemetery are close by. Músá's tomb is 25 ft. sq., and there is Arabic writing all round the windows, but it is so defaced as to be now illegible. With regard to the Káshí work it may be mentioned that in 1876 there was at Lāhor an artist in that work, named Muḥammad Bakhsh, who was then 97 years of age. With him the secret of the Káshí work probably died, for he always refused to take a pupil. Just beyond Músá's tomb is a small domed building prettily adorned with Káshí work, and said to be the tomb of Khán Daurán.

To the W. of the Bháthí gate of the city, and W. also of the circular road, is the *shrine of Ganj Bakhsh Dádr*. It is an octagon, each side of which measures 8 ft. 9 in., total periphery being 70 ft. The court in which it stands measures 39 ft. 7 in. from E. to W., and 38 ft. from N. to S. Outside are several handsome mosques. It will be necessary to take off one's shoes before entering the court. Over the entrance is a Persian couplet which says :—

Ganj Bakhsh was a source of bounty to the whole world, and one who displayed the divine light,
He was the instructor of the imperfect, and the guide of the perfect.

This shrine is much resorted to by women, who strew flowers and offer shells of the *Cypræa moneta* kind,

which are put in heaps and then counted. On the second side of the octagon is a long Persian inscription, at the end of which is the date, 495 A.H.=1101 A.D. Ganj Bakhsh accompanied Mahmúd of Ghazni, in his invasion of India, but died at Láhor. He wrote a book called *Kashfu 'l Majhúl*, "Revelation of the hidden."

At the extreme S.W. corner of the civil station is a good house built by Lord Lawrence, in 1849. It was subsequently purchased by Mr. Boulnois, chief judge of Láhor, who spent a large sum in repairing it. At about 400 yds. N. of this is a building called *Chauburji*, "Four Towers," which has been a gateway to a garden and has had 4 minárs, whence its name. The N.W. turret has fallen down, perhaps from an earthquake, and has taken with it the wall on that side. This beautiful building is faced with blue and green encaustic tiles. It looks E., and the E. side measures 56 ft. 8 from the outer angle of the minaret on the S. to the corresponding angle on the N. The S. side measures 58 ft. 5. There has been a dome, but the greater part of it has fallen. Over the entrance is first a line of Arabic, and 10 ft. below it a Persian couplet which may be translated thus:—

This Eden-like garden owes its origin to
Zibah, the lady of the age.
The favour of Miyá Báí was upon this garden.

Sháh Darrah.—Having finished the principal sights in Láhor, the traveller should make two short expeditions across the Rávi, to see places which will well repay him for the trouble. The first will be to Sháh Darrah, which is situated on the right bank of the Rávi, about $1\frac{1}{2}$ m. to the N. of the bridge over that river. The journey by rail takes about 7 minutes to the Sháh Darrah station of the N. State Railway, from which the tomb of the Emperor Jahángir is $1\frac{1}{2}$ m. to the N.

There is a fine clump of trees about $\frac{1}{4}$ of the way, where the traveller may stop and refresh himself. A small domed building will then be passed on the left, and shortly after an enclosure will be entered which has

been the outer court of the Mausoleum. This court has been occupied by workmen and railway officials, who have not improved it. A very handsome archway leads into the next court, in which is the Mausoleum. The archway is of white and red sandstone, and is about 50 ft. high. There are 4 or 5 rooms in it, which have at times been occupied by the Bábus in connection with the railway. This archway looks W., and there are gateways at the other points, but not so large.

The court in which the Mausoleum is, is used for a garden, the proceeds of which go to the keepers of the tomb, of whom there are 5 families. This garden is 1,600 ft. sq., and in the centre stands the Mausoleum. There is first a fine corridor 233 ft. long, from which to the central dome is 108 ft. 2. in. The passage to the tomb is paved with beautifully streaked marble from Jaypúr and other places. There is no marble near Láhor. The sarcophagus stands on a white marble platform 13 ft. 5 in. long from N. to S., and 8 ft. 9 in. broad. The sarcophagus also is of white marble, and is 7 ft. long. On the E. and W. sides of the sarcophagus are the 99 names of God, most beautifully carved, and on the S. side is inscribed, "The Glorious Tomb of His High Majesty, Asylum of Protectors, Núru 'd dín Muḥammad, the Emperor Jahángir, 1037 A.H.—1627 A.D." On the N. end is "Alláh is the Living God. There is no God but God over the invisible world and all things. He is merciful and compassionate." On the top of the sarcophagus is a short passage from the Kuran, written in beautiful Tughra.

The central dome is 27 ft. 1 sq., and on the 4 sides are excellent screens of lattice work. Just outside the entrance and to the right of it, is a staircase with 25 steps, which leads up to a magnificent tessellated pavement, at each corner of which is a minaret, 95 ft. high from the platform. This platform is 211 ft. 5 in. sq. and is truly beautiful. A marble wall ran round the pavement, but was taken away by Ranjit, and has been replaced by a poor

substitute of masonry. The minarets are 4 stories high, and are built of magnificent blocks of stone 8 ft. long; 61 steps from 12 to 14 ins. high each, lead to the topmost place, whence there is a fine view to the S.E. over the Rāví to the city.

Altogether this Mausoleum is one of the finest in the world, and after the Tāj and the Kutb Minār is the noblest building in India. It is vast, solemn, and exquisitely beautiful.

After gazing his fill the traveller may walk to the E. to the tomb of Aṣif Jāh, which is about $\frac{1}{2}$ m. off. It is a tower, somewhat in the Golkondah style. It has been utterly ruined and stripped of the lovely Naḡāshī work which once adorned it. One arch on the N.E. has some remains of colour, and shows how glorious it once was. The sarcophagus of white marble remains. The Tughra writing on it is extremely fine, and resembles that on the tomb of Jahāngír. The dome is 41 ft. sq. internal measurement. The outer wall and arch are 22 ft. thick. The visitor will now walk across the line W. to the tomb of Nūr Jahān, which is now a plain building of one-story, with 4 main arches, and 8 oblong openings in the centre, with 3 rows of arches beyond. It is 135 ft. in diameter, huge but ugly.

Shekhopúra.—The next expedition will be to *Shekhopúra*, which was the hunting seat of Dārā Shikoh, the eldest brother of Aurangzib, and was given by the British Government to Rājā Harbans Singh, whose permission to visit it must be asked.

After crossing the bridge over the Rāví the carriage will take the traveller at about 4 m. from the Fort at Lāhor to a dreary tract of long grass and jungle, out of which came a panther some years ago, which Judge Campbell killed in the suburbs of Lāhor. A bridge over the Bāgh Bachcha, a branch of the Rāví, is then passed. This is a rapid stream in the rains, but is dry in February. The traveller will then come to Mandiālī Road Chaukī, where there is a good T. B., standing 100 yards back from the road

on the right, with a pretty little garden. Here horses will be changed.

In the jungle which has just been mentioned, near a branch of the Rāví, the Hindūs burn their dead, and as they cannot or will not afford enough wood to consume the corpses, some burnt flesh remains, which is devoured by dogs, who have thus become so bold as to attack living men. The road here is very dusty, and full of deep ruts. The traveller's book at Mandiālī began on the 14th of February, 1870. The place is said to be 9 m. from the Tanksāl Gate. Shekhopúra is called from the emperor Jahāngír, to whom the name of Sheko was often given, as he is said to have been born at the prayer of Shekh Salim Chishtī. It is about 18 m. from the Tanksāl Gate. On the left of the road is a garden-house, which was built by Rānī Nakīá, mother of Kharg Singh. In the centre is a room 15 ft. square, with a number of small rooms surrounding it. Opposite to this banglá, across the road, is a very clean and comfortable house which belongs to Rājā Harbans Singh, and is lent by him to travellers.

The village of Shekhopúra contains about 80 houses, and there is a small fort which was built by the Mughuls, or as they are here called, the Jagatai kings. At the S.W. corner of the garden, on the left of the road, is the Samādh of Ranjit's wife, Rānī Naká (who was also called Dalkera), so-called from Naká, which means a village by a river side. It is an octagonal building, of which each side measures 8 ft. 9 in. The walls are painted with Hindú mythological pictures. The picture in front is of Krishna dancing the Rás mandal with the Gopis. Over the door is a picture of the 10 Gurus, with an inscription.

Under Sikh rule there were allowances of 20 rs. a month for 2 readers of the Granth at this Samādh, 10 rs. a month for 2 persons to chant the verses, and rs. 7 for the pujári, or attendant, rs. 4 for his assistant, and bread for five poor persons daily. Now only rs. 7 are allowed. The Samādh was built by Kharg Singh. There is

a platform round it, which measures 19 ft. 3 in. The walls inside are painted in the same way as those outside. On the right is Shiva, followed by his wife Durgá, and the pujári tells you in English, "This Adam, this Eve."

There is very fair shooting in the neighbourhood, and the Rájá frequently goes out hawking. The hawks are classed as *gulábi chashm*, "blue-eyed," and *siyáh chashm*, "black-eyed." The former sort returns regularly to the hawker, the other kind is more difficult to reclaim. The male hawk is called Báz, and the female, which is larger, Jurráh. Partridges, hares, pigeons, and quails will be found, and a few *surkhábs*, a sort of duck, *Anas Casarca*. There are also some spotted deer.

At about 4 m. a bank 30 ft. high will be reached, beyond which are a *pavilion and minaret*, built by Jahángir. To the S. of the minaret is a vast tank, the W. side of which is 926 ft. long, and the N. and S. sides, 791 ft. There is a pavilion in the tank which is reached by a pier 366 ft. long. From the bottom of the tank, which is of mud and covered with bushes to the floor of the pier, is 25 ft. The bottom of the tank is reached by 22 steps. The sides of the tank are of masonry, and there are 3 shelves. A stone aqueduct used to bring the water, which, as it flowed down the masonry with its shelving sides, rippled in a way which must have imparted a pleasing effect to the cascade. The pavilion is of 3 stories and 19 steps, and then 14 lead to the upper platforms.

The minaret stands close to an entrance archway at the N. of the tank. It is ascended by 107 steps and is 101 ft. 5 in. high. It is 23 ft. 6 in. broad at top and 108 ft. round at bottom. There has been a platform, but nearly all of it has been carried away. There are two villages near the tank, named Ráníki and Kurlata. It is a great pity that the water should have ceased to flow into this great reservoir, which must have been a very fine lake, and of use for irrigation.

ROUTE 21.

LÁHOR THROUGH KULU, LÁHAUL, AND SPITI, TO SIMLA.

This Route will take the traveller through the mountains in which are the sources of the Chenáb, the Rávi, and the Biás rivers, and where the scenery is picturesque in the extreme. The mountains rise to 5,000 ft. above the summit of Mt. Blanc, and in Láhaul alone there are no less than 23 glaciers, one of which, the Shigri (the local term for any glacier), has given occasion to tremendous cataclysms. It will be desirable here to give a brief account of the 3 districts through which the traveller will pass in this Route, reserving particulars for the Route itself.

Kulu is a valley and sub-division of Kángra district in the Panjáb, lying between 31° 20' and 32° 26' N. lat., and between 76° 58' 30" and 77° 49' 45" E. long., and has an area of 1,926 sq. m., with a pop. according to the census of 1868 of 90,313 persons. It is separated on the N.E. and E. from Láhaul and Spiti by the Central Himálayan range. The river Satlaj bounds it on the S., the Bara Baghal (Hunter's Bára Bangahál) on the W., the Dhaulá Dhar, or outer Himálaya, the Biás and the States of Suket and Mándi on the S.W.

The Biás, which drains the entire basin, rises at the crest of the Rohtang Pass 13,326 ft. above the sea, and has an average fall of 125 ft. per m. "Its course presents a succession of magnificent scenery, including cataracts, gorges, precipitous cliffs, and mountains clad with forests of deodár towering above the tiers of pine, on the lower rocky ledges." Kulu was one of the original Rájput States between the Rávi and the Satlaj, probably under a Katoch Dynasty, an off-shoot from the kingdom of Jalandhar. It was visited in the 7th century by Hwen Thsang. In the 15th century Rájá Sudh Singh

appears to have founded a new dynasty.

In 1805 (see Cunningham's "Sikhs," p. 135,) the Gúrkhas obtained power in the country between the Satlaj and Jamná, and Amar Singh laid siege to Kángra. In 1809 Ranjit, called in by Sansár Chand, made himself master of the hills, and got possession of Kángra by suddenly demanding admittance in order to protect it against the Nipálese. Amar Singh, feeling himself duped by Ranjit, retreated across the Satlaj (*ib.* 148), and the Nipálese War with the English, in 1814, put a stop to the invasions of that people. In 1839 General Ventura conquered Mándí and took the Rájá prisoner, but his followers attacked the Sikhs in the Basteo Pass and massacred them almost to a man. Ajit Singh, the Rájá of Kulu, fled to Shángri, which he held of the British, and there died in 1841.

In 1846 the whole district of Jalandhar passed under the British Government, and Kulu, with Láhaul and Spiti, became a sub-division of the new Kángra district. The sportsman may observe that in Kulu are found the brown and black bear, the spotted and white leopard, the ibex, musk deer, wild cat, flying squirrel, hyæna, wild hog, jackal, fox, and marten. In Láhaul the same varieties of bear, the ibex, wolf, and marmot; and in Spiti the wild goat, which is called the *nabbu* or *barrál*, and occasionally a stray leopard or wolf.

In game birds Kulu is particularly favoured; every description of hill pheasant abounds, but the *mindl* and *argus* are only procurable in the highest ranges. The white crested pheasant (the *kalidi*), the *koklas* and the *chir*, with red jungle fowl, black partridge, and *chikor*, are common in the lower hills, and snipe, woodcock, and teal, with quail in the lower grass ground. In winter the *golind*, or snow pheasant, and the snow partridge are easily got, and also wild duck and wild geese. Eagles, vultures, kites, and hawks inhabit the upper rocks. In Láhaul game birds are rarer than in Kulu, but the *mindl*, *golind*, and

chikor of two kinds are found. There are no game birds in Spiti except the *golind*, but the blue rock pigeon is common, as it is in Kulu and Láhaul.

Láhaul lies between 32° 8' and 32° 59' N. lat. and between 76° 49' and 77° 46' 30" E. long. The area is 2,199 sq. m., and the pop. in 1868 was 5,970. Láhaul is called in the itinerary of Hwen Thsang Lo-hu-lo. In early times it was probably a dependency of the Thibetan kingdom, and in the 10th century of Ladákh. In 1700 it fell to Kulu, and passed with it under British rule in 1846. Láhaul consists of an elevated and rugged valley traversed by the Chandra and the Bhágha, which rise on the slopes of the Bára Láchar Pass, and uniting at Tándí form the Chenáb river. On either side of the rivers the mountains rise to the level of perpetual snow, leaving only a wild and desolate valley fringing the streams.

Spiti lies between 31° 42' and 32° 58' N. lat., and 77° 21' and 78° 32' E. long. It has an area of 2,100 sq. m. It is drained by the Li or Spiti, which rises at the base of the peak 20,073 ft. above sea level, and after a course of 10 m. receives the Lichu, a stream of equal volume, and 110 m. further falls into the Satlaj. The Government revenue only amounts to £75 a year. The climate is warm in summer, but intensely cold in winter. It was plundered by the Sikhs in 1841, when the houses and monasteries were burned, but after 1846, when it came under British rule, it has been peacefully governed.

The traveller will leave Láhor by the evening mail train at 8.20 P.M., and travelling by the S. P. and D. Ry. will arrive at Jalandhar at 1.9 A.M. The distance is 81 m. It will be desirable to order through the authorities of Hoshyárpúr a dák gárf, or post-office carriage, to take the traveller to that place. The distance from Jalandhar is 23 m.

Hoshyárpúr.—This town has a pop. of about 13,000 inhabitants, half of whom are Hindús, the other half being Muslims. It is situated on the bank of a broad sandy torrent, 5 m.

from the foot of the Shiwalik Hills. It was founded in the early part of the 14th century A.D., and was held during the Sikh period by the Faizal-pūria Misl, from whom Ranjit took it in 1809. A wide street runs through the centre of the town, the other streets are narrow *culs de sac*. At the Civil Station are the District Court House and Treasury, other offices and the dāk banglā. Both Station and town are plentifully wooded and are healthy. The traveller will reach the dāk banglā about 4 A.M.

Good fruit is to be got here. There is a small Church. From this the journey will be made in a *qult*, a sort of sedan chair, as far as Kāngra. The stages are as follows :—

Gugret.	16 miles.
Farwain	12 "
Gopālpūr Derā	16 "
Kāngra	14 "

REMARKS.—T. B.'s at Farwain and Kāngra.—T. B. at Gopālpūr Derā, and cross the Biās river by bridge of boats.

Leaving Hoshiyārpūr after dinner, Parwain will be reached at 7 A.M. This is a village on an eminence in the low hills, just after leaving the plain ; it has a Sessions House and T. B., in which latter it will be well to stop through the heat of the day. Starting again at sunset, Kāngra will be reached in the early morning.

Kāngra.—This place is the capital of a district containing 8,988 sq. m. and a pop. of about $\frac{1}{4}$ of a million. The pop. of the town in 1868 was 6,488 persons. It was anciently known as Nagarkoṭ (spelt in the Imp. Gaz. Nágarkot) and occupies both slopes of a hill overlooking the Bānganga torrent. The older part covers the S. declivity, while the suburb of Bhārwan and the famous temple of Devī lie to the N.

The Fort, which alone is properly called Kāngra, crowns a precipitous rock, which rises sheer up from the Bānganga, and dominates the whole valley, of which it has long been considered the key, but there are so many eminences near, that it could not be defended against modern artil-

lery. The fort is said to have been built by Susarma Chandha shortly after the war with the Mahābhārat, but there is nothing now remaining of an earlier date than the 9th or 10th century A.D.

The first mention of the fort is by Utbi (Dowson's ed. of Sir H. Elliot, p. 34) who describes its capture by Maḥmūd of Ghazni in 1009. The treasure taken amounted to 70,000 royal dirhams.* The gold and silver ingots were 400 *mans* in weight, an immense treasure which cannot be estimated, as gold and silver are lumped together. Abū Rihān says that the genealogical roll of the Indo-Scythian princes of Kābul for 60 generations was found in the fort by Maḥmūd, and it is probable that they accumulated this treasure. According to Firishta, the fort was called Bhīm's fort, but Utbi makes it Bhīmgar, but this name properly applied to the town on the level ground ; when both fort and town were intended the name was Nagarkoṭ.

