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OF

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WESTERN RAJPÚTÁNÁ, KASHMÍR,

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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 Rájpútáná, 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 around 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 Panjábí vocabulary and dialogues; the Hon. Robert E. Egerton, Lieutenant-Governor in the Panjáb; 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 Láhor; the most learned Maulaví Ziyáu 'd dín Khán Bahádur, grandson of the late Núwáb of Bassín; Colonel C. Hunter, in charge of the Arsenal at Fírúzpúr; Major Gurdon, Assistant Commissioner of Ambála; Mr. Arthur Brandreth, Commissioner of Jalandhar; Colonel Reynell Taylor, Commissioner of Amritsar; Colonel Ralph Young, Commissioner, and Captain R. P. Nisbet, Deputy Commissioner of Láhor; Faḳír Ḳamru 'd dín Ráis of Láhor; Pandit Moti Lál, the learned Mír Munshí to the Láhor Government; Major Harington, Assistant Commissioner of Láhor; Colonel Mercer, who supplied valuable information respecting Chiliánwálá, and pointed out the most interesting spots on the battlefield; Colonel Cripps, Commissioner, and Colonel Parsons, Deputy Commissioner of Ráwal Pindí; Saiyid 'Álam Sháh, Tahsíldár of Vazírábád; Captain Shoubridge, Commandant of Aṭak; Sir R. Pollock, Commissioner, and Captain Plowden, Deputy Commissioner of Pesháwar, 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 Afghán war like a gallant soldier as he was; Colonel Graham, Commissioner of Multán; Colonel Minchin, Political Agent of Bháwalpúr; Mr. A. Grant, Chief Engineer of the Panjáb State Railway; Captain Sparks, of the Indus Valley State Railway; H.H.

the Mahárájá of Kashmír, 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 Ajmír; General Phayre, commanding at Naṣírábád; Colonel H. Clay, commanding the Deolí Field Force; Mr. Lyon, Superintendent of the Salt Works at the Sámbhar Lake; H.H. the Maháráját of Jaypúr; Dr. Hendray of Jaypúr; and especially to Sir William Andrew, Chairman of the S.P.D. Railway, and to Mr. Hart Davies, B.C.S., who supplied the Sindhí Vocabulary and Dialogues.

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HANDBOOK FOR TRAVELLERS

IN

THE PANJAB.

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[*Panjáb*—1883.]

§ *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 *paṭṭu* obtainable in Kashmír 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 Láhor.

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,
10th Nov., 1857. Major E. J. Lake,
19th Oct., 1850. Lieut.-Colonel H. B. Edwardes, C.B. } Commissioners, 1859.

1860. Sir Robt. Montgomery, Lieut.-Governor.

1865. Mr. D. F. McLeod, C.B., Lieut.-Governor.

8th April, 1862. Mr. A. Roberts, C.B., Judicial Commissioner.
" " Lieut.-Colonel E. J. Lake, Financial Commissioner.

1st May, 1854. Colonel G. W. Hamilton,
18th June, 1859. Mr. R. N. Cust, } Commissioners, 1865.
" " 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,
Mr. T. D. Forsyth,
Major F. R. Pollock, } Commissioners, 1870.

1871. Mr. R. H. Davies, C.S.I., Lieut.-Governor.
Mr. R. E. Egerton, Financial Commissioner.

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,
Colonel Stuart F. Graham, Bengal Staff Corps, } Commissioners.

1882. Sir Charles Umpherston Aitcheson, K.C.S.I., Lieut.-Governor.
Mr. J. B. Lyall, Financial Commissioner.

16th Nov., 1875. Mr. J. W. Macnabb.
5th Nov., 1876. Colonel W. G. Davies, C.S.I.,
1st April, 1877. Colonel C. H. Hall, } Commissioners, 1882.

Native Rulers of the Panjáb 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 Bukhárá. 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.

Khairábád, opposite Aṭak	150 B.C.
Sháhderi *or* Taxila, 30 m. E. by S. of Aṭak (visited by Alexander the Great, *see* Arrian)	400 B.C.
Manikyála	Huvishka.

The Antiquities of the Salt Range.

Mallot, 16 m. N.W. of Pind Dádan Khán	200 B.C.
Katás, 2 m. S.E. of Mallot	200 B.C.
Kutanwálá, 10 m. N.W. of Kaṭás	135 B.C.
Maira, 10 m. W. of Mallot	1 A.D.
Jobnat Nagar, on the bank of the Jhílam	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 Kamália, 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 Muhammadan 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 Siálkot. 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 Jhílam, it was tributary to Kashmir. 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 Bháṭhís 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 Bháṭhís and of Sháliváhan reigned in the Hill State of Lohara, and retained possession of Kashmír 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 Maḥmúd of Ghazní 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. These 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 Ríhán, who accompanied Maḥmúd of Ghazní, reigned at Kábul till the beginning of the 10th century, when they were succeeded by a Bráhman 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 Peshawar. 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. Muḥammad Kásim invaded Sindh in 711 A.D. In 750 A.D. the Muslims were expelled from their conquest by the Sumera Rájpúts. In 977 A.D. Subuktagín, who was ruling in Afghánistán, was attacked by Jaypál, Rájá of Láhor, but he defeated him with great slaughter. Maḥmúd succeeded in 999, and made his first expedition into India in 1001 A.D. After several expeditions the Panjáb was permanently annexed by Maḥmúd in 1023. In 1043 the Rájá of Dihlí 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 Bahrám, fled to Láhor, where he was received with acclamations. Sháhábu '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 Dihlí, and was defeated by him at Tiruri, between Thánesar and Karnál. He then retired to Ghazní till 1193, when he again advanced against Dihlí, and defeated and killed Prithvi in a great battle on the Ghagar. He then stormed Ajmír, and returned to Ghazní. 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 Ábdálí, in 1747, the Panjáb formed a viceregally governed province of the empire of Dihlí. The battle of Pánipat, on the 7th of January, 1761, crushed the power of the Maráṭhas, 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.

Gurus of the Sikhs.

	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, Khshatrí	1552
4. Rám dás, beautified Amritsar	1574
5. Arjun Mal, compiled the Ádi 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 Aurangzíb	1664
10. Guru Govind remodelled the Sikh Government‡	1675
11. Banda, last of the succession of Gurus§	1708
12. Charat Siṅh, of Sukálpaka misl, died	1774
13. Mahá Siṅh, his son, extended his rule	1774
14. Ranjit Singh, born 1780, began to reign	1805

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

1. Bhangí, called from their fondness for Bhang, extract of hemp.
2. Nishání, standard-bearers.
3. Shahíd or Nihang, martyrs and zealots.
4. Rámgaṛhí, from Rámgaṛh, 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. Dalalwálá.
11. Kroṛa Singhia or Panjgaṛhia.
12. Phulkia.

All the other Misls 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 Godávarí, by a Paṭhán.

§ 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.

NODHA.

1. BUDHA SINGH.
2. CHARAT SINGH.
3. MAHÁ SINGH.
4. RANJIT SINGH. Born 1780. Died June 27th, 1839.

1. CHANDA SINGH.
2. DIDAR SINGH.
3. AMÍR SINGH.

(The Sindhanwálá Branch.)

1. ATTAR SINGH. Killed by Hírá Singh's troops, 1843.
2. KEHER SINGH.

1. BUDH SINGH.
2. SHAMSHIR SINGH.

1. BASSAWA SINGH. Killed by Hírá's troops, 20th Sept., 1843.
2. AJÍT SINGH. Killed by Hírá Singh's troops, 1843.

1. LEHNA SINGH.
2. PRATÁP SINGH.

CHAND KÚR = KHARRAK or KHARG SINGH. Born 1802. Died November 5th, 1840.

NAO NIHÁL SINGH. Born 1821. Killed by the fall of a gateway, Nov. 5th, 1840.

SHÍR SINGH. Born 1807. Killed by Ajít Singh, 15th Sept., 1843.

PRATÁP SINGH. Killed by Lehna Singh, 15th Sept., 1843.

TÁRÁ SINGH. Born 1807.

DEHWÁ SINGH.

SEHDEO SINGH.

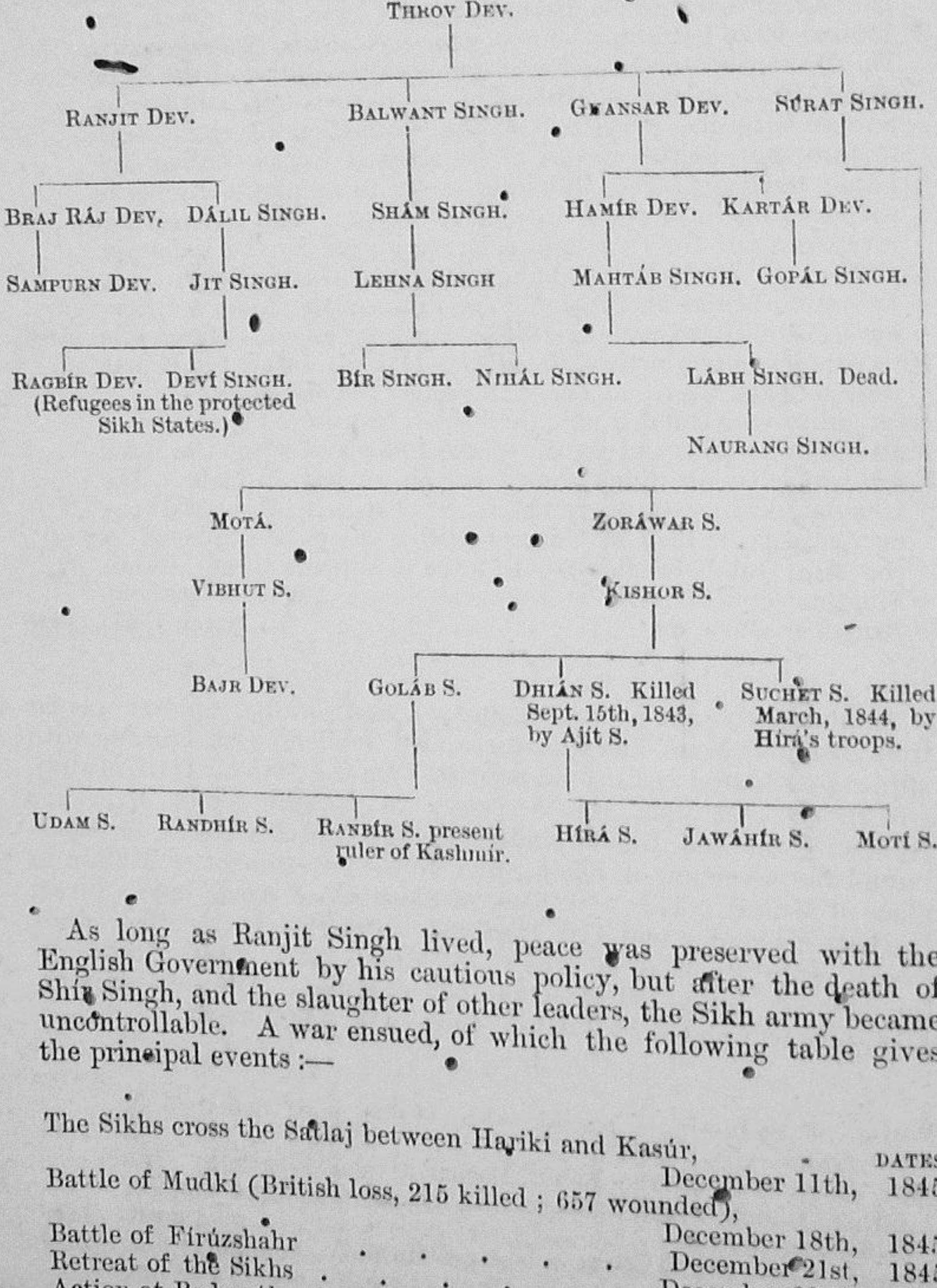
KASHMÍRA SINGH. Killed by Hírá Singh's troops, 1843.

BAKHSHISH SINGH.

DALÍP SINGH. Born in 1840.

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 :—

	DATES
The Sikhs cross the Satlaj between Hariki and Kasúr,	
Battle of Mudkí (British loss, 215 killed ; 657 wounded),	December 11th, 1845
Battle of Fírúzshahr	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 Mahárájá Dalíp 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 Mahárájá 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 Mahárájá never to employ a European without consent of the British Government. The independent sovereignty of Guláb Singh to be recognized by the Mahárájá. 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 Mahárájá.	
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 supersede 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 Atak	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 waggons. 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 Chiliánwálá. (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 Kuruvas and Páṇḍavas 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 Jarásandha 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 Rámachandra)	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
Sachinárá (son of Janaka)	810
Ashoka (cousin of Sachinárá)†	780
(Introduced Jain, or Buddhist religion), and built Shrínagar.	better 270
Jaloka (son of Ashoka) worshipped Shiva	750
	better 250
Damodar II.	720
Hushka, Jushka, Kanishka } three brothers‡	690
	660
	630
	600
Nágárjuna (according to Prinsep)	173
Abhimánya	108
Gonarda III.§	370
Vibhíshaṇa	317
Indrajit‖	272
Rávana	242
Vibhíshaṇa II. or Kinnara	204
Nara	280
Siddha	262
Utpaláksha	244
Hiranyáksha	226
Hiranyákula	218
Vasukula	200
Mihirakula	182
Vaka	164
Kshitinanda	146
Vasunanda	128
Nara II.	100
Akṣha	82
Gopáditya	64
Gokarna	46
Narendráditya	28
Yudhiṣṭhira, surnamed the Blind	

* 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, 53 A.D.

‖ According to Cunningham, 69.

Aditya Dynasty, lasted 192 *years.*

	According to Troyer.	According to Cunningham.	According to Wilson.	According to Prinsep.
	B.C.	A.D.	B.C.	B.C.
Pratápáditya	167	28	168	10
Jalaucas	135	303	136	22 A.D.
Tunjína (a dreadful famine during his reign)	103	319	104	54
Vijaya	67	338	66	90
Jayendra	59	341	60	98
Árya Rájá	22	360	23	135

Gonardiya line restored.

	According to Troyer.	According to Cunningham.	According to Wilson.
	A.D.	A.D.	A.D.
Meghaváhana or Megdahen	24	383	23
Shreshtasena or Pravarasena	58	400	57
Hiranya	88	415	87
Mátrigupta, a Bráhman from Ujjain, succeeds by election	118	430	117
Pravarasena	123	432	122
Yudhishṭhira II.	183	464	185
Nandrávat or Lakṣhman	204	483	224
Ránáditya	217	490	237
Vikramáditya	517	555	537
Bálláditya, last of the Gonarda Race	559	576	579

Nága or Karkota Dynasty.

	According to Troyer.	According to Cunningham.	According to Wilson.
	A.D.	A.D.	A.D.
Durlabhavardhana, contemporary with Yezdijird	597	594	615
Pratápáditya founded Pratápapúr	633	630	651
Chandrapíra or Chandránand	683	680	701
Tárápíra, a tyrant	691	689	710
Lalitáditya, conquered Yasohvarmá and overran India	695	693	714

Nága or Karkota Dynasty—continued.

	According to Troyer.	According to Cunningham.	According to Wilson.
	A.D.	A.D.	A.D.
Kuvalayápíra	732	729	750
Vajráditya	733	730	751
Prithivyápíra	740	737	758
Sangrámápíra	744	741	762
Jajja, a usurper	751	748	769
Jayápíra married daughter of Jayanta of Gaur, encouraged learning	754	751	772
Lalitápíra	785	782	803
Sangrámápíra II.	797	794	815
Vṛihaspati	804	801	822
Ajitápíra	816	813	834
Anangápíra	852	849	870
Utpalapíra, last of the Karkota race	855	852	873

Utpala Dynasty.

	According to Troyer.	According to Cunningham.	According to Wilson.
	A.D.	A.D.	A.D.
Áditya Varmá	857	854	875
Shankara Varmá	886	883	904
Gopála Varmá	904	901	922
Sankatá, last of the Varmá race	906	903	
Sugandhá Ráni	906	903	924
Párthá. The Tatris and Ekangas powerful	908	905	926
Nirjita Varmá, also called Pangu, "the cripple"	924	920	941
Chakra Varmá—civil wars	925	921	942
Sura Varmá	936	931	952
Párthá, reigns a second time	937	932	953
Chakra Varmá, reigns also a second time.	938	933	954
Sankara Vardhana	939	933	954
Chakra Varmá reigns a third time	939	935	956
Unmati Varmá	939	936	957
Sura Varmá II.	941	938	959

Last or Mixed Dynasty.

	According to Troyer.	According to Cunningham.	According to Wilson.
	A.D.	A.D.	A.D.
Yashaskara Deva, elected sovereign	94[illegible]	939	960
Sángráma Deva, dethroned and killed by Parvagupta	—	948	969
Parvagupta, slain at Sureshwarí Kṣhetra	951	948	969
Kṣhemagupta destroyed many Viháras of Buddhists	952	950	971
Abhimánya—intrigues and tumults	961	958	979
Nandigupta, put to death by his grandmother, Diddá	975	972	993
Tribhuvana, shared the same fate	976	973	994
Bhímagupta, shared the same fate	978	975	996
Diddá Rání, assumed the throne	982	980	1001
Sangráma Deva II., adopted by Diddá Rání	1006	1003	1024
Harirájá and Ananta Deva		1028	1032
Kalasa		1080	1054
Utkarsha and Harsha Deva		1088	1062
Udayama Vikrama		1100	1062
Sankha Rájá		1107	1072
Salha, grandson of Udayama		1110	1072
Susalha, usurper		1111	1072
Mallina, his brother		1127	1088
Jaya Siṅh, son of Susalha		1127	1088
Paramána		1149	1110
Bandi Deva		1150	1119
Bhopya Deva		1166	1126
Jassa Deva, his brother, an imbecile		1175	1135
Jaga Deva, son of Bhopya Deva		1193	1153
Rájá Deva		1208	1167
Sangráma Deva III., a relation		1231	1190
Rámá Deva		1247	1206
Lakhana Deva, adopted		1268	1227
Siṅha Deva, new line; killed by his brother-in-law		1281	1261
Siṅha 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.
Shrí Rinchana, obtained the throne by conquest.	1318	1294
Kota Rání, his wife	1334	1294

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

	DATE A.D.
Sháh Mír	1334
Jamshir	1337
'Aláu 'd dín	1339
Shahábu 'd dín	1352
Kuṭbu 'd dín	1370
Sikandar	1386
'Alí Sháh	1410
Zainu 'l 'Ábidin	1417
Ḥaidar Sháh	1467
Ḥasan	1469
Muḥammad	1481
Fatḥ Sháh	1483
Muḥammad, reigns a second time	1492
Fatḥ Sháh, reigns a second time	1513
Muḥammad, reigns a third time	1514
Fatḥ Sháh, reigns a third time	1517
Muḥammad, reigns a fourth time	1520
Názuk Sháh	1527
Mírzá Ḥaidar	1541
Humáyún.	
Kashmír 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 Taraṅgiṅi that the first king of Gonarda was contemporary with Kṛishṇa, and must therefore have reigned about 1100 B.C. The Rájá Taraṅgini was composed by Kalhana, son of Champaka, minister of Kashmír. 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.

Dihlí District.

Name and Locality.	Remarks.
Ḳuṭb Minár near Mahraulí, 11 m. S. of Dihlí.	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 Minár 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."
Bhút Khánah near the Ḳuṭb.	It was built between the years 900 to 1000 A.D., of stone, and is in the Hindú 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 Islám near the Ḳuṭb Minár.	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 dín, near the Ḳuṭb Minár.	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 'Aláu 'd dín near the Ḳuṭb Minár.	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 Imám Ẓámin near the Ḳuṭb Minár.	The style of this tomb is Muslim, the date 1535 A.D. Built of marble and sandstone
'Aláu 'd dín's gateway or 'Aláí Darwázah 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 Minár, 423 ft. from the Ḳuṭb.	Constructed of greystone, in the year 1311 A.D. It was built by 'Aláu 'd dín, and is 75 ft. high, and 257 ft. round.
Tomb of Maulaví Jamálí Kamálí 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 Faẓl 'ullah or Jalál Khán near the same.	The mosque was built of greystone, in the year 1528 A.D. It has only one dome.
Ruins of Mahraulí 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 Khán near the same.	This building is of Khárá stone, and its date is 1562 A.D. This Khán stabbed Akbar's Vazír.
Iron Pillar in the Bhút Khánah.	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 Saráí, "place of slaughter."	Here Rái Pithora was defeated by Shahábu 'd dín.
Tomb of Ḥáji Bábá Rozbih near the same.	This tomb was built in 1193 A.D., and is in the Muslim style. Ḥáji Bábá was killed in the storming of Khás Ḳil'ah, which he induced Shahábu 'd dín to attack.
Mausoleum of Sulṭán Ghorí, 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. Sulṭán Ghorí was the son of Shahábu 'd dín.
Tomb of Muḥammad Ḳulí Khán, now called Metcalfe House, near the same.	The residence of Sir Theophilus Metcalfe. Built in the year 1560 A.D.
Khirkí Fort and Mosque, 2 m. from the Ḳuṭb.	A massive building of granite plastered with black chunam. Built by Khán 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.
Satpúla Embankment, 2 m. from the Ḳuṭb.	Built of stone, in the Muslim style, in 1380 A.D.
Bígampúr, Fort and Mosque, 3 m. on the Dihlí side of the Ḳuṭb Road.	This building is of stone, and is supposed to have been built by Khán 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 Ḥauz i Khás, 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 Ajmír 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 Náṣiru 'd dín Maḥmúd, in the Muslim style, in 1351 to 1358 A.D. Sulṭán Bahlol Lodí, who reigned from 1450 to 1488 A.D., is also buried here.

Name and Locality.	Remarks.
Tughlakábád City, 4 m. E. of Ḳuṭb.	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 Ḳuṭb.	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.
Muḥammadábád Castle, near the above.	Built of sandstone and marble, by Muḥammad Tughlak in 1326 A.D.
Barber's house on rd. from Tughlakábád to Badarpúr.	A Muslim house, built in 1323 A.D. Said to have been the house of the barber of Tughlak Sháh.
Fírúz Sháh's Láṭ, 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 Fírúz Sháh, about 1356 A.D.
City of Fírúzábád, neár the Láṭ.	A Muslim city, built in 1351 to 1385 A.D. All ruins, except one gateway still standing.
Tomb of Ṣaffdar Jang, 5 m. from Dihlí on the Ḳuṭb Road.	Ṣaffdar Jang is the title of Manṣúr 'Alí 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 Tín Burja, 7 m. from Dihlí on the Ḳuṭb road.	Built of red stone and kháṛá, in the Muslim style. Date unknown.
Tomb of Mubárakpúr Koṭla, 7 m. from Dihlí on the Ḳuṭb road.	Supposed to be the tomb of Mubárak Sháh. Built of kháṛá stone in 1540 A.D., in the reign of Shír Sháh.
Fort of Puráná Ḳil'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 Maḥall, 3 m. from Dihlí, opposite the above.	Built in the Muslim style in 1632 A.D.
Cemetery of Lál Banglá, near Puráná Ḳil'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 Ḳil'áh Kuhnah in the Puráná Ḳil'áh.	Began by Humáyún in 1540 A.D. and finished by Shír Sháh. The materials are red stone, black slate, and white marble, and it is one of the best specimens of the later Paṭhán style. The architecture is very beautiful.
Shír Maṇḍal inside the Puráná Ḳil'áh.	This is the Library of the Emperor Humáyún, 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 Saráí, 3 m. S. of Dihlí.	Built by Ḥájí Bígam, wife of Humáyún, in 1556 A.D., and in the Muslim style.
Tomb of Lílá Burj, 3 m. from Dihlí.	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 Paṭhán Kings in memory of a Saiyid.
Khán Khánán close to 'Arab Saráí.	Built of marble, red sandstone, and rubble in 1626 A.D., in the Muslim style, on a terrace with 68 arches, by 'Abdu 'r Raḥím Khán, whose title was Khán Khánán.
Tomb of the Emperor Humáyún, close to 'Arab Saráí.	It was built in 1554 A.D., of marble and red sandstone in the Muslim style, by Ḥájí Bígam, widow of Humáyún. 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.
Chausaṭh Khamba or "Hall of 64 Pillars," 3 m. S. of Dihlí.	This is the marble tomb, built in 1600 A.D., of Mírzá 'Azíz Kokaltásh Khán. It is in the Muslim style, and the interior is beautifully carved.
Tomb of Amír Khusrau, 3 m. S. of Dihlí.	This is of marble, in the Muslim style, and built in 1350 A.D. Amír Khusrau was a famous poet who lived in the reign of Tughlak Sháh, and wrote the story of the Four Darveshes.
Tomb of Nizámu'd dín, 3 m. S.W. of Dihlí.	This Saint lived in the reign of Tughlak Sháh. His marble tomb was built in the Muslim style in 1320 A.D. It is much visited by pilgrims. The dome was built by Muḥammad Imámu'd dín Ḥasan in Akbar's reign.
Tomb of Mírzá Jahángír in the same enclosure as that of Nizámu 'd dín's tomb.	It is of white marble, built in 1632 A.D., in the Muslim style. It is an exquisite piece of workmanship, enclosed in a beautifully carved marble screen, with marble doors. Mírzá Jahángír was a son of the Emperor Akbar II.
Tomb of Muḥammad Sháh 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 Jahánárá, next to the above.	This also is of marble, in the Muslim style, and its date is 1760 A.D. Jahánárá was the famous daughter of Sháh Jahán.
Báolí 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 dín's tomb.	This was built by Fírúz Sháh of red sandstone in 1353 A.D. It is of course in the Muslim style.
Mosque of 'Ísá Khán opposite Humáyún's tomb.	This was built by 'Ísá Khán, a noble of Shír Sháh's Court, of red sandstone in the Muslim style, between the years 1540 and 1545 A.D.
Shrine of Yúsuf Kútal near the Fort of Khirkí.	Built of red sandstone in the Muslim style, between the years 1488 and 1516 A.D., by Shekh 'Aláu 'd dín in the reign of Sikandar Lodí.
Tomb in the garden of Humáyún's tomb.	It is of red sandstone, in the Muslim style, but its date and history are unknown.
The Jámi' Mosque of Dihlí.	This was built by the Emperor Sháh Jahán 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.
Kálá or Kalán Mosque in Dihlí.	This is a good specimen of early Paṭhán architecture. It was built by Fírúz Sháh, of dark grey quartzose sandstone, in the Muslim style, between the years 1351 and 1385 A.D.
Bridge of Bárah Pul beyond Humáyún's Tomb on the Balabgaṛh road.	It was built in Jahángír's reign, between the years 1605 and 1625 A.D., in the Muslim style, of stone.
Tomb of Saiyid 'Ábid, near 'Arab Saráí.	It is of masonry and cement in the Muslim style, but the date and history are unknown.
Tomb of 'Ázim Khán or Shamsu 'd dín Ghází.	It is built of white marble and red sandstone, and the style is Muslim. The date is 1562 A.D.
Fort of Lál Koṭ, 11 m. S. of Dihlí.	It was built by Anang Pál II. in the Hindú style, in 1062 A.D. It was the citadel of Ráí Pithora, and the circuit is 2½ m.
Fort of Ráí Pithora or Kháṣ Ḳil'ah near Lál Koṭ.	It was built in the Hindú style in 1067 A.D., and is now in ruins.
Tombs of Mughul Princes, 11 m. S. of Dihlí.	These are in the Muslim style, but are now ruined, and the date and history are unknown.
Shrine of Kadam i Sharíf, close to Dihlí.	This was built between the years 1351 and 1389 A.D. in the Muslim style. Fatḥ Khán, son of Fírúz Sháh Tughlak, is interred here.
Mosque of Fatḥpúr in Dihlí.	This is in the Muslim style, and the date is 1640 A.D.
Mosque of Zínatu'n nissá in Dihlí.	This is in the Muslim style, but the date and history are uncertain.
Tomb and Mosque of Gházíu 'd dín in Dihlí.	This Khan was the eldest son of the Great Nizám. The buildings are in the Muslim style, and were erected in 1720 A.D. There is a handsome marble screen round the sarcophagus.
Mandir Kálka, 6 m. from Dihlí.	This is very ancient, but the exact date is unknown. It is a Hindú building.
Temple of Jog Máyá at Mahraulí.	This is also of uncertain date, but undoubtedly very ancient. It is Hindú.