In 1043 A.D. the Hindūs retook Nagarkoṭ and set up a new idol in the place of that which was carried away by Maḥmūd. This new image was that of Mātā Devī, whose temple is in the suburb of Bhārwan. In 1337, Nagarkoṭ was taken by Muḥammad Tughlak. From that time to 1526, the Muslims had possession of the place, except for brief intervals, but it then again fell to the Hindūs, but was reduced by Shīr Shāh in 1540. In 1783 the fort was surrendered to the Sikhs, and in 1787 it fell into the hands of Sansar Chandra, but Ranjit obtained it again in 1809, and it came into the possession of the British in March, 1846.

The fort walls are more than 2 m. in circuit, but the precipitous cliffs, which rise from the Mānjhī and Bānganga rivers, are its chief defence. The only accessible point is on the land side towards the town, where the ridge of rock which separates the

* The dirham is about 5d. English money, but the royal dirham is more valuable, as 70,000 = £1,750,000, and it appears that it was a silver coin of 50 grs. weight.

two rivers is narrowed to a few hundred feet, across which a deep ditch has been hewn at the foot of the walls. The only works of importance are here, at the E. end of the fort, where the high ground is an offshoot from the W. end of the Málkera Hill, which divides Kángra town from Bhárwán suburb. The highest point is occupied by the palace, below which is a courtyard containing the small stone temples of Lakshmi Náráyan and Ambiká Deví, and a Jain temple with the figure of Adináth. (See Cunningham's Arch. Rep., vol. v., p. 163). Below the temple gate is the upper gate of the fort, which was formerly a long vaulted passage called on account of its darkness *Andherí*, or "dark gate." The other gates are the Amrí, and the Ahani, both covered with plates of iron. They are attributed to Alif Khán, governor under Jahángír. On the edge of the scarped ditch is a courtyard with two gates called Phátaḱ, "the gate," which is occupied by the guard.

In the suburb of Bhárwán, halfway down the N. slope of the Málkera Hill, is the famous temple of *Vajreshwari Deví*, or *Mátá Deví*. *Vajreshwari* means "goddess of the thunder-bolt." This was desecrated by Maḥmúd of Ghazni, and restored by the Hindús during the reign of his son. It was desecrated by Muḥammad Tughlak, but restored again by his successor Firúz Tughlak. It was desecrated a third time in 1540, when Khawás Khán, Shír Sháh's general, took the place. It was again repaired by Rájá Dharma Chandra in Akbar's reign.

The old stone temple built by Sansar Chandra in 1440 is now concealed by a modern brick building, erected by Desa Singh, the Sikh governor of Kángra. It is like a common house, except that it has a bulb-shaped dome, gilt by Chand Kúár, wife of Shír Singh. Over the entrance gate of the courtyard is a figure of Dharma Rájá, or Yama, with a club in his right hand, and a noose in his left. In the courtyard are several small temples, some of them dedicated to Deví with eight arms, and some to her

with twelve, and one to Anna Purna, perhaps the Anna Perenna of the Romans.

Terry, the chaplain of Sir Thomas Roe, in Jahángír's reign, quotes Tom Coryat, who visited Kángra, as saying that in Nagarkoṭ there was "a chapel most richly set forth, being seeled and paved with plates of pure silver, most curiously embossed overhead in several figures, which they keep exceeding bright. In this province likewise there is another famous pilgrimage to a place called Jalla Mukée, where out of cold springs that issue from hard rocks are daily to be seen continued irruptions of fire, before which the idolatrous people fall down and worship." A similar description is given by Thevenot in 1666 (*Travels*, part iii., chap. 37, fol. 62). There are two inscriptions at the temple of Bháwan; the older one is dated 1007 = 950 A.D. The other says it was made in the time of Rájá Sansar Chandra I., from 1433 to 1436 A.D. In Akbar's time Kángra was famous for four things, the manufacture of new noses, treatment of eye complaints, Bánsmati rice, and its strong fort.

The silversmiths of Kángra have long been celebrated for their skill in the manufacture of gold and silver ornaments, so much worn by the people of the district. From the Circuit House in the suburb of Bháwan, a very striking view is obtained across the Kángra Valley to Dharmasálá and the high mountain ranges beyond, which tower to a height of nearly 15,000 ft. above the sea level.

Both Kanhiára and Chari may be visited as conveniently from Dharmasálá as from Kángra, but in case the traveller should not go to Dharmasálá the routes from Kángra are now given.

Kanhiára.—While at Kángra the traveller may pay a visit to Kanhiára, 12 m. to the N., where are famous slate quarries and two massive blocks of granite, with Páli inscriptions of the 1st century A.D., or according to Cunningham during the reign of Kanishka, about a century earlier.

Chári.—Another expedition may be made to Chári, 8 m. E. of Kángra,

where are the ruins of a temple to the Tantrika goddess of the later Buddhists, named Vajra Varāhi, who has three heads, one of them that of a boar. The stones are large, squared, carefully cut, and clamped with iron. It was discovered by Sir D. Forsyth.

Kiragrāma (in the maps Baijnāth).

—This village is within a few marches of Kāngra, and should be visited on account of two temples, one to Baijnāth, and the other to Siddhnāth, which have been described by Cunningham, Arch. Rep., vol. v., p. 178, and by Fergusson in Hist. of Arch. p. 316. An account of the journey thither will be found further on, but it is mentioned here in case the traveller should have no time or desire to go further. The Baijnāth temple has a mandapa, 19½ ft. sq. inside, and 48 ft. sq. outside, with four massive pillars supporting the roof. The entrance is on the W., and opposite is the adytum, 7½ ft. sq. The roof inside is divided into squares and oblongs, closed by flat overlapping slabs. The original design is much hidden by plaster.

In 1786, Rājā Sansar Chandra II. repaired the temple and added the present porch and two side balconies. An inscription records that the temples have their names from two brothers, who built them in 804 A.D. The Siddhnāth temple, though ruinous, is more interesting, because it has not been marred by repairs; it has great simplicity of outline, no repetitions, and the surface of the upper part covered with the horseshoe diaper pattern peculiar to the ancient time in which it was built. The pillars in the porch of the Baijnāth temple have plain cylindrical shafts of very classical proportions, and the bases too are very little removed from classical design. The sq. plinth, the two toruses, the cavetto or hollow moulding are all classical, but are partly hidden by Hindú ornamentation of great elegance, unlike anything found afterwards.

The capitals are the most interesting parts, and belong to what Mr. Fergusson styles the Hindú-

Corinthian order. The great inscription in the Baijnāth temple is on two slabs, one of which has 34 lines and the other 33. Cunningham tells us that he extracted the following genealogy from the inscription on the second slab :—

	A.D.
Atr Chandra	625
Vigraha Chandra	650
Brahma Chandra	675
Kalhana Chandra	700
Vilhana Chandra	725
Hridaya Chandra	750
(Daughter) Lakshani had 2 sons.	775
Rama Chandra and Lakshmana Chandra	800

Jwāla-mukhī.—Another expedition which ought certainly to be made from Kāngra is to Jwāla-mukhī, or “flame mouth,” a famous temple built over a fissure at the base of hills, 20 m. to the S.E. of Kāngra. This place is mentioned by a Chinese envoy who was sent in 650 A.D. to travel in India in search of the philosopher’s stone and the drug of immortality. (See Journ. Asiatique, 1839, p. 402.) The present temple is built against the side of the ravine, just over the cleft from which the inflammable gas escapes. It is plain outside, but the dome and pinnacles are gilt. The inside of the roof is also gilt. By far the finest part of the building is a splendid folding door of silver plates, presented by Kharak Singh, which so struck Lord Hardinge that he had a model made of it.

In the interior is a sq. pit, 3 ft. deep, with a pathway all round. On applying a light, the gas bursts into a flame. There is no idol, but the flaming fissure is said to be the fiery mouth of the goddess, whose headless body is said to be at the temple at Bhārwan. Fīrūz Shāh visited this temple, and is said by the Hindús to have made offerings to it.

Before leaving Kāngra the traveller may, if he pleases, pay a visit to Dharamsālā.

Dharamsālā.—This is 16 m. to the N. of Kāngra. Here are the administrative quarters of the Kāngra District. The scenery is wild and picturesque. It is called from an old building for the reception of Hindú travellers, the site of which it occupies. The Station

now contains a church, 2 large barracks for invalid soldiers, 3 bázárs, public gardens and assembly-rooms, court-house, treasury, jail, hospital, and other buildings, which stretch along the hillside at an elevation of 4,500 ft. to 6,500 ft. In the churchyard is a monument to Lord Elgin, who died at this place in 1863. Picturesque waterfalls and other objects of interest lie within reach of an easy excursion. The place is a favourite retreat for civilians and invalids, but the rainfall is heavy, the average being over 148 inches. The rainfall is heaviest in July, August, and up to the middle of September, during which period residence in Dharamsálá is undesirable.

After making all these expeditions, the traveller will leave Kángra in the evening in a *dúli*, and proceeding nearly due E., reach Pálapúr, about 30 m., next day in the early morning.

Pálapúr.—The traveller will probably be able to obtain quarters here in the Sessions House, which is comfortable and beautifully situated, with a magnificent view of the snow-topped mountains above it. It will be well to halt here 2 days in order to examine the tea plantations, of which it is the central point. Government established a fair here in 1868, to encourage the trade with Central Asia. It is much frequented by Yárkandís, and by all the tea-planters and native traders. It has a beautiful little church, a good school-house and post-office, and a bázár, surprisingly well supplied for the locality.

A visit should be paid to one of the *tea-gardens*, where the process of cultivation will be explained. A few seeds are dropped into small holes, made at certain distances apart in rows. The land on hill sides is to be preferred to low flat land. When tea will not grow without irrigation, it is a sign that the land is not suited to the crop, but in a season of drought irrigation may be used as an exceptional measure. Young plants require to be weeded, but plucking leaves from them is highly detrimental. It weakens them, and renders them unproductive. The plant is of 2 kinds,

Thea viridis and *Thea Bohea*. The former is very much hardier than the other, and is grown where snow and frost are not unfrequent. The tea seedlings should not be removed from the nursery until strong and healthy, and unless a ft. high. After transplantation they come to perfection in about 7 years. At least 3 times a year the tea-garden should be hoed all over, when all grass and weeds must be carefully removed. The annual outlay per acre comes to about 50 shillings, and in the 4th year a small return may be expected, but the plantation is not self-supporting till the 6th year.

In the manufacture of tea great care has to be observed, and more than one roasting and rolling of the leaf is necessary, after which it must be well dried over charcoal fires, an operation requiring skill in the workman. The leaf is then placed in storehouses, and should as a rule be some months in hand before being sent to customers. For transmission to the plains, it must again be heated, and while warm packed in chests.

The fruit-gardens are also worth a visit. The soil is most productive, and all kinds of apples, such as golden pippins, ribstone pippins, as well as Bon Chrétien pears, etc., grow in great perfection. The branches of plum trees are weighed down by the fruit, and the apricots and peaches are delicious. The gardener's enemies are jackals, who are very fond of fruit; parrots, and a red insect which comes in swarms and strips off every leaf.

From Pálapúr the traveller may begin to ride his stages. It will be desirable to start early, as even in the Hills the sun is very powerful. The next stage is Baijnáth, which is about 14 m. to the S.E., and will take 3 hours. The country is very lovely, and tea plantations line the whole way. One of the finest estates is called Nassau, and will be passed. To the N. are seen the high peaks in Chamba and the Bárá Bhágal. The T. B. at Baijnáth stands on a plateau, with the Kángri, a mountain stream, running at its base. For an account of the Temples

see *ante*. There are a great number of monkeys here, in the trees surrounding the Temple. They are held sacred by the Bráhmans, who would resent their being molested. The next march will bring the traveller to Fatkal, in the territory of the Rájá of Mandí. This chief is most hospitable, and will probably insist on sending supplies. Fatkal is 27 m. from Baijnáth, and between, at 17 m. from the latter place, is Haurbágh. From Fatkal to Dehlu or Dalu, the next stage, is 10 m. The road lies through a champaign country, richly cultivated, with mountains on either side. It is all in the Mandí territory. High up above the T. B. at Dalu is a ruined fort.

From Dalu to Mandí is about 10 m. If the traveller has plenty of time, he may visit this place, which is the chief town of a State, with an area of 1,200 sq. m., and a pop. (1876) of 145,939. The revenue is about £36,000 a year, of which £10,000 is paid as tribute to the British. The Goghar Range in Mandí rises to 7,000 ft., is well wooded and fertile, and abounds in game. The ruler of Mandí has the title of Sen, while the younger members of his family are called Siñh. He is a Rájput of the Mandíal clan of the Lunar Race.

Mandí contains about 7,500 inhabitants. It probably derives its name from a word that signifies "market." It stands most picturesquely* on the Biás, here a swift torrent, with high and rocky banks, with a stream 160 yds. wide. It is 2,557 ft. above the sea. The palace of the Rájá is a large white building roofed with slate, in the S. part of the town, in which are no other buildings of importance. On the banks of the Sukhetí river, which joins the Biás just below the town, is a *famous Temple*, containing an idol brought from Jagannáth, 250 years ago, by a former Rájá. 12 m. off, on the crest of the Sikandar Hills, is the lake of Rewalsar, 6,000 ft. above the sea, celebrated for its floating islands, and

sacred to Hindús and Buddhists alike. The Buddhists come from a distance on their hands and knees and carve their names on the rocks, which are covered with inscriptions.

The history of Mandí dates back to 1200 A.D., when Bahu Sen, younger brother of the Sukhet Chief, left that place and went to Kulu. His 19th descendant, Ajbar Sen, built Mandí, and the old palace with 4 towers, now in ruins.

Supposing the traveller not to visit Mandí, he will go on from Dalu to Jatingri, a distance of 14 m. There is here a T. B. belonging to the Mandí Rájá, in whose territory Jatingri is. It is a lovely place, high up in the forest. En route the Salt Mines are passed. The salt found here is grey, resembling the grauwacke rock, but varied by reddish streaks. The salt is dug out of the face of the cliff, or from shallow open cuttings. About 150 labourers are employed. The salt is almost exclusively used in the higher hills.

The next stage is Badwání, 15 m. For the 3 first m. there is a continuous descent to the river Unl. Wild raspberries are to be had all the way in summer. The next stage is Karaun, and is only 10 m., but the ascent of the Bábu Pass lies midway. It zigzags up a magnificent gorge. The cold near the summit is considerable. From it many of the high snowy peaks are visible, and the descent to Karaun is easy, winding through the wooded gorge. Large chestnut, sycamore, holly, and deodár trees make a thick shade the whole way. The next stage to Sultánpúr is also 10 m. It is the capital of Kulu.

Sultánpúr.—This town is situated at 4,092 ft. above the sea, on the right bank of the Biás. This river will now be followed by the traveller up to its very source, under a rock at the commencement of the Rohtang Pass, which he will have to cross. The pop. in 1868 was 1,100. The town stands on an eminence, and was once surrounded by a wall, of which only 2 gateways remain. There is a large rambling palace with a sloping slate roof and

* Vide Sir Lepel Griffin's "The Rájás of the Panjáb," p. 626.

walls of hewn stone. Here are many shops belonging to traders from Lá-haul and Ladákh, who take refuge here from the severity of their own winter. It overlooks the Bías, which is here a wide, rapid river.

The next stage is Nagar, which is 1700 ft. higher up the valley, and about 15 m. from Sulṭánpúr. The Assistant Commissioner here lives in a small house adjoining the ancient palace of the kings, some of the rooms of which are made habitable, and enables him to receive guests. The route lies along the banks of the Bías, and continues along them to its source, near the top of the Rohtang Pass. The water comes tumbling, roaring, and foaming over the boulders, like the sea on a rough day. It is icy cold, as is the wind.

The *old palace* at Nagar and the *tombstones of the kings* are to be noticed. On each of the tombs is carved an image of the king, with his favourite wives on either side, and below them the wives who underwent cremation with his body. There are 70 on one and 55 on another, but in general there are from 4 to 10. These tombs stand in 3 or 4 rows up the hill-side together. The most ancient is said to be 2,000 years old. In the neighbouring hills bears may be found. The next stage is to Dúngrí, a short easy march about 8 m. Here a tent will have to be pitched, in the midst of a magnificent deodár forest, the trees of which are said to be the largest and the highest in the Himá-layas. At 5 m. from Dúngrí there is a village called Pulchár, which should be visited for a view of the Lolang valley; the road, however, is very bad and stony.

From Dúngrí to Ralla, the next stage, is a stiff march of 9 m., ascending the whole way. The scene here changes from a fertile valley with wild apricots and other fruits, to a wild region near the source of the Bías, 11,000 ft. above the sea, with the rocks of the Rohtang range tipped with snow all round. A keen wind blows up the gorge, and the traveller will be glad to find a comfortable,

though rough, rest-house to take shelter in. It would be well to rest here a day before encountering the Rohtang Pass, which is 13,800 ft. above the sea.

The traveller must be specially careful to start very early in the morning, so as to get over the Pass before noon, as the wind rises regularly about mid-day, and blows up the snow in a distressing manner, which might, indeed, at that great altitude prove dangerous. Mr. Philip Egerton, in his "*Journal of a Tour through Spiti*," p. 7, says, that in 1863, 72 workmen who were employed on the road, perished in crossing this Pass. The weather was beautifully fine and clear, but when they reached the summit they were met by a gale of wind so fierce and cold, that, exhausted with struggling against it, benumbed and blinded by snow, which was caught up and driven in their faces, they all succumbed. "A few days after, when the Pass was visited by our officials to recognize and bury the dead, the scene was most ghastly. It was to over exertion in crossing this Pass and the rarification of the air at such a height, and perhaps, too, to the trying passage in crossing the neighbouring twig bridge, that Lord Elgin's fatal illness is to be attributed." Many snow-drifts cross the road, and it takes 3 hours to get to the top of the Pass. The scene at the top is grand in its desolation, surrounded with mountain peaks covered with snow. There is a little hut at the top of the Pass for travellers to take shelter in, in case of being overtaken by a snow-storm. Here, even in July, heavy rain may occur, and this at the top of the Pass is snow, which soon rises to 3 or 4 ft. deep.

The next march will be to Koksir, 5 m., which is only 10,200 ft. above the sea. There is a rough rest-house here, with mud-plastered walls, and the door boarded up, which must be kept open for light, although the cold is bitter. The T. B. is in a depression facing down the Chandrabhágha valley, along which the Chandra river runs to meet the Bhágha, the source of which is fur-

ther to the N. Behind the T. B. is the Shigri valley, with the snowy peaks of the Hamta range standing out in full relief. The inhabitants of this region have the flat Thibetan face, and are very dirty and ragged. The traders encamp here with their flocks of sheep, donkeys, and goats, all which in this region are made beasts of burden. These people pile up their bags of flour, and cover them with old blankets stretched over poles. The wind here is bitter, and blows hard in the middle of the day, but lulls in the evening.

The route passes now through Láhaul, and the country, though grand beyond description, is not so desolate as has been reported. Vast rocks rise up into snow-clad peaks, some of them over 20,000 ft. high, but in many places descend in grassy slopes to the rivers. These slopes, covered with grazing sheep, ponies, and donkeys, bright in the sunshine, and with innumerable cascades, do not deserve to be called gloomy. In many places the snow falls in avalanches to the river's edge, and uniting to other avalanches on the opposite bank, forms snow bridges, under which the river cuts its way. Some of these bridges cannot be ridden over, but, where level, can be crossed by ponies without difficulty.

It must be specially observed that at Koksir the traveller has the choice of 2 routes: 1st, he may pass to the r. at Koksir, and go in a N.E. direction over the Hamta Pass and the Shigri glacier to the Kulzam or Kunzam Pass, and so descend upon Losar and Spiti; or 2ndly, he may go S.W. to the l., descending along the course of the Chandra past Gundla to Tandi, where the Bhága joins the Chandra; and go up along the course of the Bhága river past Kelang to the top of the Bará Lácha Pass, thence descending into the uppermost Chandra or gorge. The latter of the 2 routes is the one that enables the traveller to see most of Láhaul, but it takes him round 3 sides of a triangle. For one traveller who goes by this route very many more go by the

Hamta Pass and the Shigri glacier. Some go up to Kelang and back to Koksir, whence they go over the Shigri glacier.

If the traveller resolves on going by the Hamta Pass, he will perhaps do well to halt at Jagatsukh, 8 m. beyond Sultánpúr, and after following the high road towards the Rotang Pass for about a mile, turn off to the r. and pass the village of Priní to Chikkan, which is distant from Jagatsukh about 9 m. From Chikkan to the top of the Hamta Pass is 6 m. 2 furlongs 110 yds. The Pass is nowhere very steep. The stages thence to Losar are as follows:—

Names of Stages.	Distance.	Remarks.
	ms. fs. yds.	
Chaitro .	10 4 121	
Nutah	8 7 11	Bad walking, difficult for ponies.
Runah		
Karch or Garch	10 5 13	Cross the Lesser Shigri and then open ground to the Great Shigri.
Losar .	11 7 22	Cross the Kulzam Pass, 14,800 ft. high. The ascent and descent both are easy.

Above the village of Koksir are a Buddhist temple and monastery in a cleft of the rock. At every village is a long ridge of stones, with a turret at each end. On the top of the stones are slates engraved in Thibetan characters, with "*Om máni padme hūm*," the mystical formulary of the Buddhists. Around the villages on the lower slopes of the mountains barley and other grains are cultivated, which are irrigated by the melting snow, the streams of which are made by the villagers to water their crops.

The next halting-place after Koksir is *Gundla*, about 16 m. This is a picturesque village, formed of several hamlets, one of which is a kind of fort, where a Thákur of the country resides. In Kulu the villages are more like Swiss villages, with houses of 2 stories with wooden verandahs and slate roofs; but here, in Láhaul, the houses are Thibetan, with flat

roofs, sometimes of 2 or 3 stories, but these added on in the most irregular ways; the only staircase being the round trunk of a tree, with niches cut in it to climb by. People mount these with loads on their backs with surprising ease. After leaving Gundla the traveller will come to the confluence of the Chandra and Bhágha rivers at Tandi, at a distance of about 4 m. Turning then to the N.E. the traveller will proceed to Kailang, 4 m. further. This is the principal village of Láhaul, and here reside the honorary magistrate and some Moravian missionaries.

In journeying through Láhaul the traveller will always be at an elevation of 10,000 ft., and the cold is severe even in the summer months from June to September; the hillsides are, nevertheless, rich with flowers, such as wild roses, pink anemones; a currant, which ripens about September, is the only indigenous fruit. Wild strawberries may be seen at Rohtang, but cannot struggle further with the snow. At Kailang a halt of 2 days will be necessary to arrange with villagers to carry provisions for the next 8 marches, and to procure yáks to cross the snow over the Bára Lacha Pass in Spiti, which is 16,500 ft. high.

The best information is to be got from the missionaries, who also possess the invaluable luxuries of butter, eggs, and vegetables. As Buddhists hold poultry in abhorrence, there is not a fowl or an egg to be got in the whole of Láhaul and Spiti. The missionaries intended to settle in Ladákh, which is under the Kashmír Rájá, but were not allowed to do so. There is, however, a considerable Thibetan element among the population at Kailang. The *Moravian missionaries* at Kailang will be found most hospitable and obliging, and ready to give all information regarding the country. A visit should be paid to their settlement, which contains substantially built houses for the missionaries and their families, a chapel, guest-room, with out-buildings for schools, print-

ing-press, dispensing medicine-stores, and for other purposes. Around these buildings are well-kept gardens and orchards, and on the slopes of the mountain above the missionaries carry on farming operations.

The lofty spirit of self-abnegation with which the Moravian missionaries have laboured for so many years in this remote settlement can best be really understood by those who visit the Station. Far removed from civilization, they spend their days in labouring for the spiritual and moral welfare of the simple Tartar people around them. Though their converts may have been few, their labours are varied and extensive; with their linguistic attainments, and by means of their press, they are scattering Christian publications all over the Tibetan-speaking countries; they are educating the young, striving to ameliorate the condition of the rich and the poor, and by their active energy and general high standard of life afford the best example to all around them.

There is a Buddhist monastery at Kailang, perched up among the rocks, difficult to climb to. The monks wear masks, and dress in peculiar robes. They dance to large drums and cymbals played by the priests. There are sacred and secular performances, which latter strangers may see.

The next halt will be at Kolang, on the left bank of the Bhágha, about 10 m., and the next at Patsco, 8 m. further. There is here a large encamping ground, and the traveller is sure to be surrounded by encampments of traders. Villages, however, now cease. The next halt will be at Zingzingbar, 5 m., which is 14,000 ft. above the sea. From this place the march must be made very early in the morning, in order to get over the snow before it begins to melt. Here a yák may be mounted, as that animal is said to be sure footed in snow, but experience shows that with European riders they can both flounder and fall.

At a frozen lake, the Súraj Dall, it will be best perhaps to get into a *dult*. After that several m. of snow fields are traversed, and the snow becomes softer

and more difficult as it is descended. It will take about 8 hours to cross the Bará Lácha Pass. From Zingzingbar a road to the N. leads to Leh, the capital of Ladákh, which is Kashmír territory. The stages are as follows from Zingzingbar :—

Names of Stages.	Dist.	Remarks.
	ms.	
Kanunor Kilang .	12	Across the Bará Lácha Pass, at 6 m. beyond which is good camping ground.
Sarchu (Lingti) .	17	Cross the Isarup river by bridge at foot of pass.
Sumdo (Lachalang)	20	Cross the Lachalang Pass,
Samgal	20	16,680 ft.
Morechu	13	
Rukehen	10	
Debring	14	
Gya	15	
Apshi	16	
Marsalang	8	
Shashot	12	Cross Indus by bridge.
Leh	11	
Total	168	

On account of the high altitude, it will be desirable to push on 8 m. beyond the usual stage from Topo Yomak to Topo Komo. The Bhággha river is left before reaching the former place, its source being on the other side of the Bará Lácha, and the course again lies along the Chandra. It must be observed that the Spiti route or road turnsshort off from the Bará Lácha Pass, downwards. The traveller must have a guide here among his village men, for otherwise on the rounded hummocks at the top of this long Pass he will not distinguish the road, and to lose it would, at least, cause him great fatigue. The road in this stage is only a track, sometimes along the river, sometimes higher up over rocks, which here strew the ground. It is impossible to ride, and the elevation is too great for walking, but the Kulís will carry one well.

The country from the Bará Lácha Pass is a succession of high barren rocks, towering up into the snows without vegetation or animal life,

grand and desolate to the last degree. There are no villages, and the ravines are filled with glaciers. The stage from Topo Komo to Chandra Dall, the next encamping ground, about 10 m., is merely a path 6 in. wide, along the sides of sloping shale cliffs which give way under one's feet. Below at several hundred feet runs the Chandra river; here neither ponies nor men can carry one, and there is nothing for it but to walk oneself, and be supported by the villagers who carry the loads. Here a rope would be useful as in the Alps. This march will take 11 hours, and there is no time or place for taking food.

Chandra Dall is on the banks of a lake, not a good place for encamping, but the servants will be too tired to go on or even to cook. The ground is pebbly and brittle, and flooded by the water from the melting snow. The journey to the next encamping ground goes over the Kunzam or Kulzam Pass, and will take 6 hours, the distance being about 6 m. There is no house, but a pleasant green encamping ground. The next stage is to Losar, 8 m., where there is a village on the right bank of the Spiti river, but to reach it the Lácha river has to be crossed, and there is no bridge.

The Nono or ruler under the British Government will perhaps meet the traveller at Losar; as he speaks only Thibetan, it will be necessary to have an interpreter. From Losar to Chango, where the traveller will leave Spiti and enter Bashahr, is about 60 m., which will be divided into 6 marches; the encamping grounds are Kioto, 11 m.; Kiwar, 12, in the vicinity of which place Mr. Philip Egerton found a herd of 15 nabo or wild goats, and also a herd of 25. This animal stands high, and has very long legs, so that he looks more like a donkey than a sheep or goat. His back is a grey slaty colour running into white underneath.

Dánkar, 23 m., with an optional halt between at Kaja, 16 m.; Pok, 7 m. from Dánkar; Lari, 9 m. The route is quite bare of trees, with the exception of the last 2 stations.

The houses are not close together, as is general in Indian villages, but each stands by itself. They are built of large blocks of dried mud white-washed over, and each forms a small square, with an outside yard for the yáks, goats and sheep. There are very few children to be seen, as the eldest son inherits the land, and the others become lamas or monks. These last have their heads shaved. Their dress is the same as that of other people, except that it is dyed crimson and yellow. In the summer they aid in tilling the ground, and in the winter live in their monasteries, and busy themselves in writing out prayers in Thibetan. When a traveller arrives all the villagers—men, women, girls, and boys—turn out to carry his baggage. No one will carry a proper load, but each seizes on a chair or some light article, and goes off with it. They are content, however, with very small payment.

Dánkar.—The capital of Spiti is a picturesque village, standing on a bluff which ends in a precipitous cliff. It stands on an elevation of 12,774 ft. above the sea. The softer parts of the hill have been washed away, leaving blocks of hard conglomerate, among which the houses are curiously perched. The inhabitants are pure Thibetans. Above the village rises a rude fort belonging to the British Government, and a Buddhist monastery stands on the side of the hill.

At *Taho*, one of the border villages, is a *celebrated monastery*. The temple is surrounded by figures of gods in stone, and at the inner end is a high altar with an enormous idol. From Lari the traveller will pass to Chango, which is in Bashahr, a province with an area of 3,320 sq. m., and a pop. of 90,000. From 1803 to 1815 it was held by the Gúrkhas, and after their defeat in 1815 it came to the British. The Rájá Shamshir Sính is a Rájput, who traces his family back to 120 generations. He pays a tribute of £394 a year to the British, and is bound to aid them with troops if required.

The next stage after Chango is

Náku, 10 m. over a very bad road, ending in a very steep ascent to Náku, which is 12,000 ft. above the sea. This is a bleak dreary place, with a wretched encamping ground above a stagnant pool. It is on the border of Chinese Thibet. The next stage is Lio, to reach which the traveller will descend 3,000 ft. and cross the Spiti river. This village is perched on a rock, and looks down on fertile fields of corn, divided by hedges with apricot trees in abundance. It is a lovely spot, surrounded by high yellow rocks. It is a warm place, and very prolific in insects. The summer the apricots furnish a delicious feast. Lio is next to Shipki, the last stage in British territory, beyond which no European is allowed to go. Close to Lio is the Purgal mountain, 22,183 ft. high.

Thus far the traveller has been moving to the E., but he will now turn to the W. and ascend by a very steep zigzag to Hangu. The traveller now enters fertile and cultivated country, with frequent villages. Below him on the banks of a river he will see vineyards. It is necessary here to get an order from the Rájá to procure supplies and porters, and it will be well to write for it long beforehand. From Hangu the next stage is Sangnin, 10 m. The Hangurang Pass has to be crossed, 14,000 ft. high. It takes 3 hours to reach the top of the Pass. The descent is very steep, and the road execrable.

Sangnin is at the mouth of a gorge on a plateau above the Gorang-gorang river, one of the streams that run into the Satlaj. On the opposite hills are several villages and deodár forests. The houses at Sangnin are well built of stone and beams of wood. On the roof of each is a small wooden room, with a verandah round it. There are 2 large prayer wheels at the entrance to the village, worked by water. There is an abundance of apricot trees as well as pears, walnuts, and vines. The apricots are gathered before they are ripe, dried in the sun, and pounded into a paste, which is used for food. Some of the women here are very

pretty, and wear caps of brown pattu, with a thick roll round the edge. They wear many necklaces, bracelets, earrings and noserings.

The next encamping ground will be at Leving, where the Satlaj is first seen, to reach which the Runanang Pass has to be crossed. It is 4,000 ft. higher than Sangnin. It takes 4 hours to reach the top. The next halt will be at Lipi, at the head of a gorge where the river Lipi emerges from the mountains. Hence the road leads through a forest; in some places there are very narrow steep staircases cut in the rock. This stage must be done on foot, as the ponies scramble over it with the greatest difficulty, and even a *duli* cannot be carried. After a few m. the Hindústán and Thibet road is reached. This road was made by Government to encourage the trade between Simla and Thibet, but was never completed, as the Chinese showed they would not allow of any traffic.

After a m. of this road the traveller will come to high ground above the Satlaj, and will see the river 2,000 ft. below him. The halt will be at Jangl, where there is a T. B. The next halt will be at Rarang, which is 15 m. from Sangnin. The next stages are Pangl and Chini; the road winds through forests and round rocks, and is about 2,000 ft. above the Satlaj. The scenery here is at once grand and picturesque, the mountains being even in summer covered with snow, while near the river are many flourishing villages amid forests of deodár. At Chini Lord Dalhousie began to build a banglá, which has fallen out of repair. The forests here are leased to the English Government, and the trees are cut and sent down slides into the river, which is extremely rapid.

From Chini to Miru the next stage is 13 m., and thence to Chagáon is 8 m. At 9 m. from Chagáon the Satlaj river is crossed by the Wangtu Bridge. The cliffs in some places are very precipitous, and in one part the road is a gallery of planks, hung out from the rocks, to which they are fastened by

iron clamps, deeply imbedded in the rock. The river roars and seethes like the sea in rough weather. A very steep path leads from the bridge to Nachar, where the conservator of the forests lives. The distance is about 3 m. The house is beautifully situated in the forest, and just beyond it is the T.B. in a most picturesque spot, surrounded by buildings, which show that Buddhism has been left behind, and Hindúism reached.

The next stage is Turanda, 10 m.; the road runs through a forest, and is very pretty. The next stage is Sarhan, about 15 m. There are T.B.'s at both these places. In this stage the place is passed where Sir A. Lawrence was killed. In a recess in the rock is a cross with his initials, and the date. He was riding a large Australian horse, which fell down the precipice with him. At Sarhan is the residence of the Rájá. The next stage is Gowra, 10 m., and the one after is Rámpúr, 7 m.

Rámpúr.—This town is the capital of Bashahr, and the Rájá generally resides here. It is but a small town, and stand at the base of a lofty mountain, which overhangs the left bank of the Satlaj. The town is 138 ft. above the river, and is surrounded by cliffs, the radiation from which makes the heat great in summer. Many of the houses are built of stone, and rise from the river in tiers. The palace is at the N.E. corner, and consists of several buildings with carved wooden balconies in the Chinese style. There is here a rope bridge from one side of the river to the other, a distance of 400 ft.; 8 ropes are fastened together on a pole, built into a stone buttress on either side. On these are placed hollow wooden drums. The traveller sits in the drum, which swings on ropes depending from the main hawser. The drum is pulled across by a rope to the other side. The charge for each passenger is 1 pais. To evade this toll, many villagers cross on semi-circular pieces of wood, furnished with hooks, which are hooked to the hawser, and the passenger works himself across with hands and feet. The

next stage is to Nirth, 12 m., and the next to Kotgarh, a distance of 9 m.

Kotgarh is in British territory, and is a pretty little place with a Post-office, a pretty Church, and a Missionary Station. There is a Hindi service in the morning at the church, and an English service in the afternoon. Many of the landholders and villagers in the neighbourhood contributed to the building, and now constantly attend the services, and, though not Christians, claim the church as belonging to them. There are tea plantations at Kotgarh.

The next stage is to Narkanda, 12 m., and between this place and Kotgarh the traveller will have crossed the Satlaj by a bridge, the descent to which and the ascent are both very steep. The next stage is to Matiana, a distance of 13 m. There is here a *dāk banglá*. From Matiana to Theog is 8 m., from Theog to Fagū is 12, and from thence to Simla is 10 m. For an account of Simla, see Route 17.

places where horses are changed are as follows:—

Names of Stages.	Dist.	Remarks.
	ms.	
1. Babra . . .	6	A small hamlet.
2. Gajhumátá . .	7	Hamlet, 2 ms. before reaching the cross dry bed of a stream.
3. Asil . . .	6	Large place.
4. Luliani . . .	6	
5. Pallu . . .	5	
6. Kasúr . . .	5	A town and T. B.
7. Gandí Singh .	5	
8. Fīrūzpūr . .	6	
Total . . .	46	

The traveller would do well to hire a carriage for about 6 days, at a cost of about 25 to 30 rs. The traffic is so great on this road, that it is hardly an exaggeration to say that the carts reach nearly all the way from Lāhor to Fīrūzpūr. Some of them are drawn by 4 bullocks, and have their sides enlarged with cane, so as to hold more cargo. The horses, too, are generally bad, and are fond of kicking, rearing, and running off the road. The country is flat, and excessively dusty all the way.