Name and Locality.	Remarks.
Ashoka's Pillar, on the Ridge at Dihlí.	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 1536 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.
Zínat Mosque in Daryá Ganj.	Built by Zínatu 'n Nissa, daughter of Aurangzíb, in 1710 A.D., in the Muslim style. It is now used as a bake-house.
Cemetery of Rájí Chají, near the Kálá Masjid.	Built of masonry. The burial-place of Rizia Sulṭán Bígam, 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 Puráná Kil'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 Puráná Kil'ah.	Built with 5 domes, in the form of a Greek cross, of granite and rubble. The date is unknown.
Telí ká Mosque, outside Khirkí.	The style is early Paṭhán, 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 636 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 Maráṭhas, before the battle of Pánípat.
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 Musamman Burj, "Octagonal tower." Fort of Salímgarh.	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 Kuṭb 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 Niẓámu'l Ḥaḳḳ, near the above.	Built of red stone, about 1400 A.D., by Beshárá, wife of a T'aḷukdár.
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 Wáhíwálá, 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.
Báolí, 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 Muḥammad Sháh, in 1732 A.D. Style, Muslim.
Shísh Maḥall, 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.
Báolí, or "well," of Mitra Sáin, 200 ft. from Farrukhnagar.	Built of stone, bricks, and chunam, in 1860 A.D. Hindú style.
Báolí of Kil'ahwálá in Farrukhnagar.	Built of chunam and kankar in 1690 A.D., in the Hindú style, during the rule of Súraj Mall of Bhartpúr. It is 96 ft. round, and forms a tower of the city wall.
Tank of Tej Singh, 500 ft. S.W. of Rewárí.	A fine tank of stone and chunam, built in 1790. It is Hindú, and measures 100 yds. sq., and cost upwards of £12,000.
Lál Masjid, or "red mosque," of Rewárí.	A Muslim building of red stone and chunam, built in 1550 A.D. The base measures 31 ft. by 11 ft.
Bághwálá Tank, 1000 ft. W. of Rewárí.	A Hindú tank of stone and chunam, 142 ft. sq. Built by Ráo Gujar Mall of Rewárí, in 1650 A.D.
Sarangí, or Jain Temple, 600 ft. N. of Rewárí.	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 Rewárí.	Hindú temple, constructed of the same materials as the above. Built in 1850 A.D. It stands on high ground, and is seen 3 m. off all round Rewárí.
Hindú Temple, 300 ft. W. of Rewárí.	This and the two above-mentioned were built by Sítá Charan Pujárí.
Shrine of Aḥmad 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 Sít Sáí, 18 m. N.E. of Palwal.	A Hindú building of stone and cement, dedicated to Lakṣhmí Náráyaṇ. Built in 1650 A.D. This has been the scene of sanguinary encounters between the people of Basna and Hatána.
Tank and well at Hodal.	Hindú buildings of masonry. Built in 1780 A.D. by Káshí Rám, the Chaudharí of Hodal. This family were connected by marriage with Súraj Mall of Bhartpúr, 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 Bhartpúr.
Tower and Tank of Páṇḍu Ban, ½ a m. S.E. of Hodal.	Built of stone and cement, in the Hindú style, by 2 Bráhmans, servants of the Bhartpúr Rájá, named Naina and Megha, for the use of Fakírs. in 1725 A.D.
Shrine of Roshan Chirágh at Palwal.	A Muslim building of red sandstone and cement, built by a Fakír of the same name in 1680 A.D.
Friday Mosque at Palwal.	A building said to be as old as the Páṇḍús. 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 dín Altamsh in 1221 A.D.
Saráí 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, ½ a m. N.W. of Núṇ.	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 Málab.	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, ¼ of a m. N.E. of Palah.	Built of stone, marble and cement, by 'Abdu's Ṣamad of Palah. The marble tomb is inscribed in Persian with the date 759 A.H. = 1357 A.D.
Mosque at Koṭlah.	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.
Báolí or "well," 1 m. S.E. of Fírúzpúr.	Muslim buildings in ruins. The water is 22 ft. deep. Built by Núwáb Aḥmad Bakhsh Khán. Date, 1840 A.D.
Tomb of Mírán, ½ 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 *Melia Azadirachta* species, whose leaves near the building are said to be sweet, while the rest are bitter.
Friday Mosque at Fírúzpúr.	Built by Aḥmad 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 Kachahrí.	Here soldiers, who died of wounds received at Dihlí, 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 Pánipat claim that Bú 'Alí was buried at their town. In the inclosure are a mosque and reservoir with fountains, built by Aurangzíb.
Tomb of Saiyid Mahmúd, 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.
Saráí in Karnál.	Built of masonry by Vazír Khán, Prime Minister of Aurangzíb, in 1696 A.D. Muslim style.
Karna Tank at Karnál.	A Hindú building of masonry. Date unknown. Called after Rájá Karn, who founded Karnál.
Shrine of Sháh Sharfu 'd dín or Bú 'Alí Kalandar Ṣáḥib 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 Nizámu 'd dín Auliya. Built in 1329 A.D. A fair is held here annually in June.
Bádsháhí Saráí, at Gharaunda.	A Muslim building of masonry, built in 1638 A.D. The architecture of the gateways resembles that of the Kuṭb Minár.
Saráí of Taraorí, 9 m. N. of Karnál.	Built by 'Azim Sháh, son of Aurangzíb, 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 Ṣáḥib, in Pánipat.	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 'ullah 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 Muḳarrab Khán, and that of Shamsu 'd daulah, of whom the present Núwáb of Pánipat is a descendant.

Name and Locality.	Remarks.
Tomb of Makhdúm Shekh Jalál at Pánipat.	A tomb of masonery, built in 1500 A.D. The Shekh was a celebrated Fakír, whose descendants are still Altamghádárs of Pánipat.
Tomb of Sálár Fakhru 'd dín, N.W. of Pánipat.	A masonry tomb, date unknown. The father of Bú 'Alí Kalandar is here buried.
Tomb of Sháh Shamsu 'd dín Turk near the Dihlí gate of Pánipat.	A Muslim tomb of masonry, built in 1316 A.D. He was the spiritual guide of Makhdúm Shekh Jalál.
Tomb of Saiyid Mahmúd near Pánipat.	A very ancient tomb of masonry.
Mosque and tomb of Sháh Fazl, under N. wall of Pánipat.	Masonry buildings, date unknown.
Mosque of Kabúl, 1 m. N.E. of Pánipat.	Built of masonry by the Emperor Bábar, after the defeat and death of Ibráhím Lodí, in 1527 A.D.
Ganj i Sháhídán near the Tahsil of Pánipat.	A Muslim building of masonry, date 1527 A.D. Here Ibráhím Lodí and 6,000 of his followers were killed in a great battle with Bábar.
Fort of Kaithal.	This is a very ancient fort of masonry. It was repaired by the late Rájá Uday Singh of Kaithal.
Tomb of Shahábu 'd dín Balkhí near the Síwán gate of Kaithal.	This Prince is said to have come to India in 1274 A.D., from Balkh, and was killed in battle at Kaithal. 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 Shekh Tyúb.	Built of masonry. The Shekh was the Súbahdár of Sarhind, and was despoiled by the Sikhs. He built the mosque in the time of Akbar.
Tomb of Sháh Wiláyat, or Khwájah Kutbu 'd dín of Dihlí in Kaithal.	Date unknown, but said to have been built in the reign of the Ghoris. It is of masonry.
Tomb of Sháh Kamál in Kaithal.	A Muslim tomb, built in 1620 A.D. Sháh Kamál came from Baghdád. A fair is held here twice a year.
Samádh of Sítalpúrí, at Kaithal.	A Hindú building, date unknown.
Tomb of Sháh Shahábu 'd dín in Kaithal.	A Muslim tomb, built in the reign of Akbar.
Temple of Ańjní in Kaithal.	A Hindú building. Ańjaná was the mother of Hanumán.
Tomb of Makhdúm Sháh, 2 m. W. of Kaithal.	Makhdúm Sháh is said to have died at Kaithal 600 years ago.
Sandás Báolí, "large well," N. of Kaithal.	A Hindú well built by a Fakír named Sandás. It has 100 steps. Date unknown.
Chhajjú Kund, a tank N. of Kaithal.	Built of bricks in 1810 A.D., and said to have cost £10,000. Hindú style.

Name and Locality.	Remarks.
Shrine of Bábar Nihálgír at Gúna.	Hindú buildings of masonry, date 1700 A.D. Government allows land worth 408 rs. a year for the support of these.
Temples of Nihálgír.	
Tank of Pundrak at Pundrí.	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 Aḥmad at the village of Habrí.	This tomb is of masonry, and in the Muslim style. Built in 1150 A.D. It is much venerated.

Ḥiṣár District.

Mosque and tomb of Sháh Bahlol, 1 m. E. of Ḥiṣár.	Muslim buildings of brick and lime. Inscriptions give the date 1694 A.D.
Tomb of Sháh Junaet, 100 yds. S. of the Nagarí gate of Ḥiṣár.	A Muslim tomb of red sandstone and lime. Date given in an inscription, 1524 A.D.
Friday mosque at Ḥiṣár.	Muslim style. Built of brick and lime. Date given in an inscription, 1526 A.D.
Pillar in Ḥiṣár.	Of red granite. Date, 1329 A.D.
Mosque near the Dihlí gate of Ḥiṣár.	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 Ḥiṣár.	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 Cherí Gumbaz, 1½ m. N.W. of Ḥiṣár.	Built of brick and lime. Date unknown.
Tomb ½ a m. E. of Ḥiṣár.	A picturesque building of bricks, decorated with enamelled bricks. Date, 1350 A.D.

Hánsí Taḥsil.

Mosque of Mír.	A Muslim building of brick and lime. Date given in inscription 1196 A.D.
Mosque in Hánsí.	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.
Barsí gate of Hánsí.	Built in the Muslim style of brick and mortar. Date given in an inscription, 1302 A.D.
Mosque of Kuṭb Ṣáḥib, 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 Hánsí.	Said to have been built by Rájá Pṛithi Rái in 1250 A.D.; it is of brick and mortar.
The Jogí Samádh in the village of Koṭ Kalán.	Hindú temple of brick and lime. Date about 1250 A.D.

Barwálá Tahsil.

Temple of Debíjí, ¼ m. W. of Pabra.	A Hindú building of brick and lime, said to have been built in the time of the Páṇḍus.
Tomb of Pír Ráná Dhír, 100 yds. W. of Babúna.	Built of brick and lime in about 850 A.D. Muslim style.
Dome of Asad Khán Paṭhán, 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 Masú 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 Piṭhora in 1100 A.D.
Granite pillar of Fatḥábád.	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, ¼ 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 Dihlí 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 Jahángír.
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 Kamálwálá, 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 Sháh Ghází Kamál, 40 paces N. of Jhajjar.	Muslim buildings of brick and lime. Date, 1600 A.D.
Mosque of Bázárwálí in the Square of Jhajjar.	Built of stone and lime by Raunak Khán in 1562 A.D.
Two Mausoleums, 4½ m. N. of Jhajjar.	Built of stone and lime by 'Izzat Khán and Kálá Khán in 1600 A.D.
Mausoleum S.W. of the above.	Muslim style. Date, 1600 A.D.
Tomb of Naugaza Pír, Mosque, and Saráí for travellers, with well and tank, W. of Kanwá.	Built of brick, lime, and mortar by Súraj Mall, Rájá of Bhartpúr, in 1650 A.D. Hindú style.
Domed tomb, 4½ m. from Máthanhálí.	Built of stone, lime, and brick by Tír Andáz Kháu Bilúch, a servant of Akbar, in 650 A.D.
Tomb of Pír i Ghaib, 3 m. N.W. of Guryáná.	Of brick and lime. Supposed to have been built by a grain merchant. Date unknown.
Tombs of Ganj i Sháhidán, 200 paces from Badlí.	Muslim buildings of brick and lime. Date ununknown.
Mosque of 'Alamgír in Badlí.	Built by order of Aurangzíb in 1680 A.D., of brick. Muslim style.
Tomb of Táhir Pír or Guga, 5 m. from Jhajjar.	A Hindú building. Date, 1780 A.D.
Báoli or "well," 1 m. outside Mahim.	A Hindú well, built by Saidu, mace-bearer to Sháh 'Alam in 1775.
Mosque in Mahim.	A Muslim building of stone, brick and lime. Date not given.
Mosque of Díní Masjid in Rohtak.	A Muslim building of stone, brick, and lime.
Tank of Gokarn, or Gaucharan, ¼ of a m. W. of Rohtak.	Much revered by the Hindús. Built of stone, brick, and lime. Date unknown.
Shrine of Sulṭán Arfín, next to the Ganj Gate of Rohtak.	Built of brick and lime, Muslim style. Date unknown.
A Maṭh, or "religious house" for Jogís, 1½ m. from Rohtak.	A Hindú building, very ancient.
Tomb of Baháu 'd dín, 4 m. from Rohtak on the Gohána road.	A Muslim building. Date unknown. An annual fair is held here.
Inscribed stone at the village of Bohár.	A Hindú stone inscribed, date unknown. The letters are in the old Nágarí, 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 Khatrí, 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 Ghorí. The date is 1300 A.D. The Mosque was built by the Núwáb 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 Ḥiṣár 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 Sháhábád.	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 Sháhábád, 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 Jagadrí.	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 Khán, foster brother of Aurangzíb, in 1650 A.D. People on the spot call it Fidáí Khán, 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 Aurangzíb, 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.

Lodiáná District.

Mosque and Tomb of Shekhon Walí in Lodiáná.	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 Khángah Sulaimán Sháh Chishtí in Lodiáná	A Muslim building of brick and lime. Date, 1680 A.D.
Tomb and Mosque of Khangáh Saiyid 'Alí Sarmast.	Muslim buildings of brick and lime. Built in 1500 A.D. His descendants are still living in Lodiáná.
Tomb of Kháṅgáh Sháh Kuṭb.	Built of brick in 1200 A.D. Muslim style.
Tomb of Kháṅgáh Saiyid 'Alí Buzurg.	A Muslim tomb, built in 1580 A.D.
Pillar 1 m. E. of Lodiáná.	These pillars are of brick, and were built in the reign of Sháh Jahán.
Pillar 3 m. E. of Lodiáná.	
Pillar near Sanihwál.	
Pillar near Saráí Lashkarí Khán.	
Temple of Márí 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 Díwán. 1 m. W. of Tehára.	Built of brick and lime in 1520 A.D. Government allows 190 bígahs or acres of land to support it. Muslim style.
Tomb of Sarwárí Wálá close to Tehára.	Built of brick. Said to be very ancient, and claimed by the Paṭháns 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 Firúz 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 Gurdwárah 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 Ghorí in 1191 A.D. Called Bhír from a Fakír who dwelt there 150 years ago. Muslim style.
Tomb of Ḥusain 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 Raḥmán 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 Machhíwárá.	Muslim buildings. Built in the reign of Sikandar Sháh Lodí, probably by the widow, in 1500 A.D.
Temple of Machhíwárá.	Hindú temple, built in memory of the visit of Guru Govind, in 1700 A.D.

Jalandhar District.

Tank of Devi 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.
Bárahdarí, ½ a m. from Nawáshahr.	Built by Muḥammad Ṣádik 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.
Saráí in Núrmaḥall.	Muslim Saráí, built in 1612 A.D. Celebrated for a beautifully carved gate, erected by the empress Núr Jahán, wife of Jahángir.
Two tombs at Hadírawála close to Nákodar.	In Muslim style, of brick, decorated with colour and carving. Date, 1612 A.D.
Dakhní Saráí, 8 m. from Nákodar.	A saráí 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.
Bárahdarí of Lehna Singh, with a house for travellers at Lohan.	A Sikh building of masonry. Built about 1800 A.D.
Pauriyá, or "steps" leading to a temple in Jwálamukhí.	Very ancient Hindú steps.
Tank at Haripúr.	Hindú tank, built by Ráni Durgá Dái in 1550 A.D. Near it are many fine trees and a temple.
Gokhru Tank and Temple of Rámchandra at Haripúr.	Hindú buildings of masonry. Date of the temple, 1300 A.D., and of the tank 1450 A.D.
3 Temples in Haripúr.	Hindú temples, built by Gobardhan Chand about 1700 A.D.
Temple of Ṭhákur-Dwárah in the village of Masrúr.	Very ancient Hindú Temple.
Temple of Mahádeo, in the village of Nurbiána.	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 Kalorí.	A Hindú temple, built about 1500 A.D. A fair is held here annually.
Debiderah, 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 Biás.
Bijukrí Debí, 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 Devi 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 Maḥmúd of Ghazní in 1009 A.D., when an immense treasure was captured. The stamped coin alone amounted to £1,750,000. Abú Ríḥán states that Maḥmúd 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 Trigartha, 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 Jahángírí 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 Dharmsálá.	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 Pálí 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 Dharmsálá.	Very ancient and famous Hindú buildings.
Tank of Súraj 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 Taḥsíl of Pálampur.	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 Arsapúrí, in the village of Dramman.	On a lofty hill. Considered very holy.
Fountain of Naun, in Hammírpúr Taḥsíl.	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.	Built, it is said, by Bhadri Singh Vazír, and very ancient.
Temple of Shíbwála.	Built about 1450 A.D. by the present chief's ancestors.
Rájá's Palace, in the village of Partah.	Said to be very ancient.
Fort of Koṭla.	The idol here is famous.
Temple of Ṭhákúr Bijrál, in the village of Núrpúr.	The idol here is much visited, and is thought very fine.
Temple of Banhandi Ṭhákur, in the village of Phatran.	A very large edifice.
Temple of Gopál Ṭhákur, in the village of Sajpúr.	Built about 350 A.D. There is a hot spring here.
Temple of Vashista, in the village of Jagat Sukh.	Reputed very ancient.
Temple of Hartumba Debí, in the village of Gindrí.	On a lofty hill, often struck by lightning, whence the name.
Temple of Bijlí Maháḍeo, in the village of Kaiskoṭ.	

Name and Locality.	Remarks.
Temple of Debí Bhága Shib, in the village of Pení.	Reputed very ancient.
Temple of Rám Chand, in the village of Mani Karn.	Built by Rájá Jagat Sukh. Very ancient.
Temple of Raghunáthjí, in the same village.	Very famous. Much visited by pilgrims. Hot springs.
Temple of Manda Debí, in the village of Parí.	Very ancient.
Temple of Prásar Ríshí, in the village of Kamand.	Very ancient.
Temple of Ubri Debtál, in the village of Deo.	Very ancient Hindú shrine.
Temple of Raghunáthjí, 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 Déár.	Very ancient.
Temple of Mahádeo, in the village of Nagar.	Very ancient, as are the temples of Chatur Burj, in the same village, and of Thákur Murlídhar, in the village of Táu, and of Mahádeo, in the village of Hart.
Temple of Jamilu, in the village of Dhabbrí.	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 Sáhib 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

Name and Locality.	Remarks.
	Temple, whence it was called the Darbár Ṣáḥib, 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 Haslí 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.
Sikh Temple of Akál Banga. Built in 1606.	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.
Garden called Bágh Guru.	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 1588.
Sikh Garden of Bábá Atal and Tomb.	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.
Banga Rámgaṛhiya.	Residence of the Rámgarhiya Sardárs. There are 2 towers, or minarets, 156 ft. high. Travellers are allowed to lodge here.
Hindú Temple of Shibwála Misr Vír Bhán, in 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 Majíthia. An annual grant of 1722 rs. was made by Lehna Singh, and confirmed by the British Government, on condition of Sanskrit being taught.
Fort of Govindgaṛh, 1 m. from the city of Amritsar.	Was built by Ranjit Singh in 1809, and is now garrisoned by a battery of artillery and a company of British infantry.
The Garden of Rámbágh, N. of Amritsar, and close by.	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.
Hindú Temple of Raghunáth, out of the Lohgaṛh gate of Amritsar.	It has beautiful coloured decorations, and was built 1750.
Remains of a Saráí, 4 m. from Vairowál.	This and the next were built by Jahángír on the old Dihlí and Láhor road about 1754. Little is left but the gateway.
Saráí of Núru 'd dín, 4 m. from Táraṇ Taraṇ.	There is a tomb here with a shrine and a colossal gateway.
Saráí of Amánat Khán, 12 m. from Amritsar.	The above remarks apply to this also.

Name and Locality.	Remarks.
Sikh Temple of Táran Taran, 4 miles from Amritsar.	This temple was built in honour of Guru Rám Dás 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 Táran Taran.	It was built by Ranjit Singh in 1815, of bricks and mortar. An annual fair is held here.
Sikh Temple of Gurdwárah, 2 miles from Vairowál.	It was built in 1750 by Amr Dás, 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 Rájá Tank, 5 m. from Garanda.	It was built by Todar Mall in Akbar's time. There are the remains of a superb tank.
Hindú Temple of Buddha and Rámkaur in the town of Rám Dás.	Built in 1525, of bricks and mortar, by a Guru.
Tank of Rám Tírth.	It was built by Chanda Lál, minister of Jahángír; as he was an enemy of the Sikhs, they will not bathe in the tank.
Saráí of Pul Kángri, 2 miles from Attárí.	Was made in 1820, and as the canal passes through it, it is always full of clear water.

Láhor Division.

1. Tomb of Saiyid Muḥammad Sháh Mauj Daryá Bukhárí at the Thánah of Anárkalí.	Erected in 1571, in the time of Akbar, of brick. A fair is held here.
2. Tomb of 'Abdu 'r Razzak Sháh Chirágh Gílání at Anárkalí.	Built in 1682, and is now the office of the Accountant-General.
3. Sarcophagus of Anárkalí, in the Protestant Ch., one mile from Láhor.	One of the finest pieces of carving in the world, and inscribed with verses composed by Jahángír, the lover of Anárkalí. The date is about 1600.
4. Tomb of Bátá Ganj Bakhsh, near the Kachahrí at Láhor.	Commenced by Sultán Ibráhím in 1073, and finished by Akbar, of stone, brick and mortar.
5. Chauburji Gateway, 1½ mile from Láhor, on Multán road.	Built in 1641 by Zíbu 'n Nissá, daughter of Aurangzíb. Erected in a garden which has perished.
6. Bárahdarí of Vazír Khán, at Anárkalí.	Built in 1635 by 'Alimu 'd dín Vazír Khán, now the Reading Room.
7. Samádh of Guru Arjún, outside the Roshnáí Gate of Láhor.	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 Máí Naka in Láhor.	Built in 1830 by Ranjit, over one of his wives.
10. Mosque of Vazír Khán, near the Kotwál's office in Láhor.	Built in 1635 by 'Alimu 'd dín Vazír Khán. Magnificently sculptured and decorated with encaustic bricks. In the centre is the tomb of 'Abd 'l 'Ushsháh, round which a fair is held on every Thursday
11. Bádsháhí Mosque near the Fort of Láhor.	Built by order of Aurangzíb in 1673, and cost it is said £60,000. It is vast.
12. Ḥuzúrí Gardens and Bárahdarí near the Fort.	The Pavilion is of marble, and was erected by Ranjit Singh.
13. Sonahrí 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 Maḥmúd Ghazní, but perished. Akbar then began a new one in 1562, which was completed by Sháh Jahán.
15. Saráí of Gaulíwalí near the central Jail.	Belongs to Rájá Harbans Singh, and is supposed to have been built in the reign of Jahángír.
16. Tomb of Núru 'd dín Jahángír, 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 Kuṭb the finest edifice in India.
17. Tomb of Aṣif Khán at Sháhdarra.	Built in 1628 of brick and marble. All the decorations were destroyed by the Sikhs.
18. Tomb of Núr Jahán Bígam, wife of Jahángír.	All the decorations were destroyed by Ranjit Singh.
19. Temple of Shahídganj in Landa Bázár in Láhor.	The Granth is read here by the Sikhs.
20. Samádh of Jawáhir Singh, outside the Masti Gate of Láhor.	Built in 1845.
21. Tomb of 'Alí Mardán Khán, at Bígampúr, 3 miles from Láhor.	Built about 1655.
22. Shálimár Gardens at Bághbánpúr, 6 miles from Láhor.	Were laid out by Sháh Jahán in 1628, after the plan of the Royal Gardens in Kashmír. 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 Sáhunárí, 3½ miles from Láhor.	Dates from 1056, but builder is unknown.
25. Tomb of Miyán Mír, 3 miles from Láhor.	Built in 1625 by Dárá. It is sculptured and painted, and is held in great veneration.
26. Tomb of Núwáb Miyán Khán at Bhogíwál, 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 Gurjákia, and the rest by Kanhya Kampúwálá. Great fair held here yearly,
28. Tomb of Khánru 'd dín, outside the Mochí Gate of Láhor.	Dates from 1615. Two fairs held here.
29. Bárahdarí at Targarh, 1 m. from Láhor.	Built of brick by Humáyún in 1531, now nearly ruined.
30. Samádh of Bastí Rám, near the fort of Láhor.	Built of brick in 1802. The Granth is read here. Bastí Rám was Ranjit's Guru or spiritual guide.
31. Samádh of Shír Singh at Sháh Biláwal, 3 m. from Láhor.	The tomb is sculptured and painted. Of brick.
32. Samádh of Hakíkat Rái at Koṭ Khojah Sáí, 3 m. from Láhor.	Dates from 1739, when Hakíkat 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 Nawákoṭ, 2 m. from Láhor.	Desecrated by Ranjit, who took off the marble slabs and placed them in the pavilion of the Ḥuzúrí Garden.
36. Tomb of Chaukhandí Ṣadr Díwán, 2 m. from Kasúr.	Built in 1658. Annual fair held.
37. Chaukhandí Miyán Hárí 'Agál Ṣáḥib.	½ a m. from Kasúr. Built in 1494 in the reign of Bábar.