Kasúr is a municipal town and headquarters of a district which has an area of 835 sq. m., and a pop. (1868) of 15,209. Tradition says it was founded by a son of Rāma, but does not appear in history till the reign of Bábar, when it was colonized by Pathāns. It was stormed by the Sikhs in 1763, and again in 1770, and finally incorporated with the Lāhor monarchy by Ranjit in 1807. There are many ruins at Kasúr, but none of sufficient interest to induce the traveller to stop. At Gandí Singh the horses are exchanged for bullocks, and a plunge is made into a vast expanse of dust several inches deep—the dry bed of the river Satlaj. 2 bridges on pontoons are passed, and after nearly 4 m. the actual river is reached. It is in the dry weather about 100 yds. broad, but even this breadth is divided by sandbanks. On the Fīrūzpūr side a toll of 2 rs. is taken, and the bullocks are exchanged for horses, which convey the traveller 6 m. to the T. B. at Fīrūzpūr.

ROUTE 22.

LĀHOR TO FĪRŪZPŪR, MUDKĪ,
SOBRĀON, AND FĪRŪZSHĀHR.

This journey must be made in a carriage, as a railway, though eminently necessary, has not been made. The

Fīrūzpūr is a municipal town with a cantonment, and is the administrative head-quarters of a district of the same name. The district has an area of 2,739 sq. m., with a pop. (1868) of 549,253. When Fīrūzpūr came into possession of the British it was almost destitute of trees; but, owing to the efforts of their settlement officers, there are now plantations at almost every village, and abundance of trees of the *Ficus religiosa* and other kinds. It appears that the country was almost a desert when it was invaded by the Dogras in 1740. Ranjit would have absorbed the country but for the interposition of the English in 1803. It was held by Dhanna Singh, a Sikh chief, and after him by his widow till 1835, when it escheated to the British, and came under the charge of Sir H. Lawrence.

On the 16th of Dec., 1845, the Sikhs invaded the district, but, after desperate fighting, were repulsed. Since then peace has prevailed, except during the Mutiny of 1857. In May of that year one of the two Indian regiments stationed at Fīrūzpūr revolted, and, in spite of a British regiment and some English artillery, plundered and destroyed the cantonment. The pop. of the town in 1868 was 20,592, exclusive of the Cantonment, which had 15,837. The garrison now consists of a British regiment, one of N. I. and two batteries of artillery.

The *Arsenal* is by far the largest in the Panjāb. The T. B. is in the Cantonment. The Fort was built in the time of Fīrūzshāh the 3rd, who reigned from 1351 to 1387. It stands to the W. of the town, and the Arsenal is in it. It was rebuilt in 1858, and is about $\frac{1}{2}$ m. square. The trunk road to Lodīānā separates it and the town from the Cantonment, and due S. of it and of the road is the race course, which is 1 m. 5 fur. and 205 yds. round. The T. B. is about $\frac{1}{2}$ m. to the E., but S. of the trunk road, and nearly opposite to it across the road are two guns, $\frac{1}{2}$ m. from the arsenal. The Cemetery is about 7 fur. off, due E. At 7 fur. S. of the guns is St. Andrew's Memorial Church.

The old church stood a little to the W. of it, but having a thatched roof was burned in the Mutiny. The N. I. lines are to the W., and the Artillery Lines are 3 fur. E. of St. Andrew's Church.

A little to the W. is the Observatory, to which the Europeans retired in 1857, and due S. of it are the lines of the British regiment. The traveller will go first to the Arsenal, in which 400 artizans are employed, and 600 other persons, making in all 1,000. There are 2 quadrangles, the sides of which are lined with workshops. Each side extends 600 ft. Here the most beautiful machinery may be seen at work, such as circular and angular saws and the steam hammer. There is a store of 25,000 rifles.

The next visit will be to the *church* and cemetery. Here is buried the distinguished officer, Brevet Captain Patrick Nicolson, of the 28th Bengal N. I., "who after serving the Government most nobly and honourably during peace, in military and civil employment, and during war in the campaign against the Koles, 1832 A.D., and in the Afghān War, fell mortally wounded in the day of victory while nobly discharging a soldier's duty, although at that time in political employment, at the battle of Fīrūzshahr, on the 21st Dec., 1845." Here also is buried Sir R. King Dick, of Tullymatt, Perthshire, "Knight Commander of the Bath and Hanover, Knight of the Austrian Military Order of Maria Theresa, and of the Russian Order of Vladimir. He fought and bled in Egypt, at Maida, and throughout the Peninsular War, and at Waterloo. He fell on the 10th of Feb., 1846, while cheering on H.M.'s 80th Regiment, having led his division on to the entrenched camp of the Sikhs at Sobráon."

Near him lies Major George Broadfoot, C.B., Madras Army, Governor-General's Agent, N.W. Frontier. "The foremost man in India, and an honour to Scotland. He fell at Fīrūzshahr, Dec. 23rd, 1845." Close by is the tomb of Col. C. Taylor, C.B., H.M.'s 29th Regt., killed at Sobráon. Near this is a tomb in which the officers of H.M.'s 31st

Regt. who fell at Mudki, Fírúزشahr, and Sobráon are interred, namely—Col. W. S. Baker, C.B., Major G. Baldwin, Captain W. G. Willes, Lieuts. J. R. Pollard, H. Hart, J. Brencley, W. Bernard, C. H. D. Tritten, and G. W. Jones, and Asst.-Surgeon Gahan, H.M.'s 9th Regt.

St. Andrew's Church is one of the prettiest in India. It is built of reddish brown bricks in the Gothic style. It contains a tablet to Major Arthur Fitzroy Somerset, of the Gren. Guards, and Mil. Sec. to the Governor-General, who died of wounds received at Fírúزشahr. Also one to Major G. Broadfoot, who fell gloriously at Fírúزشahr. "The last of three brothers who died in the battlefield." The same tablet is inscribed to the memory of Major W. R. Haines, 3rd Dragoons, A.D.C. to the Governor-General. Also to Capt. Hore, acting A.D.C. to the Governor-General; also to Lieut. Munro. This tablet was erected by Lord Hardinge.

The Jail at Fírúzpúr is badly built and kept. There are about 330 prisoners, of whom 2 or 3 are boys and about 10 women. There are 20 solitary cells. The workshops are separate from the place where the prisoners sleep. They are built on either side of the quadrangle, and the men change when the sun strikes in. The work consists of oil-crushing and rope-making, and the making of paper and *daris*. No instruction is given.

The *Commissariat* is worth a visit. The grounds are very extensive, and there are 70 acres of arable land, which Government will not allow to be sown, although the sowing would only cost 50 rs., and the crops would be worth 1,500. There ought to be 800 bullocks kept for the siege train, but there is not half that number; some of these, however, are very fine, worth 80 rs. each.

The traveller may now drive to the *old entrenchment*, which is a little W. of the Artillery lines. Here Le Mesurier saved the gunpowder with which Dhlí was afterwards taken. This gentleman was asked to take

charge of the defences during the Mutiny, and did invaluable service. The *bakery* may next be visited, where 1,200 loaves are prepared daily; every soldier gets a loaf weighing a pound. The flour-mill is worked by bullocks, and the flour sifted by women.

Fírúزشahr.—A visit may now be paid to Fírúزشahr. The total distance to Fírúزشahr and Mudki is as follows:—

Name.	Dist.	Remarks.
T. B. at Fírúzpúr	ms.	Comfortable T. B.
to Gal	11½	
Gal to Fírúزشahr	2	
Gal to Mudki	7	
Total	20½	

Horses will be changed at a small village called Pirána, 7 m. off; at 11 m. is the *obelisk* which commemorates the battle fought on the 21st and 22nd of Dec., 1845. It is ¾ m. from the road, and it is necessary to walk across a rough dusty field to it. It is of brown brick, is 3 sided, and is 40 ft. high. On the side next the road, that is the S. side, is inscribed—"Fírúزشahr, 21st December, 1845. Erected, 1869." On the E. side is the same in Persian, miserably illspelt. On the N. side is the same in Panjábí. The plinth at the bottom is 2 ft. 8 in. high. There is a small village of mud houses to the E., which is called by the inhabitants themselves, Fírúزشahr, so the way it is spelt on the obelisk, Ferozeshah, is quite wrong, and is here altered not to perpetuate this blunder.

Mudki.—The next visit may be paid to the battle-field of Mudki. Should the traveller be desirous of stopping on the road he may halt at Gal, about 7 m. before reaching Mudki, where there is a comfortable T.B. At ¾ m. before reaching the Mudki obelisk is a small village called Luhám. The road is a very fair one. There is a brick hut a little to the W. of the obelisk, which is now in ruins, and the roof has fallen in. There is a well with water at the depth of 40 ft. Total

height of the obelisk is about 55 ft. The lowest plinth is 16 ft. 1 in. sq. and 2 ft. high. The next plinth is 15 ft. 6 in. sq., and 3 ft. 4 in. high. Next come a sq. base, 11 ft. 11 in. high and 13 ft. 8 in. sq., from which springs the obelisk. On the N. side is inscribed, "Erected, 1870;" on the E. side, "Mudki, 18th December, 1845;" on the S. side the same in Panjábi; on the W. side the same in Persian, from which it appears that in the Imp. Gaz. the name is wrongly spelled with a long *u*.

Subramán (improperly written *So-bráon*). The journey to this place is by no means a pleasant one. It must be made in an *ekka* or one-horse cart, which gives no room for the legs, and is convenient only for Indians, who are used to tucking their legs under them. The distance is 24½ m., as follows:—

	Distance.
T. B. at Fírúzpúr to Jail . . .	2 miles.
Jail to E. end of Fírúzpúr . . .	1 "
E. end of Fírúzpúr to Atári . .	5 "
Atári to Arif	5 "
Arif to Mulánwálá	5½ "
Mulánwálá to Subrawán	6 "
Total	24½ miles.

The horses for the *ekkas* are not good, and some of them are infamous. From Arif to Mulánwálá the road is in some places tolerable, in others terribly bad. At one place there is a yawning nálah, which is crossed with difficulty.

At Mulánwálá there is a rather fine T.B., with a broad verandah resting on solid pillars. There are beds, chairs, and tables. There is also a guard of police, commanded by a sergeant. After 1 m. from Mulánwálá the road turns off into the fields and becomes a mere path, where the ridges are crossed with some difficulty. One of the ridges is 10 ft. high, beside the dry bed of a stream, 50 ft. broad.

The *obelisk* here is built of an ugly brownish-red brick. It stands on a platform 22 ft. 2 in. sq. and 6 ft. 6 in. high. The obelisk is 35 ft. high. On the S. plinth is inscribed in the Per-

sian character, "Subrawán, 10th of February, 1846." On the W. side is the same in English only, with the name of the place misspelled. On the E. side is, "Erected, 1868." There is a dilapidated hut a little to the S., in which a Bráhman lives. At 300 yds. to the N. is the small village of Rodial, in which the Commissioner has built a mud banglá, in which any one may lodge. At 2 m. to the N. can be seen the white houses of the new village of Subrawán, which has been built since the battle, and 1 m. or so to the N. of that is the old village of the same name, from which the battle was called, and between these two villages the battle was fought on ground which is now a mass of sand and grass, and intersected by streams. In the rainy season all this ground is overflowed by the Satlaj.

A brief account of the three famous battles which have been mentioned, and which decided the fate of the Panjáb and of the Sikh nation, may now be desirable. The Sikhs crossed the Satlaj between Hariki and Kasúr on the 11th of Dec., 1845,* and on the 14th took up a position within a few miles of Fírúzpúr. It was an unprovoked invasion, and the Sikhs were bent on driving the English out of Bengal. On the 18th of Dec. the Ambála and Lodiáná divisions of the British Army arrived at Mudki, and were immediately attacked by a portion of the Sikh army, estimated by Lord Gough at 30,000 men with 40 guns (and by Cunningham in his History, p. 301, at less than 2,000 infantry, with 22 guns, and 8,000 to 10,000 cavalry). But this latter estimate appears too little, and as the English force consisted of 4 regiments of British infantry and 1 of British cavalry, and Indian troops, which made up the whole number of the British army to 11,000 men, of which 872 were killed and wounded, it can hardly be doubted that there were several thousand Sikh infantry in the field.

The Sikhs were repulsed and lost

* See Cunningham's "History of the Sikhs," p. 294.

17 guns, but they retired without molestation to their entrenched camp at Fírúزشahr. They behaved well to Lieut. Biddulph, who fell into their hands before the battle. In this camp they had 46,808 soldiers of all kinds, with 88 guns (see Cunningham, p. 302), and here they were attacked by Lord Gough on the 21st of Dec., after he had effected a junction with Sir John Littler's division about noon on that day. That General had with him two brigades, consisting of H. M.'s 62nd, and the 12th, 14th, 33rd, 44th, and 54th N. I., with 2 troops of H. A., and some companies of R. A. The battle that ensued was one of the most desperate recorded in the annals of Anglo-Indian warfare.

The British artillery was very inferior to the Sikh, and as the Sikh guns could not be silenced by it, "the infantry advanced amidst a murderous shower of shot and grape, and captured them with matchless gallantry, but the Sikh infantry then opened fire with terrible effect, and several mines exploded, which did great mischief among the advancing British troops, in spite of whose indomitable courage a portion only of the Sikh entrenchment was carried. Night fell, but still the battle raged Darkness and the obstinacy of the contest threw the English into confusion. Men of all regiments and arms were mixed together. Generals were doubtful of the fact or of the extent of their own success, and colonels knew not what had become of the regiments they commanded, or of the army of which they formed a part."

Some portions of the enemy's line had not been broken, and the uncaptured guns were turned by the Sikhs upon masses of soldiers, oppressed with cold and thirst and fatigue, and who attracted the attention of the watchful enemy by lighting fires of brushwood to warm their stiffened limbs. The position of the English was one of real danger and great perplexity. On that memorable night the English were hardly masters of the ground on which they stood; they had no reserve at hand, while

the enemy had fallen back upon a second army, and could renew the fight with increased numbers. The not imprudent thought of retiring upon Fírúzpúr occurred; but Lord Gough's dauntless spirit counselled otherwise, and his own and Lord Hardinge's personal intrepidity in storming batteries at the head of troops of English gentlemen and of bands of hardy yeomen, eventually achieved a partial success, and a temporary repose.

On the morning of the 22nd of Dec. the last remnants of the Sikhs were driven from their camp; but as the day advanced the second wing of their army approached in battle array, and the wearied and famished English saw before them a desperate and perhaps useless struggle. This reserve was commanded by Tej Singh; he had been urged by his zealous and sincere soldiery to fall upon the English at daybreak, but *his* object was to have the dreaded army of the Khálsa overcome and dispersed, and he delayed until Lál Singh's force was everywhere put to flight, and until his opponents had again ranged themselves round their colours.

Even at the last moment he rather skirmished and made feints than led his men to a resolute attack, and after a time he precipitately fled, leaving his subordinates without orders and without an object, at a moment when the artillery ammunition of the English had failed, when a portion of their force was retiring upon Fírúzpúr, and when no exertions could have prevented the remainder from retreating likewise if the Sikhs had boldly pressed forward. No wonder that Sir H. Hardinge almost despaired of the result, and that "delivering his watch and star to his son's care, he showed that he was determined to leave the field a victor or die in the struggle."

Thus was the empire of India nearly lost, but the Sikh generals did not wish to see their troops victorious, and they retired, leaving 73 guns in the hands of the English. Then followed a lull in the war. The English loss at Fírúزشahr amounted to 694 killed and

1721 wounded, in all 2415. On the 28th Jan. Sir H. Smith defeated Ranjúr Singh at Aliwál, and drove him across the Satlaj, but his own loss was 151 killed and 438 wounded and missing. Meantime the Sikhs fortified the *tête du pont* at Subrawán. On the 10th of February Lord Gough attacked this position, and after a desperate conflict drove the Sikhs across the Satlaj, capturing their guns and destroying thousands of the enemy, of whom great numbers perished in the river. The English loss was 2383, but the power of the Sikhs was for the time completely broken, and on the 9th of March, 1846, a treaty was signed which placed the Panjáb in virtual dependence on the British Government.

Should the traveller have now seen enough of the Panjáb he may return to Lodiáná by carriage. The stages are—

Names of Stages.	Dist.	Remarks.
	ms.	
From Firúzpur to Daimudí	7	
Dagesh . . .	6	
Mogah . . .	6	A large sarái, thriving place.
Maina . . .	9	
Killí . . .	6	
Jagrāma . . .	7	T. B. and Commissioner's house.
Mana . . .	7	
Dakah . . .	8	
Lodiáná . . .	8	
Total . . .	64	

The route is studded with villages, and quite level, with here and there a ridge of sand about 10 ft. high. It is the ground Sir H. Smith passed over, but there is nothing particular to delay the traveller.

ROUTE 23.

LÁHOR TO MONTGOMERY, MULTÁN, DERÁ GHÁZÍ KHÁN, AND BHÁ-WALPÚR.

This journey will be made by rail, the stages being as follows :—

Names of Stages.	Dist.	Remarks.
	ms.	
Láhor to Mían Mír West.	4	
Kána	9	
Raewind	13	Station for Firúzpur, 32 m.
Koṭ Rádhákishn . . .	8	
Changa Manga . . .	8	
Wan Rádháram . . .	16	
Satghara	10	
Okára	10	
Pákpattan	8	
Montgomery	15	Refreshment rooms here and T. B.
Harapa	13	
Chikawatni	13	A mail cart runs to Jhang, 56 m.
Kasowal	10	Front seat 14 rs.
Chanu	11	Back seat 7 r.
Kachcha Kúh	14	
Khánewal	13	
Rashida	11	
Tátipur	7	
Multán City	13	The fare, 1st class, is 13 rs.
Multán Cantonment . .		Refreshment rooms and cabs in waiting.
Total	208	

There are interesting places on this Route, but they can be better seen on the return journey.

Multán city is a municipal town, with a pop. (1868) of 45,602, of whom the majority are Muslims. It is the capital of a district of the same name, which has an area of 5927 sq. m., and a pop. (1868) of 471,563. It is situate at 4 m. from the l. bank of the Chenáb. It is a place of great antiquity, and supposed to be the capital of the Malli mentioned in Alexander's time. It is said to have been founded by Kashypa, the father of Hiranya-Kashipu, and Cunningham thinks (vol. v. p. 129,) that it must be the Kaspeira of Ptolemy.