Name and Locality.	Remarks.
38. Mosque of Ḥázir Khán.	½ a m. from Kasúr. Built in 1765 by ʾAzim Khán Núwáb of Kasúr.
39. Tomb of Bábá Sháh at Kasúr.	Built in 1783. Annual fair held here.
40. Fort of Kasúr.	Built in 1788 by Sardár Khushhál Singh Singhpúria.
41. Pillar of *Dalbergia Sissoo* 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 Habíb at Shekh Aḥmad, 5 m. from Kasúr.	Built by Sháhábu 'd dín Bilúch, in the reign of Akbar.
43. Temple of Rám Thamman, 10 m. from Kasúr.	Built by Díwán 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 Jahángír, to cross to Shekhapúra.

Gujaránwálá District.

1. Fort at Shekhapúra.	Built by the Emperor Jahángír.
2. Hiran Minár Tank, tower and pavilion.	Built by Jahángír Shíkoh, eldest son of the Emperor Jahángír, 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 Kháńgáh Dográn.	Built about 1680.
4. Kháńgáh at 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 Rámnagar.	Built in the time of Akbar.
7. Tomb of Sháh Raḥmán, 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 Raḥmán in the village of Bhírí Sháh Raḥmán.	Built by Miyán Barkhurdár, a disciple of Sháh Raḥman, about 1700.
12. Tomb of Sháh Jawáná, in the village of Baliánwálá, 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 Aḥmad or Shekhu 'l Hind at the village of Kotta Pírán.	Built by his son Sháh Shams in the time of Aurangzíb.

Ráwal Pindí Division—Ráwal Pindí District.

1. Manikyála Tope, 5 m. N.E. of Thánah Ribaṭ on the Grand Trunk Road.	A Buddhistic tower, described by General Cunningham in his Archæological Reports.
2. Fort of Phalwálá on the banks of the Sohan River, 12 m. E. of Ráwal Pindí.	The retreat of the Gakkars when driven from the Jhílam.
3. Tomb at Riwáṭ, 10 m. S.E. of Ráwal Pindí.	Contains the Mausoleum of Sulṭán Sumreg (*sic*) and his 2 wives.
4. Gardens and Tomb at Ḥasan Abdal, 29 miles W. of Ráwal Pindí.	One of Sháh Jahán's wives is buried here.
5. Fort of Aṭak.	On the Indus. Very picturesque.
6. Ruins at Sháh ki dehrí.	Buddhistic remains.

Jhílam District

Name and Locality.	Remarks
1. Temple of Mallot, 16 m. N.W. of Pind Dádan Khán and 12 m. from the river Jhílam.	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 Jhílam, 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 Páṇḍus, 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 Shirganga, 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 Jhilam.	Covers 260 acres. A picturesque ruin.

Gujarát District.

1. Darbár Dhúni Ṣáḥib, 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 Maháráját 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 Gujarát.	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 Jáṭs.
11. Múng, 33 m. N.W. of Gujarát, on the E. bank of the Jhílam.	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. Saráí of Khawáṣṣpúr, 11 m. N.W. of Gujarát.	Built by Sakhi Khawáṣṣ Khán in 1545, Governor on the part of Shír Sháh, who converted the Bhathiyáras, and called them Islámbís.
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 'Álamgarh, 8½ m. N.E. of Gujarát.	Still called by the Sanskṛit 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 Bágh bán Wálá, 2 m. E. of Khárián.	A handsome brick building of uncertain date.
16. The Darbár of Jandúra Ṣaḥíb at Mangat, 35 m. W. of Gujarát.	Built in 1827 by Ranjit Síńh.
17. Obelisk at Chiliánwálá.	Set up in 1849, to commemorate the great battle between the British and Sikhs.

Sháhpúr District.

1. Friday Mosque at Bhera.	Built in 1540, of brick, decorated with colours.
2. Ruin at Vijhí, at Sabz Pind, near Miáni.	The city was founded in the same year. 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 i 'Alam, to the N. of the village of Takht i Hazará.	Built about 1300 A.D. The ruins show that a very large town existed here. In the Á'ín i 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 Gúnjiál.	The villages of Gúnjiál 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 Nihang.	Tombs 9 yds. long. Built on the site of a ruined city, said to be as old as the Páṇḍus.
10. Ruins of Chak Sanu, 8 m. E. of the C. S. of Sháhpúr.	This town was burned and razed by Núru 'd dín Bámizai, General of Aḥmad Sháh.

Peshávar Division and District.

1. Ruins of Pihor, 3 m. E. of the village of Topí.	A strong place in ancient times.
2. Fort of Ránigat, 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 *chlamys* or short cloak thrown over the shoulders.
3. Sháhbázgarhí, 6 m. from Mardán.	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 Mardán.	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 Takht i Báhí. 8 m. N.W. of Mardán.	Constructed of stone. Dates from B.C. 50 to A.D. 150. Explored by Sergeant Wilcher, in April, 1871.
6. Ruins of Jamálgarhí, 7 m. N. of Mardán.	Explored by Lieut. A. Crompton, R.E., in March and April, 1873.
7. Buddhist ruins at Shahri Bahlol, 6 m. N.W. of Mardán.	Identified by Cunningham with the monastery of the saint Ekashringa.
8. Buddhist ruins of Sáwaldher, 8 m. N.E. of Mardán.	Explored by Lieut. Skene Grant, R.E., in March and April, 1874.
9. Buddhist ruins at Gangás, 21 m. N.N.E. of Mardán.	A beautiful glen, on the W. face of the Pajja range, runs to the steep side of the mountain which here forms the boundary of Boner. 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 Khárkai, 3 m. from the Swát frontier.	Explored by Lieut. Skene Grant, R.E., in March and April, 1874.
11. Walled inclosure at Gor Khatrí.	Built by Núr Jahán, wife of Jahángír. Cunningham identifies it with the great Buddhist monastery near Kanishka's stupa. (Arch. Rep. 1863. p. 89.)
12. Mound of Sháhjí kí Deri, 1 m. S.E. of Láhor Gate of Peshá-war.	Considered by Cunningham to be the site of the stupa erected by Kanishka.
13. Circle of cromlech stones near the village of Asota.	

Hazára District.

1. Domed building between Mangal and Manserah.	Supposed to have been built by Jahángír, on the imperial road to Kashmír.
2. Ruins of Thallá Kot, on the left bank of the Nainsukh stream between Ḥabíbu 'llah and Bálákoṭ.	Supposed to have been the palace of a Hindú Rájá.

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 Koṭ.	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.

1. Shrine of Muḥammad Yúsuf, commonly called Sháh Gurdez, in the city of Multán.	Date, 1152. Decorated with encaustic tiles.
2. Temple of Narsingh, in the old fort of Multán.	Near the shrine of Baháwal Ḥakḳ.
3. Shrine of Shekh Músá Pák in Multán.	Thought to be of Aurangzíb's time.
4. Samádh of Sáwan Mall.	He was the well known governor of Multán. This was built in 1843.
5. Shrine of Baháwal Ḥakḳ 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.
6. 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 Ḥakḳ.
7. Pillar to memory of Vans Agnew and Anderson, killed by the Sikhs.	
8. Shrine of Sháh Shams Tabrízí, ½ 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.
9. Easter mosque, 1 m. N. of Multán, built in 1735.	The place where Vans Agnew and Anderson were murdered.
10. Temple and tank of Súraj Kuṇḍ, 4 miles to S. of the city.	The tank is said to possess healing qualities, owing to a blessing on it by Rám.
11. Mosque of Malik Wahn, 5 miles E. of Malsí.	Built by Ḳází Ghulám Muḥammad in 1373. Said to have been burned by Kharak Singh, son of Ranjit.
12. Palace of Muẓaffar Khán at Shuja'ábád.	Built in 1808, prior to the Sikh conquest.

Montgomery District.

Name and Locality.	Remarks.
1. Tomb of Báwa Faríd 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 Ḳíblah at Makkah.
3. Tomb of Dáúd Bandagí in the town of Shergaṛh, 48 miles from Montgomery.	Built in 1574, and resorted to by thousands of pilgrims.
4. Temple of Bábá Sálu Jasráí, 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 Míyán 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 Muzaffargaṛh.	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 Wahháb, built in 1605 in the town of Dera Dínpanáh.	The dome is white. 'Abdu 'l Wahháb 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 Pir-dastgír 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 Gházi Khán, at Chotí.	Revered by the Lághárí tribe, who say the Tálpúrs are a branch of their clan.

Derá Isma'íl Khán District.

1. Fort of 'Umar Koṭ 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, Drábaud, Chaudhwán, and Vehowa.	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 Márí.	Interior minutely carved.
4. 'Aẓmat Sháh, built by Aḥmad Sháh Abdallí.	A memorial of Aḥmad 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 Káfirkoṭ, 10 m. S. of 'Ísá 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 Rokrí.	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.—Patiála State.

Name and Locality.	Remarks.
1. Garden at Pinjor.	Laid out by Núwáb Fidáí Khán, in the reign of Aurangzíb.
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 Sultán Háfiz, Akbar's tutor.
4. Gurdwárah, a building at Sarhind.	Fath Singh and Chúchhar Singh, sons of Guru Govind, were murdered here by command of Aurangzíb.
5. Tomb of Shekh Ahmad at Sarhind.	This person was held in veneration by Aurangzíb.
6. Mosque of Bahádurgarh, 5 m. from Patiála.	Built by Núwáb Saif Khán, brother of Fidáí Khán. It originally stood in a fortified town called Saifábád, which has perished, and the site is occupied by the fort of Bahádurgarh, built by Mahárájá Karm Singh of Patiála.

Jhind District.

1. Fort of Fathgarh in the town.	Built by Mahárájá Gajpat Singh in the reign of Sháh 'Alam.
2. Gurdwárá outside the town.	Built in the time of Guru Tegh Bahádur.
3. Temple of Shrí Jaintí Deví, near the W. Jamná Canal.	Very ancient.
4. Tank of Shrí Bhuteshwar adjoining the town.	Ancient.
5. Tomb of Sháh Dújan.	Constructed in the reign of Sháh Jahán.
6. Tomb of Sháh Viláyat in the town.	Built in the time of Akbar.
7. Tomb of Súfí, outside the town of Súfídan.	Said to be of the time of Aurangzíb.
8. Tomb of Saiyid Muzaffar.	Built by himself. He was the Vazír of Aurangzíb.
9. Tomb in the village of Kaliána.	Built 700 years ago.

Nábha State.

1. Mosque of Báwal, 10 m. from Rewári.	Ancient.

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 Ṣadr 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 Lakṣhman, at Chirak.	Built by Ráí Firúz, at the request of a Faḳír, who had cured him of a disease.

Bhâwalpúr 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 Ḳásimpúr.	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, ½ a m. S. of Sanjárpúr.
4. Ratta Theri, 4 m. S. of Sanjárpúr.
5. Tomb of Saiyid Jalál Sháh, to the W. of Úch.
6. Tomb of Bíbí Jiwandi at Úch.
7. Tomb of Bháwal Ḥalím at same town.
8. Tomb of Makhdúm Jahánián at Úch.
9. Tomb of Faẓl Dín at Úch.
10. Tomb of Rájan Ḳátil at Úch.
11. Tomb of Pírán Pír.
12. Tomb of Ḥasan Daryá, 1 m. E. of Uch.
13. Tomb of Ṣadr Sháh, ½ m. W. of Gurgiján.
14. Tomb of Wadi, 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 Bháwal Dín, at Aḥmadpúr.
19. Friday Mosque at Aḥmadpúr.
20. Tomb of Pír 'Aẓmat Sulṭán.
21. Tomb of Sulṭán Maḥmúd at Khánbela.
22. Old Fort, 6 m. W. of Naushahra, one of the 6 forts built by Ráí Sahasi II. about 600 A.D. Taken by Sháh Ḥasan Arghan in 1525.

Name and Locality.	Remarks.
23. Tower at Sui Vihár, 16 m. S. of Bháwalpúr.	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 Pati, 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 Ṭhákur 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 Triloknáth, on the Chenáb, near the village of Tunda.	
7. Temple of Mírgola, in the town of Odapúr.	Portions are elaborately carved in wood. It is by far the best specimen of the kind in Chamba.
	Kashmír State.
1. Temple of Shankar Achárj, at Shrínagar.	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 hrínagar.	Built, in 1448, of brick, stone, and lime.
3. Garden and Pavilion at Chashmah Sháhí, S.E. of Shrínagar.	Founded by Akbar in 1555.
4. Temple near the Friday Mosque in Shrínagar.	Supposed to have been built by Rájá Jind, 138 years B.C.

Name and Locality.	Remarks.
5. Mosque of Ákhund Mullá Sháh, near Shrínagar.	This Ákhúnd was preceptor of Dárá, son of Sháh Jahán.
6. Tope or Stupa in Muḥammad Ḥájí Street, in Shrínagar.	Built by Rájá Ziyádat, of brick and mortar, in 246 A.D.
7. Garden of Sháhla, with a pavilion, 6 m. E. of Shrínagar.	The pavilion was built in 1630, and the garden laid out by Sháh Jahán.
8. Temple of Aishan Birárí, 6 m. N. of Shrínagar.	Supposed to have been built by Rájá Sundmán for his Guru Aishan about 4,000 B.C.
9. Fort of Hari Parbat, outside Shrínagar.	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 Shrínagar.	
12. Temple in Muḥammad Ḥájí's quarter of Shrínagar.	Built of stone and brick by Rájá Ziyádat in 246 A.D.
13. Chinárbágh, a garden 3 m. N.E. of Shrínagar.	Laid out by Saif Khán.
14. Temple of Amara Kadal in Shrínagar.	Built by Rájá Lalitádit in 726 A.D.
15. Mosque and Tomb of Saráf Kadal in Shrínagar.	Built, in 1453, of hewn stones from old temples.
16. Friday Mosque.	Built, in 1383, of stone and brick, by Ḥasan Sháh, surnamed Sikandar But Shikan.
17. Temple, 4 m. E. of Shrínagar.	Supposed to have been built by Rájá Sundmán 137 B.C.
18. Zina Kadal, or 4th Bridge, in Shrínagar.	Built by Rájá Ziyádat in 246 A.D. The foundation is of stone, superstructure is of brick.
19. Mosque at Shrínagar 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 Shrínagar.	Laid out in 1630 A.D. by Asad Khán.

Name and Locality.	Remarks.
21. Parí Maḥall, on a mountain on the S. side of the Dal.	Built by Mullá Sháh, preceptor of Dárá, in 1631 A.D.
22. Temple and tank of Pandrethán, 3 m. S.E. of Shrínagar.	Built in 913 A.D. of stone decorated with bas-relief figures. See "Notes on Ancient Buildings in Kashmír," p. 29.
23. Saráí of Khánpúr 10 m. S.W. of Shrínagar.	Built in 1640 A.D. of stone and lime.
24. Tomb of Shekh Núru 'd dín at Chirár, 16 m. S. of Shrínagar.	Built in 1801 A.D.
25. Saráí of Yungnárí, 35 m. S. of Shrínagar.	Built in 1630 A.D. by Sháh Jahán.
26. Saráí of Sháhjí Murg, 14 m. S. of Shrínagar.	Built of stone and lime by Sháh Jahán.
27. Temple at Pámpúr.	Built in 837 A.D. of stone by Rajá Azta Paid (thus written in Gov. Record, but evidently erroneous).
28. Temple of Bálá Hámá, 2 m. from Pámpúr.	Built in 855 A.D. Erected by Rájá Shír Varmma.
29. Temple of Lalitapúra, 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 Bábá 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 *alias* Saiyid 'Alí 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 Mattand, 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 Rájá Megwáhan.
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 Shrínagar, in a cave.	Built by Rájá 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 Nag.	Laid out in 1619 by Jahángír.
44. Mosque of Saifu '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 Shrínagar.	Built in 246 A.D. by Rájá Ziyádat.
46. Tomb, 4 m. N. of Shrínagar.	Of a disciple of Raḥím Sháh. Built in 1630 A.D.
47. Bridge on the Sindh river, 10 m. N. of Shrínagar.	Built in 1635 A.D. by the Empress Núr Jahán.
48. Temple at Wangat.	Built in 588 A.D. by Rájá 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 Rájá Lalitádit in 1004 A.D., the 2nd by Rájá Sangrám Ráj about 1004 also, the 3rd by Rájá Attand Ráj 1014 A.D.
51. Three temples at Indrakoṭ, 12 m. N.W. of Shrínagar.	Built in 775 A.D. of hewn stone by Rájá Jind and his minister.
52. Garden of Manas Bál, 10 m. N. of Shrínagar.	Laid out in 1555 A.D.
53. Temple of Diwár Kalán, 7 m. W. of Shrínagar.	Built in 724 A.D. by Lalitáditya.
54. Temple at Pattan, 14 m. N.W. of Shrínagar.	Built by Nashak, brother of Rájá Hashak in 727 B.C.
55. Temple of Hari Tarat, 8 m. W. of Shrínagar.	Built in 724 A.D. by Lalitáditya.

Name and Locality.	Remarks.
56. Temple of Bhuniyár, 1¾ m. beyond Naushahra.	Built by Rájá Hashak in 724 B.C. See "Notes on Anc. Buildings," by Lt. Cole.
57. Temple of Laddur, 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 Bráhmanical 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 Dámaras. In the 2nd division he places the Súraj Vanshas, and Som Vanshas of the Hills, the Janjúas of the Salt Range, and the Bháṭhís of the Central and E. Doábs, also the Khatrís 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 Jáṭs and Meds (Sus and Abárs) 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 Jáṭs, who according to the same authority form $\frac{2}{5}$ths of the entire pop. The next most numerous race is that of the Gujars, who are $\frac{1}{5}$th of the pop. The Sikhs are mostly derived from the Jáṭs and Gujars, and are about $\frac{1}{12}$th of the pop. The Áryans make up the rest.

The Dográs derive their name from Dúgar, the name of the country round Jamun (Jummoo), which is called in Sanskṛit *Dvigartdesh*, "the country of the two hollows," from the 2 holy lakes Saroín Sar and Mán Sar. This word has been converted into Dúgar, and from that comes Dográ. The Dográs are divided into Bráhmans, Rájpúts, Banyás, and other inferior sub-divisions. The Bráhmans and Dográ Rájpúts 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 Rájpúts are divided into Miáns and working Rájpúts. Guláb Singh, the father of the present Maháráját of Kashmír, 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 Dográs in the Hills. They are a good-looking and well-made race, and of a larger frame than the Dográ Rájpúts. Of a lower class than these are the Banyás, or small traders; the Náís, or barbers; the Jhírs, or carriers (pálkí-bearers also), and some others. The Dúms and Meghs†

* See Drew's Kashmir.

are numerous at Jamun. They are brick makers, charcoal burners, and scavengers, and are reputed unclean. The Mahárájá 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 Chibhálís are so-called from "Chibhál," the outer Hill region between the Chenáb and the Jhílam. A Rájpút tribe named *Chib* gave the name to the country. The Chibhálís 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 Kashmír. 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 Paháŕís 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 Paháŕís 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 Pahárí 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 Paháŕís 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 Kashmír, 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 Baltís to the N.W. are Muslims. The Ladákhís are ordinarily about 5 ft. 2 in. in height, and their women 4 ft. 9¼ 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 Ladákh is Leh.

The Chámpás.—These are a kindred race to the Ladákhís, who dwell in the higher parts. In appearance they differ from that tribe in having projecting chins, while those of the Ladákhís 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 Ladákhís, but do not intermarry with them.

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

The Baltís are rather taller than the Ladákhís, 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 Dárds 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 Dárds 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 Kashmíris.—The Kashmíris, 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. Kashmíris 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 Hánjis, 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 carcases and cure leather.

The Játs.—According to General Cunningham (Arch. Survey of India, vol. ii., p. 58), the Jaṭs 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 Jáṭs 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 Somnáth. They are now divided into not less than 100 tribes, of which the best known are the Arain, Bágri, Chathe, Chirna, Gundal, Kalyál, Mályar, Ranja, Tharar, and Wirak. Colonel Tod says (Rájasthán, vol. i., p. 106) that the Jáṭs 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 Rájpút'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 Játs 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-Nágarí, 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, Hekṛo
Two	Do, doiṉ	Bah
Three	Trai, tinn	Ṭí, or, tṛí
Four	Chár	Chári
Five	Panj	Panja
Six	Chhe	Chhah
Seven	Satt	Sata
Eight	Aṭṭh	Aṭa, or, Aṭha
Nine	Naun	Nava
Ten	Das, dah	Ḍaha
Eleven	Yárán	Yárahan
Twelve	Bárán	Bárahan
Thirteen	Terán	Terahan
Fourteen	Chaudá	Chauḍahan
Fifteen	Pandrán	Pandrahan
Sixteen	Solán	Sorahan
Seventeen	Satárán	Satrahan
Eighteen	Aṭhárán	Aṛahan
Nineteen	Unniṉ	Uṇíha
Twenty	Wih, Bih	Víha
Twenty-one	Ikki	Ekíha
Twenty-two	Bái	Bávíha
Twenty-three	Tei, Trei	Ṭreṽíha
Twenty-four	Chauwi	Chauvíha
Twenty-five	Panjhí	Panjvíha
Twenty-six	Chhabbí	Chhavíha
Twenty-seven	Satái	Satávíha
Twenty-eight	Aṭhái	Aṭavíha
Twenty-nine	Uñattí	Uṇaṭríha
Thirty	Tíh	Ṭríha
Thirty-one	Ikatti	Ekaṭríha
Thirty-two	Batti	Baṭríha
Thirty-three	Tetti	Treṭríh
Thirty-four	Chautí	Chauṭríha
Thirty-five	Paintí	Panjaṭríha
Thirty-six	Chhattí	Chhaṭríha
Thirty-seven	Saintí	Sataṭríha
Thirty-eight	Aṭhattí	Aṭhaṭríha
Thirty-nine	Uñtálí	Uṇetálíha
Forty	Chálí	Chálíha
Forty-one	Iktálí	Eketálíha
Forty-two	Bitálí	Báetálíha
Forty-three	Tirtalí	Tretálíha
Forty-four	Chutálí	Chauatálíha

* Neither Dr. Trumpp in his Grammar, nor Captain Stack in his Dictionary make use of the Sindhí 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 Sindhí vocabulary containing about 2,200 words, in which the dialects of Lár and Sár were distinguished, and the real Sindhí character used. Dr. Trumpp represents nasal *a* by *ñ*, which is not satisfactory.