The local tradition is that the manifestation of Vishnu in the

Narsinh Avatár took place at Multán, when Hiranya-Kashipu was reigning. Cunningham supports his opinion that Multán was the capital of the Malli by the discovery of a deposit of ashes and burnt earth at a depth of about 30 to 32 ft., which he thinks is the remains of a conflagration and wholesale massacre which took place in Alexander's time, owing to the exasperation of his soldiers at his having received a dangerous wound at the capture of the place. The first mention of Multán by name is by Hwen-Thsang, who visited Mew-lo-san-pu-lo, or Mulasthánipúra, in 641 A.D. The next notice refers to the capture of Multán by Muḥammad-bin-Kásim, in 714 A.D.

Istakhri, who wrote in 950 A.D., describes the temple of the idol of Multán as a strong edifice between the bázárs of ivory dealers and the shops of the coppersmiths. The idol was of a human shape, with eyes of jewels, and the head covered with a crown of gold. Ibn Haukal states that Multán means boundary of the house of gold. His account was written in 976 A.D., and shortly after Multán was taken by the Karmatian chief Jelem, son of Shibán, who killed the priests and broke the idol in pieces. In 1138 A.D. the idol had been restored. In 1666 A.D. Thevenot describes the temple of the Sun-god as still standing, and the idol as clothed in red leather, and having two pearls for eyes.

Aurangzib destroyed the temple and statue of the Sun, and no trace of it was to be found in 1818 A.D., when the Sikhs took Multán. In revenge they turned the tomb of the Muslim saint, Shams-i-Tabriz, into a hall for reading the *Granth*. Muḥammad Kásim conquered Multán for the Khalífs, and it was afterwards taken by Mahmúd of Ghazní. Subsequently it formed part of the Mughul Empire. In 1779 Muzaffar Khán, a Sadozai Afghán, made himself ruler, but was killed with his 5 sons when Ranjit's army stormed the place in 1818. In 1829 the Sikhs appointed Sáwan Mall Governor. He was shot on the 11th of Sept., 1844, and was succeeded by his

son Mulráj. He resigned, and Mr. Vans Agnew and Lieut. Anderson were sent down to receive the surrender of his office. They were murdered with his connivance, and war with the British ensued. On the 2nd of January, 1849, the city was stormed by the army under General Whish, and since then the whole district has been governed by the English.

The heat of Multán is notorious, and the rainfall is little above 7 inches.

After March trains run only at night from Láhor, and the proverb says that—

Dust, beggars and cemeteries
Are the four specialities of Multán.

The T. B. is about 1½ m. due N. of the Railway Station, and about a m. W. of the town, to the N. of which is the Fort, containing the celebrated shrines of Rukn-i-"Alam on the W. and of Bháwal Hakḥ on the E., and the Obelisk to Vans Agnew and Anderson, in the centre of the S. side.

The entrance to the Fort is by the W. or Dé Gate. The other gates of the Fort are Liki Gate to the E., the Khida Gate to the N., and the Rehri and Daulat gates to the S. The town has the Bohar or Bor Gate to the S.W., and the Dihli Gate to E., the Hárám and Pák gates to the S. The "Idgah, where Agnew and Anderson were murdered, is ¾ m. to the N. of the Fort. The cantonment is to the W. of the town and not to E. as said in the Imp. Gaz. The lines of the N. Cavalry are to the extreme S. outside the cantonment, with the Artillery lines to their N., and beyond these in the same direction are the hospital and T. B., with the Catholic cemetery to the N.W. and the Muslim cemetery, the Pársi cemetery, and the English church in succession to the N.

The first visit should be to the Fort. Entering at the Dé Gate, which has its name from Dewal (temple), because the ancient temple of the Sun stood here, you have on your left the shrine of Ruknu-'d-din, grandson of Bháwal Hakḥ, commonly known as Rukn-i-"Alam, "Pillar of the World."

This is an octagon, 51 ft. 9 in. diameter inside, with walls 41 ft. 4 in. high, and 14 ft. 3 in. thick, supported by sloping towers at the angles. Over this is a smaller octagon 26 ft. 10 in. high, and each side externally measuring 25 ft. 8 in., leaving a narrow passage all round for the Mu'azzin to call the faithful to prayers. Above this is a hemispherical dome of 58 ft. external diameter.

The total height, including a plinth of 3 ft., is 100 ft. 2 in., but it stands on high ground, so the total height above the plain is 150 ft., and it can be seen for 50 m. all round. It is built entirely of red brick, bonded with beams of Sisú wood. One of the towers was thrown down when the powder magazine blew up in Dec. 1848, and was rebuilt in faithful imitation of the old one, including the timber bonds. The whole outside is ornamented with glazed tile patterns, and string courses and battlements. The colours used are dark blue, azure, and white, which contrasted with the deep red of the finely polished bricks, give a most pleasing effect. The mosaics are not like those of later days mere plain surfaces, but the patterns are raised from $\frac{1}{4}$ an inch to 2 inches above the background. This adds to the effect.

A descendant of the Saint is still living at Multán, and claims to be of the noble Arab tribe of Kuresh. Over the door of the hut through which you pass to reach the building is the Kalamah, and over the 2nd door is in Persian Maulavi Bakhsha al M'aruf Hindi. To the N. there is a small mosque, which has been dismantled, and over the dome of which is a broken inscription with the names of the four first Khalifs. You enter by a door which faces E., and is made of very old Shisham wood; inside towards the W. is a recess with the Ayat-i-Kursi carved in large letters opposite the Dé Gate, and a little beyond the shrine is a well which was dug by General Cunningham, to ascertain the strata in an inner court. To the right is an *Obelisk* about 50 ft. high, with 5 tall steps to a pedestal 5 ft. high. On a white tablet

on the W. face of the pedestal is written—

Beneath this Monument
Lie the Remains

of
PATRICK ALEXANDER VANS AGNEW,
Of the Bengal Civil Service, and
WILLIAM ANDERSON,

Lieut. 1st Bombay Fusilier Regiment,
Assistants to the Residents at Láhore,
Who being deputed by the Government to
Relieve at his own request

DIWAN MULRAJ, Viceroy of Multán,
Of the Fortress and the authority which
he held,

Were attacked and wounded by the Garrison

On the 19th April, 1848,
And being treacherously deserted by the
Sikh Escort,

Were on the following day,
In flagrant breach
Of national faith and hospitality,
Barbarously murdered

In the 'Idgáh under the walls of Multán.

Thus fell

These two young public servants

At the ages of 25 and 28 years,
Full of high hopes, rare talents and promise of
Future usefulness, even in their death
Doing their country honour.

Wounded and forsaken, they could

Oppose no resistance,
But hand in hand calmly awaited the
Onset of their assailants;

Nobly they refused to yield,
Foretelling the day

When thousands of Englishmen should come

To avenge their death,

And destroy Mulraj, his army, and fortress.

History records

How their prediction was fulfilled.

Borne to the grave

By their victorious brother soldiers and

countrymen, they were

Buried with military honours,

Here,

On the summit of the captured Citadel,

On the 25th January, 1849.

The annexation of the Panjáb to the Empire

Was the result of the War

Of which their assassination

Was the commencement.

The tomb of Ruknu'd Dín was built by the Emperor Tughlak, as it is said for himself, but given by his son Muhammad Tughlak as a mausoleum for Ruknu'd Dín.

The tomb of Bahá'u'd Dín Zakhariya, "The Ornament of the Faith," commonly called Bahau 'l Haqq or Bháwal Haqq, is as old as the reign of the Emperor Balban, who reigned from 1264 to 1286 A.D., of which period there is only one other architectural specimen. It is an octagon, and was almost completely ruined during

the siege of 1848. It was afterwards repaired and plastered over, but some glazed tiles remain outside. The lower part is a square of 51 ft. 9 in. external measurement; above this is an octagon half the height of the square, and above that a hemispherical dome. The son of Bháwal Hákk, whose name was Šadru'd Dín, is buried in the same tomb. The building must have very much resembled that of Ruknu'd Dín.

On entering you have before you the tomb, adorned with bright green tiles, and the passage called the Afzaluzzikr written on it. In the opposite corner of the vestibule is the well built tomb of Núwáb Muzaḡffar Khán, on the head of which is written in Persian—

The brave son of the brave
HÁJÍ AKBARZAI MUZAFFAR.

In the day of battle

He made an onset with his sword

In the game of victory.

When he ceased to hear, he exclaimed,

Know that this is the day of triumph.

1233 A.H. = 1817 A.D.

On the eastern wall is—

The dome of this garden

Is meditated on by the world.

The world by this dome was made fortunate.

The world of imagination

Was purified by this garden,

And its garden became like the flower

Of the planet Saturn.

When I asked Reason for the date it said,

Like its rose he was fortunate

By the labour of Pir Muḡammad.

The traveller may now drive to the "Idgáh, which is about $\frac{1}{2}$ m. to the E. It has 7 cupolas, a large one in the centre, and 3 smaller ones on either side. In the W. wall is a tablet inscribed—

Within this dome,

On the 19th April, 1848,

Were cruelly murdered

PATRICK VANS AGNEW, Esq.,

Bengal Civil Service,

and

LIEUT. WILLIAM ANDERSON,

1st Bombay Fusiliers.

On the same road, about a mile to the N., is *Christ Church*, the church of the Cantonment. It has seats for 70 persons, and was consecrated by Bishop Cotton on the 11th of December, 1865. The principal cemetery is

3 m. N. of the Fort, and is dusty and dried up. Several of the tablets are broken. Water is much required for the flowers and shrubs. There is a monument erected by the No. 5 Battery R.A., to their brothers in arms, who were killed in action against mutineers, 31st August, 1858. Also one to Lieut. W. M. Mules, Adjutant 1st Bombay Fusiliers, who was killed at Multán, 31st August, 1858. Also one to 41 sergeants of the 35th Royal Sussex Regiment, who died at Multán.

In the Catholic Cemetery no officer or officer's wife is buried. In the Pársi cemetery the tombs are well kept. The dates are given according to the Pársi reckoning; thus it is said that the Kotwál Naurozjí died on the 22nd of the 3rd month, *Khurdád*, 1228 *Yezdijird*, 2248 *Zartashti*, corresponding to the 15th December, 1858.

To the N.E. of the city there is another English cemetery, in which are some fine trees. Here is buried a Hindú Christian lady, Mrs. K. O. Chakrabarti. The tomb of *Shams-i-Tabriz* may also be visited. It stands $\frac{1}{2}$ m. to the E. of the fort on the high bank of the old bed of the Rávi. The main body of the tomb is a sq. of 34 ft. and 30 ft. high, surrounded by a verandah with 7 openings in each side. Above is an octagon surmounted by a hemispherical dome covered with glazed sky-blue tiles. The whole height is 62 ft. The saint lived in the time of Sháh Jahán. To the left of the entrance is a small sq. building, dignified with the name of the Imámbarah.

Low down in the wall is inscribed "The slave of God, Mían, died 7th of Muḡarram, 1282 A.H." On one of the alcoves in the corridor is a heart of a deep blue colour, with "O God" in the centre, and near it a *panja* or hand well painted. There are two inscriptions on the door of the tomb in Persian, of 12 and 14 lines respectively, in praise of the saint, who is said to have raised the dead and performed other miracles. The tradition is that he begged his bread in Multán,

and having caught a fish brought the Sun near enough to roast it. Another story is that he prayed to the sun when dying of hunger. "O Sun, your name is Shams and mine is Shams; come down and punish the people of Multán for their inhumanity." The heat of Multán is attributed to this prayer. There is a curious custom at Multán of catching crows in a net, which are bought by the wives of *banyás*, and released under the impression that the souls of *banyás*' wives migrate into these birds.

There is another cemetery 2 m. to the S.E., called Bágh-i-Shekh. A man used to be paid rs. 2½ for looking after it, but his pay has been stopped, and he has let the shrubs die and allowed the gate to be broken. There is an immense slab here without inscription, under which 10 persons are buried. During the siege the English artillery were posted here, and were reached by the shot of Mulráj's guns. One shot broke a tree and wounded an officer.

There are one or two small cemeteries here, in one of which are buried Lieut. T. Cubitt, 49th N. I., and Major Gordon, H. M.'s 60th Rifles, both killed in action, one on the 12th September, and the other 27th of December, 1848. To the W. is the tomb of Captain Brooke Bailly, who was killed during the siege, and Captain Keith Erskine, of the Bombay Lancers, who died January 1st, 1849. There is a man here who gets ¼rd of the tax on his land remitted, equal to rs. 21 a year, for looking after the place, but he has never done anything, and regards the allowance as a pension. It may be said in conclusion, that the descendant of Bháwal Hák lives at Multán. His name is Makhdúm Bháwal Bakhsh, and he is handsome, gentlemanly and modest, and holds certificates which declare him to be the first Indian gentleman in Multán. There are several tombs called Naugaja, "nine yarders;" one of them is 35½ ft. long, and beside it is a hollow stone called Manka, 27 in. in diameter, which is said to be the saint's thumb-ring. This tomb is 1300 years old.

Derá Ghází Khán.—To visit this

place the Chenáb, about a mile broad, must be crossed at Shír Sháh; thence the journey must be made in a post-office cart to Muzaffargarh, and thence to Derá Ghází Khán, 27 ms. more. This is a municipal town, and headquarters of a district of the same name, containing an area of 1,900 sq. m., and a pop. (1868) of 136,376. The city was founded by a Baluch chief named Ghází Khán Makráni, in 1475 A.D. The district consists of a narrow strip of land between the Indus and the Sulaimán Mountains. The sights of the place are some large and striking mosques, the chief of which are those of Ghází Khán, 'Abdu'l Jawár and Chuta Khán. The ordinary garrison is one cavalry and 2 infantry regiments of the Panjáb frontier force.

The journey to Bháwalpúr will be made by rail; the stations are as follows:—

Names of Stations.	Dist.	Remarks.
Multán Cantonment to Muzaffarábád Junct.	7 MS.	The first 7 ms. are done on the S. P. and D. Railway. The rest on the State railway.
Buch	5	
Shujáábád	12	
Gilawála	15	
Dodkrán	14	
Adamwáhan	6	
Bháwalpúr	6	
Total	58	

The total expense by rail is rs. 4 1st class, but the traveller will perhaps prefer to drive by carriage to Buch. The country travelled over is flat, with bushes and some cultivation. After March the heat is dreadful on this line, so that the fastenings of the railway carriage become too hot to touch, and water taken to cool the head with a wet towel becomes too warm to be of any service.

There is a fine bridge at Bháwalpúr, called the Empress Bridge, across the Satlaj from Adamwáhan, the total length of which is 4224 ft. The height of the roadway above the stream is 28 ft. with 5 ft. staining. An iron frame forms

the base of the piers, and on this a brick cylinder is built, and from below this the sand and mud is scooped away, and rails are piled on the top until it sinks to the required depth. There are 17 piers in all, with 16 spans of 264 ft. each. The foundation of each pier, formed of 3 cylinders, is 100 ft. deep, that being the depth of the mud below low-water.

As a proof of the excessive heat, it may be mentioned that the station-master's wife at Shujá'ábád was taking her two sons to the doctor at Adam-wáhan; one of the boys died in the train and the other on arriving.

Bháwalpúr is a city with about 23,000 inhabitants, and the capital of a native State under the political direction of the government of the Panjáb. Its area is about 22,000 sq. m., with a pop. estimated in 1875 at half-a-million, of whom $\frac{1}{2}$ are Muslims. The language is a mixture of Sindhi and Panjábi. The Núwáb of Bháwalpúr ranks 3rd on the list of Panjáb chiefs next after Patála. He is entitled to a salute of 17 guns, also to a return visit from the Viceroy. The present Núwáb Šádik Muḥammad Khán, was born in 1862, and is a Muslim and of the Dáúd Putra tribe. He is an excellent rider and first-rate shot, and has won both steeplechases and rifle matches. He speaks English perfectly, and dines with Europeans, but does not drink wine. His ancestors came from Sindh, and assumed independence after the first expulsion of Sháh Shujá'a from Kábul.

In 1847—48, Bháwal Khán, the then Núwáb, assisted Sir Herbert Edwardes during the Multán rebellion, for which he was rewarded with a life pension of a lách of rupees and the gift of the districts of Sabzalkot and Bhaungbára. His son, S'aadat Khán, was expelled by his elder brother, and died a refugee in British territory in 1862. In 1863 and 1865 rebellions broke out, but were crushed by the Núwáb, who, however, died soon after. The present Núwáb was put on the throne in 1866, when he was only 4 years old, and made good progress in his education under

his able tutor Dr. Doran. Colonel Minchen has been the Political Agent and Superintendent of the State.

The Núwáb's military force consists of 12 field guns, 99 artillerymen, 300 cavalry, and 2,493 infantry and police. The only object of antiquarian interest in the State is at *Subi Bihár*, 16m. from Bháwalpúr, where an inscription in the Bactrian Páli character was found engraved round the edge of an iron plate concealed in a small chamber in the top of an old tower, which was deciphered by Professor Dowson, who published an account of it in 1870, in the *Journal of the R.A.S.*, vol. ix., part 2. This proved that the tower was part of an old Buddhist monastery founded in the 11th year of King Kanishka, who lived in the century before the Christian era when numerous missionaries were sent from Kashmír to spread the doctrines of Buddha. Consequently this monastery must have been founded by one of those missionaries, whose name, according to the inscription, was Bala Nandí, and the building would be about 1900 years old. There appears to be no doubt that from the founding of the monastery till the arrival of the first Muslim conquerors in 711 A.D. Buddhism was the prevailing religion in this part of the country.

There is another place called *Raika-ká-Tibba*, on the edge of the desert 2 m. from the town of Káimpúr, and 50 m. N.E. of Bháwalpúr, where Colonel Minchin made excavations in 1874. He found a pit 70 ft. in diameter, and 8 ft. deep. At the bottom was a layer of charcoal $1\frac{1}{2}$ ft. deep, and all the rest was a white chalk-like substance composed of calcined human bones, those of infants, children and full-grown persons. In another part of the hill were two walls running parallel for 30 ft., 6 ft. thick and 6 ft. apart, and between them were remains of calcined bones and charcoal. The town is evidently more ancient than the Subi Bihár, and anterior to the introduction of Buddhism. Colonel Minchin supposes that the residents at Raika were Scythians, among whom human sacrifices prevailed, and

the pit contains the remains of some grand sacrifice, or perhaps the town was taken by the Scythians, and all the inhabitants put to the sword, thrown into the pit and burned.

The first visit will be to the new *Palace of the Nūwáb*, which is to the E. of the town. It cost about £30,000. It is a vast square pile, with towers at each corner. In the centre is a hall for holding receptions, 60 ft. long, 56 ft. high; the vestibule to it is 120 ft. high. There is a fountain in front. At the side are underground rooms where the thermometer remains at 70°, while it rises from 100° to 110° in the upper rooms. Ascending to the roof the visitor will have an extensive view towards the vast desert of *Bikánír*, which stretches waterless away for 100 m. There is a tomb of a European officer 2 m. to the S.W. of *Bhāwalpūr*. It is that of Lieut.-Col. A. Duffin, who died 28th September, 1838, and was erected by the officers of the army of the Indus.

Next, the visitor may go to the *Horse Farm*, where are many fine animals, particularly brood-mares. The *Jail* also may be visited, which is situated to the E. of the town. It contains somewhat under 400 prisoners, of whom about 8 per cent. are women. There are also generally 100 prisoners at the plantation of 2,000 acres, where *Shisham* and other timber is grown for fuel for the railway.

Harapá.—On his return to *Montgomery* the traveller may stop at *Harapá*, the station before reaching that place. The ruins there lie to the N. of the line to *Láhor*, and close to it. They are the most extensive of all along the banks of the *Rávi*. On the N.W. and S. there is a continuous line of mounds 3,500 ft. in length. On the E. side there is a gap of 800 ft. The whole circuit of the ruins is nearly 2½ m. The highest mound is on the N.W., and is 60 ft. high; the others range from 25 ft. to 50 ft. *Burnes* speaks of a ruined citadel on the river side of the town. *Masson*, whose visit was made in 1826, calls it "a ruinous brick castle." As *Mír Singh*, a Sikh, built a fort at *Harapá* in 1780, per-

haps this was the castle seen by *Burnes* and *Masson*. General *Cunningham* has given an account of the place in his *Arch. Reports*, vol. v., p. 105, and also a plan of it in the same volume.

About the centre of the W. side are the remains of a great Hindu temple, said to be of the time of *Rájá Harpál*. A little to the E. is a *Naugaja* tomb 46 ft. long and 3½ ft. broad, said to be the tomb of one *Núr Sháh*. In the plain below are 3 large stones, of which one is 2 ft. 9 in. in diameter, and 1 foot 1½ in. high, with a hole in the middle 10½ in. in diameter. They are called *nál* and *manka*, and are said to be the thumb rings of the giant buried in the *Naugaja* tomb. They are of yellow ochreous limestone and of an undulated shape. About 70 ft. lower down is a ruined "Idgah, said to be of the time of *Akbar*. On the S. face of the S. mound are traces of a large square building, thought to have been a Buddhist monastery. The walls have been removed to form ballast for the railway, and these brick mounds have more than sufficed to furnish brick ballast for 100 m. of the *Láhor* and *Multán* Railway.

Tradition alleges that *Harapá* was destroyed for the wickedness of its ruler, *Har Ráj*, about 1200 years ago, and General *Cunningham* thinks it was destroyed by *Muhammad bin Kásim* in 713 A.D. The same authority thinks that *Harapá* was visited by the Chinese pilgrim, and that he speaks of it under the name of *Po-fó-to-lo*. A seal was found at *Harapá* engraved with a bull without a hump, and having two stars under the neck. It is inscribed with 6 characters not Indian. *Harapá* has yielded thousands of Indo-Scythian coins, but not a single Greek coin.

Montgomery.—This place has been created under British rule since 1855, before which it did not exist. It is the head-quarters of a district which has an area of 5,573 sq. m., and a pop. (1872) of 359,437 persons. This district was formerly known as *Gugáira* and is situated in the *Bári Doáb*, and stretches across the *Rávi* into the *Rechna Doáb*. In the time

of Alexander this tract was inhabited by the Malli. Sikh rule began in 1818, and British in 1849. On the opening of the railway the headquarters of the district were shifted from the town of Gugaira to Sahuál, which received its present name of Montgomery from Sir R. Montgomery, Lieut.-Gov. of the Panjáb.

In the Mutiny of 1857 Ahmad Khán, a Kharral Chief, raised a rebellion. Kot Kamaalia was sacked, and Major Chamberlain was besieged for some days at Chichawatni, but Colonel Paton arrived from Lāhor with reinforcements, and the insurgents were routed and driven into the wildest jungles. According to the Imp. Gaz., "the place is almost unequalled for heat, dust, and general dreariness."

There is a T. B. at Montgomery, but those who can get introductions to a resident will do well to go to a private house. The church, St. Patrick, is $\frac{1}{2}$ m. due N. of the Railway Station, and 250 yards S. of the Assist. Com.'s office. In front of the latter is a cross 20 ft. high, inscribed :—

Erected

By the Government of the Panjáb,

In Memory of

LEOPOLD OLIVER FITZHARDINGE

BERKELEY,

Extra Assistant Commissioner,

Who was killed 4th September, 1857,

Aged 27 years.

Near Nūr Sháh in the Gugaira District,
Fighting bravely

Against the enemies of the State,

The Church was consecrated by Bishop Cotton on Friday, Dec. 15th, 1865. On the right of the principal entrance is a tablet in memory of Mr. E. Blyth, Dep. Com. of Montgomery, who died in England in 1873, after serving the Indian Government 39½ years.

The Cemetery is nearly vacant. To the N. of it is the hospital, and the Jail is in front of the hospital. It is built to hold 860 prisoners. There are usually about 450. There is a central tower from which the wards radiate. A large proportion of the prisoners are old men, it being usual in this district for old men to give themselves up for crimes committed by younger members of their families.

Bhaváni.—As Bhaváni, a place of great antiquity, is only 10 m. from Montgomery, the traveller will probably like to visit it, which he can do on horseback. Gen. Cunningham has given an account of it in vol. v. of his Arch. Reports. It is a lofty ruined fort on the old bank of the Rávi 800 ft. sq., with massive towers of sundried bricks rising to a height of 60 ft. In the rains it is surrounded by water from the Rávi. The Sikhs occupied it for some time, and built a small castle on the top of the mound. To the W. is a Naugaja tomb 32 ft. long, said to be that of Muhammad Sháh, a Ghází. General Cunningham obtained a small silver coin inscribed Shrí Bhavan, and he has given drawings of ornamental bricks and other things found at the place.

There are several other places of interest within a circle of 40 m. from Montgomery, such as Shorkot and Depálpur, descriptions of which will be found in Cunningham, *loco citato*.

ROUTE 24.

LÁHOR TO SIÁLKOT AND JAMUN.

This journey must be made by rail on the Panjáb and N. State Railway.

Names of Stations.	Dist.	Remarks.
	MS.	
Lāhor to Bádāmi Bāgh	2	At $\frac{1}{2}$ m. from Lāhor cross a stream. At 1 m. from
Shāhdarra . . .	5	Lāhor cross the Rávi
Kala . . .	7	by a bridge, $\frac{1}{2}$ m. from
Muridke . . .	5	long. On the W. side
Sádhoki . . .	7	is a large Muslim cemetery.
Kámoke . . .	5	Then cross a
Dillanwála . . .	4	sandy plain with tufts
Gujránwála . . .	9	of coarse grass, which
Gakkar . . .	10	extends to Kámoke,
Vazirábád . . .	10	after which there is
Total . . .	64	more cultivation. At Kámoke there is a small mud fort.

The speed on the N. State Railway used to be 15 m. an hour, but when time has to be made up it might be raised to 20 m. The fare 1st class to Vazirábád is rs. 4.

Gujránwálá was the town where Ranjit was born. At $\frac{1}{2}$ m. beyond the station is the Samádh of Mahá Singh, father of the great Ranjit. It is a very handsome structure, 81 ft. high to the top of the gilt ornament on the summit. It is an octagon, each side of which measures 25 ft. 13 steps lead up to the vestibule. The inner room, where are the knobs which mark the places where the ashes are deposited, is 27 ft. 2 in. broad. The breadth of the whole building is 60 ft. The large knob, surrounded by 12 smaller ones, is inscribed Sarkár Ranjit Singh. The knob nearest the entrance is in memory of a blue pigeon that fell down into the flames in which Ranjit and his concubines were being consumed.

The next large knob towards the entrance is that of Mahá Singh Pádsháh, and there is an inscription, Samádh Mahá Singh Pádsháh Ke. A further inscription, Maharáj Shír Singh and Sarkár Nau Nihál Singh Jí. These 4 are smaller knobs, but still larger than those of the *satis*. 21 steps lead to the 1st platform, and 5 high ones to the 2nd, on which is a narrow but lofty pavilion, covered with mythological pictures, among which is one representing a king standing up and giving an order to two officers who are pulling forward a woman, in front of whom are several women's garments. This represents Duryodhana ordering Draupadí to be stripped. As fast as the clothes were pulled off her she was supernaturally re-clothed. At the S.E. corner of the enclosure are 2 small samádhs covered with paintings, which mark the spot where Mahá Singh and his wife were actually burned. The first is that of the wife. At 100 yards to the E. is the pavilion of Mahá Singh, a handsome building, now used as the reading room and meeting room of the Anjuman of the town. Over the door is "Babbage Library, 1871." This is

Colonel Babbage, son of the famous calculator.

The rainfall at Gujránwálá is 29 inches. The little church here is named Christchurch. The Bible and Prayer-book have a printed inscription, "Presented on the day of Consecration, January 29th, 1857, by the Society for Promoting Christian Knowledge"; but people who were then at the station say that this is a mistake, as there was no church at that time. There are two tablets, one to Lieut. E. A. Raikes, who was killed by a fall from his horse on January 26th, 1865, and one to Lieut. Cox, B.N.I., who was killed in action at Gujarát on February 21st, 1849. The church will hold 36 persons. It is 40 ft. 7 in. long, and 18 ft. 3 in. broad. The cemetery is 100 yards S. of the church, and contains the tomb of Samuel Ebenezer, son of Makhdúm Bakhsh, the Darogha who was converted to Christianity. In the square of the market-place, made by Captain Clark, is the house where *Ranjit was born*.

Pass through the Mandí, or market-place and town to the left, when an open space will be reached, and on the right is the small Samádh of Charat Singh, the grandfather of Ranjit. There are no *sati* knobs on it, which shows that *sati* was first adopted by the Sikhs after the Gúrkhas invaded the Panjáb. Returning, the traveller will come to the walled garden and handsome tank of Harkarn Singh Chimrú. Beyond this the district office will be passed, a handsome building of red brick. Just beyond the police station is the prison built by Col. Babbage. Over the entrance is noted that it will contain 410 prisoners. There are 46 solitary cells, much lighter than those in other prisons. The prisoners are not separated, and there is no proper classification.

In this town is the Bárahdarí, or pavilion of Ranjit's famous general, Hari Singh. It stands in 40 acres of garden and grounds. To the E. is a pavilion 12 ft. high, full of small niches for lamps, 108 in front and 90 on either side. There is a stone at the side next the house to give a stream the

rippling appearance which the Indians so much admire, and a fountain inside. On the E. wall is a painting of warriors and elephants. This wall is 22 ft. 7 in. long, and the N. and S. walls are 18 ft. 10 in. At 70 yds. to the N. of the house is the Samádh of Hari Singh on a platform to which you ascend by 9 steps. The platform is 40 ft. 9 in. square, inside measurement, and a number of trees of the *Ficus religiosa* kind have grown through the platform and are breaking it up. At the S.W. corner is a pavilion in which countless green parrots have their nests.

The Samádh is 44 ft. 10 in. high. The place where the ashes lie is shaped like a budding flower and is 10 ft. 4 in. around, and 2 ft. 5 in. high. There are no *sati* knobs. The first picture on the wall inside is a portrait of Hari Singh hawking, with a string of ducks passing over his head. The pavilion was originally very handsome, but Hari Singh's son was too poor to keep it up* and it is going to ruin, and has been spoiled by additions for the comfort of the English gentlemen who inhabit it. The façade looking E., is 104 ft. 2 in. long, and 50 ft. 9 in. high. To the N.E. is a temple to Shiva, 37 ft. 3 in. high. In the garden is the only specimen of the

mahogany tree in the Panjáb. It is 40 ft. high. The locust bean tree is also in this garden. The traveller may ascend to the top of the pavilion for the view; he will reach the first platform by 26 steps, on which is the Shish Mahall, or Hall of Mirrors; 13 steps lead to the second platform, and 15 more to the top roof.

The T. B. at Vazirábád is 100 yards from the road on the right. The Post-office is 100 yards further, where a gári or carriage must be hired to go on to Sialkot. The stages to Sialkot are 4, and there are 4 more to Jamun, but there is a river, the Tamara, which will be crossed on an elephant or horse. About the river is thick jungle, in which are many wild beasts, including tigers. It takes 6 hours to get from Vazirábád to the Tamara. Jamun is 1½ m. from that river.

Jamun is the capital of the kingdom of the Maharájá of Kashmir. His territory extends over an area of 79,783 sq. m., with a pop. (1873) of 1,534,972 persons. This State comprises, besides Kashmir proper, Jamun and Punch. The governorships of Ladákh and Gilgit include Dárdistán, Báltistán, Leh, Tilel, Suru, Zanskar, Rupshu, and others. Islám was introduced into Kashmir during the reign of Shamsu-d-Din. In 1586 it was conquered by Akbar and became part of the Mughul Empire. In 1752 it was conquered by Ahmad Sháh Durrání, and remained under the Afgháns till 1819, when it was conquered by Ranjit and remained under the Sikhs till 1845. In March, 1846 Guláb Singh, a dogra Rájput, purchased Kashmir of the British for £750,000, but he agreed to acknowledge British supremacy and to assist with troops when required. Accordingly he sent a contingent of troops and artillery to co-operate with the English army at the siege of Dihlí in 1857.

He died in August of that year, and was succeeded by his eldest son, the present Maharájá, Rambír Singh, G.C.S.I., who was born in 1832. He is entitled to a salute of 21 guns, and

* This nobleman, Sirdar Jawáhir Singh, did good service to the British Government, although it had visited him with severe displeasure, and confiscated his property. His services are shewn in the following extract from the history of the 1st Regt. Sikh Cavalry, now the 11th Bengal Cavalry. "Sirdar Jawáhir Singh, of Gujaránwála, an influential Sikh nobleman, son of the famous Sikh General Hari Singh, and himself formerly a powerful enemy of the English Government, was by the Chief Commissioner selected for the Senior Risaldárhship of the Regiment. The admirable conduct of this chief in consenting at this alarming crisis to serve a government which had shewn him its severe displeasure, by curtailing his property and position, was productive of the best effects, in confirming the allegiance of the Sikh nobles who might then have been wavering. Signed, D. M. PROBYN, Lieut.-Col. Commandant, 1st Regt. Sikh Cavalry." He holds also a certificate from Sir R. Montgomery, dated the 7th January, 1865, which states that he did most excellent service in Probyn's Horse during 1857—58. Sir Robert adds, that he has a great regard for him as a brave soldier in time of war, and a good citizen in time of peace.

has been granted adoptive rights. He pays a tribute to the British of 1 horse, 15 shawlgoats, and 3 pairs of shawls. His military force consists of 19,000 men, including 16 batteries of artillery, two of which are horsed. At the Imperial assemblage in 1877 he was gazetted a general in the British army and created a councillor of the Empire.

At Jamun, on Thursday, January 20th, 1876, the Mahārājā received the Prince of Wales with great splendour. From the river, where it is necessary to alight from a carriage, up to the hall built for the reception of H.R.H., troops were arranged in detachments, mustering in all 12,000 infantry, 2,000 cavalry, and 27 guns, making six brigades of four regiments each, with cavalry and artillery. Just beyond the stream were placed 30 elephants, then 50 of H.H.'s riding horses richly caparisoned, then 100 riflemen and spearmen, then 500 cuirassiers of the Body Guard, 4th regiment of cavalry, then 500 cavalry of the Royal Clan, then 1,000 infantry, then 30 camel guns, then 100 cuirassiers of the Fathbāz troop, then 200 infantry, then 700 musketeers, then an infantry regiment 500 strong, of mountaineers, then 500 infantry of the Pratāp regiment, then 500 infantry of the Randhir regiment, then 500 infantry of the Sūraj regiment, then the Rām regiment 600 strong, then 500 infantry of the Nardan regiment, then 500 of the Shihb regiment, then 600 of the Rām regiment.

The gate of the city was now reached, and at it was posted the Bijli Wālā battery of 6 guns, then 600 infantry of the Fath regiment, then 600 of the Nirsinh regiment, then 600 of the Jāgirdār regiment, then 600 infantry of the Kaghri regiment from Bāltistān in red hats, then the Balpadr regiment, 600 strong, then 800 infantry of the Body Guard, then 800 infantry of the Mīr Shāhib regiment. Then came nine guns on the left flank of six regiments of cavalry of 200 men each, then a body of cavalry known as Revenue Sawārs. On the right hand, about halfway up from the river to the city gate, is the Bāt Fort, where were posted two batteries of 12 guns.

Besides all these there was a band of Nāch girls grouped on a carpet close to the road by which the Prince passed. It was past five P.M. when he arrived, and the whole city and surroundings were illuminated; then a salute of 21 guns was fired, and the procession advanced.

First came two enormous elephants, then a number of led horses, and then the largest elephant of all, on which the Prince sat on the right, and the Mahārājā on the left. As this elephant took the last turn to the hall another royal salute was fired, indeed it was a glorious spectacle. To the north rose up white and glittering the snowy range on the frontier of Kashmir; between that and the city were blue-peaked mountains, while the Palace and the Fort were blazing with illuminations. In the south and west were buildings all a-flame, and interminable lines of red-coated soldiers, and then the river Tavi rolling in endless windings to the west, with the Fort from which the first salute broke in the background, and a forest surrounding it.

The *Old Palace* at Jamun has no pretensions to beauty, the portal has been painted with a mythological scene. You enter a large irregular quadrangle, on the right side of which is a vast reception-room. There is a small room sometimes used as a dining-room, in which are portraits of Sir Henry and Sir John Lawrence, and Sir R. Montgomery. The verandah of this room overlooks the Tavi, and beyond the river are hills covered with jungle, in which are many wild beasts. Among the pictures in this palace is one of Gulāb Siāh, the Great Rājā, as they call him, who was a very handsome man.