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Forty-five	Pantálí	Panjetálíha
Forty-six	Chhitálí	Chháetálíha
Forty-seven	Santálí	Satetálíha
Forty-eight	Aṭhtálí	Aṭhetálíha
Forty-nine	Uñanjá or Uñwinja	Uṇavanjáhu
Fifty	Paṇjáh	Panjáhu
Fifty-one	Ikwaṇjá	Ekvanjáhu
Fifty-two	Buwaṇjá	Bávanjáhu
Fifty-three	Tirwaṇjá	Trevanjáhu
Fifty-four	Churaṇjá	Chauvanjáhu
Fifty-five	Pachwaṇjá	Panjvanjáhu
Fifty-six	Chhiwaṇjá	Chhavanjáhu
Fifty-seven	Satwaṇjá	Satvanjáhu
Fifty-eight	Aṭhwaṇjá	Aṭhvanjáhu
Fifty-nine	Uñáhaṭ	Uṇahaṭhe
Sixty	Sáṭṭh	Saṭhi
Sixty-one	Ikáhaṭ	Ekahaṭhi
Sixty-two	Báhaṭ	Báhaṭhi
Sixty-three	Trehaṭ	Ṭrehaṭhi
Sixty-four	Chauhaṭ	Chauhaṭhi
Sixty-five	Paiṇhaṭ	Panjahaṭhi
Sixty-six	Chhiáháṭ	Chháhaṭhi
Sixty-seven	Satáhaṭ	Satahaṭhi
Sixty-eight	Aṭháhaṭ	Aṭhahaṭhi
Sixty-nine	Uñhattar	Uṇahaṭari
Seventy	Sattar	Satari
Seventy-one	Ik, hattar	Ekahatari
Seventy-two	Bahattar	Báhatari
Seventy-three	Tihattar	Ṭrehatari
Seventy-four	Chuhattar	Chauhatari
Seventy-five	Paṇjhattar	Panjahatari
Seventy-six	Chhihattar	Chháhatari
Seventy-seven	Sanhattar	Satahatari
Seventy-eight	Aṭhattar	Aṭhahatari
Seventy-nine	Uñásí	Unáṣí
Eighty	Assí	Así
Eighty-one	Ikiásí	Ekásí
Eighty-two	Biásí	Biásí
Eighty-three	Tirásí	Ṭriásí
Eighty-four	Churásí	Chaurásí
Eighty-five	Panjásí	Panjąsí
Eighty-six	Chhíásí	Chhahásí
Eighty-seven	Satásí	Satásí
Eighty-eight	Aṭhásí	Aṭhásí
Eighty-nine	Uñánwe	Unánaví
Ninety	Nabbe	Naví
Ninety-one	Ikánwen	Ekánaví
Ninety-two	Bánwen	Biánaví
Ninety-three	Tiránwen	Ṭriánaví
Ninety-four	Churánwen	Chauránaví
Ninety-five	Pachánwen	Panjánaví
Ninety-six	Chhiánwen	Chahánaví
Ninety-seven	Satánwen	Satánaví
Ninety-eight	Aṭhánwen	Aṭhánaví

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Ninety-nine	Naññinnwen	Navánaví
A hundred	Sau, Sai	Sau
Hundred and one		Hiku sau hiku, or Eko sau, Ekotar sau
Hundred and two		Hiku sau bah, or Biro sau, or Birotar sau, etc.
Two hundred	Do sai	Bah sava
Three hundred	Tinn sai	Ṭri sava
Four hundred	Chár sai	Cháṛi sava
Five hundred	Panj sai	Panja sava
Six hundred	Chhe sai	Chhah sava
Seven hundred	Satt sai	Sata sava
Eight hundred	Aṭṭh sai	Aṭha sava
Nine hundred	Naun sai	Nava sava
A thousand	Hazár, Sahansar	Hiku hazáru
Ten thousand	Das sahansar	Ḍah hazára
A hundred thousand	Lakkh	Hiku lakkhu
A million	Das laḳkh	Ḍah lakha
Ten millions	Karor	Hiku khroṛu
A quarter	Pá, Páo	Páu, or Chothí
A half	Addhá. Half a month = Pakkh. Half a Pice = Kasira. Dhella. Half a Man = Dhauñ	Adha
Three-quarters	Pauñá, Munná	Muno, or Pauṇo
One-and-a-quarter	Sawá	Savá
One-and-a-half	Ḍúḍh	Ḍeḍhu
One-and-three-quarters	Pauñe do	Murábah
Two-and-a-quarter	Sawá do	Sava bah
Two-and-a-half	Ḍhái	Aḍhái
Two-and-three-quarters	Pauñe tinn	Pauná trí
Three-and-a-quarter	Sawá tinn	Savá ṭí
Three-and-a-half	Saḍḍhe tinn	Sáḍhá ṭí
Three-and-three-quarters	Pauñe Chár	Pauṇá chári
Four-and-a-quarter	Sawá Chár	Savá chári
Four-and-a-half	Saḍḍhe chár	Sádha cháṛi
Four-and-three-quarters	Pauñe Panj	Pauṇá panj
A third	Tihái	Ṭrihái
Two-thirds	Do Tiháíán	Bah ṭrihái
A fifth	Panjwán bhág	Hiku panj bhágu
A sixth	Chhewán bhág	Hiku Chhah bhágu
A seventh	Sattwán bhág	Hiku Sata bhágu
An eighth	Aṭṭhwán bhág	Hiku Aṭá bhágu
A tenth	Daswán bhág, Daswandh	Hiku Ḍaha bhágu
	Months.	*Mahiná.*
January	Janwarí = Poh Mágh	Mághu (from middle of January to middle of February)

ENGLISH.	PANJÁBÍ.	SINDHÍ.
February	Farwarí = Mágh Phagguñ	Phágu (Feb.—March)
March	Márch = Phagguñ Chet	Chetru (March—April)
April	Aprail = Chet Baisákh	Vesákhu (April—May)
May	Maí = Baisákh Jeṭh	Jeṭhu (May—June)
June	Jún = Jeṭh Háṛ	Á'kháru (June—July)
July	Julái = Háṛ Sauñ	Sávaru (July—August)
August	Agast = Sauñ Bhádroṉ	Badṛo (August—Sept.)
September	Sitambar = Bhádroṉ Assú	Asu (Sept.—October)
October	Aktúbar = Assú Katte	Katí (Oct.—November)
November	Nuwambar = Katte Maghar	Náharí (Nov.—Dec.)
December	Disambar = Maggḥar Poh	Pohu (Dec.—January)

Days.	*Dín, diháṛe.*	*Wára, or, Dinhan.*
Sunday	Aitwár	Á'charu, or Aḍitwár
Monday	Somwár, Ṣongwár, Suwár	Súmaru
Tuesday	Mangalwar	Mangáru
Wednesday	Buddhwár	Budharu
Thursday	Wírwár	Vispati
Friday	Sukkarwár	Thárúṅ, or Shukru
Saturday	Chhanichchharwár	Chhanchhara

MUSLIM DAYS IN SINDHÍ.

Sunday	A'charu	Thursday	Khamísa
Monday	Súmaru	Friday	Jumo
Tuesday	Aṅgáro	Saturday	Chhanchharu
Wednesday	Arbá		

ENGLISH.	PANJÁBÍ.	SINDHÍ.
East	Purab, Charḥda	Ubhirando
West	Pachchham, Pachchhoṉ, Laṉhdá	Ulhando
North	Uttar, Ubbhá	Utaru
South	Dakkhañ, Lammá	Dakhanu
Spring	Básant	Bá̊háru
Summer	Unhál	Unpáru, or A'ḍhuḍu
Autumn	Patjhar	Kharíf, or Saru
Winter	Siál	Siyálo, or Siyáro
Abyss	Atháh	
Air	Wáo	Pátáru
Atom	Parmáñú, Kiñká	Hawá
Ashes	Suáh, Kheh	Jazvu
Bank of river	Nadí dá Kaṉdhá	Rákh, Chharu, Kerí
Bay	Dará	Daryá jo Kapu
Beach	Kaṉdhá	Upasamuṉḍ
Bridge	Pul	Kináro
		Puli, Bandu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Bubble	Bulbula	Phúkiṇo, Phoṭo
Burning	Saṛṇá, Sáṛná	Saṛṭu, Jaláwah
Chalk	Khaṛí miṭṭí	Meṭu, Khadi, Achhí miti
Channel	Jalmárag	Wah, Kárí, Chhandaṇí
Clay	Gárá	Miṭí, Meṭu, Gáro
Cloud	Baddal	Kakaru
Charcoal	Kola	(on fire) Aṇgru ; (not on fire) Koilo
Cold	Ṭhaṇḍ	(adj.) Thado ; (sub.) Thadi ; (catarrh) Lesu
Continent	Dip	Khandh
Darkness	Hanerá	Andháru, U'ndhái
Deluge	Haṛ	Boḍ, Léṭ, Chhar
Depth	Dunghái	U'nhái
Dew	Trel	Mák
Drop	Bund, Tupká, Tipka	Ṭepo, Chhandṇo
Dust	Dhúṛ	Ḍhúḍi, Gus
Earth	Bhoṇ, dharti	Dhartí
Earthquake	Bhuchál	Dharti dhuḍṇu
Ebb-tide	Juár-Bháṭṭá, utarájhaṛá	A'luḍu, Bháṭho
Ferry	Ghát	Patûu
Flame	Láṭ, Jot	Tibhí, Ulo
Flash	Laskárá	Chamko, Jhalko
Fire	Agg	Jero, Báh
Flood-tide	Mauj	Wiri
Fog	Dhund	Glaimu, Dhundha
Ford	Ghát	Láṇgho, Nadí jí lánghi jo handhio
Fountain	Phuhárá	Chasmo
Frost	Korá, Kakkar	Páro
Fuel	Bálaṇ	Káṭhí, Báṛṇn
Gravel	Roṛ	Pathíro, (disease) Kakiro
Hail	Ahñ	Gaḍá, or Gaḍo
Heat	Sek, Táo	Garmí, Tánáḍí, Tau, Tapsi
Highway	Rájn árag	Sháhí rasto
Hillock	Ṭibb i	Ṭakirí
Ice	Baṛaf	Yakh, Páro, Barf
Island	Ṭappú	Beṭ, Tápú
Inundation	Haṛ	Boḍ, Uthal
Lake	Chhambh	Ḍhaudh, Talaú
Lightning	Bijlí	Viju, Kewan
Marsh	Dhasaṇ	Chhan, Dhubáṇi
Mountain	Parbat	Jabalu
Ocean	Máhánságar	Samundu
Path	Ráh	Rechiro
Plain	Rauṛ	Maidánu
Pond	Ṭobhá	Dubbo, Ḍhoro
Promontory	Parbatnáská, Antríp	Rási
Quicksand	Trikkhi kir jáñwáli ret	Las, Gapiṇi
Rain	Barkhá	Minh, Mínhu
River	Nadí	Nadí, Daryáha

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Sand	Ret	Wárí
Sea	Samundar	Samunda
Shower	Báchhar	Ohiḍo
Smoke	Dhúáṇ	Dúñhoñ
Snow	Baráf-Kakkar	Barf
Spark	Changiárá	Chiṇig, Chiṇgárí, Chiṭang
Soot	Dhuáṇkhá	Dúkhaṭ, Járo
Stone	Waṭṭá, Baṭṭá	Pahnu
Stream	Jalparwáh	Wáhuḍu, Nahari
Tempest	Haneri	Ṭúfán
Thunder	Garhak, Meghnád	Goḍ
Valley	Ghaṭṭi	Máthári
Water	Jal, Páñí	Páṇí
Well	Khúh	Khúhu
Whirlpool	Ghummañwáñí	Kunu
Whirlwind	Wáowarolá	Wáchúḍo, Wáchúlo
Wave	Lahar, Mauj	Lahar
Kinship.	*Sák.*	*Sagái, Miṭí.*
Ancestors	Waḍḍewaḍere	Waḍerá, Waḍá, Dáḍá
Aunt	Cháchchi(father's younger brother's wife). Tái (father's elder brother's wife). Mássí (mother's sister). Mámmí (mother's brother's wife). Bhuá (father's sister)	Cháchí, Mámi
Boy	Muṇḍá	Chhokaru
Bride	Nawární, Banní, Lárí	Kunári
Bridegroom	Banná, Láṛá	Ghoṭu
Brother	Bhará	Bháí, Bhrá, Ádo
Bachelor	Kuárá	Kunáro
Childhood	Bál awasthá	Nanḍhpaṇu, Bárái
Children	Bál	Bára
Cousin	Chachche Táe ya Máreme di santán	Santu
Daughter	Dhí	Dhiu, or Dhia, Nigáṇ
Dower	Stridhan	Dájn
Dwarf	Báuñá	Bindro, Jámiḍo
Father	Peo	Bábo, Piu
Father-in-law	Sauhra	Suhro
Female	Tímín, Nárí	Jál, Mádí
Girl	Kurí	Chhokri
Grandfather	Bábbá ; (maternal), Aṅná	Ḍáḍo
Grandmother	Dáddí; (maternal) Nánní	Ḍádí
Heir	Adhikárí, Wáras	Wárisu
Husband	Sáiṇ, Gabhrú	Mursu
Infant	Sajáyá	Báru, Gíngo
Inheritance	Wirsa	Wáriso
Kinsman	Sák	Miṭu, Máiṭu
Male	Purukh, Nar	Naru

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Man	Manukh	Mursu, Máṇho
Manhood	Gabhrúpuñá	Murspaṇ
Marriage	Wiwáh	Wiháu, Shádí, Parṇo
Mother	Mán	Máí, Mán
Mother-in-law	Sass	Sasu
Mortal	Maranhár	Marṇo, Phání
Nephew	Bhalija (brother's son); Bhañeṉwáṉ (sister's son)	Bháṇiju, Bhatingo
Niece	Bhatijji (brother's daughter); Bhañeṉwiṉ (sister's daughter)	Bháṇji, Bhatrigí
Nurse	Chunghráwí, Dái	Dái
Old Age	Buḍhepá	Buḍhapaṇu, Buḍhepí
Old Man	Buḍḍhá	Buḍho, Pírmard
Old Woman	Buḍḍhí	Buḍhí, Pír-zál
Orphan	Máhiṭṭar	Chhoro
Posterity	Pírhí	Oládu
Sister	Bhaiñ	Bheṇ
Son	Puttar	Puṭu
Step-mother	Matrei, Mateí	Maṭejí, Máí
Twins	Jauṛe	Jáḍá
Uncle	Cháchchá (father's younger brother); Táyá (father's elder brother); Mámmá (mother's brother); Phupphar (father's sister's husband)	Mámo, Chácho
Widow	Raṇḍí	Ran zál
Wife	Wahuṭí, Gharwálí, Rann	Joí
Woman	Trimat, Timiṉ	Zál
Young Man	Naddha	Nanḍho, Lá singáru
Youth	Gabhrú	Jobhanu, Jawárú

Parts of the Body. *Aṇg.* *Buta ja Uẓwá.*

Ankle	Giṭṭá	Muro
Arm	Báṉh	Báṁh
Back	Piṭṭh, Kaṉḍ	Puṭhí
Back-bone	Kaṉgroṛ	Puṭṁi jo Kangho
Bile	Pitt	Pitu
Blood	Lahú, Ratt	Ratu
Beard	Dáṛhi	Ḍáṛhí
Body	Deh	Butu, Juso
Bone	Haḍḍí	Haḍo
Brain	Mijjh	Mezálo, Maghzu
Breast	Hikk	Chhátí, Urhu
Breath	Sáh	Damu, Sáhu
Cheek	Galh	Giṭo, Galu
Chin	Ṭhoḍḍí	Ṭhoḍí, Khádí
Ear	Kann	Kaṇu
Elbow	Kúhṉí, Aṭak, A'rak	Ṭhúṇṭhi

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Eye	Akkh, Didda, Nain, Netar	Ak
Eye-brow	Bharwaṭṭa	Bhirúṅ
Eye-lash	Jhimmañí	Panbatiún
Face	Nuhár	Muṅhuṅ, Chihiro
Fat	Charbí	(adj.) Thulho ; (subs.) Tholhi
Finger	Angul, Angulí	A'ṅguri
Fist	Muṭṭhí	Muk
Flesh	Más	Goshtu, Másu
Foot	Pair	Peru
Forehead	Mattha	Peshání
Gland	Gihlṭá, or Gilhṭá	Kalyun
Groin		Naro
Gum	Masúhṛá	Mahár
Hair	Wál	Wáru
Hand	Hatth	Hathu
Head	Sir	Matho
Heart	Káljá, Kalejá	Dilu
Heel	Aḍḍí	Khuḍí
Hip	Chittaṛ	Ḍhák
Jaw	Dárh	Keyáru
Jaw Tooth		Ḍáṭh
Joint	Joṛ	Sandhu
Kidney	Gurdá	Bukí
Knee	Goḍḍá	Múro, Ghúṭno, Goḍo
Knuckle	Poṭṭá	Goḍí jo sandhu
Leg	Latt	Ṭaṅg
Lip	Bulh	Chapu
Liver	Kaleja	Jigaru, Jero
Loin	Lakk	Sathar
Lungs	Phiphṛa	Phiphiṛu
Marrow	Gudda	Míkhu, Mij
Moustaches	Muchchhán	Muchh, Shahpara
Mouth	Muṇh	Wátu
Nail	Nauṇh	Nuhun
Neck	Gardañ	Gichí, Gardoní
Nose	Nakk	Naku
Palate	Tálú	Tárún
Pulse	Nárí	Nabz
Ribs	Paslíán	Pasirí
Side	Wakkhí	Páso
Skin	Chamm, Khall	Chaṁṛí
Sinew	Aṇdar	Bandhí
Skull	Khoprí	Kopírí
Shoulder	Moḍḍhá	Kulho
Spittle	Thukk láb	Ging
Sweat	Muṛhká	Paghru
Stomach	Udar, Ḍhiḍḍ	Peṭu
Tear	Aṇjhú	Goḍho, Luḍko
Temples	Purpuṛiáṇ	Lauṇo
Thigh	Paṭṭ	Rán
Throat	Saṇgh	Gichí, Nirghaṭu
Thumb	Aṇgúṭhá	A'ṇgúṭho
Toe	Pair dí aṇguli	Perji A'nguri

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Tongue	Jibh	Jibh, Zabán
Tooth	Dand	Daṅdu
Waist	Magar, Lakk	Ċhelhi
Windpipe	Nás	Niḍí, Nirghaṭu jí Narí
Wrist	Panjá	Kárái
Vein	Nár	Nabz
Beauty	Rúp	Súṅhhan
Diseases.	*Rog.*	*Marju.*
Ague	Kámbewálá táp	Thadd, Siyo, Tapu
Bald	Ganjá	Ganjo
Blind	Manákhá, Anhán	Andho
Bruise	Jhariṭ	Dhak jo nishán
Cholera	Wisúchká	Wibá
Cold	Thaṇdh	Thadhi, Lesu
Cough	Khaṇgh	Khanghi
Consumption	Khairog, Khaṇghtáp	Sil
Deaf	Ḍorá, Boḷá	Boṛo
Death	Maut	Mautu
Digestion	Pachñá	Hajamáti
Dream	Supná	Khábu
Drowsiness	Alas	Gertu, Susti
Dumb	Guṇgá	Guṅgo
Fainting	Múrchhá	Mándotiṇ, Besudhi
Fever	Táp	Tapu
Fracture	Haḍḍ bhajñe	Haḍíjo bhajaṇ
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	Laṇgáṇ	Maṅḍo
Madness	Sudáo	Charyáí
Measles	Chhapákkí	Hanbisṛá
Numbness	Sann	Sáṇáí
Ophthalmia	Nettar-rog, Akkháṇ áúñíáṇ, Akkháúñí	Akhi uthṇu
Pain	Píṛ	Súru
Rash	Pitt	Khárish
Rheumatism	Gaṭhíá, Bái	Wái súru
Sickness	Rog	Bímárí
Sleep	Nindar	Nind
Smallpox	Mátá	Mátá, Sítalá, Urṛí
Spasm	Maroṛ, Khichchí	Pechu, Píchish
Sore	Gháu	Jakhmu, Gháu, Phaṭu
Squint-eyed	Bhaiṇga	Ṭendo, Tredu
Stammering	Thathláuña	Habkaṇu
Swelling	Soj	Súj
Symptoms	Lachchhañ	Nisháníyún
Thirst	Treh	Unya

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Voice	Sur	Áwáju
Watching	Takkña, Pahrá deñá	Nighabán karṇu
Weakness	Durbaltá, Kamjorí, Dhillápaṽ	Hiṇáí, Zuáfu
Whitlow		Nahantharu
Wound	Gháu	Phaṭu
Wrinkle	Tíuṛi, Waṭṭ	Ghunju

Quadrupeds.	*Chaukhur.*	*Chauperu.*
Alligator	Sansár	Wághu
Animal	Jíu	Jánwaru
Antelope	Mirg	Rojhu
Ass	Khotta, Gaddo	Gaḍhu
Bat	Chamgiddaṛ	Chamiḍo, Chamṛo
Bear	Richh	Ricchu
Beast	Ḍangar	Wihsu ; (wild) Mirúṅ
Boar	Súr	Soru
Brute	Pasú	Haiwán,
Buck	Haran	Haraṇu
Buffalo	Mainh	Mehin
Bull	Sánh	Ḍhago
Calf	Wachchha	Gábo
Camel	Uṭh	Uṭhu
Chameleon	Kirlá	Sándo, Sándho
Cat	Billí	Bilí
Cattle	Mál	Chaupáí
Colt	Wachherá	Bháme, Wachhero
Cow	Gáṇ, Gáṇí, Gaú	Gaú
Deer	Haran	Háraṇ
Doe	Harní	Hiṛṇí
Dog	Kuttá	Kuto
Elephant	Hátthí	Hathí
Elk	Bárángsingá	Goínu
Ewe	Dumbí	Ríḍh
Foal	Wachhera	Wachhero
Flock	Ayyaṛ	Dhaṇu, Galo
Fox	Lúmbaṛ	Lumṛí, Lúmbiḍí
Frog	Daḍḍúṇ	Ḍeḍra
Goat	Bakkrá	Bakṛí
Hare	Sahia	Saho
Horse	Ghoṛa	Ghoṛo
Hound	Shikárí kuttá	Kuto shikárí
Hyena	Lakaṛbaghá	Charákhu
Jackal	Giddaṛ	Giḍḍu
Kid	Memñá	Hulwáṇu, Lebro, Chhelo
Lamb	Lellá	Gheṭo
Leopard	Baghela	Chíṭo
Lion	Siṅh	Shíṅhu
Lizard	Kírlí	Chichí
Mare	Ghoṛí	Ghoṛí
Monkey	Báṇdar	Bholiḍo, Báṅdru

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Mouse	Chúhá	Kuo
Musk rat	Chuchundar, Chakchundhar	Mushkwárú wáṇu kuo
Mule	Khachchar	Khachira
Muskdeer	Mirg, Mrig, Hirá-haran	Mushkwárú haraṇu
Otter	Bíjjú	Ludhiḍo, Ludro
Ox	Bail, Bald, Dánd	Ḍhango, Ḍharidu
Panther	Chittrá	Chiṭo
Pig	Súr	Suaru
Porcupine	Seh	Seḍhí
Rabbit	Sahiá	Saho
Ram	Midhá, Dumbá	Ghaṭo
Rat	Ghis	Wadho kuo
Rhinoceros	Gaiṇdá	Geṅḍo
Sheep	Bheḍ	Riḍh
Squirrel	Gáhlaṛ	Noriaḍo
Tiger	Chitrá	Wágu, Sheru
Wolf	Baghiáṛ	Baghḍu

Birds.	*Panchhi.*	*Pakhí, Pakhṇu.*
Adjutant	Garaṛ, Nilkanṭh	Bago, Bagho
Brood	Bachche	Bachá
Chicken	Kukrí dá bachchá	Kukiṛ ja bachá
Cock	Kukkaṛ	Kukuḍu
Crane	Kúnj	Kuhúṅgu
Crow	Káun	Káṇú
Dove	Ghuggí	Gero
Duck	Chhoṭṭi battak	Badak
Falcon	Báj	Báju, Sháhín, Kuhelo
Game	Shikár	Shikár já jánwar
Goose	Battak	Haṅju
Hawk	Báj	Shikiro, Chipak
Hen	Kukkṛí	Kukiḍi
Heron	Bagulá	Bagu, Karwának
Hoopoe	Chakkiráhá	Hudhud
Jungle fowl	Janglí janaur	Jhaṅgkukiḍi
Kite	Ilh	Hil, Larjaṇal; (of paper) Siraṇ, Santaṅga
Nightingale	Bulbul	Burbul
Wagtail		Mamuto
Ostrich	Uṭṭh, panchhí	Shuturmurgh
Owl	Ullú	Búrnu, Chiḅ, Chiḅiro
Parrot	Tota	Chatuṅ, Chattu
Partridge	Tittar	Titiru
Peacock	Mor	Moru
Peahen	Morní	Ḍel
Pheasant		Tadarv
Pigeon	Kabútar	Kabútaru
Quail	Baṭerá (male); Káberí (female)	Baṭero
Sparrow	Abábíl	Jhirkí
Wagtail	Mamolá	Miṭo, Lika

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Fishes.	*Machchhián.*	*Macchúń.*
Crab	Karkaṭ machchhí	Kachúń, Karku
Eel	Bám machchhí	Goj
Hilsa	Hilsá	Polo
Mahasir	Mahásir	Sír
Mango-fish	Tapassí machchhí	
Oyster	Ghoggá	Sipa
Pomfret	Chauṛí machchhí	Puchiku
Porpoise	Samundarí súr	Ghaḍyálu, Birúń
Carp	Sahrí, safrí	
Shark	Gráh	Wesaní
Shrimp	Jhingá Púng	Gaṅgaṭu, Hakumu
Skate	Ikk waḍḍí chauṛí kaṇ-diálí machchhí	
Sole	Chauṛí machchhí jo saḍá páñí de thalle rahṇ dí hai	Halwo
Turtle	Kachchhú	Kachúń, Kachḥwa
Whale	Magar machchh	Mángarmachchu
Insects.	*Kiṛe.*	*Jitu, Kitu.*
Ant	Kíṛí	(Large black) Makoḍí; (white) Uḍohí; (swarm of) Mákaḍi
Bee	Makkhí, Madhumakkhí	Mákhíjí Makhi
Beetle	Bhúnḍ, Gubríla	Tiḍo
Bug	Maṅgñú	Muńyhiṇu
Butterfly	Bhambírí	Popaṭu
Caterpillar	Kírá	Sauparí, Súbaṭu
Centipede	Kankhajúrá	Sauperi
Cochineal worm	Kirm	Kirminchí jí Kiyoń, Kirmiz
Firefly	Ṭaṭaiñá, Jugnún	Kurkito, Ṭańḍáńo
Fly	Makkhí	Makhi
Gnat	Machchhar	Machhru
Grasshopper	Patangá, Ṭiḍḍá	Tiḍi
Leech	Jok	Jaur
Locust	Saḷihoṇ	Makḍu
Louse	Júṇ	Júń
Maggot	Kíṭ	Kioń
Moth	Patangá	Suro
Scorpion	Aṭhúháṇ	Wichhúá, Bhatúń
Silk-worm	Paṭṭ dá Kíṛá	Paṭjo Kioṇ
Snail	Ghoggá	Surṇo
Snake	Sapp	Nańgu, Balá, Koráḍ
Spider	Kahñá	Koriaḍo
Swarm	Bhanḍaur, Dher, Gañ	Jítun jí jamá'at
Tick	Chíchchṛí	Baghí
Vermin	Kiṭ patang	Sanhajít
Wasp	Dhamoṛí, Dehmúṇ	Ḍembhu, Ḍaṇú
White ant	Seuṇh	Uḍehí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Stones.	*Patthar.*	*Pahaṇun.*
Agate	Sulemáni patthar	
Alum	Phatkarí	Phiṭiki
Amethyst	Yákut, Baingñi raṇg dí mañi	
Antimony	Surmá	Surmo
Brass	Pittal	Pitalu
Cat's eye		
Crystal	Billaur	Biloru
Copper	Trámmáṇ	Támo
Coral	Múṇgá	Murjánu
Carnelian	Hakik	Akíku
Diamond	Hírá	Híro
Dross	Mail, Jaṇgál	Kaṭu, Maṭhu Páni
Emerald	Panná	Jamurudu
Flint	Patthrí	Chakmaku
Gold	Soiná	Sonu, Kundanu
Iron	Lohá	Lohu
Jet	Saṇg-músá	
Jewel	Ratan, Mañí, Gáhñá	Jawáhiru
Lapis lazuli	Lájwárd	Lájawirdu, Mina
Lead	Sikká	Shího
Loadstone	Chakmak, Chumbak	Chimka Pahṇu
Marble	Sang-marmar	Sangi marmar
Metal	Dhát	Dhátu
Mine	Khán	Káni
Mineral	Dhátu, Khánniwast	Dhátu
Pearl	Motti	Motí
Pewter		Jastu
Quicksilver	Párá	Páro
Ruby	Lál, Lálrí, Chúnní	L'alu, Yakútu
Sapphire	Nílmañí	
Silver	Chándí	Chánduí, Rupo
Steel	Aspát	Ruku
Sulphur	Gaṇdhak	Gandphu, Gandku
Talc	Abrak	Ibraku
Tin	Tín	Kalai
Topaz	Púkhráj	Pukhiráju
Touchstone	Kasautí, Ghaswaṭṭí	

	Wastar.	*Poshakh.*
Apparel.		
Boot	Búṭ	Juto
Bracelets	Paṇchiáṇ	Báñhí, Báñhuṭo, Bánhrakí
Brocade	Khínkháb	Jarbaftu, Kímkhábu
Button	Gudám	Bídí
Cap	Toppí	Topí
Chain	Saṇgulí	Janjiru
Cloak	Chogá, Phargal	Labáṭo, Muṇghiṇu
Clothing	Wastar	Kapiḍá (pl. of Kapiḍo)
Coat (European's)	Koṭ	

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Coat (Indian's)	Koṭ	(padded) Kurte ; (reaching to ankles) Giḍlo
Cotton	Rún, Kapáh	Kapanh
Drawers	Khánne	Suthaṇ, Káńch ; (string of) Paṭhaṛ
Ear-rings	Wálle, Wállián, Bahádarián	Duru, Biliḍo, Panṛá
Embroidery	Búṭṭeán, Wallán wállá	Chikinu, Chikamdojí
Fan	Pakkhá	Pako, or Pakho
Girdle	Nálá, Taṛággí, Peṭṭí	Paṭo, Bochhṇu
Glove	Dastáná	Dastáno
Gown	Jámmá	Paḍo
Handkerchief	Romál	Rúmálu
Linen	Sañ dá kappṛá	Siṇí jo Kapṛo
Lining	Androṛ, Astar	Astaru
Loop	Jállí, Pháhí, Chhurkpharáhí	Kaḍo, Phándí
Necklace	Kaiṇṭha, Har, Málá	Kaṅṭhí, Hasu, Haslí
Needle	Súí, Khandhúí (a large one)	Suí
Pocket	Khissá	Khíso, Goṭirí
Pin	Mekh alpín	Tánchní
Ribbon	Phittá	Kor, Paṭí
Ring	Mundrí, Chhalla	Muńḍí
Seam	Síúñ	Oṭí, Palaṅdu
Shirt	Kuṛtá, Jhaggá	Phiráṇu
Shoe	Juttí	Jutí
Silk	Paṭṭ	Ríshmu, Paṭu
Skirt	Láuñ	Paláńdu, Páńdu
Sleeve	Bahulí	Báṅhan
Stocking	Juráb	Jurábu
Thimble	Angulí dí ṭoppí	Angushtano
Thread	Dhággá	Sayo; (of gold and silver) Dhágo Tándu
Turban	Pagg, Pagrí ; (colored) Chírá	Pagiḍí, Pag, Paṭko
Veil	Ghuṇḍ, Jhuṇḍ, Burká	Burko
Velvet	Makhmal	Bakhmal
Woollen	Unní	Unna, Onno
Food.	*Bhojan, Prasád.*	*Khája, Khadki Ahíru.*
Asparagus	Chittí Múslí	
Appetite	Bhukkh, Chhudhá	Bukh, Ruchi
Barley	Jauṇ	Jav
Boiled	Uballede	Radho
Beef	Gaumás	Gavo Másu
Bean	Phali	Maṭaru, Bákalá
Bread	Roṭṭí, Dhárí, Dhaggṛí, Prasádí	Máṇí
Breakfast	Din dá kháñá	
Brinjal	Bhaṭṭhá, Batáúṇ, Baingañ.	Nerani, Náshto Waṅgaṇu
Bottle.	Botal	
		Shísho, Bhuki

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Broth	Rasá, Tari	Boḍu, Raho
Butter	Makkhañ	Makhṇu
Cabbage	Gobbhí	Gobí
Cauliflower	Gobbhí dá phúl	
Cheese	Paníŕ	Paníru
Cork	Kág	Buńju
Cream	Maláí	Tharu, Kunj, Malái
Curds	Dahiṇ, Maṭhá	Dhauńro
Dainty	Padárath	Sat ruchi taam já Kism
Dinner	Bhojan, Rasoí, Raso	Khianu, Dinhan jo Káju
Drink	Jal ádik	Piańjo shíáu
Feast		Khádi jo majlis
Flesh	Más	Másu
Flour	Aṭṭá	Aṭo
Fried	Taliádá	Bhugo
Glass	Kachch	Shísho ; (mirror) Ahirí
Gravy	Rasá, Tari	Ras
Greens	Bhájji	Ságu, Sáíbhájí, Sahjí, Sabzi
Guest	Páráhuñá	Mihmán
Host	Ghardá Sáin, Ghar wálá	Mahmándár
Jam	Murabbá	Murbo
Jelly	Guṛumbhá, Phalán de ras da murabba	Cháshi
Knife	Chákkú, Káchchú	Chákú, Kapu, Chhurí
Milk	Dudh, Khír	Khiru
Millet	Bájra, Kangñí	Chíno
Minced	Kutrá yá Kima Kítádá	Kophito
Mustard	Rái sarhoṇ	A'hur
Mutton	Bhéḍ dá más	Gosht i riḍh
Napkin	Parna, Poñá	Rumálu
Oil	Tel	Telu
Pickle	Achár	A'cháru
Pepper	Kálí Mirch, Gol Mirch	Mirch
Plate	Thál. Thálí, Tássí, Rakebí	Rikábí, Ribebí, Pátru
Roast	Kabáb	Síkh pacháinu
Rice	Chaul, Dhán, Dhaíṇ	(grain and as bought) Cháńwaru, Cháwar
Salt	Lúń, Núṇ ; (adj.) Sáluñá	Lúṇu
Saltpetre		Shoro
Sauce	Taṛká, Chhauṇk	Chásh
Spoon	Chamcha, Kaṛchhí, Ḍói	Chamcho ; (of wood) Ḍohio
Stewed	Ubbliádá	Radho
Sugar	Khanḍ, Búrá	Khandr, Kanda ; (candy) Misíri
Supper	Rát da Kháñá	Ráti jo Kádho
Sweetmeats	Mithiáí	Mithái
Tablecloth	Mez dí Cháddar	Mejposh
Tray	Káṭhṛá changer	Thálí
Veal		Gáhí jo gosht
Vinegar	Sirká	Sirko
Wheat	Kañak	Kaṇik
Wine	Madira, Surá	Sharábu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
House, Furniture, &c.		*Ghar jo Sámán.*
Arch	Daurí	Kamán, Mihirábu
Bag	Thaila, Borí	Thelo Ṭelhí
Basket	Tokkrí	Khárí, Chhabo, Ḍallo
Barber	Náí	Hajámu, Náí
Bearer	Jhíur	Hamálu
Bath	Nháuñ dí thán	Wihanjaṅ ji já; Gusal Kháno
Bed-room	Sáuñ dí thán	Suman jí já
Beam	Satír, Karí	Kám
Bench	Tirpáí, Bahñ di mez	Manjaṇi
Bell	Ghaiṅtá	Ghanḍu
Bedstead	Manja, Khaṭṭ	Handhu, Sej
Bedding	Wichháí	Handhu
Box	Sandúkh, Ḍabbá	Petí, Sunghi
Board	Phaṭṭ	Pharaho, Takhto
Bolt	Huṛká	Kaḍo, Kuṅḍho
Brick	Iṭṭ	Sir
Bucket	Ḍol, Dolchí, Bokka	Boko
Building	Ghar, Havelí	Aḍap, Jáí
Candle	Waṭṭí	Shamá, Ḍiyálu, Ḍio
Carriage	Gaḍḍí	Gádí
Carpet	Ḍarí, Sutranjí	Gilmu
Casket	Ḍabbí	Poshu
Chink	Ṫreṛ; Khañkár	Phátu, Phoḍ
Chamber	Dalán	Koṭí
Chair	Khursí	Kursí, Manjí
Chest	Sandúk	Petí
Cistern	Kuṇḍ	Nalu
Cook	Rasoíyá	Borchí
Corner	Khúṇjá, Guṭṭh, Nukkar	Kuṅḍ
Counting-house	Daftar ḳháná	Lekíjí Kitábeṅ rakn jí já
Comb	Kanghí	Phaṇí
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	Phanghuṛá	Píngho
Curtains	Paṛde, Pál	Paḍḍo
Discharge	Weg, rhoṛ, tupak dá chhuṭña; hudár láhuñá; chhaḍḍ deñá; kamm ṭorná; haṭá deñá	Mokál, Maukúfí
Door	Búhá	Daru, Darwájo
Drain	Morí	Morí, Kasí
Expenses	Kharach	Kharchu
Floor	Bhoṇ	Chhat, Farshu
Footman	Paidal	Píádo
Foundation	Níṇh	Píḍi, Jar

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Furniture	Balewá	Sámánu
Gardener	Mállí	Bághái
Groom	Ṭahlíyá, Kámmán	Sais, Belí
Hall	Dalán	Dalánu, Dálo
Handle	Haṭhá	Haṭhiyo; (of door) Kaḍo; (of sword) Kaidiyo
Hire	Bhárá	Bháṇḍo, Kiráo
Hole	Chhek	Ṭáng
Jar	Martbán	Ḍilo, Kúḍo
Kettle	Waltohí	Cháhidán, Kunno
Key	Kunjí	Kunjí
Kitchen	Rasoí, Bawarchí kháná, Langar	Borchí Kháno, Raṅdhino
Labourer	Majúr	Majúru
Lamp	Ḍiuṭ, Duákhí, Díwá	Ḍiyo
Library	Pustkálay	Kitáb Kháno
Lime	Chúnná, Nimbú	Chunu, Gachu
Lock	Jandrá	Kurphu, Kulfu
Looking-glass	Shisha, Arsí	Arsí, Áino
Mat	Phuhṛí, Saf	Nukh, Tanño
Oven	Tandúr, Bhaṭh	Tanúru
Pálkí	Pálkí	Pálkí
Pillar	Munárá	Thambu, Thúṇí
Pillow	Sarháñá	Wiháṇo
Porch	Ḍeoḍhí	Deḍhí
Porter	Darbán	(House) Dárbánu
Plaster	Kahgal	Limbu, Lepu; (salve) Lep, Malamu
Pot	Háṇḍí	Tápelo, Kúnaru
Roof	Chhatt	Chhati
Scissors	Kainchí, Katarní	Kaiñchí, Kalar
Servant	Chákkar, Tahlwálá	Nankaru, Belí
Sheet	Cháddar, Táo	Chádar
Slave	Dás	Báñho
Soot	Dhuáṇkhá	Járo, Duñhonjí káráni
Spectacles		Chasmo
Stair	Pauṛián	Charhi, Charní
Step	Pauṛí	(of stairs) Ḍáko; (footstep) Wikh, Pero
Storey	Majál	Máṛi, Máḍí
Sweeper	Chúhṛa, Bhangí	Buháridáru, Chahro
Table	Mez	Meju
Tailor	Darjí	Darjí
Terrace	Thaṛá	Thalo; (near a tomb) Loḍhu
Tile	Khaprail	Naro, Náro
Top	Sikhar, Ṭissí, Láṭṭú	Matho, Choṭi
Tongs	Chimtá	Chimṭo
Torch	Masál	Mashálu
Torch-bearer	Masálchí	Mashálchí
Wages	Talab, Darmahán, Chhimahíṇ, Bháṛá, Dihárí	Roju, Majúrí
Wall	Kandh	Bhiti

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Washerman	Dhobbí	Khatrí
Water-carrier	Kahár, Jhíúr, Máshkí	Pákhálí
Window	Tákkí	Darí
Wood	Lakkaṛ, Káṭh	Káṭhí
Bit, Bridle	Lagám, Wágdoṛ, Wág, or Wággáṇ	Lagámu, Wág
Curry-comb	Kharkhará	Kargaro
Girth	Tang, Farákkí	Tangu
Martingale	Zerband	Tálim
Saddle	Kaṭṭhí	Jín, Hano
Spur	Aḍḍí ; (verb) Aḍḍímarná	Aḍi
Stable	Ghursál	Kuḍhi
Stirrup	Rakáb	Rikábu
A Garden.	*Bág.*	*Bágh.*
Fruit	Phal	Mewo, Phalu
Bud		Kalí
Husk	Chhillar, Toh	Tulni
Kernel	Girí	Maghz, Anna
Stone *or* seed	Gittak, Guṭhlí, Bíu	Bíju, Kaṅkidí
Almond	Badám	Bádámí
Apple	Seo	Súphu
Cherry	Alú bálú	Shálidáno
Betel Nut	Supárí	Pánu
Cocoa Nut	Juṭṭ	Nárelu
Citron	Kimb, Chákotrá	Turanju, Limo
Custard-apple	Sharífá	Sitáphalu, Katul, Khajúro
Date	Khajur, Chhuhárá	(dried) Kharík ; (fresh) Daink
Fig	Hanjíṛ, Phagúrí	Anjíru
Grapes	Angúr	Dákh, Anjíru
Guava	Amrúd	
Lemon, Lime	Nimbú	Límo
Mango	Amb	Ambu
Mangostein		
Melon	Kharbújá	(musk) Gidiro ; (water) Hindáṇí
Mulberry	Túṭ	Túṭu
Olive	Zaitún, Kaú	Jaitún
Orange	Santará	Nárangí
Peach	A'ṛú	Shaftálú
Pear	Nákh	Sufí jo Kism
Pine-apple	Sharífá	Anannásu
Plantain	Kelá	Kewiḍo ; (the fruit) Pharo
Plum	Ber	Peru, Khíroli
Pomegranate	Anár	Duṛhún
Quince	Bíhi	Bihí
Raisins	Munakká, Bhugṛián	Kishmisu
Sugar-cane	Ganná	Kamandu
Tamarind	Imblí	Gidámirí
Walnut	Kharoṭ	Akhiroṭu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Trees and Flowers.	*Rukkh ate Phull.*	*Wanu, Gula.*
Anemone	Kachnár	Bústan afrúz
Bambú	Wanjh	Báńsu
Blackwood	A'bnús	A'bnús, Shísham
Boxwood	Chíkrí	Daiál
Coffee	Bun	Káhú, Kahwo
Cypress	Diár, Deodár	Sarwu
Figtree	Phagúre dá búṭṭá	Anjír jo waṇu
Myrtle	As	A'su
Pine	Devdár, diár	Diyáru, Láo
Tamarisk	Pilchhí	Gaju, Gajum
Teak	Ságún-birchh	Ságu
Vine	Angúrán dí vel	Ḍákh jo waṇu
Anise	Saunf	Bádiyán i Rúmí
Asparagus	Múslí, Chittí	Asfaráju
Beet-root	Chukandar	Sunídi
Cabbage	Gobbhi	Gobí
Capsicum	Lál mirch	Mirch jo Kism
Caraway	Kálá jírá	Gharmuju
Cardamom	Iláichí	Iláchí, Kuṭhú ; (pod of) Phoṭo
Carrot	Gájjar	Sindhí gajar
Chamomile	Babúná	Bábúno
Coriander seed	Dhanián	Dháṇs
Endive		Kásiní
Cresses	Háleon	Tarah, Káhú
Ginger		Sundhi
Jasmine	Chambá, Chambeli	Jái
Lily (water)	Sosan	Sosnu, Kení
Nosegay	Phullán dá Muṭṭha	Guldásto
Poppy	Post	Pust
Rue		Sudábo
Rose	Guláb	Gulábu
Sweet Potato		Lokárí gájar
Tomato	Wiláiti batáún, Wiláití bhaṭṭhá	Wildyaṭí wáńgṇu
Turnip		Gogiḍu
Violet	Kammián	Banaphsho
Wreath	Sehrá, Pushpmálá	Háru
Bark	Sakk	Chhoḍo, Khal
Berry	Nikke gol Phal	Líáru, Búru
Blossom	Phull, Kalí	Mukhirí, Gauńchu
Branch	Ṭáhñí	Shákh, Táro
Flower	Phull	Gulu [Pichí
Gum	Gúnd	Khauńru ; (of the eye)
Leaf	Pattá, Patrá	Pann, Panu ; (of book) Patro
Plant	Buttá, Buttá lauñá	Búṭo
Root	Muḍḍh, Jaṛh Múl	Múlu, Páḍ
Trunk	Khambh	Thuḍu
Cucumber	Khirá	Bádarangu, Kakḍí
Fennel	Soe	Sarafí
Fenugreek	Metthí, metthrí	

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Flax	Sañ	Wáṇ, Saṇí
Garlic	Lasañ	Thúm ; (root of) Gaḍí
Gourd	Kaddún, Ghíyá, Peṭṭha, Tummáṇ	Kadú
Hemp	Sañkukṛá	Bhaṅg, Saṇ
Indigo	Níl	Níru
Leek	Ghandhan	Basarujo Kism
Lentil	Masar	Maṭaru
Lettuce	Káhú	Káhú
Linseed	Alsí	Alsí
Mint	Púdná	Púdino
Nettle	Bichchhúbúṭṭí	Nánagphaṇ
Nightshade	Mamolí	
Onion	Gandhá	Basaru
Parsley	Chiṭṭá jirá	
Peas	Maṭṭar, Chuṛál	Maṭaru
Saffron	Kessar, Kuṇgú	Káisari, Zafarán
Spinach	Pálak	Isfanáj
Thistle	Kaṇḍá	Unt Kandu
Turnip	Gonglú	Gogidú, Shalgham
Jet-d'eau	Kund sotá Phuárá	Phauháro
Aqueduct	Ikk kúlh upardiṇ dújjí kulh laí jáñ layí puḷ	Pání jo rasto
Arable Land.	*Kheti de jog bhoṇ.*	*A'bád Zamin.*
Barley	Jauṇ	Java
Barn	Khalwárá	Bári, Kotí, Ambáru
Bran	Búrá	Khal, Chulu
Cart	Gaḍḍí	Sámáryí gárí
Chaff	Toh	Tuhu
Corn	Ann	Anu
Farm	Ajáre layí dí bhoṇ	Pokh
Farmer	Wáhíwáh	Ráhak, Hárí, Kuḍmí
Field	Paiḷí	Kheṭu
Grass	Ghá, Paṭṭhe	Gáh
Harrow	Suhággá	
Harvest	Waḍhái, Wáḍdhide din	Phajlu
Hay	Bho, Sukká ghá	Káná, Suko gáh
Hedge	Bár	Loḍho
Husbandry	Khétti pailí dá kamm	Pokh, Khetí
Labourer	Kámmáṇ	Majúr, Kanú
Landlord	Bhoṇ dá sáiṇ	Jamindár
Meadow	Júh	Charágáh
Plough	Haḷ, v. wáhuñá	Haru
Reaper	Waḍdháñ wálá	Luṇnadár
Reaping-hook	Dátrí	Ḍánṭo
Rice	Chaul	Cháṅwar
Sower	Bíjjañwálá	Poḳhaṇ wáro
Spade	Kahí	Koḍarí
Straw	Nál, Túrí, Bho	Kakhu
Stack	Kupp	Gáh jo ḍhig (or) díguu
Tenant	Wahíwáh, Asámí	Bháḍewáro, Naṇḍho zamíndar

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Wheat	Kañak	Kaṇik
Wild	Jaṇglí	Jhaṅglí
Yoke	Juṇglá	Paṅjárí
Yoke of Oxen	Jog	Ḍhagan jí Páṅjárí
Of Banking and Accounts.	*Siráfi, koṭhi, ate lekhá.*	*Paisá bachái rakhaṇ aun hisábu.*
Account	Lekha pattá	Hisábu
Acquittance	Hudár láhuñá	Rasíd
Address	Ṭhikáñá, Patá	Sarnámo, Pato
Advance	Agáú	Wádháho, Sudháro
Advertisement	Samáchár	Jáhirnámo
Agent	Kárdár, Gumashtá	Gumásto
Agreement	Likhatparhat	Kaulu
Answer	Uttar, Ultáo, Paṭtá	Jawábu
Apprentice	Chellá	Shágiḍḍu
Asset		Málu
Auction	Lilám	Nilámu
Balance	Kaṇḍí, Tarakṛí; Báki; Tulá lagan	Bakáyá
Banker	Saraf	Seṭhi, Saha, Saráfu
Bankrupt	Naṇg, Duáliyá	Ḍewálo
Bill	Huṇḍí	Huṅḍí
Bond	Likhat	Kabálo, Dastáweju
Broker	Dalál, Wichólá, Ahṛti	Dalálu
Business	Kamm	Dhaṅdho, Kamu
Buyer	Wihájañwálá	Kharidáru
Capital	Múl, Rás	Múḍí
Charges	Lágat	Kharchu, Mulhu
Commerce	Bupár	Weapára, Waṇiju
Constituent	Muníb, Kamm karanwálá	Jorídaṛ, Asulí págo
Contract	Thekká	Wáido
Credit	Wasáh	Jamá
Creditor	Sháh Sic	Karj deiṇwáro
Custom-house	Jagáṭ dí thán, Chabútrá	Maṇḍí
Date	Mití	Miṭí, Tárik
Day-book	Kháttá	Rojnámo
Debit	Lekkhe wichch kaṭṭñá, Lekkhe wichch láyá dhan	Wásulu
Debt	Deña	Karj
Debtor	Deñdár, Karjoí	Karjí
Delay	Dhill, Maṭṭh	Deri, Gasirí
Demand	Mang	Tang, Talabí
Evasion	Ṭáltoḷ	Gusaiṇ
Excuse	Bahánná	Ujar, Naṭáu
Export	Dásáur núṇ jáñwálá mál	Báhar shiún rawánagí
Factor	Gumáshta	Gumasto
Famine	Kál	Ḍukáru, Kálu
Goods	Mál	Sámánu
Grain	Ann	Anu, Anáju
Handicraft	Hatth dí kirt	Haṭ wijá

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Import	Amdañí, jo mál báhroṉ, áe	Amdaní, Mulakemin ámdaní Shaiyuṅ
Interest	Biáj	Súdu, Wiája
Lease	Paṭṭá	Paṭo
Leisure	Wehl	Wáṅdáí
Letter	Chiṭṭhí	Khatu; (of alphabet) Akáru
Loan	Hudár	Odhari, Karju
Loss	Ṭoṭṭá	Khoṭi, Nuksán
Manufacture	Hatth dá kamm	Sámán, Sámán joḍaṇ
Market	Bajár	Bájári
Memorandum	Chette layí likhat	Yádást
Merchant	Bupárí	Wápárí, Saudágaru
Merchandize	Bupárí mál	Wápárjí Shai
Message	Sanehá	Niápo
Money	Dhan	Máyá, Paiso, Roku
Mortgage	Gahñe dharná, Gahñá	Gah rakaṇ
Note	Chiṭṭhí, Ṭip	Purjo, Chíṭhí
Overplus	Wáddhá	Bachti, Pháltu
Packet	Bidd, Gaṇḍh	Gaṅḍhiḍí
Pocket		Khísó
Partner	Bhiál, Bháíwal	Bháíwáru
Passport	Ráhdárí dá parwáná	Parwáno
Payment	Deñá	Píchháíḍeṇ, Adá Karan
Pedler	Bañjárá, Pheríwálá	Ghorárú, Ghorḍyo
Penalty	Ḍann, Chaṭṭí	Sujá, Dhandhu
Plenty	Ḍher, Ati	Maú, Jámahiát
Pledge	Gahñá, Bachan, Jáman	Jámin. Hathṇu
Post	Ḍák, Ḍákghar, Ṭhán	[Ḍák Jái, Hudo; (for letters)
Poverty	Kaṇgálpañá, Daridra	Káṅgáláí
Price	Mull	Kímat, Mulhu, Bahá
Principal	Múl	Múru
Profit	Láhá	Lábhu, Phaido, Napho
Property	Mál	Málu, Milk
Rate	Bháu	Nirkhu
Receipt	Rasíd, Ṭombú	Rasíd
Rent	Muhár, Bhárá	Bháṅḍo, Kiráo
Sample	Namúná	Namúno
Scarcity	Kál	Kahatu
Seller	Bechañiwálá	Wíkendar
Shop	Haṭṭí, Haṭṭ	Haṭṇ
Signature	Sahí	Sahí
Sum-total	Joṛ	Jumlo
Trade	Bupár	Wápár, Saudo
Usage	Achár, Byuhár, Deschal, Chál, Warṭára	Riwáju, Ríti, Rasam, Dástúru, Mámúlu
Wages	Dihárí	Roju
Warehouse	Kothí, Gudám	Kárkháno
Wealth	Dhán	Máyá
Wharf	Ghát	Baṅdaru, Lahaṇ jí já
Of Shipping.		*Jaháján bábat.*
Anchor	Langar	Langaru
Boat	Beṛí	Beḍí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Cable	Lajj, láuṇ	Paghu, Beḍí jo jangír yá rasú
Cargo	Ladd	Jaháj jo sámánu, Báru
Commander of boat	Beṛí dá sáiṇ	Nákhudo
Compass	Kampás	Kiblanumá
Ferry-boat	Uttaraiñ layí beṛí	Patan ji beḍí
Flag	Dhajá	Jhaṅḍí
Mast		Kúho
Mate		Kaptún paí darjeamaldáru
Oar	Chappá	Waṅjhu
Passenger	Jhaṛáú	Musáphiru
Prow		Ágdi, Jehájjo ághu
Rope	Rassá, lajj, láuṇ	Ráso
Rudder		Sukhánu
Sail	Pál	Siṛu ; (verb) Langara Kaṛhaṇ
Sailor	Maláh, Muháṅá	Muháno
Twine	Sútlí	Dhágo
Voyage	Jalyátrá, Samundar yátrá	Daryáí Safar
Yard	Wehṛá, gaj	