To the N.W. of the city is a pagoda covered with plates of copper-gilt, a little to the E. of it is the new palace which was built for the Prince of Wales; close by to the E. is the old parade ground, with the hospital and college to the S.E. The old palace and court called the Mandī is in the extreme E., close to the city wall. The Gumit gateway is that by

which the city is entered from the S. in coming from the river Tavi. About $\frac{1}{2}$ of a mile before reaching it is the chief temple. Two miles beyond the Gumit gate is a fine garden belonging to the Maharájá. In passing from the Gumit gate you descend 70 ft. down a very bad way paved with stones, then the path lies through thick woods. There used to be a silk manufactory here, but the cold killed the eggs, and they are now making lace.

The college at Jamun may be visited; there are 300 students, who are taught mathematics, and English, Hindí, Persian, Sanskrit, and Dogra. Lord Napier of Magdala visited the College in 1872, and recorded a favourable opinion, as has Dr. Buhler, the well-known Sanskrit scholar. At 22 $\frac{1}{2}$ m. is the Trikuti Peak, which is a very picturesque object, and as the name imports, a triple peak. There is a temple much resorted to close by; Jamun itself is 1 $\frac{1}{2}$ m. broad from the S. gate to the N. wall, and from E. to W. $\frac{1}{2}$ m.

The route from Jamun to Shrinagar in Kashmír by Banihal is the chief commercial route; it has become so in consequence of its starting point in the hills being not far from Amritsar, the chief emporium of the Panjáb. There are, however, five distinct ridges of hills to be crossed, besides many ascents and descents over mountain spurs that give as much trouble as the passes. Horses pass along this route with difficulty. The greater part of the carriage is done by men or pack bullocks. The road by Budil is impassable for horses.

The first stage from Jamun is to Akhnúr, 18 m., though a halt might be made at Nágbaní, 7 $\frac{1}{2}$ m. So far the road is easy; for the first few miles it lies through an acacia forest, which abounds with wild hog. As Akhnúr is approached a canal is reached which the Maharájá has constructed from the Chenáb to the foot of Jamun hill. There is a fort at Akhnúr enclosing a square of more than 200 yds. with one entrance gate by the river, another on the land side. The walls are lofty, and crowned with

battlements. It was built 100 years ago by Mían Tegh Singh. Akhnúr is the place where timber floating down from the mountains is caught and stored. The next stage is Chaukí Chora, 13 $\frac{1}{2}$ m.; then Thandá Pání, 13 m.; then Dharm Sála, 9 $\frac{1}{2}$ m.; then Syál Súi, 9 m.; then Rájaurí, 14 m.

During the dry season the heat is great in these marches, but at the top of many of the steep rises there is a hut where cool water is kept in clean porous vessels. A Bráhmaṇ is generally in charge of the hut, and brings the water from the nearest stream, which may be a long walk off. Before reaching Rájaurí, the valley of the W. or Minávar Tavi is entered. The stream is of moderate volume, flowing over ridges of rock, and making deep pools between them. These pools are full of large fish, which are speared by the Indians after they have been blinded by throwing into the water the juice of the euphorbia.

At Rájaurí this route joins that by Bhimber. Rájaurí is one of the halting places of the Dihlí emperors. There is a garden on the left bank of the stream, enclosed by a thick wall with two pavilions, where the emperors stopped. Rájaurí is the only part of India where Muslim rulers bore the title of Rájá. In the town is a fine large house where the Rájás resided. Near it is the mosque they worshipped in. It is only occasionally used as a resting place for European travellers when they cannot get across the river to the garden on the left bank. The traveller now leaves the lower hills and enters the higher mountains. The following eight marches will bring him to Shrinagar:—

Rájaurí to Thána	14 miles.
Thána to Baramgala	10 "
Baramgala to Poshlána	10 "
Poshlána to Alíábád Sará	11 "
Alíábád to Hírpúr	14 "
Hírpúr to Shapeyan	6 "
Shapeyan to Khánpúr	15 "
Khánpúr to Shrinagar	12 "

In the march from Thána to Baramgala the Patan Pír or Pass is crossed; the ascent is steep, and the summit is 8,200 ft. above the sea. The mountain slopes are covered with beautiful forest

trees, among which the box tree is common. The wood of this tree is sent to the towns, where it is used for making combs. On the higher parts of the ridge are numbers of the great black monkey, called the *langúr*. The descent is rough and difficult, and it is best to walk down. In the march from Poshiana to Alíábád the chief pass is crossed. It is 11,400 ft. above the sea. A good deal of snow is found here.

Sialkot.—On his return journey the traveller may halt at this place, which is worth a visit. This is a municipal town, and the administrative headquarters of a district of the same name. There is also a cantonment, which is $\frac{2}{3}$ of a m. N. of the town. The town and cantonment have a pop. (1868) of 25,337. The district has an area of 628 sq. m., with a pop. of 380,031.

The church is a striking object, with a steeple 150 ft. high, and standing in the centre of the N. side of the cantonment. There is a tablet to the officers who fell in the action of Gujarát on the 21st February, 1849. Also one to W. J. M. Bishop, Captain in the 46th N. I., who was killed by a party of cavalry in the mutiny at Sialkot on the 9th July, 1857. Also one to Sergeant-Major Keeble, 44 N. C. officers, and 196 men of the 7th Queen's Own Lancers, who died during the service of the regiment in India, from 1857 to 1876. There is also a tablet inscribed as follows :—

Sacred to the Memory of Brigadier
JOHN PENNYCUICK, C.B. & K.H.,
Lieut.-Colonel in H. M.'s 24th Regiment,

Who entered the army as Ensign
In the 78th Highlanders.

Fought in 13 general engagements,
And after a service of 43 years,
Fell at the head of his Brigade

In the
Battle of Chillianwála,
13th of January, 1849.

And of
ALEXANDER, his Son,
Ensign in H. M.'s 24th Regiment,
Who fell in the same engagement.

While defending the body of his father,
Aged 17 years.

SARAH PENNYCUICK, widow, has erected this
Tablet.

This church, *Trinity Church*, is in the Gothic style, and has 8 pillars and

2 pilasters on either side of the nave, and a wooden roof. There is a smaller church to the W., in which is a handsome white marble pulpit and font brought from Dilli 21 years ago.

The cavalry barracks are to the W. There is no rainy season, and from May to September is very hot and feverish. The barracks are ten in number, built in échelon, 80 yds. apart, 436 ft. long and 24 ft. high; each divided into 6 compartments by archways. The European infantry lines are just across the road. At the N.W. corner of the city stands a small ruined fort. The outer defences were probably dismantled during the Mutiny. The buildings inside are in good condition, and are still used as dwellings. The well and bathing tank are in good order.

The fort is square, and just under the W. side is the cemetery in which the Europeans murdered on the 9th and 10th of July, 1857, are buried. The Cemetery is within a large walled enclosure, in which is a mosque with a number of Fakírs. The little cemetery is enclosed by a wall with an iron gate which is at the S. side. Everything is kept in good order, and a man is paid for looking after the place. The N. and S. walls are 18 yds. long, and the E. and W. walls 10 yds. In the centre stands a memorial cross of stained wood 9 ft. high. On the right of the cross are 6 graves, and on the left 2 graves.

Vazirabad.—About 4 m. before reaching Vazirabad is a large town on the right hand. Vazirabad is a municipal town in Gujaránwála, with a pop. (1868) of 15,730 persons. The Phalku rivulet flows N. of the town, which stands N. of the Chenáb. The place is first mentioned in connection with Gurbakhsh Singh, from whom it passed into the hands of Ranjit. Under his rule it became the head-quarters of General Avitabile, who built a completely new town in the shape of a parallelogram, and surrounded it with an irregular brick wall. A broad and straight bazar runs from end to end, crossed at right angles by minor streets of considerable width.

ROUTE 25.

VAZIRÁBÁD TO GUJARÁT, JHÍLAM
AND ROTÁS.

Names of Stations.	Dist.	Remarks.
Vazirabad to	ms. 9	
Gujarát.		
Lálá Músá Junc.	12	
Jhílam . . .	20	Refreshment rooms here. Fare 1st class 2 rs.
Total . . .	41	

At Vazirabad is the great *Alexandra Bridge*, which was formally opened on the 22nd of January, 1876, by the Prince of Wales, who put in a silver rivet with a gold inlaid hammer, and named the bridge after the Princess. Four months each year the works were stopped during the rains, and one month was lost every year by bad weather and holidays, but the other 7 months the work went on day and night.

The Chenáb is here a most difficult stream. The floods rise 11 ft. above low-water level, and the velocity of the current then exceeds 10 m. an hour. The stream is more than 50 ft. deep, and drives the sand in all directions. The navigable channel has been cut off by a work at its head $3\frac{1}{2}$ m. long, and the stream is intercepted by a massive embankment 3 m. long from the S. abutment of the bridge, parallel to the head work, and extending across the lowland till it meets the Pattan Náláh at the foot of the main bank of the Chenáb. Thus half the space between the main bank at Vazirabad on the S., and Katbala from the N. shore was closed to the river, leaving the other half to be bridged. A strong work $\frac{1}{2}$ m. long was also thrown out into the main channel from the N. shore to stop the action of the river in cutting behind the site of the N. abutment, and to direct the current against the islands, and in

time sweep them away and turn the river under the bridge.

These works were commenced in 1870, and finished in September, 1872. It was proposed that the bridge should be supported on single well cylinders in brickwork of 12 ft. 6 in. external diameter, and 40 ft. deep, carrying wrought-iron lattice girders with rail level on the top like the Bías and Satlaj bridges of the S.P. & D. railway, but the floods of July and August, 1871, partly destroyed these bridges, so it was resolved to adopt 3 well cylinders to each pier, which were sunk 70 ft. 4 in.; being in the clay, each was protected by an external filling of 30,000 ft. of loose stones; these stones were brought 60 m. The wells are 6 ft. internal diameter, in 5 lengths of 14 ft. each, bolted together from top to bottom vertically and laterally. They are sunk 18 in. apart, and are composed of radiated bricks laid in hydraulic mortar, and filled after completion with hydraulic concrete. The curbs on which they are built weigh 3 tons each, and are of hard timber and plate iron bolted together. Semi-circular arches spring from the tops of the wells at low-water level to carry the basements of the piers over the intervening spaces. On these the superstructure of the piers is built, consisting of brickwork 35 ft. long and 8 ft. 8 in. thick, with semi-circular ends.

The girders are of the Warren pattern, designed to carry the metre gauge (3 ft. 3 $\frac{3}{8}$ in.) on the bottom boom; the spans are 64 ft., and 142 ft. from centre to centre of piers. The abutments are on a cluster of 15 wells, each sunk to the same depth as for the piers, and protected by 400,000 cubic ft. of stone filling. The Alexandra Bridge is 9,300 ft. from end to end, and 100 ft. from top to bottom. Over the Phalku Náláh are 9 spans of 43 ft. 6 in. from centre to centre, on single well cylinders carrying plate iron girders under rails, and with abutments, each resting on a cluster of 8 wells sunk into the clay, and protected by 6,000 ft. of stone filling for each pier; and 12,000 cubic ft. for

each abutment. The first brick of these works was laid in November, 1871, and the first train crossed in December, 1875; to sink the well cylinders they were loaded with rails increasing in weight with the depth up to 300 tons on reaching the clay substratum. By shifting the rails the bridge has been made suitable for broad-gauge traffic; the whole work was carried on departmentally under the Public Works system, and the cost was 65 lákhs.

At the 4 corners of the bridge abutments are iron plates with the following inscriptions:—

S. Abutment, E. side,
Opened by H.R.H. the PRINCE OF WALES,
January, 1876.

N. Abutment, E. side,
Alexandra Bridge,
HENRY LAMBERT, Engineer.

N. Abutment, W. side,
Engineer Staff,

H. N. STOREY, H. JOHNSON, M. S. DARLEY.

South Abutment, W. side,
Alexandra Bridge,

Begun November, 1871,
Finished December, 1875.

If the traveller can obtain permission to lodge at the Commissioner's quarters at Vazīrábád he will be much more comfortable than in the T. B., as there are fewer fleas, and the rooms are better furnished, having been fitted up for the Prince of Wales. Before leaving Vazīrábád a visit should be paid to the *Saman Burj*, built by Vazīr Khán in the time of Sháh Jahán. It is at the S.W. corner of the town. It stands in a garden of 5 acres filled with fruit trees, which blossom in March. There is a handsome gateway 50 ft. high, with several other buildings. There was an inscription, but the Sikhs destroyed it. Ascend by 32 steps to the first platform, and by 4 steps more into the second pavilion, the N. window of which looks on the Phalku Nálah. Ascend 18 more steps to the third pavilion, and 10 steps more to the fourth, where there is a little elevated place 9 ft. high, whence there is a good view. To the S.E. is a high building in the town which belongs to the agent of the Kashmír Rájá. In the same direction is a gateway of the town, built by

General Avitabile for a district office; it is a plain building faced with stone, and about 50 ft. high.

In crossing the Alexandra Bridge the force of the current of the Chenáb will be observed; the alligators are large and numerous, and one or two may be seen on the banks. In the rains the river is like a stormy sea into which the boatmen are afraid to venture. Such is the force of the current that piers 30 ft. long and 1 ft. in diameter, which had been driven into the bed, were found after a flood upside down, with their points in the air.

Rámnagar.—Before leaving Vazīrábád the traveller may like to visit the battle-field of Rámnagar. The stages are as follows; Kot J'afir, 6 m.; Saruke, 3 m.; Rámnagar, 12 m. The journey will be made in an *ekka* or cart with one horse, and as the road is very rough the visitor must expect to be much shaken. At Kot J'afir there is a cemetery, fairly well kept, and surrounded by a good wall. Here are buried Elizabeth Sawyer, wife of Marshall Bull, Lieut. in H.M.'s 10th Regiment, who died December 22nd, 1857, and Lieut. Smith of H.M.'s 29th Regiment, also a son of Major Yule, of the 9th Lancers; also Lieut.-Col. Young, C.B., of the 10th Foot, who served at Kábul, Multán, and Gujarát. One or two other officers are buried here.

At Saruke also there is a cemetery, not so well kept, and smaller. In it are buried some officers of H.M.'s 24th Regiment, and of the 34th, 53rd, and 60th N. I. There is a T. B. at which the traveller may rest and get a draught of fresh milk. At Rámnagar there is a T. B., but there is also a house built by Ranjít, which is a handsome three-storied building in a garden of mulberry trees, the fruit of which is ripe in May, and attracts so many flies and hornets as to be quite unbearable. Here is a tomb inscribed

Sacred to the Memory of
BRIG.-GEN. CHARLES ROBERT CURETON,
C.B. and A.D.C. to the Queen,
Who fell in an engagement with the Sikh
Troops near this spot, on the 22nd November,
Which (illegible) Country,
Born (illegible),
Aged 18 years.

There is also another tomb, with the following inscription :—

Sacred
To the Memory of
WILLIAM HAVELOCK,
Lieut.-Col. H. M.'s 14th Light Dragoons,
Who fell nobly
On the field of Rámnagar,
Near this spot,
At the head of his gallant Regiment,
On the 22nd November, 1848.
Born 1793,
Entered the army 1808,
And joined the Peninsular Army
And came to India in 1824,
And served till his death.

—
Regarded throughout India
For all that is manly and gallant,
And becoming the gentleman and soldier,
And in the words of his brother,
"The best and bravest of England's chivalry
Need not disdain to make
A pilgrimage to this spot."

Between the tombs of Havelock and Cureton is that of Ensign Hillier, of the 26th N. I., who died at Rámnagar of smallpox, on the 18th December, 1848, and there are four other tombs without any inscription.

From the top of the house, looking W. one sees at 250 yds. off an arm of the Chenáb about 40 yds. broad, with a shore of deep sand on the E. side, and a bank 4 ft. high on the further side. Two m. beyond the Chenáb is seen flowing with a curve to the E., and a little to the left of the S. corner of the highest wall of the house, at 2 m. off. On the bank of the Chenáb is a clump of 3 trees. There the engagement took place in which Cureton and Havelock fell, and we lost a gun. The ground is very deep sand, through which cavalry would charge with great difficulty. The Sikh generals say that at Rámnagar they had 10,000 men on the other side of the Chenáb, of whom 4,000 went across the river with Súrat Singh. They pounded the English with heavy guns, and 3 of our guns played on them till one was broken by their shot. Then Cureton charged to relieve the gun. The Sikhs estimate our loss at 100 men, and their own at much less.

Gujarát.—The T. B. here is nearly $\frac{1}{2}$ m. N. of the town. This is the chief

town and administrative head-quarters of a district of the same name, which has an area of 552 sq. m., and a pop. (1868) of 272,055 souls. The town itself has 17,391 inhabitants. It stands on an ancient site, on which stood two successive cities. The second, according to General Cunningham, was destroyed in 1303 A.D. Two centuries after this Shír Sháh was in possession of the country, and either he or Akbar founded the present town. The Fort was first garrisoned by Gujars, and took the name of Gujarát Akbarábád. Akbar's administrative records are still preserved in the families of the hereditary registrars. In 1741 the Ghakkars established themselves at Gujarát, and in 1765 the Sikhs acquired the country. Akbar's fort stands in the centre of the town. The civil station, in which is the T. B., lies to the N. During the reign of Sháh Jahán, Gujarát became the residence of a famous saint, Pír Sháh Daulah, who adorned it with numerous buildings.

The battle-field.—The decisive battle of Gujarát was fought on the 21st of February, 1849. The village of Kalra is $2\frac{1}{2}$ m. from the T. B. It was the key of the Sikh position. It is a village of 70 houses in a flat plain, where there are no natural advantages to assist an army in maintaining its position. Thence the Sikhs retreated round the W. and N. sides of the town of Gujarát. Lord Gough's camp on the 18th and 19th of February, was 9 m. to the S. of Gujarát, near the Chenáb river. Thence he advanced with 7 brigades of infantry and a body of cavalry on each flank. The brigade on the extreme left consisted of H. M.'s 60th, the 1st Fusiliers, the 3rd Bombay N. I., some Bombay Horse Artillery, and No. 5 Field Battery. It was commanded by Dundas. The next brigade on the right consisted of the 61st Foot, the 36th and 46th N. I. and a Field Battery, and was commanded by Colin Campbell. The next brigade consisted of the 24th Foot, the 15th N. I., and 10 heavy guns, and was commanded by Carnegie. The next brigade consisted of the 29th Foot,

the 45th and 58th N. I., and a light field battery, and was commanded by Mountain. The next brigade consisted of the 2nd European Regt., the 30th and 70th N. I., and Fordyce's Battery, and was commanded by Penny. The next brigade consisted of the 10th Foot, the 8th, 32nd and 51st N. I., with Mackenzie's Battery.