Of Law and Judicial Matters.	*Ráj biwasthá ate niaún dián gallán.*	*Káide insáfí nián rúbakári bábat.*
Abuse	Gál mindíá, Burá wartáo	Gári
Acquittal	Chhútkárá	Chhoṭ káro
Adultery	Par-triyá gaman	Jiná
Amputation	Aṇg waḍhñá	Ujú wedhaṇ
Arbitration	Wichollapuñá	Nyáyo kursan faísilo
Arbitrator	Wichollá	Nyayí kur
Attorney	Dút, Wakíl	Wakílu, Iwají
Award	Wichár te magroṇ ágyá	Fatwá, Faisilo
Bail	Hájir jámini	Jámin
Bribery	Waḍḍhí	Rishwat Lálach
Civil Court	Kachahrí	Díwání
Chain	Sangul	Janyír
Clause	Tuk	Kalamu, Shartu
Clerk	Likhárí, Munshi	Kárkun Kátib
Confession	Aṇgíkár, Mann laiñá	Ikrár, Kabul karan
Convict	Aprádhí	Ḍokí Jinhan tí ḍosh sábit hai
Conviction	Aprádh núṇ mann laiñá	Sábití
Copy	Utár	Nakulu
Crime	Kukarm, Dosh	Ḍoh, Guñhu
Criminal Court	Faujdárí	Phaujdárí
Decree	Byawasthá	Phatwá, Phaisilo
Defendant	Pratibádí	Muddáí alaihí
Deed	Likhat	Dastáweju
Denial	Náh	Inkáru
Divorce	Chhaḍḍñá	Talák
Evidence	Sákhí, Ugáhí	Sháhidí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Executioner	Badhak, Phahe deñ wállá	Kásái
Executor	Kamm-chaláu	Wasiyat bajá Anindáru
Ex-parte	Ikk dhir di gaḷl	Hikáh tarfo
Fee	Rusúm	Ujúro
Fine	Chaṭṭí	Ḍandu
Forgery	Khoṭṭi likhat	Khoṭu
Gaol	Bandikháná, Kaidkháná	Kaid Kháno
Gallows	Pháhí	Pháshíjo lakṛo
Highwayman	Ḍákkú, Dháṛwí	Dhádelo
Hanging	Pháhe deñá	Pháho deṇu
Judge	Adaltí, Nyáy kartá	Munsifu
Legacy	Maran welle wándíádá mál	Wasiyat
Legatee	Pichhle, uttar adhíkárí	Wáris
Murder	Hatyá, Ghát	Khún
Murderer	Hatyárá, Ghattí	Khúní
Nonsuit	Dáwe núṇ ná suñna, prárthna núṇ ná suñná	Mukadamo chhadaṅ
Notice	Sáwdhántá	Ittiláu
Oath	Sauṇh	Kasamu
Pardon	Khimá	Muáfí
Perjury	Jhuṭṭhí sauṇh, kúṛí sákhí	Kúḍu Kasamu
Plaintiff	Prárthí, Muddayí	Muddái, Dáwádáru
Prison	Jehalkháná	Kaidkháno
Prisoner	Bandhúá, Kaidí	Kaidí
Proof	Pármáñ	Sábití, Hujat
Punishment	Dand	Sajá
Quarrel	Jhágṛá, Rár	Jhagiḍo, Jheḍo
Reader	Parhanwallá	Paḍhaṇdaṛ
Respite	Bisrám	Sáhí, Wesáhíṅ, Muhlat
Right	Ṭhík, Sajjá	Haku
Scourge	Koṭrá lás	Chamkí, Korro
Sentence	Agyá, Tuk	Phaisilo
Suit	Nálásh, Mukaddmá	Dáwá
Summons	Buláwá	Hajr, rahí jo ittiláu
Testator	Jo maran de welle likhat kar jáe	Wasiyat Kandaṛ
Theft	Chorí	Chorí
Thief	Chor	Choṛu
Tribunal	Adálat	Adálat
Trial	Mukaddmá	Parkh, Mukadimo hiláin
Will	Dánpattar	Wasiyat námo
Witness	Ugah, Ugahí, Sákhí	Sháhidu

Of Governments.	*Ráj díaṇ gallaṇ.*	*Ḳukámatan lábat.*
Ally	Satthí, Náldá	Yáru, Dostu
Ambassador	Dút	Elchí
Authority	Bal, Prákram	Ikhtiyáru
Alliance	Mel	Dostí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Boundary	Bannáṇ	Had
Canopy	Chánṇí	Saibánu
Capital	Rájdhání	Tákhtgáh
City	Nagar	Nagaru, Shahru
Coin	Mudrá	Sikho
Crown	Mukaṭ	Táju
Dynasty	Rájkul, Rájbans	Píḍhí
Deputy	Heṭhlá	Náib
Duty	Dharm	Pharju; (toll) Mahsúlu
Edict	Wigyápán	Pharmán
Emperor	Mahárájá	Sháhansháh
Empress	Maháráṇí	Sháhansháh Rání
Excellency	Mahárái	Janáb
Exchequer	Tasíl	Kháján̈o
Foreigner	Pardesí, Oprá, Pakhlá	Dháryo
Faction	Rájdrohí, Upadrí	Dhúri
Gentleman	Bhalámáñas	Sakharu Mátibáru
Granary	Bhandár, Kotthá, Kháttá	Bháṅḍo
Inhabitant	Waskiñ	Rahásí, Rahákú
Journey	Yátrá, Paiṇdá	Sapharu
King	Rájá	Bádsháh
Lane	Galí	Ghaṭí
Levee	Darbár, Sabhá	Darbári
Majesty	Mahárájadhiráj	Waḍáí
Mint	Taksál	Jarbkháno
Monarch	Mahárái	Bádsháh
Native	Wássí	Rahákú
Night-watch	Pahrá, Pahre dá wellá	Ráti jo pharo
News	Samáṇchár	Khabar
Nobleman	Pradhán, Dhaní	Amíru
Patent	Parwáná, Sanad, Paṭṭá	Jáhir Sanadí
Pomp	Bharak, Ṭhaṭh	Dabdabo
Populace	Wasson	Khalak
Port	Ghát	Bandaru
Province	Des, Subá	Pargaṇo
Queen	Ráñí	Ráni
Quarter	Chuthái; (fourth part) Pao; (mercy) Ásrá; (direction) Díshá	Ráḍo
Rebellion	Rájdroh, Kharúd, Rámraulá	Fasádu, Shorish
Register	Bahí	Daphtáru
Republic	Parjá dí prabhutá	Hukúmat i Ám
Retinue	Láuṇ-lashkar, Naukkar, Chákkar	
Riot	Raullá, Dhúm	Hangámo
Secretary	Manturí	Munshí, Kátib
Signet	Muhar, Chháp, Sarkárímohar	Muhur
Spy	Bhetti, Khojjí, v. bhet laiñá, khoj kaḍḍhñá	Jásúsu, Chárí
Stage	Akhárá, Pír, Manhá, Aḍḍá; Majal, Rangbhon	Darjo, Tabku; Tamásho jo handhu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
State	Ráj ; (condition) Hál	(condition) Hálat ; (government) Sarkár
Street	Galí	Ghaṭí
Successor	Magroṉ áuṅwálá	Jánishín
Subject	Parjá	Raiat
Throne	Siṉhásaṅ, Rájgaddí	Takhtu, Gádí
Titles	Pad, Padwí, Náoṉ	Lakabu
Town	Nagar	Nagaru
Traitor	Biswásgháttí, Deswirodhí	Nimak harám
Treaty	Báchábaṉdí	Ahdnámo
Treasurer	Bhaṉḍárí	Khajánchí
Tribute	Ṭake	Mahsúlu
Tyrant	Dhakká karaṉwálla, nirdayí	Zálimu
Usurper	Pardhanhárí	Zorí waṭaṉḍaṛu
Umbrella of state	Chhattar	Sháhí chhaṭu
Viceroy	Súbá	Pharmán pharmá
Professions and Trades.	*Kamm ate bupár.*	*Kamah, Dhandhá.*
Armourer	Hathiár ghaṛanwállá yá wechaṅwalla, luhár	Jirih Ṭhahíndaru
Artificer	Kárígar	Kárígaru
Artist	Guṅí	Huniru, jaṇandaṛ
Assayer		Parkáná
Baker	Bhathiárá, Tandúrwállá	Nánwáí
Beggar	Manglá bhichchhak	Penáru, Penúṅ, Bíkhárí
Blacksmith	Luhár	Loháru
Bookseller	Pustakbupárí	Kitáb wikandaṛu
Brazier	Ṭhaṭhiár	Pital jo kam Kandaṛ, Tháṅṭháro
Bricklayer	Ráj	Súbaṅdu, Rájo
Butcher	Kasáí	Kásáí
Carpenter	Ṭarkháṅ	Wádho
Confectioner	Halwáí	Halwáí
Cook	Rasolyá, Boṭṭí	Borehí
Cotton carder		Píṇyáro
Dancing-girl	Kaṇjrí	Kaṁjári
Druggist	Pasárí	Dawá wikandaṛ
Dyer	Lilárí	Nírolí or Nírotí
Farrier	Sálhotrí, Nálband	Nálbandú
Greengrocer	Karúṇjrá	Bhájí wikandaṛ
Grocer	Pasárí	Pásárí
Goldsmith	Suníárá	Soṅnáro
Horse-breaker	Chábaksawár	Kárihsawáru
Hunter	Badhak, Shikárí	Shíkárí
Jeweller	Juáhrí	Jariyo, Jawáhari
Juggler	Madárí, Bázígar	Bájígaru
Linen-draper	Bajáj	Uní kapṛá Wikaṇdaṛ
Musician	Bajantrí	Kanjaru
Painter	Chittarkár, Rangsáz	Kamángaru

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Physician	Waid	Tabíbu
Ploughman	Háḷí	Hárí
Porter	Ḍeodhíá, Dúárpál	(of a house) Darbánu; (of a pálkí) Hamál ṭháhíndaṛ
Ropemaker	Rasse waṭṭ	Rasá
Saddler	Káṭhḥí bañaurwálá; Saráj	Zínúṅ ṭháhíndaṛ
Sculptor	Patthar ukkaranwállá	Sangtaráshu
Shepherd	Páḷí	Reḍhárս
Shopkeeper	Haṭwáñíá	Duḳándáru
Sawyer	Pharnáíwállá	Kartjo kam Kandaṛ
Shoemaker	Mochchí	Mochí
Singer	Gáoñwállá, Rággí	Gáiku, Gáiṇu
Surgeon	Jaráh, Nái	Jaráhu
Tailor	Darjí	Darjí
Turner	Kharáddí	
Vintner	Kalál, Madura dá bupárí	Sharáb wikaṇdaru
Waterman	Máshkí	Pakháli
Weaver	Juláhá	Korí
Workshop	Karkhánná	Kárkháno
Anvil	Ahrañ	Saṅdaṇi, Arṇi
Awl	Barma	Ar
Axe	Kuhárí, Baholllá	Kuhádo
Brush	Kuchchí	Kúchí
Chisel	Chhañí	Rambo
Compasses	Parkár	Pargáru
Enamel	Mínnákárí karná	Mínákárí
File	Retti	Rawát
Fish-hook	Kuṇdí	Kuṅḍhí
Furnace	Bhaṭṭhí	Tanúra
Gilding	Soṅe dá páñí cháṛhná, Sunahrí karná	Mulimo
Glue	Saresh	Sirsu
Hammer	Hathauṛá, Hathauṛí	Hatriko
Hand-mill	Chakkí	Jándí
Inlay (to)	Jaṛná	Khátimbandí karan
Line	Ḍorí, Wans, Lakir, Dhárí	Lekah, Khatu
Loom	Ṛachh	A'dháṇu, Hathí
Leather	Chamm	Chamu
Mallet	Munglí	Mekhmáru
Mould	Sachcha, Kalbút, Urlí	Kálibu
Nail	Mekh, Nahuṇ	Kilí
Net	Jál	Járí Rachho
Paint	Raṇg	Rangu
Plane	Randá, Paddhrí tháṇ	Rando
Press	Chhápañ dá yantar, Kolhú	Chápkháno, (for compressing) Shikanjo
Ruler	Pardhán, Rája	Khat Kash
Saw	A'rí, Arí, Pharnáí	Kárái, Kart
Sieve	Chhánñí	Parúṇ
Screen	Uhlá, Paṛdá	Pardo, Bacháu

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Shuttle	Nalí	Naḍo
Tool	Sanḍar	Ojáru
Water-mill	Gharáṭ	Pání jí jor sán hilandáṛ jandu yá Kal
Wind-mill	Pauñchakkí	Wají jor sán hilandaṛ jandu yá Kal
Wedge	Phánná	Chíraṇ jí mekk
Wire	Tár	Tár
School and College.	*Páṭhsálá ate chaṭsál.*	*Maktab, Madraso.*
Author	Granthkartá	Muṣannaf
Ball	Khennúṇ	Ball (bullet or pill) Gorí; (cannon ball) Goro Goḍho
Bat	Ḍanḍá	Dhakru
Blot	Ḍhabbá	Dágḥu
Book	Potthi, Pustak	Kitábu
Chapter	Adhyáya	Bábu
Column	Panne da bhág	Kháno
Conclusion	Siddhánt, Nichoṛ	Aṅtu
Copy	Utár, Parát	Nakulu
Dictionary	Kosh	Lugati
Dunce	Nirbuddhí	Kuńdu, Múḍhu
Education	Paṛháí	Tálím
Exercise	Sádhan, Abhyás	Warjish
Fable	Kúrkaháńí	Kahat
History	Itíhás, Wárlá, Wár	Táríkh
Index	Tatkará	Phírisṭ, Panotirí
Ink	Mass, Siyáhí	Masu
Leaf	Pattra, Pattá	Phardu, Warku, Pano; (of a tree), Panu Patro
Lecture	Updesh	Darsu
Lesson	Páṭh	Sabku
Line	Paṇkti	Siṭ, Lík
Margin	Kaṇḍhá	Chidho, Chiṇí
Marble		Waṭi
Maxim	Súttar, Sutásiddh súttar	Masulo
Page	Panná	Sapḥho, Páso
Paper	Kágat	Kágáru
Pen	Líkkhañ	Kalamu
Pencil	Sikke surmeṇ, dí likkhañ	Shíhí jo Ḳalam
Pen-knife	Káchchú, Chákkú	Chákú
Play	Nátak, Lílá, Sáng kheḍ	Ráṇdi
Plaything		Ráṅdíko
Pasteboard	Tabká	
Play-fellow	Langotíá yár	Ráṇd jo sangu
Play-ground	Ḳhedañ dí thán	Ráṅdiji já
Poet	Ḳaví	Sháiru, Ḳaví
Preface	Bhúmiká	Díbácho
Professor	Pradhán, Síkhyá gurú	Mudarris
Prose	Gadd	Nasar

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Proverb	Kahwat, Akháut	
Rule	Nem, Riti, Súttar	Káido
Rhyme	Tuk kavitá	Káphio
Rod	Chhíṭí, Baint, Ḍaṇḍá, Huṭṭá	Chhoḍhí, Kám
Scholar	Widyárthí, Wídwán	Shágiḍḍu
School	Páthsálá	Maktab
School-hours	Páthsálá dá wellá	Maktabjí kam jo wakt
School-master	Widyáguru, Páthgúrú	Ustádu
Section	Parkaraṇ, Khaṇḍ	Kalamu
Student	Widyárthí	Shágiḍḍu
Teaching	Síkhyá	Síkáraṇ
Tutor	Widyá gurú	Síkáríndaṛ
Verse	Chhaṇd	Sháirí
Writing	Likhat	Likaṇ
Word	Sabad	Gálh

Colours.	*Rang.*	*Rang.*
Black	Kálá	Káro
Blue	Nílá	Nílo
Brown	Bhúrá	Bhúro
Green	Sáwá	Sáo, Sabju
Indigo	Níl	Niru
Orange	Naranjí	Náranjí
Purple	Baiṇgñí	Wáiṇginái or Wáyiḍái
Red	Rattá	Gáḍho
Scarlet	Súhá	Kirmichí
Spotted	Tipkaṇiánwállá	Chiṭ
Striped	Dháríáṇwállá	Paṭápaṭí
Vermilion	Saṇdhúrí	Shingarfí
White	Chittá	Achho
Yellow	Pílá, Basaṇtí	Pílo, Jardo

The Senses.	*Gyán Indriyán*	*Hawás.*
Hearing	Suṇṇá	Budhaṇ jí sagh
Seeing	Wekhṇá, Dekhṇá	Ḍisaṇ jí sagh
Smelling	Suṇghṇá	Śughaṇ jí sagh
Tasting	Chakkhṇá	Chakaṇ jí sagh
Touching	Chhúhṇá	Chhuhaṇ jí sagh
Element	Tattwa	Ansaru
Figure	Akár, Nhuár	Shákili
Fragrance	Sugaṇdh	Khúshbú
Hardness	Niggarta, Piḍḍápaṇ	Ḍádhái
Relish	Ras, Swád	Śawíádu
Speech	Báṇí, Bachan	Guphto
Silence	Chupp, Maun, Mashṭ	Máṭhi
Shade	Chháuṇ	Chháṅw
Size	Muṭiái, Bitt, Akár	Kadu
Softness	Kúlápaṇ, Narmí	Narmí
Sound	Shabad, Dhun	Áwáju

ENGLISH.	PANJÁBÍ.	SINDHÍ.
View	Takk, Wekhañ	Disaṇ
Admiration	Waḍḍíáí	Táríf
Anger	Kop, Krodh	Káwaḍi
Awe	Bhai, Dar	Dhaḍkí
Belief	Nischá, Samajh	Itibáru
Choice	Ríjh, Adj chokkhá	Pasandí
Compassion	Dayá, Taras	Rahmu
Curiosity	Puchchhgichchh	Ghoraṇ
Dislike	Burá jáñna, Ghríñá	Aprítí
Doubt	Bharam	Shaku
Emulation	Rís	Gairat
Envy	Wair	Hasadu
Enjoyment	Bhog	Khushín, A'nand
Error	Bhull	Chúk, Selir
Fear	Ḍar	Ḍapu
Friendship	Mittratá	Ḍostí
Guilt	Aprádh	Ḍohu, Gunáhu
Happiness	Sukh	Ṡukh
Hatred	Ghriñá wair	Weru
Hope	A's	Umed
Honour	Mán, A'dar	Izzat
Ignominy	Kalaṇk, Aulakh, Uj	Raswáí

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Of landing and going to an Hotel.	*Berí puroṇ uttarna, ate sarán núṇ jáñá.*	*Jahájtán lahan, musafir kháni meṅ wanjí bábat.*
I want to go ashore.	Maiṇ kaṇdhe pur jáñá cháhuṇdá háṇ.	Munje kináre tí wájuṇ jí marjí áhe.
Is this your boat?	Ih berí tuháḍḍi hai?	Hí beḍí tují áhe chá?
Will you take me ashore?	Main núṇ kaṇdhe pur laí challoge?	Túṅ múke kináre tí waṭí halanden naú?
What will you charge?	Kí laoge?	Túṅ ketro watenden?
These boxes are all mine.	Eh sáre dabbe mere han.	Hí sab peṭíyún munjún áhe.
Put them in the boat.	Inháṇ núṅ berí wichch tiká deo.	Hunanke wají beḍí maṅ rakh.
Is the surf high to-day?	Kí ajj lahráṇ bahut haṅ?	Aju mauj ghaṇí áhe chá?
Is there much current?	Chhálíán bahut han?	Wahuk ghaṇí áhe chá?
How long will it take to land?	Uttardiáṇ kinní der laggu?	Lahaṇ maṅ ketro wakt lagando?
I want a palanquin.	Main núṇ pálkí cháhidí hai.	Múke pálkí ghurje.
Take me to the hotel.	Main núṇ saráṇ núṇ laí challo.	Múke Musáfir Kháne tín waṭí halu.
Which is the best hotel?	Sáriáṇ toṇ changí saráṇ kehṛí hai?	Kahro musáfir kháno saben khoṅ chaṅgo áhe?
How far is it off?	Aitthoṇ kinní dúr hai?	Uho ketro pare áhe?
In what street is it?	Kehṛí galí wichch hai?	Uho kahrí ghaṭí meṅ ahe?
Go quickly, but don't shake the palanquin.	Chhettí challo, par pálkí núṇ na hilao.	Jald halo par pálkí keloḍo nah ḍío.
Take up the pálkí.	Pálkí chukko.	Pálkí ke kaṇo.
Set it down.	Ih núṇ rakh deo.	Hunke heṭh rako.
Put it in the shade.	Chháoṇ wikhe rakkho.	Hunke chánw maṅ rako.
Where are the Khaskhas taṭṭís?	Khass díáṇ taṭṭíaṇ kitthe han?	Khas khas jon chhapiríyon kaṭí áhe?
Throw water on them.	Unháṇ pur jal chhiṛko.	Hunan tí páṇí wíjhu.
Torch-bearer, run a little before me.	Masálchíá, mere muhre chall.	Machálchí mú khoṅ thoro áge dauṛu.
Keep to the lee-side.	Wáo núṇ piṭṭh de rakkh.	Pane jí páse sáṇ halu.
Don't let the torch flare in my face.	Masál nál mere muṇh núṇ jhalkárá na de.	Mashál ke munjí muhon jí ágyán náh jhúl.
I want to stop at Mr. ——'s house.	Main —— Sáhib de ghar aṭakṅá hai.	Mujhe faláṇe Sáhib jí ghar meṅ tíkkaṇ jí marjí áhe.
Call there on your way to the hotel.	Saráṇ núṇ áundí wáríṇ utthe áuṅá.	Musáfir kháne tí weṇdí utí achjí.

English.	Panjábí.	Sindhí.
I will pay no more than the regular tariff.	Chukke hoe bháre te maiṇ wadhík nahíṇ diángá.	Á̃ mukararu nirkhu kán̂ wadhika na ḍendus.
Here, Khidmatgár, pay these men.	Khidmatgárá, íh laí ate inhán núṇ de de.	Khidmatgár heḍe á hine, máthan ke paisá de.
If you overcharge I will complain to the Magistrate.	Je tusíṇ wadhík maṇgoke, tán maiṇ, Mgistrate kol pukár karáṇgá.	Je túṅ mukarar ṭíl nirakhu kán wadhika waṭanden tad áṅ Magisṭreṭ waṭi faryád kandus.
Hold your tongue.	Apñi jíbh núṇ rok.	Máthí.
Go about your business.	Jáh ápñá kamm kar.	Wanjí panjho kamu karí.
Don't say another word.	Agge ná bollíṇ.	Wadhíka hakro lafju bah wátuk na kídu.
Of Hiring Servants.	*Naukkar rakkhñen.*	*Naukar rakoṅ bábat.*
What is your name?	Terá kí náuṇ hai?	Tuhjo nálo chá ahe?
Of what caste are you?	Terí ját kí hai? or Kauñ huṇdá haíṇ?	Túṅ kahṛí ját jo áhe?
I am in want of a servant.	Maiṇ núṇ ikk naukkar cháhídá hai.	Múke hakrí naukar jí ghurj áhe.
What wages do you require?	Túṇ kí mahína laenga?	Túṅ ketro paghár waṭandên?
I will not give so much.	Main ainna nahíṇ diánga.	Á̃n etro nah díndus.
With whom did you live last?	Pichchha túṇ kis kol ríha?	Túṅ akhirín dafao kanhan waṭi rahiyo huín?
How long were you with that gentleman?	Túṇ us Sáhib koḷ kinnáṇ chir ríhá?	Túṅ hun Sáhib watí ketrá díṅhan huín?
Have you a character from him?	Tere koḷ uhdi partít dí chíṭṭhí hai?	Túṅ hánke huṅjí chál jí Khabí áhe?
Have you any objection to travel?	Parḍes jañ laí tán taiṇ núṇ koí nahṇ nahíṇ?	Tawánke safar karaṅ meṅ kú Itiráj áhe chá?
Have you any friends who will be surety for you?	Terá koí mittar haí ki jo terá jáman hoe?	Tu khe kaí dost áhe je tujhe jámín yaṭenda?
You must keep exact accounts.	Taiṇ núṇ lekkha ṭhík rakkhñá cháhidá haí.	Tú ke púro hisábu rakan ghurje.
Write down all that is expended.	Jinna wartíá hoe, sárá likho.	Sab jenkí kharch mo áhe so likh.
Don't omit the smallest item.	Atí nikkí rakam bí ná chhaddo.	Kan jarí rakam nah chhaḍ.

I agree to take you.	Main tain núṇ rakkh lawángá.	Áṅ túke pánsán waṭi wachaṇ kabúl karyám.
I will give you a trial.	Main terá partáwá laángá, yá Main tain núṇ partáwángá, yá main tai núṇ dekhángá.	Áṅ túke ajmáí díndus.

Of Dressing and Washing.	*Pahñá ate ashnán karná.*	*Kapdá rakaṇ wíhanjaṇ bábat.*
Call me early.	Main núṇ sawelle bulawíṇ.	Mú ke sawela sadihi.
Call me at five, or a quarter-past.	Panj baje, yá sawa panj baje.	Mú ke panjen bajan máhal yá sawáin panjen bajen mahal sadihi.
Have water ready for a bath.	Ashnán lay i jal tiyár rakkhíṇ.	Páṇí wihanjan tai taiyár kar.
Have some warm water ready.	Kujh kossá jal tiyár rakkhíṇ.	Kujh garrampání taíyár rakh.
Let the water be as cold as possible.	Jal atí ṭhaṇḍá hoe.	Páṇí jetro thaddo utro thaddo ḍeten.
Pour it over me from the leather bag.	Mashk wichchoṇ mere uṭṭe pá.	Sándárái mán hunke mu tí wijhu.
Where are my bathing drawers?	Mere ashnán de daráj kitthohan?	Múnjí wíḥanjaṇ jí suṭṇi katí áhe?
Bring two clean towels—one hard, one soft.	Do chitte parṇe lai á—ikk khauhra ate dújja kúlá.	Kapdá rakaṇ hekro sakho (*or* ḍaḍho) hekro kuáro (*or* narm).
Bring a basin and soap.	Ikk bhándá ate sabúñ lai á.	Páṇí sán bharel thálu sábuṇ á.
Pour the water over my hands.	Meríáṇ hatthán pur páñí páo.	Munjh hathun tí páṇí wijhu.
Tell the barber to come.	Nái nun sadd.	Hajám ke chao tad ache.
I would rather shave myself.	Main ápñí hajámat áppe kar lawángá.	Áṅ panjá wár páṇ hí koṛendas.
Where are the razors and strop?	Ustare ate patassí kitthe haṅ?	Páki chama jo ṭukar katí áhen?
Look for my brushes.	Meríáṇ kúchchián dí bhál karo.	Munjá brush golí.
Brush my coat.	Merí kurtí par kuchchí pher.	Munjí koṭ ke brush hanu.
Give me a clean shirt and socks.	Main núṇ dhottádá jhaggá ate jarabán de.	Muke dhotal phiráṇ júráb ḍe.
Find my slippers.	Meríáṇ khauṇsáṇ liáo.	Munjí jutí golí kahu.
This is not clean.	Ih suthrá nahíṇ.	Hí sáf nah áhe.
This is very dirty.	Ih atí kuthrá hai.	Hí tamám mero áhe.
Tell the washerman to call.	Dhobbe núṇ kaho itthe áe.	Khatíke chao tad ache.
Give these clothes to him.	Eh wastar us núṇ de deo.	Hunke hí kapḍá ḍiji.
Count the number of pieces.	Wastaráṇ núṇ giño.	Ho giṇe ḍisu.