The advance began at 7 A.M. The artillery went to the front and poured their fire on the Sikh army, which was drawn up a little to the N. of Kalra, and consisted of 6 brigades of infantry, in all about 40,000 men (whereas the English army consisted of 25,000 and nearly 100 guns), with 59 guns and 4 great bodies of Sikh cavalry, with 4,000 Afghán horse (but about 2,500 according to English accounts) on the extreme left. The heavy English guns opened on the Sikhs at 1,000 yds. and crushed their lighter metal. As the Sikh fire ceased, the English field batteries were constantly pushed forward. By 11.30 A.M. most of the Sikh guns had been withdrawn, dismounted, or abandoned. The British Infantry then advanced, deployed, and carried the position.

Penny's brigade forced the village of Kalra (called Khalsa in English accounts). The Sikhs repeatedly rallied, but were as often again broken. The Afghán horse made a determined effort to turn the English left, but were charged by the Sindh horse under Malcom and a squadron of the 7th Lancers. Unable to sustain this charge, the Afgháns fled, losing many standards and numbers of men. Finally the Sikh Cavalry, 10,000 strong, with Avitabile's trained dragoons, were charged by the 14th Dragoons and 1st and 3rd Light Cavalry, and were broken and pursued, losing many of their red silk standards. The whole Sikh army were now in full flight, and 53 of their guns, their camp baggage, and magazines fell into the hands of the English. Next day General Gilbert, with 12,000 men, pursued the enemy, and at Ráwal Pindí received the submission of the entire Sikh army. Thus ended the second Sikh war.

There is a cemetery at *Sháh Jahángír*, so-called from a Fakír of that name. A Fakír named Muḥakkam Sháh, who is the seventh in descent from Sháh Jahángír, is now living at Gujarát. The cemetery has a façade 57½ ft. long, and a gateway 10½ ft. high. There are 8 tombs in it, and 3 at the E. side. The inscriptions in this cemetery are: 1st, to the memory of Lieut. G. H. Sprott, 2nd Bengal European Regt., who was killed in the action of Gujarát. The next is to 2nd Lieut. B. Hutchinson, Bengal Engineers, who died from the effects of a wound received in action at Gujarát. The 3rd is to Lieut. R. Cox, 8th Bengal N. I. killed in action at Gujarát. The 4th is to Lieut. Ambrose Lloyd, 14th Light Dragoons, who fell in action at Gujarát. The 5th is to 2nd Lieut. E. W. Day, Bengal Artillery, who also fell in the same battle. The 6th is to Captain J. Anderson, Bengal Artillery, who was killed in action on the 21st of February, 1849. The 7th is to 2 corporals and 4 privates of the 2nd Brigade R. A., who also fell on the same day.

Beyond the cemetery to the E. are 2 mosques, one of which is rather pretty, but has a good deal of writing on it in a coarse hand. The other is of recent date. The older mosque has an inscription in Persian, which says that the quintessence of saintliness, His Holiness Sháh Jahángír, died in the reign of Prince Aurangzib, and his tomb has been completed by the exertions of Muḥakkam Sháh and Shír Sháh. Written on the 17th Rabi' l-avval, 1289 A.H. = 1872 A.D. The tombs are very large and white. The fort at Gujarát is about 1½ m. to the S. of the T. B. The S. wall is in fair preservation, especially the central bastion, which is 35 ft. high. You pass through part of the town to it, and on the left, within a few yards, is the municipal committee-room. At ¼ m. to the N. of this, and 300 yards to the E. of the city wall, is the tomb of Sháh Daulah, which is 100 ft. off the road. The tomb is on a raised platform, and is ornamented with coloured tiles. At the head is written the Bismillah, and

on the sides invocations to 'Alí and the 12 Imáms, with the date 1131 A.H.=1718 A.D. There is a strange colony of people here called Chuhás (rats), from their head resembling that animal. They are said to come from Tehrán, near Kábul. Some of them are deaf and dumb, with heads like those of the Aztecs. A man's head at the forehead measured 1 ft. 5 in. round. At 200 yards E. of Sháh Daulah is a tomb of a daughter of the Emperor Farrukh Siyar, with an inscription on the upright slab at the head. On the sarcophagus is, 1st the Nád 'Alí in Tughrá, then the creed, and on the sides the Ayat-i-Kursí. Four Persian lines say—

The amiable princess of angelic mind
Closed her eyes on the changeful world.
She said, "Tis time that the
Warder of Paradise should give me a place
Like that of Maryam,
In his high abode."

The last line contains the date. To the N. of it, and close by, another lady is buried, with a Persian inscription and the date 1271 A.H.=1854 A.D.

To the S.W. is the Jail, and close to it is the Hammám, or "hot baths," which is used by English gentlemen, but the rooms are low and the place is small. The following are the stages from Gujarát to Shrinagar in Kashmír :—

Names of Stages.	Dist.	Remarks.
Daulatnagar . .	MS. 12	
Kotla . .	10	
Bhimbar . .	9	
Saiytdábad . .	15	
Naushahra . .	12½	
Changá Sarái . .	13½	
Rájauri . .	15	Height above sea
Tháná . .	14	3,094 ft.
Baramgala . .	10	Between Tháná and Baramgala the Ratan Pass is crossed, 8,200 ft. high.
Poshianá . .	10	
'Alíábád Sarái . .	11	Between Poshianá and 'Alíábád the Pir Panjáh Pass is crossed, 11,400 ft. high.
Hirpúr . .	14	Height above sea
Shapáyán . .	6	6,715 ft.
Khampúr . .	15	Height above sea
Shrinagar . .	12	5,285 ft.
Total . .	179	

This route is open during 7 months of the year. The charge for a post-carriage to Bhimbar from Gujarát is 37 rs.

Jhílám is a municipal town, and the administrative head-quarters of a district of the same name. The district has an area of 3910 sq. m. and a pop. (1868) of 500,988 persons. Jhílám town has a pop. of 5148. The civil lines and cantonment lie a m. N. of the town, and the T.B. is there. Jhílám is a very ancient town. Many pillars have been dug up near the railway station, and amongst them one with a human face in the Greek style, which is now in the Láhór Museum. One which is to be seen in the railway engineer's compound has no less than 18 divisions. The top one is 9 in. high, and the circumference of the 4 sides is 4 ft. 6 in. No. 2 division is 8½ in. high; No. 3 is 1½ in.; No. 4, 12½ in.; No. 5, 5½ in.; No. 6, 3½ in.; No. 7, 2½ in.; No. 8, 1½ in.; No. 9, 2 in.; No. 10, 6½ in.; No. 11, 3 in.; No. 12, 4 in.; No. 13, 2½ in.; No. 14, 3 ft. 3 in.; No. 15, 1½ in.; No. 16, 8 in.; No. 17, 6½ in.; No. 18, 6½ in. This great number of sub-divisions, all of them carved, gives the pillar a rich appearance.

The Church is not far from the railway station. It has a tall spire, is 80 ft. long, exclusive of the portico, and 25 ft. broad. There are no transepts. The portico is 18 ft. 8 in. long and 9 ft. broad.

The Public Gardens lie N.E. of the bridge at about 1½ m. distance. They extend about 10 acres. On the right-hand side of the road is the tomb of one Makhdúm Bakhsh. The cemetery is a m. beyond the church to the N.W. In it is buried Lt.-Col. Drummond, C.B., Quarter Master General of the Army, who died at Kharián on the 1st Dec. 1857. The tomb was erected by Sir W. Gomm and the staff officers of the army. There is also the tomb of Capt. F. Spring, H.M.'s 24th Regt., who died of a wound received in action at Jhílám, against the mutineers of the 14th N.I., on the 7th of July, 1857. Here, also, is interred Mr. J. A. Crawford, who was drowned in the Jhílám,

May 15th, 1871. He fell from a boat close to the shore, but such was the violence of the stream, he could not be saved.

Rotás.—This famous fort is situated about 14 m. to the W. by N. of Jhílám. It stands on a hill overlooking the gorge of the Kahán river. The area enclosed by the fortification amounts to 260 acres. The walls extend for 3 m., and in places are from 30 to 40 ft. thick. It was built by Shír Sháh as a check on the Ghakkar tribes. The traveller must drive or ride this journey. The first 8 m., as far as the Kahán river, are along a sandy straight road with bábul, poplar, and some shisham trees. From the Kahán it is necessary to ride the rest of the way. It is about 3 m. along the sandy bed of the river, below barren hills about 200 ft. high. The Kahán is crossed 6 times.

The fort is partly hidden by the hills, and it is quite possible to miss the gateway, which is to the left of the river. The visitor will enter by the *Khawás Khán* Gate, which is on the N.E. The hill on which this gate stands is 130 ft. high, and the ascent is rough and steep. The gateway has its name from one *Khawás Khán*, who is buried within it on the right hand. It is a very small tomb, without any inscription. The visitor will ride on towards the Suhail Gate on the S.W., and he will thus pass on the left the school, where are some well-advanced pupils. The T.B. is at the Suhail Gate, which is 56 ft. high to the top of the parapet. To reach it the town will be passed through, with a deep fissure on the left and on the right an inner wall with a lofty gateway, called after Sháh Chánd Walí. Within this stand the ruins of Mán Singh's palace, built after he reduced Kábul. This palace has been vast, for though it has been ruined, the S. W. corner remains, and consists of lofty Bárahdarí, in which is a stone finely carved with figures of birds, &c.

The S.E. corner is 150 ft. off, and consists of a smaller Bárahdarí, about 25 ft. high. The wall between the 2 pavilions is gone. The Suhail Gate inside is about 54 ft. high. The visitor will

ascend 3 flights of 10, 9, and 27 stone steps to the T. B., which consists of rooms on the left-hand side of the gateway. The traveller will enter a large dining-room, from which enough can be curtained off to make 2 bedrooms, and there are besides 2 good-sized bedrooms and 5 small rooms, which can be used for bathrooms. The gateway is of stone, but the wall, which is from 25 ft. to 40 ft. high, is of brick. There are 12 gates to the fort, which are named, beginning from the N.E. :—1, the Mari 'Ab Gate; 2, the *Khawás Khán* Gate; 3, the Tálakí Gate; 4, the Shíshá Gate; 5, the Langar *Khání* Gate; 6, the Kábulí Gate; 7, the Sháh Chánd Walí Gate; 8, the Suhail Gate; 9, the Gatiálí Gate; 10, the Mori Gate; 11, the Pipalwari Gate; 12, the Kashmir Gate. The fort cost in building 7,712,975 rs. and 6½ *ánás*. There were 68 bastions, with 1,956 battlements, and 680 houses, with 2,079 inhabitants, of whom 862 were Hindús and the rest Mualims. Outside the Tálakí Gate, on the right as you enter, and 7 ft. from the ground, is a Persian inscription, which says :—

“When the following date
Had passed from the Hijrah 948 years,
The gate of the fort was built
In the reign of the Emperor Shír Sháh,
The Pivot of the World.
By the good fortune of the 2nd Ayyáz,
Sháhu Sultán, who completed it.”

The Shíshá Gate, which is an inner gate, and so called from the Harim's Hall of Mirrors, which was there, has also an inscription, 40 ft. from the ground, but too high up to be legible.

ROUTE 26.

JHÍLÁM TO CHILIÁNWÁLÁ, PIND
DÁDAN KHÁN, THE SALT MINES,
KATÁKSH, AND THE TEMPLES OF
THE PÁNDUS.

The first part of this journey must be made in a boat, and the 1st stage is to Sangúr, which is on the right bank of the Jhílám River. The traveller will probably see many wild ducks, and great flocks of cranes, and there are also numerous alligators, which are so like in colour to the sand banks as not to be easily distinguished. The traveller will land at Rasúl, where the river is about a m. broad from bank to bank. After walking 250 yds. over low fields, a hill about 100 ft. high will be ascended, on which is the village of Rasúl, and here it will be desirable to have a tent sent on and pitched, as the sun even in March is very powerful. The cliff over the river near this is 140 ft. high. From Rasúl the traveller will ride over the battle-field of Chiliánwálá, and will direct his course to the monument, which is on the N.W. side.

Chiliánwálá Battle-field.—The Indians call this place Chilián Muján, from 2 villages in the centre of the ground where the battle was fought. Chilián is 8 m. nearly due S. of Rasúl, and Muján is 2 m. to the E. of Chilián. At Rasúl the Sikhs had their magazine, and drew up their reserve forces on the high ground extending E. from it. The Sikh army was drawn up in 4 divisions, that under Súrat Singh being on the extreme E., and that of Lál Singh next to the W., followed in the same direction by that of Shír Singh, and then by that of Atar Singh. There were thick woods in front of their position, and the British army advanced to drive them out of their cover.

It was posted as follows : a cavalry

brigade on the extreme left, commanded by Brig.-Gen. White, consisting of 1st, 5th, and 8th Beng. Cav. and the 3rd Light Dragoons ; then Hoggan's Brigade of the 46th N. I., the 61st Foot, and the 36th N. I., then Pennycuick's Brigade, 25th N. I., the 24th Foot, and the 36th N. I. ; then Mountain's Brigade, consisting of the 31st N. I., the 29th Foot, and the 50th N. I. ; then Godly's Brigade, consisting of the 15th N. I., the 2nd Beng. Europeans, and the 70th N. I. On the extreme right were Grant's H. Art., and the 1st and 6th Beng. Cav., the 14th Light Dragoons, and the 9th Lancers under Pope. Major-Gen. Sir W. Gilbert commanded the right division, under Lord Gough ; and Major-Gen. Sir Colin Campbell, the left division.

The Sikh picquets extended as far as the village of Chilián, and retired as the English advanced. Lord Gough intended at first to encamp, and the colour men were taking up ground for that purpose, when the enemy's Horse Artillery advanced and opened fire. Although the troops had been long without refreshment, and the day was too far advanced to permit of a decisive victory, the English guns were brought up and quickly silenced those of the enemy. The left division under Campbell then advanced under a murderous fire masked by thick jungle. The Sikh artillery were so troublesome that Pennycuick's Brigade rushed forward to take it. The word to charge was given, but it was made up rising ground, and when the 24th, breathless with a charge over 600 yds., had taken the guns and were spiking them, they were charged by two heavy bodies of Sikh cavalry. They were forced to retreat, and were so savagely pressed that they lost in killed and wounded 521 men and 23 officers.

Brig. Campbell then came galloping up, and called out to Hoggan, "Attend to what I say. Things are not going on in front as we could wish. You must give the word to your brigade to bring up their left shoulders, and wheel towards the centre." Just before he said these

words, a body of Sikh cav. attacked the 36 N. I., which was on the right flank of Hoggan's Brigade, and recoiled, on which Campbell said to the Col. of the 61st, Col. MacLeod, "Do you see those men attacking the 36th? Throw back your Grenadier Company, and pour a volley into them." Accordingly the Grenadier Company wheeled back, and fired a volley kneeling into the Sikh horse, which drove them off. Meantime Mountain, Gilbert, and Godly had pushed their way to the enemy's entrenchments, but found themselves outflanked by the enemy's supports, so that they were hard pressed.

But the worst disaster of all was with the cavalry. On the left Thackwell ordered the 3rd Dragoons and 5th N. C. to charge the advancing enemy. The Indian horsemen but half supported the Dragoons, who were for a time engulfed in the dense masses of the enemy, but cut their way back, with a loss of 40 killed and wounded. On the right the cavalry got entangled amongst brushwood, and were suddenly confronted by a Sikh battery, and 500 Sikh horse. "Either by an order, or the men's apprehension of an order, a retreat was begun, which rapidly changed its character into a flight. Dragoons became mingled with Lancers, horsed and unhorsed men were hopelessly clubbed, and in headlong rout charged recklessly amongst the guns of their own force. The artillery just opening on the enemy was overridden, tumbrils upset, and the artillerymen, embarrassed by the plunging of entangled horses and the approach of the Sikhs, could neither limber up nor defend their pieces. The enemy crowded down on the confused mass, became masters of 6 guns, 2 of which they carried off.

"It is even said that the Dragoons over-swept the surgeons' and the dressers' amputating tables and trampled to death the wounded as well as their attendants. Lord Gough, however, says that the moment the artillery was extricated and the cavalry reformed, a few

rounds put to flight the enemy that had caused the confusion." By this time it was dark and began to rain. The troops were ordered to rendezvous at the Mount, and had the greatest difficulty in finding it, but they at last heard one another's bugles and reached it, where they lay down in much disorder. In the morning a Council of War was held, which gave their opinion against attacking the enemy at Rasúl, to which place they had retired, and where Lord Gough was bent on striking another blow at them. Thus ended the memorable battle of Jan. 13th, 1849.

Our troops had advanced from the village of Dingah, which is 11½ m. to the E. by S. of Muján, at 8 A.M. They advanced in columns, at deploying distance, and about noon got to Muján, where there was an outlying Sikh picquet, which was driven in at once. The army then advanced on Chilian, with their centre opposite to it. Here there was a large Sikh picquet with some guns, and in driving in this picquet the English advanced about a m. to the W., and so came within gunshot of the Sikhs, whose fire became very hot. The rest of the battle has been described, and it only remains to say that the 46th N. I. spiked 9 guns and lost 56 killed and wounded, and to record the total loss, which was as follows:—

Regiments engaged.	Officers killed.	Officers wounded.	Men killed and wounded.
General Staff . . .	1	1	—
3rd Light Dragoons . .	—	1	—
14th L. Drag. . . .	1	—	16
9th Lancers	—	—	—
24th Foot	13	10	521
29th Foot	1	2	204
61st Foot	—	3	114
Artillery	2	2	60
2nd Europeans . . .	—	2	66
1st Light Cavalry . .	—	—	—
5th L. Cav. . . .	—	3	—
6th L. Cav. . . .	—	2	—
8th L. Cav. . . .	—	—	—
Carry forward . . .	18	28	981