English.	Panjábí.	Sindhí.
If he does not take more pains, I will discharge him.	Je uh bahut jatan nahín karega, táṉ maiṉ us núṉ haṭá deángá.	Jekaḍhíṅ ho wadhíka mihnat nah kando tad áṅ maukúf kando ásan.
Put out a white jacket and clean shoes.	Ik chittá andrakkha ate ujjlí juttí haḍḍho.	Achhí sudharí eṅ sáf jutí báhar kídí rakh.
Before you close the mosquito curtains, beat out all the mosquitos with a towel.	Parde núṉ siṭṭañ te muhre jháṛan náḷ pissúáṉ núṉ báhar kaḍḍh deo.	Machardáni je band karaṇ kán áge rúmál sán, sub machar bahar hakli kídu.
Let the feet of the bed stand in water, to keep the ants off.	Manji díáṉ páwiáṉ núṉ jal wikhe rakkho, ki kíṛiáṉ na charh áúñ.	Káṭholí já páyá páṇí meṅ rakhu tad mákoṛioṅ nah chaṛhan.
The bearers must pull the pankhah all night.	Jhiurán núṉ cháhídá, hai, jo sárí rát pakkhá khinj de rahañ.	Hamálan ke sají rát jhúlṭo chikhaṇ glurje.

Of Meals, and Dining Out.	*Bhojan ate bhojan pauñá.*	*Nashte eṅ káne bábat..*
Bring a cup of tea after my ride.	Mere sawár ho auñ tẽ magroṉ ikk chhanní cháh dí laí áúñí.	Sawárí kán pu áṅ cháh jí piyálo aṇijí.
I like it strong.	Maiṉ gáṛhí cháhuṉdá háṉ.	Múke ghátí cháh waṭaṅdí áhe.
This is not sweet enough.	Ih kharí miṭṭhí nahiṉ.	Hi púrí miṭhí nah áhe.
I like it weaker.	Maiṉ núṉ patlí hí loṛídí hai.	Múke phikí cháh waṭandí áhe.
Put plenty of milk.	Duddh bahut páo.	Khír ghaṇo winjhu.
Don't bring cow's milk, but buffalo's milk.	Gokka duddh na liáuñá, májjhá liáoñá.	Gaon jo khír nah par mehin jo khír áṇ.
Do you call this milk?	Tusíṉ ih núṉ duddh sadḍ de ho?	Tujhe lekhe hí khír áhe chá?
There is more water than milk.	Duḍḍh koloṉ páñí ḍher hai.	Hi meṅ khír kán wadhika páṇí áhe.
Take care the water boils before you make the tea.	Dhián rakkhñá ḳí cháh bañauñ te muhre páñí na ubbaḷ jáe.	Khabardárí kar páṇí phiren kadhí tar hí púa chá joṛi.
Put a teaspoonful of brandy, or a little ginger in it.	Us wichch íkk chámcha brandy sharáb da, yá ruálak suṇḍh pá deo.	Huneneṅ hikkal chamche jetro brandy en toṛí suṇḍhí winjhu.
I don't like green tea.	Maiṉ núṉ sawi cháh nahiṉ bháuṉdi.	Múke sái chá nahín waṭaṇdí áhe.
Let it be all black.	Sárí kálí hoe.	Hunke sají kárí.
Bring breakfast quickly.	Prashád jhabde lai áo.	Náshto jald áṇ.

Bring the eggs, some hard boiled and some not.	Aṇḍe lai áo, kujh ubble, kujh añubble.	Kaí áná áṇ, kaí ḍáḍá paká eṅ kú nah.
These eggs are not fresh.	Eh áṇḍe sajjre nahín.	Hí áṇá tájá nah áhen.
Which are the best sorts of fish?	Sárián kolon changián machchhián kehṛián han?	Machhí je kisaman, mán kehra tamám changá aheṅ?
Let me have mango fish and hilsá.	Tapassí machchhi ate hilsá maiṇ núṇ deo.	Múke palo mache ḍe.
Get some black pomfret, and some white.	Maiṇ núṇ kujh kálián ate kujh dhaulian pomfret machchhián, liá deo.	Múke kaí kárá tucdaka eṅ kaí achhá ḍe.
Let me have two or three sorts of curries.	Maiṇ núṇ do traí dián bhájjián deo.	Múke bin tin kisameṅ jo púḍa ḍe.
Toast some bread, and butter it well.	Kujh roṭṭí bhunnke chokkha makkhañ láo.	Roṭíke síkh de eṅ changí tarah makeṅ layansi.
I have several friends coming.	Merián bahutián mittrán ne áuña hai.	Múnút katrá dost achña áhe.
Get breakfast for four.	Chahuṇ layí parshád liáo.	Chean máṭhan lái náshto tayár kar.
Hand that gentleman a knife, fork, and spoon.	Us sahib núṇ ikk chhurí, ikk kanda ate ikk chamcha phará deo.	Hun sahíb ke chákú, káṇṭo eṅ chamchú ḍe.
Give him a clean cup and saucer.	Us núṇ ikk nirmal katorá ate chhanní deo.	Hunke piyálí eṅ rikabí saf kari ḍe.
Take care there is good cream, honey, and fruit.	Sojjhí rakkhñá, ítthe sundar malái, mákheoṇ ate phal han.	Khabardárí kan tad malái, mákhí eṅ mewo chango huje.
Don't smoke the milk.	Duddh núṇ dhúáṇ na deo.	Kírke dánhoṅ nah ḍe.
Take care the coffee is not burned, and that it is well ground.	Dhián rakkhíṇ kí kafí bal ná uṭṭhe, ate changí taráṇ píṭhí jáe.	Khabardárí kar tad kahwo saḍí nah en changí tarah písje.
I should like some game.	Maíṇ núṇ shikḳár bháunda haí.	Múke shikár ja pakhí ḍe.
Tell me the name of each thing as I eat it.	Maiṇ núṇ har wast dá jo jo maiṇ kḥáwáṇ, naoṇ dassdá chall.	Aṅ jeká shai káindo wajá thajo nálo paḍhúíndo wájímí.
Say—This is an ortolan, quail, partridge, or florican.	Kaho—ih bargel hai, ih baterá hai, ih tittar haí.	Cho—tadhí chandúl áhe yá baṭero, yá títar yá káriḍo.
Where is the cold meat and the ham?	Thaṇdá más ate súr dí dí rán kitthe hai?	Thaddo gosht eṅ rán kátí áhe?
Put the tea-pot here, the coffee-pot at the other end, and the salt-cellars at the sides.	Cháh de bháṇḍe núṇ ítthe rakkho, káfí de bháṇḍe núṇ sámhñe ate lúñ de núṇ lámbháṇ par.	Cháhdání hutí rakhu kahwá dání nabí kund atí eṅ naṅakdání pásan tía.

English.	Panjábí.	Sindhí.
The bread is bad and gritty.	Roṭṭí bhaírí ate kirklí hai.	Mání khráb eṅ wáryásí áhe.
I am going to dine out.	Maiṇ báhar roṭṭí kháṅ challiá háṇ.	Aṅ aju báhar mání kásyandús.
Direct the bearers where to go.	Kahárán nuṇ ráh pá deo.	Hamálunke ḍis ḍe tad keḍí wachen.
Let one man carry a torch or a lanthorn.	Ikk manukh masál yá láltain lai challe	Hekṛí máṭho ke jhaḍ tad mashál yá shamádán kaṇí hile.
Mind you stand behind my chair and attend to my wants.	Túṇ merí kursí de magar khalo, ate jo maiṇ núṇ loṛidá hoe us pur dhiáṇ rakkh.	Khabardárí kar jo munjí kursí jí puṭhiyán bihen eṅ jinkí ghurán so ḍe.
Give me a glass of wine.	Maiṇ núṇ ikk galás angúrán dí sharáb da deo.	Mu ke sharáb jo piyálo ḍe.
Is there red wine as well as white?	Chiṭṭi ate lál sharáb bí hai?	Sharáb jein achho ṭoḍho áhe tereṅ gárho bih tenḍho áhe chá?
Don't fill the glass so full.	Galás núṇ ainná na bhar.	Piyálo etro tár kare nah kari.
That is enough.	Ainni bahut hai.	Etro bas áhe.
Bring me a tumbler of water.	Ikk chhanná jal dá lai áo.	Mu ke páṇi jo piyálo áṇí ḍe.
Get me some chicken.	Kujh kukṛí de buchche liá deo.	Múṇ láí kaí kukiḍ já bachá sadhá.
No more, I thank you.	Hor nahíṇ, dhannbád kardá háṇ.	Wadhika nah, áṅ tuhjo shukr guzár áhiyáṅ.
Hand me the vegetables.	Maiṇ núṇ ságphaṛá deo.	Sáíon bhájion mú ke ḍe.
Give me pepper, mustard, vinegar, and salt.	Maiṇ núṇ kálíáṇ mirchán, rái, sirká aṭe lúṅ deo.	Mú ke mirch, áhur, en surko eṅ lúṇ ḍe.
Give me a glass of beer after the curry.	Chaṭṅi te magroṇ ikk piallí beer sharáb dí maiṇ núṇ deo.	Mú ke kaḍhí kán poi bír jo piyálo
Where is the butter-knife?	Makkhaṅ láuṅwálli chhurí kitthe hai?	Makán jí chuḍí kíṭí áte?
Give me the rice.	Maiṇ núṇ chaul deo.	Mú ke cháṅwar ḍe.
Give me a small plate for the cheese.	Panír rakkhaṅ layí maiṇ núṇ ikk tássi deo.	Mú ke panír wáste nindí rikábi ḍe.
Cool the wine with saltpetre.	Shore nál wine sharáb núṇ thanḍá karo.	Sharáb ke shorí sán thári.
Ice the water and the soda water.	Páṅí ate soḍá jal núṇ sit karo.	

Of a Journey.	*Yatra yá Safar.*	*Musáfarí babat.*
I am going to Alláhábád to-morrow.	Bhalke main Alláhábád núṇ jáwáṇgá.	Á'ṅ subhái Alláhábád wíndos.
I shall go by dák.	Main ḍák wichch jáwángá.	Á'ṅ ḍákah je raste wíṅdos.
Where is the post-office?	Dákghar kitthe hai?	Ṭapál kháno kaṭi áhe?
I want bearers to ——.	—— layi main núṇ kahár loṛíde han.	Mú ke falání jái táṅ hamál ghurje.
What must I pay?	Main kí dián?	Mú ke katro deṇ ghurje?
Must I give largesse?	Anám bi deṅá chahídá hai?	Mú ke bakhshísh ḍeṇ ghurje cha?
What is the custom?	Kí chál hai?	Rasam kahrí áhe?
Give me a receipt.	Main núṇ rasíd de.	Mú ke rásíd ḍe.
Tell the bearers their reward depends on their conduct.	Kaharán núṇ kah de, ki tuhaḍḍá anám tuháḍḍí chál pur hai.	Hamálun ke cho tad sundan ináṁ sundan chál ti ṭaluk áhe.
If they go quick they shall be well paid.	Je chhettí ṭurange, táṇ bhárá changa laiñge.	Je ho jald halanda tad ken chango ajúro milando.
If they put the palkí down to rest one or two must remain with it.	Je pálkí núṇ rakkh ke sáh laiñá hoe, tán ikk ya do us de nál rahañ.	Je ho pálkí heṭ rake sálú hiṭaiṇ tad munjháiṅ hakah yá bah saṇsi rahin.
Have done with your smoking and go on.	Hukke núṇ chhaḍḍo ate chale challo.	Huko chhikaṇ púro kariyo eṅ agte halo.
As you value your place see that there is a torchbearer with each set.	Tusíṇ jo ápñe thán núṇ changá jañde ho, dekhñá ki har ṭollí nál ikk ikk masálchí rahe.	Ṭú ke pahanjí kam jití khair áhe thrankaḍa sambhál tad har hakah jamáaṭ sán mashálchí rahe.
See that he has abundance of oil for each stage.	Ih dhián rakkhñá ki us de kol, har chauṇkí takk jáṅ layi tel dher rahe.	Sambháliyo ta sabhkanhun manjil lái hunwaṭ tel káfí hue.
How far is it to ——?	Aitlhoṇ —— kinna hai?	Indáṇe jái rasaṇ meṅ ketro pandh áhe?
What sort of a road is it?	Ih ráh kehák haí?	Kahrí tarah jo rasto uho áhe.
Are there any rivers or water-courses?	Kí koi nadí nálá paindá hai?	Huneneṅ nadíyán eṅ kasíyún bhí káiṅ áheṅ chhá?
Can they be crossed, and if so, how?		Uhí langhí saghioṅ je langhí saghioṅ tad kahrí tarah?
Are there plenty of supplies at each station?	Kí har parao pur har wast dher mildí hai?	Sabkanhun manzíl ṭí khádho shaú áhe kíṅ?

ENGLISH.	PANJÁBÍ.	SINDHÍ.
What kinds of food are there?	Kís kís parkár dí kháñwállí wast labhdí hai?	Kahṛí kism jo khádho uti mile saghí ṭo?
Is there good and wholesome water?	Ki utthe dá jal changá ate naroá hai?	Utí jo páṇí suṭho eṅ tandurustí lái chango áhe yá nah?
Is this water from a tank, river, or well?	Kí ih jal tál dá hai, yá nadí dá haí, yá khúh dá hai?	Aho páṇí taláo jo áhe yá ṇadí yá khuhu jo?
Shew me where you got it.	Maiṇ núṇ wikháo tusáṇ kitthoṇ áṇdá hai.	Mú ke dhekár tad kaṭhán áṇdúi.
What is the name of that village, fort, or mountain?	Us pind, garh yá parbat dá ki náoṇ haí?	Unheṅgoṭ yá kíla yá jabal jo nálo chhá áhe?
What temple or mosque is that?	Uh kehṛá mandir yá masit hai?	Ho maḍhí yá masjíd kahṛí áhe?
Is there a European banglá or a native inn for travellers?	Kí utthe ráhíáṇ layí Angrezí baṇgula hai, yá dessí saráṇ hai?	Huti musáfírun lái Yuropí banglo áhe yá ḍehí musáfír kháno?
Is this bed clean?	Kí ih wichháí suthrí hai?	Hí handhu sáf áhe yá nah?
Are there any bugs, fleas, or other insects?	Kí utthe máṇgñúṇ, pissúṇ yá hor kíre patange han?	Hunmeṅ mughiṇ yá káríḍá yá biá jít áhan kíṅ?
Is there any epidemic in the village?	Kí us pinḍ wichch bawáṇ hai?	Unhí goṭ meṅ ká marí tad ká naṁhíṇ?
Is there small-pox, cholera, or fever?	Kí utthe, mátá haí, wisuchká hai, ki tapálí haí?	Hutí mátá wíbá yá tap tád ko nahíṅ?
Is this a healthy place?	Ki ih naroí thán hai?	Hí jái tandarustí lái changí áhe kíṅ?
Is it so now?	Huñ ajehi hai?	Háṇe bíh ahíṇ áhe?
Has any sick person slept on this bed lately?	Kí ajj kath koi roggí is wichháuñe pur suttá hai?	Ko bímár máṭho tad han handhú tí-wíjhí chhakah meṅ ko nah suṭho áhe?
What was his ailment?	Uh núṇ rog kí sá?	Hunke kahṛí bímárí huí?
Call the sweeper and let him clean the place.	Chuhṛe núṇ saddo jo thán núṇ nirmal kar jáe.	Buhárí wárí ke saḍí eṅ chhaḍesan tal jái ke safá kare.
Take care where you pitch the tent.	Dekhñá kitthe tambú gaḍḍ de ho.	Jái jáṅche púi tambú haṇjí.
Let it be in a dry place.	Sukkí thán wikhe hoe.	Sukal janún tí haṇji.
Are there any snakes, scorpions, or other reptiles here?	Kí itthe sapp, aṭhúheṇ yá hor kíṛe bi han?	Hutí náṅg, yá wichhúú yá biyá sartá bih kíṅ áhe?
I shall ride this stage in preference.	Is majal wikhe sawár hoña pasand kardá hán.	Bíṅ kán hí manzíl tí mú ke sawári karaṇ pasand áhe.

Of Sickness and consulting a Doctor.	*Rog ate waid nál gal'áṇ.*	*Bimárieṅ tabíb san saláh karaṇ bábat.*
What is the matter with you?	Taiṇúṇ kí hoyá hai?	Tú sán kahṛo hál áhe?
I have got a fever.	Maiṇ núṇ táp charhdá haí.	Mú ke tapu thiyo áhe.
When were you taken ill?	Kad mándá hoyá sá?	Túṅ kandhan bímár thíyen.
Last night at bed-time.	Kalh rat saun ḍe welle.	Rát sumaṇ wakt.
What do you complain of?	Tainuṇ kí rog (wedná) hai?	Tú ke kahṛí bímárí áhe?
I have great pain and giddiness in the head.	Sir wikhe ḍaḍdhí píṛ hundi ate gheṛáí áúṇdí hai.	Mú ke mathe meṅ ḍáḍhó súr eṅ pherí áhe.
My skin is very hot, and I have great thirst.	Piṇdá bahut tatta haí, ate dáḍdhí treh lagdí haí.	Mahnjo butu tamám koso áhe eṅ tamám ghaṇí unya uṭamri.
Let me feel your pulse.	Apñí náṛí wikhálo.	Mú ke pahnjí nabz díssaṇ ḍe.
Show your tongue.	Apñí jibh dasso.	Túṅ pahnjí jabán dekárí.
Have you a bad taste in your mouth?	Kí múṇh dá swád burá haí?	Tujhí wát jo swád kharáb áhe kíṅ?
Yes; I have great clamminess and a very bitter taste in the morning.	Háṇ sawer de welle múṇh ate chip chipa ate dáḍdhá kauṛá rahṇdá haí.	Háo, sabúh jo wát meṅ wahu jhaḍí tatí ghaṇí ṭí ṭí eṅ sawád tamám kauṛo wa tútí.
Have you any sickness at stomach?	Tere dhidd wichch koí rog haí?	Peṭ meṅ tad tú ke ko okaḍú ko nahíṅ?
Yes; and last night I vomited once.	Háṇ; kalh ráttíṇ upparchhal bí áí.	Háo, rátjo múṇ hakḍo bhero kai kiṅí huí.
Have you any appetite?	Taí núṇ bhukkh lagg dí haí?	Tú ke ishtihá lagí thí yá nah?
Very little, and nausea after meals.	Bahut thoṛí; ate kháñ te magaroṇ jí kachkacha hundá haí.	Tamám thoṛí eṅ kháde kán púṇ dil buchhiḍí thí thí.
Are your bowels regular?	Jháṛá welle sir áúṇdá haí?	Tú ke ṭoro khuláso púre wakt tí thowache?
I am rather costive.	Kabzí bahut hai.	Mu ke albat kabziyat áhe.
When were your bowels moved?	Kad julab liá sá?	Tú kaḍhíṅ ṭoro áyo ho?
This morning.	Ajj sawere.	Aju sabúh jo.
Have you any pain in your limbs?	Teriáṇ lingáṇ wichch bí píṛ hundí haí?	Tú ke ujún meṅ tad ko súr ko nahíṅ?
No pain except in my head.	Sir te chuṭṭ hor kite píṛ nahíṇ hundí.	Bí handh ko nahíṅ wargo mathí meṅ.
You must take an emetic.	Tai núṇ upparchhal dí aukhadh piní cháhí dí haí.	Tú ke kaí karáin jo jallábu waṭáṇ ghurje.
Dissolve this powder in a cupful of cold water.	Is chúraṅ núṇ ikk katorí ṭhaṇḍe jal wikhe ghollo.	Hí sufúf píyále jetrí thandé páṇí meṅ wijhí gárí.

ENGLISH.	PANJÁBÍ.	SINDHÍ.
Drink one-half now, and the other fifteen minutes after, if the first does not make you sick.	Addhá huñ pí lai, ate je is te rog nahíṇ ian bákkí dá addhá paṇdráṇ minuten magaroṇ pí laín.	Adhun háne píyí eṅ biyo adh paṇdarhun minuten kán púa je pheríyún ḍil nah pheráyeṅ.
As soon as you feel sick, drink two or three cupfuls of warm water to promote the vomiting.	Jis welle tuṇ roggí hoeṇ tán do tinn kaullián kosse pàñí dián pí láíṇ kí chharad khullke á jáe.	Dil phiraṇ shart bih páṇí piyálori kosí páṇí jon píṅju tad kai ásání sán achíyí.
What must I eat?	Maiṇ kí kháwáṇ?	Aṅ chhá khán?
You must eat nothing to-day but gruel and kánjí.	Pichchh ate rase chhuṭṭ ajj kujh nahíṇ kháñá.	Aju kánjí eṅ rab kán sawáí bi ká shai nah khá.
Do not cover yourself with too many clothes.	Uppar bahut kappṛe ná puáíṇ.	Ghaṇá kapḍá bih páṇ tí nah wíjhhu.
Keep as cool as you can.	Jinna ho áe ṭhaṇdá rahíṇ.	Jetro thí saghe útro but ke thaddo rakhu.
I shall see you again to-night.	Sandhiá núṇ pher awángá.	Aṅ tú ke aju rát warí dissaṇ índus.
Give the patient these two pills at bedtime, and the draught to-morrow morning.	Roggi núṇ eṅ do golíáṇ sauñde welle deíṇ, ate píñwallí aukkadh bhalke prabhát núṇ.	Bímarke sumaṇ wakt hí bih habb ḍiji eṅ píṇ jo wazan sabhán subh jo.
Tell him to put his feet in hot water.	Us núṇ kaho kí paiṛ kosse páñí wichch rakkhe.	Chajísan tad pahanjá per kose páṇí meṅ wijhe.
Is there any medical man in this place?	Itthe koi waid haí?	Huti ko ṭabíb áhe?
Is he a native or European?	Dessi haí kí Europeán?	Ho Europe máṭho áhe yá ḍehí?
Send for him whoever he may be.	Bháweṇ koí hoe, saddo.	Ker bih huje par ghuráinas.

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	Igatpúrí . .	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	Nandgáon .	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	Warangáon . .	7.24	10.43	26 10	13 5
295	Nargáon . .	8. 8	11.21	27 11	13 13
302	Khamkhed . .	8.32	—	28 5	14 3
308	Malkapúr .	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	Shegáon . .	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	Borgáon . .	1.16	3.12	35 3	17 9
380	Katipurna . .	1.34	—	35 10	17 13
386	Murtazápúr .	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 Bírár, 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 Haidárábád 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, Amráotí, Elichpúr or properly Ilichpúr, Baldána, Wún and Básim.

Badnera is in Amráotí district, and used to be called Badnera Bíbí, as it once was the dowry of a princess of Aḥmadnagar. 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 Ṣúbah. The new town is interesting on account of its cotton warehouses, gins, and steam presses, and from it the cotton grown at Amráotí is despatched to Bombay. After inspecting the buildings and machinery connected with the cotton trade, the traveller may go on at once to Amráotí by the State Railway, which leaves Badnera at 5.45 A.M. and 4.15 P.M. and reaches Amráotí at 6.15 A.M. and 4.45 P.M. The fare 1st class is 9 ánás.

Amráotí.—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 2¼ 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 Pindárís. The wicket gate called Khúnarí 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 Mírzápúr 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 Bhawání 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 Gawilgaṛh 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. Á.	R. Á.
	Badnera .	5. 8	3.52		
9	Malker . .	—	4.23		
17	Chandúr .	5.58	4.55		
28	Damargáon .	6.27	5.30		
40	Pulgáon . .	7. 4	6.14		
50	Degáon . .	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, Rájpúts of the Lunar Race governed the country round Jabalpúr, 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 Chhatisgaṛh 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 Maráṭha Bhońslas invaded the country. In 1818 the English annexed the Ságar 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 Sítábaldí, and the European Station so called. In the centre stands Sítábaldí 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 Sítábaldí. Beyond to the N. are the military lines and Bázárs, and beyond these the suburb of Tákli, once the headquarters of the Nágpúr Irregular force, which have now dwindled to a few banglás. Close under the S. side of the hill is the native suburb of Sítábaldí. 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 Ambájharí and Telingkherí. The chief gardens are the Mahárájbágh in Sítábaldí, the Tulsí Bágh inside the city, and the Páldí, Shakardara, Sonagáon, and Telingkherí 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 *tongas*, or carts, can be obtained or at the stand near the Station. His first visit will be to the *Sítábaldi Hill*. Here on the 26th and 27th of November, 1817, the Maráṭha troops of the Bhońsla Rájá Apá Ṣáḥib, 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 Maráṭhas at one time got possession of one of the two eminences of the Sítábaldí 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 Maráṭhas were completely routed.

Apá Ṣáḥib escaped and died in exile. A child was raised to the throne under the title of Raghojí 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 *Bhońsla Palace*, of which only the Nakárkhána 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 Bhońsla Rájás*, in the Shukrawárí quarter, to the S. of the city. The markets are in the Gurganj Square and Gachí Págár, 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 Sítábaldí. 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 Paratwárá. 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 Il, a Jain, who came from Wadgáon, about 1058 A.D.

When the first Nizám became independent and took up his residence at Ḥaidarábád, he appointed 'Iwaz Khán to be the governor of Elichpúr, and he ruled from 1724 to 1728. He was succeeded by Shuj'aat Khán, who ruled from 1729 till 1740, and was killed in a battle with Raghojí Bhońsla, near Bhúgáon. Raghojí plundered the Treasury. Sharíf Khán succeeded, and ruled from 1741 till 1752, when he was deposed by the Nizám, who made his son 'Álí Jáh governor. He was succeeded by Ṣalábat 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 Típú, and with General Wellesley's army in 1803. His son Námdár 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 Ibráhím, 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 Báhmaní kings, on the bank of the Bichan river. The wall of this building is ornamented with 11 bastions and 4 gates. The *palace* of Ṣalábat Khán is also worthy of being visited. It is, however, rapidly falling to ruin. The *tombs of the Núwábs*, also, are very handsome. There is a detached fort called Sulṭángaṛhi, built about a century ago by one Sulṭán Khán. There is also a very fine well of stone, well cut, called *Mándelsháh*, said to be 500 years old. The traveller having seen these sights at Elichpúr, may then proceed to Gawilgaṛh, which is 12½ 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.

Gawilgaṛh 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 Aḥmad Sháh Báhmaní. It was taken from the Maráṭhas 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 1½ m. from Gawilgaṛh 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 Taptí. 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 Bhusáwal.	Names of Stations.	Time.	
		P.M.	A.M.
MS.	Bhusáwal Junction .	10.30	6.40
77	Khandwa . . .	2.35	9.58
		A.M.	P.M.
141	Harda . . .	5.58	1. 0
218	Sohagpúr . . .	10.15	4.20
320	Jabalpúr . . .	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 Jabalpúr.	Names of Stations.	Time.		Fares.			
				1st cl.		2nd cl.	
MS.		A.M.	P.M.	R.	Á.	R.	Á.
	Jabalpúr .	3.32	10.30				
			A.M.				
57	Kutní . .	6.37	1. 0	5	6	2	11
118	Satna . .	9.48	3.15	11	1	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 Kutní and Satna.

Satna.—There is a fairly good refreshment room at this place. Tea, toast, and butter can be got for 8 ás. From the end of March the heat is excessive. This place is the headquarters of the Rewah Rájá, 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 ¾ 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 Gujarát and made himself master of the country. His son Karan Deo in 615 A.D. added to the kingdom and called it Bághelkhand. According to the Imp. Gaz., vol. viii., p. 57, this was from his own name, but it was more probably from his tribe, the Bághela, or more properly Wághela.

In the time of Birban Ráo, the 19th Rájá, the Emperor Humáyún's family took refuge here. Vikramádit, 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 Siṅh Deo, the Rewah Rájá. Raghuráj Siṅh became Rájá in 1834, and in 1847 abolished *satí* throughout his dominions. For services in the Mutiny of 1857 the tracts of Sohágpúr 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.

Panná or *Paná.*—To reach this place application must be made to H.H. the Mahárájá 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 Nágod, which is 17 m. from Satna, and twice between Nágod and Paná, which is 26 m.

Nágod 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 Paná, but in 1809 the British Government gave to Rájá Lál Sheoráj Siṅh a grant confirming him in the possession of his territory. Rájá Raghubind Siṅh 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 Nágod, but the traveller must not rely on getting provisions there. There used to be a cantonment, but the troops have been withdrawn, and the banglás are all going to decay.

The road to within 10 m. of Paná 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 ¼ 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 Sanskṛit 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 *ratis* 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 ½ an inch long and about ½ broad, which is not lustrous.

The diamond ground begins at about 1¼ m. to the N.E. of the town and extends a considerable distance, perhaps 15 or 20 m., part belonging to the Mahárájá of Paná, part to the Rájá of Ajaygaṛh, part to the Rájá of Charkarí, to the Chief of Bijawar, and to the Chief of Pathárkachhár. There is, also, ground belonging to the Bráhmans of Chaube, Chitrakoṭ, and Kántájolá.

There are three ways of getting the diamonds, called *múdhá*, *ranjká*, and *giltá*, and the diamonds themselves are of 4 sorts, the *motichal*, which is clear and brilliant, the *mánik*, 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 Sháhidán 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 Mahárájá of Paná is descended from Hardi Sáh, one of the sons of the famous Chhatr Sál. When the British entered Bundelkhaṇḍ, the Rájá was Kishor Siṅh, 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 Mahárájá Rudra Pratáp Siṅh 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 *Balbhadr*, 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 viceroys 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 Bundelkhaṇḍ, 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 Maráṭhas, who hence acquired Lalitpúr, Jálan, and Jhánsí. In 1738, Bájí Ráo obtained the supremacy over all Bundelkhaṇḍ, and the Maráṭhas 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. Bundelkhaṇḍ. The titular rank of Núwáb remained in the family of Shamshír Bahádur, a Maráṭha, and in May, 1857, the inhabitants were incited to revolt against the British, by the Kánhpúr 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 Bánda 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 Siṅh*, 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 BHILSA.

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

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

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

At Itársí 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 Itársí and the Civil Officer at Hoshangábád, stating what day he expects to arrive at Itársí, 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 Itársí 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 Sátpura 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, Bálají Bájí Ráo Peshwá annexed the Handiá districts, and in 1750 Raghojí Bhońsla reduced the country E. of Handiá and S. of the Narmadá, except the portion which belonged to Bhopál. In 1795 hostilities commenced between the Bhońslas and the Bhopál Government. One of Raghojí's officers took the fort of Hoshangábád, after a sturdy resistance from the Bhopál troops. In 1802, Wazír Muḥammad, ruler of Bhopál, re-took Hoshangábád and laid siege to the

fort of Sohágpúr, 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 Múḥammad 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 Ghorí Kings of Málwa, who reigned in 1405 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 Dhíp . . .	6½
Dhíp 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 Bígam, 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. Rý., 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	10.28

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

Dist. from Khandwá.	Names of Stations.	Time.		Fares. 1st c.		Fares. 2d c.	
MS.		A.M.	P.M.	R.	Á.	R.	Á.
	Khandwá. .	10.35	1.25				
		P.M.					
26	Kherí . . .	12.25	3.42	1	10	1	2
72¾	Máu (Mhow) .	4.32	9. 0	4	9	3	1
78¼	Ráo . . .	5.15	10. 0	4	15	3	5
85¾	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 Arnia . .	13 ,,	T. B.
Arnia to Sonkach . .	5 ,,	
Sonkach to Metwárá .	10 ,,	
Metwárá 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 Rájpút 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, Kishnají Ráo Puár, is called Bábá Ṣáḥib. The younger, Náráyan Ráo Puár, is styled Dádá Ṣáḥib. 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 Bájí Ráo Peshwá to Kálújí, 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 Rájpúts, and partially reconstructed about 150 years ago. It is situated on the high bank of the Párvatí 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 Ḳudsiya Bígam. 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 Bígam 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 Bígam. It is known as the Jahángírábád Koṭhí. 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 Aurangzíb, 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 Bhońsla.

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, Ḳudsíya Bígam, 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 Bígam, in favour of his brother Jahángír Muḥammad. After long dissensions, Jahángír Muḥammad was installed as Núwáb, in 1837, through the mediation of the British. He died in 1844, and was succeeded by his widow, Sikandar Bígam, who ruled till her death in 1868. She left one daughter, Sháh Jahán Bígam, 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 Bhojpál has been corrupted into Bhopál. The lake is 4½ m. long, and 1½ 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 Bígam, of the Sulṭán Jahán Bígam, and of the Núwáb Consort. Outside the walls, the suburbs extend to the N. and N.E. A new palace for the Bígam 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 Bígam*, 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 Ḳudsíya Bígam; the *Moti Masjid*, built by the late Sikandar Bígam (it somewhat resembles the

Mosque at Dihlí); the *Mint* and *Arsenal*, and the *Gardens* of the Ḳudsíya and Sikandar Bígams.

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 Ḳudsíya Bígam, and are now under European supervision. The smaller lake was constructed by Chhotá Khán, minister of Núwáb Ḥaiát 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 Jahángírábád, where is the rest-house for visitors.

Bhopál was besieged in 1812, by the armies of Sindhia and the Bhońsla 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 Bhílsa :—

Bhopál to Balampúr . .	12 miles.
Balampúr to Sánchí . . .	14 ,,
Sánchí to Bhílsa	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 Sánchí. At Sánchí, 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 Bhílsa, which is in the Gwáliár territory.

Sánchí.—With reference to this place, the traveller should consult General Cunningham's work, "Bhílsa 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 Bhílsa 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 Sánchí, 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 Bíhárs, the Bhílsa 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 Mahánwanso, it is true, helps us a little in our difficulties. It is there narrated that Ashoka, when on his way to Ujjéni (Ujjain), of which place he had been nominated governor, tarried some time at Chetyagiri, or, as it is elsewhere called Wessanagara, the modern Besnagar, close to Sánchí. He there married Devi, 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 vihára," 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 Sánchí 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 Sánchí* 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 Sánchí, in which are seven topes, there is at *Sonarí*, 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 Sánchí.

At *Bhojpúr*, 7 m. from Sánchí, 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 Bhojpúr, 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.

INDÚR TO UJJAIN.

The railway from Indúr to Ujjain is part of that which goes to Nímach and Chitor. The line runs nearly due N., and 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	6. 0		
9	Palia	6.36	0 9	0 6
19	Ajnod	7.13	1 2	0 12
24¼	Fatḥábád Junction	7.50	1 9	1 1
36¼	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 Fatḥábád junction a line diverges to the right or E. to reach Ujjain. There is generally a considerable passenger traffic here.

Ujjain or *Ujjaiyiní*.—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 Málwa, 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 Hindú geographers. It is said to have been the seat of the viceroyalty of Ashoka, during the reign of his father at Páṭaliputra, 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 Vikramáditya (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 Hindú literature, viz., Dhanvantari, Kshapaṇaka, Amarasiṇha, Shanku, Vetála-bhaṭṭa, Ghaṭakarpara, Káli-dása, Varanruchi, and Varáha-mihira. Of these the poet Kálidása has obtained a European celebrity. Ujjain, as well as the whole province of Málwa, was conquered by 'Aláu 'd dín Khilji, who reigned at Dihlí 1295–1317 A.D. In 1387 A.D. the Muḥammadan Viceroy declared himself independent. His name was Diláwar Khán Ghori, of Afghán origin, who ruled from 1387 to 1405, and made Mándu his capital. In 1531, Málwa was conquered by Bahádur Sháh, king of Gujarát, and in 1571 by Akbar. In 1658 the decisive battle between Aurangzíb and Murád and their elder brother Dárá, was fought near this city. In 1792, Jaswant Ráo Holkar took Ujjain, and burned part of it. It then fell into the hands of Sindhia, whose capital it was till 1810, when Daulat Ráo Sindhia removed to Gwáliár. In Málwa 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 bázár is a spacious street, flanked by houses of 2 stories, and having also 4 mosques, many Hindu temples, and a palace of Maháráját Sindhia. Near the palace is an ancient gateway, said to have been part of Vikramáditya's fort. At the S. end of the city is the Observatory, erected by Jay Siṅh, Rájá of Jaypúr, in the time of the Emperor Muḥámmad Sháh; the same prince erected observatories at Dihlí, Jaypúr, Banáras, and Mathurá. The remarkable results of the astronomical observations at these places were formulated in tables, published by Jay Siṅh, and noticed in Tod's Rájásthán. In these tables he corrected those of De La Hire, and they still exist as a monument of his skill, under the name of "Tíj Muḥammad Sháhi." The modern city of Ujjain is surrounded on all sides by a belt of groves and gardens.

ROUTE 6.

INDÚR TO DHÁR, BHOPÁWAR, BÁGH, MÁNDU, MAHESHWAR, AND MAṆḌALESHWAR.

This route lies through a wild country, and the traveller will have to carry his supplies with him. At Mándu 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 Bágh. 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 Bágh	28 ,,
Return to Bhopáwar	28 ,,
Bhopáwar to Dhár	24 ,,
Dhár to Nálchah	20 ,,
Nálchah to Mándu	6 ,,
Return to Nálchah	6 ,,
Nálchah to Guzrí	20 ,,
Guzrí to Maheshwar	15 ,,
Maheshwar to Maṇḍaleshwar	6 ,,
Maṇḍaleshwar to Barwái	24 ,,
Barwái to Unkárjí 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 Hammírpúr. 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, Ánand Ráo Puár, was born in 1843, and is a Puár Rájpút ; he claims descent from Vikramáditya. His ancestors became distinguished commanders under Shivají. In 1749 the Ánand 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 Ánand 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 Bairsea, 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. Fergusson, 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 Kuṭb or at Ajmír. 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 Mándu.

"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 Láṭ 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 court-yard 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 Paṭhán 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 Maḥall*, "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 *Chhattrí* 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 Bái, 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.

Maṇḍaleshwar 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.

Barwái.—There is a tolerable T. B. here, and a good bridle road of 7 m. leads to Unkárjí or rather Omkárjí, the great temple of Shiva, in the famous island of Mándhátá.

Unkárjí, or more properly Omkárjí, 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*, Vishṇu; *u*, Shiva; *m*, Brahmá. The *great temple of Omkar* is situated in the island of Mándháta in the Narmadá. It appears from the Narmadá Khaṇḍ, a portion of the Skanda Puráṇa, that the island was originally called Baidúrya Mani Parvat, but its name was changed to Mándháta as a boon from Shiva to Rájá Mándhátri, 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 Narmadá 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 Mándháta, 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 Maḥmúd of Ghazní destroyed Somnáṭh 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 Rajá Mándháta built a temple over it; but its sanctity and even its name have been appropriated by that which the Peshwá built.

The Rájá Mándháta, who is hereditary custodian of the temples, is a Bhitála, who claims to be 28th descendant of the Chauhán Bhárat Siṅh, who took Mándháta 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 Somnáth*, 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 Vishṇu, and a group of Jain temples. Where the river bifurcates are some ruined gateways, and a large building on which are 24 figures of Vishṇu, 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 Mándháta 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 Mándháta, 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, MANḌESHWAR, 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	6. 0		
9	Palia	6.36	0 9	0 6
18	Ajnod	7.13	1 2	0 12
25¼	Fatḥábád Junction	7.50	1 12	1 9
35¼	Chambal . . .	8.59	2 3	1 8
55¼	Runija	10.35	3 7	2 5
74½	Ratlám . . .	12. 0	4 10	3 2

REMARKS.—The train stops for 20 min. at Fatḥábád, 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.

Ratlám 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, Rájá of Jodhpúr. Ratna was at the battle of Fatḥábád, near Ujjain, in which Jaswant Ráo Ráṭhoṛ, with 30,000 Rájpúts, fought Aurangzíb and Murád, with the whole Mughul army. Tod, vol. ii., p. 49, says, "Of all the deeds of heroism performed that day, those of Ratna of Ratlám by universal consent are pre-eminent, and are wreathed into immortal rhyme by the bard in the Rása Ráo Ratna. Nobly did he show that the Ráṭhoṛ blood had not degenerated." The present Rájá Ranjit Siṅh, not Jaswant Siṅh as erroneously stated in the Imp. Gaz., vol. viii., p. 37, and in the book of the Dihlí Assemblage, was born in 1860, and speaks English fluently. He is acknowledged to be the first Rájpút Chief in W. Málwa, 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 Shahámat 'Alí, who administered the State during the Rájá's minority. Beyond this square is the Chándní Chauk, in which the bankers live, and this leads to the Tirpauliya Gate, outside which is the Amṛit Ságar tank, which in the rains is very extensive. Beyond that again is a Kund or Source, also built by Shahámat 'Alí. 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 Ratlám.	Names of Stations.	Time.
MS.		A.M.
	Ratlám	12.10
8½	Namli	12.49
21½	Jasra	1.48
31½	Dhodhár	2.37
44½	Dalauda	3.30
53½	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 Pindárí War, a treaty was made between the British Government and Holkar.

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

REMARKS.—There are refreshment rooms at Nímach.

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

Nímach.—This town stands at the N.W. corner of Málwa, close to the boundary separating that province from Mewár in Rájpútáná. The British territory was formerly limited to the site of the cantonment, and a few acres sold by Daulat Ráo Sindhia, in 1817, according to the treaty of Gwáliár 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. Nímach 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. ⅓ 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 1¼ m. to the E. of the Railway Station.

The Cemetery is 1½ 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, 1850, after 46 years' uninterrupted service. Here also are interred Capt. Read, of H.M.'s 83rd, killed in action with the mutineers at Jíran on the 28th of October, 1857, and Capt. Bowen Smith, 37th Regt., who died of wounds received in action with the Bhíls, 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. Á.
	Nímach . .		
10¼	Naigáon . . .	7.45	1 6
16¾	Nimbakhera .	8.20	1 12
28¼	Satkhanda . .	9.20	2 7
35¾	Chitor. . .	10. 0	2 14

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

The railway passes at a distance of ¼ 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 semicircular. 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 builder of the bridge are not known, but it is popularly said to have been built by Ari Siṅh, son of Ráná Lakṣhman, 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 outwork to the lower gate of the principal entrance to the fort, close to the W. base and a little N. of the middle of

the hill, which measures from N. to S. 3⅓ m. and ½ a 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 Pádal 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 Gaṇesh 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 Lakṣhmaṇ 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 Bahádur 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 Chhatrís. 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 chhatrís 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 Devi. 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 chhatrís now seen.

"On the 2nd portion of the ascent, a few paces beyond the Gaṇesh Pol, there is, in the loose stone parapet on the r. hand, a fragment of an inscribed stone, about 1¾ ft. high by 1¼ 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 Nágarí 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 chhatrís, 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 Lachchmán, 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 Tírthankars, 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 Morí 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 ¾ 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 subdued 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 Siúh. 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 topmost 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 Nimach and Ajmír continuation of the Holkar and Sindhia State Railway, about 16 m. N. of Nimach. At this place the high road to Udaypúr commences. There is a ḍák banglá, with a khitmatgár, or servant, who will supply food. The journey to Udaypúr will be made by a camel cart ḍák, by which the traveller with servant as well as baggage can go, otherwise a covered spring cart can be hired at Nimach. By camel ḍák the cost will be 18 rs. for the whole cart; by spring bullock cart from Nimach, about 15 rs. This cart may be engaged also to go on to Kankroli, 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 *Dábok*, 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 Debárí 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 Maháráná Uday Siṅh. He thus formed the Uday Ságar Lake, the surplus waters from which, escaping, form the Birach river.

There is a ḍák 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 Maháráná of that time, Swarúp Siṅh. From one of the palaces, Outram, when conversing with the Maháraná 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 Siṅh 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 Maháráná Swarúp Siṅh. There are a number of beautifully built boats on the lake, but they belong to the Maháráná, 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 Kankroli* or Rájnagar, called the Rájsamudra, 30 m. to the N. of Udaypúr. 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 *Sangrám Siṅh II.*, a large and beautiful structure, which has been photographed by Messrs. Bourne and Shepherd, and of Amara Siṅh, grandson of Uday Siṅh. These Chhatrís stand in what is called the Mahá Satí, 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.

Udaypúr is the capital of the Maháráná of Mewár, chief of the Sisodia Rájpúts or "Children of the Sun." The Maháráná 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 Háthí Pol or "Elephant Gate," to the N.; the Kherwárá Gate, to the S.; the Súraj 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 Háthí 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 Súraj Pol Gate to the *Gulábh 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 Pichola Lake. A picturesque drive has recently been constructed round it. Thus leaving the city precincts by the Kherwárá Gate, the visitor may return to the ḍák banglá by the outside road.

ROUTE 8.

CHITOR TO AJMÍR, MOUNT ÁBÚ, TÁRÁGARH, THE PUSHKAR LAKE, NAṢÍRÁBÁD AND DEOLÍ.

From Udaypúr to Mount Ábú, in a direct line, is about 80 m., and a very hardy traveller, who is accustomed to rough it, might go to Ábú 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 Ajmír by the Nímach and Naṣírábád railway, which has just been finished.

Ajmír is the capital of an isolated British district in Rájpútáná, 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 Ajmír and Merwárá. The Agent of the governor general for Rájpútáná, whose headquarters are at Ábú, is ex-officio Commissioner of Ajmír. The city of Ajmír is on the lower slope of the Tárágaṛh Hill, and is surrounded by a stone wall with 5 gateways. The city is well-built, and contains many fine houses. Ajmír is said to have been built in 145 A.D. by the Chauhán Rájá Aja, whence its name. In 685 A.D., Doli Ráí, Rájá of Ajmír, joined the Hindú princes in resisting the Muslims under Muḥammad Ḳásim, but was defeated and slain.

In 1024, Maḥmúd of Ghazní, on his way to Somnáth sacked Ajmír. On his return the Rájpúts 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 Merwárá.* 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, Ṛithvi Rájá, the last of the Chauhán dynasty, who was adopted by Anang Pál, and became Rájá of Dihlí and Ajmír. In 1093, Ṛithvi was killed by Shahábu 'd dín Ghorí, and shortly after the same conqueror took Ajmír, but granted it to a relative of Ṛithvi, under a heavy tribute. The Rájpúts, however, rebelled and were defeated by Ḳuṭbu 'd dín, who gave the fort of Tárágaṛh to Saiyid Ḥusain, but he and all his garrison were killed about 1210 by the Ráṭhoṛs and Chauháns. Their tomb stands in an inclosure called the Ganj i Shahídán.

Shamsu 'd dín Altamsh reconquered Ajmír, 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 Ráṭhoṛ. Akbar conquered it in 1556.

Thomas Coryat in the 17th century walked from Jerusalem to Ajmír, and spent £2 10*s.* on the journey. Sir Thomas Roe, the ambassador of James I., gives an account of the city in 1615—1616. Here Aurangzíb defeated his brother Dárá. In about 1720, Ajít Siṅh Ráṭhoṛ seized the city, which was recovered by Muḥammad Sháh, and made over by him to Abhay Siṅh. His son Rám Siṅh called in the Maráṭhas, under Jay Apa Sindhia, who however was murdered, and in 1756, Ajmír was made over to Bijay Siṅh, cousin of Rám Siṅh. In 1787 the Ráṭhoṛs recovered Ajmír, 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 Ajmír 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 *Mhairwárá*.

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 Tárágaṛh*. The traveller may ride up or go in a jhámpan 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 Ajmír 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 Puṣhkar. To the S. is the old city of Ajmír and a surrounding rampart, of which only one gateway is left.

W. of the Commissioner's house at Tárágaṛh is that of the commandant of the Merwárá 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 Ḥusain. 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'aíl Ḳúlí Khán in Akbar's reign. Over the arch is the Ayat i Kursí. 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 Maḥmúd of Ghazní. 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 Kázíu'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 Ajmír was made over to him by General Sir George Lawrence.

The next visit will be to the famous mosque called the *Aṛáhi din 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 Tárágaṛh. 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 Zí Hijj, 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, Abú'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 Ḳuṭb. "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 Tughráinscriptions 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 Dihlí and Ajmír 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 Muḥammadan largeness of conception combined with Hindú 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 Hindú 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 *Dábara* 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* 5¼. 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 Ḳuṭb mosque at Dihlí were built by the same architect. He contrasts their dimensions, and says that the original design of the Ajmír 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 Hindú 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 comparision of its dimensions with those of the great Ḳuṭb mosque at Dihlí, 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.

	Dihlí.	Ajmír.
Exterior dimensions . .	147½ × 47 ft.	259 × 57½ ft.
Interior . .	135 × 32 ft.	248¼ × 40¾ 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'ínu 'd dín Sanjár Chishti, who was called Áftáb i Mulk

i Hind, which words give the date of his death as 633 A.H.=1235 A.D. He was the son of Khwajah '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 Chishtí from Fathpúr Sikrí coming to see him on the 6th day found him dead.

Other saints of the family were Kutbu 'd dín, buried 14 m. from Dihlí, also Bábá Farid Shakar Ganj of Pák Patan, Sultán Nizámu 'd dín, whose shrine is 6 m. from Dihlí, Násiru 'd dín of the Chirágh at Dihlí, and Saiyid Muhammad Husainí, styled Bandah Nawáz or Gísú Daráz, whose shrine is at Kalbargah (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 6,400lbs. of rice, and 2,400lbs. 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 3,000rs.; 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 3,200lbs. of rice, 1,600 of sugar, 480lbs. of clarified butter, and a proportion of almonds and raisins, and is likewise cooked for 3 hours and distributed. The cost is 800rs.

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 Bígam, daughter of Sháh Jahán. Jamál's grave is S. of the Khwajah'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 ṣamániyah."

Beyond the N. gate of Ajmír, which is called the Naya or Agra Gate, are the Aná Ságar and the *Daulat Bágh*, 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 Ajmír 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 bázár is near the Naya gate, and the Visálah tank is outside the Madár gate, as is the ḍák banglá. The Digí reservoir is near the Asarí gate. The cemetery is E.N.E. of the Daulat Bágh, and the church is S. of the cemetery near the Agra and Jaypúr road. Before leaving Ajmír it will be well to visit the Puṣhkar Lake or "Lotos lake," as it is only 7 m. to the N. of that town.

The Puṣhkar Lake. — The word Puṣhkar has been corrupted into Pokhar in common parlance. At 3 m. from the ḍák banglá at Ajmír, the village of Naushahra is passed. This village is in a gap in the hills which divide the Aná Ságar from the Puṣhkar 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 Puṣhkar Lake is 3 m. The hills are called the Nág, and with them the Árávali 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 Puṣhkar 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 faḳír, 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 Puṣhkar, the shore, adorned with buildings, is certainly picturesque. The inhabitants of the town are nearly all Bráhmans, who are divided into the Baṛá Bás, and the Chhota Bás. 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 Bás get one-third of the offerings, and this is decreed to them by a charter of Jahángír. They are divided into 4 classes, Gaur, Sunádh, Gujarátí, and Ráj Purohit, who are the Purohits of the Rájás of Jaypúr, Bíkánír, 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, Bhadra Náráyaṇa, Varáha, and Shiva Achaleshwar. 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 *tulsí* 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. Gáyatrí is said to be the mother of the 4 Vedas. Her image is small, and is beside that of Brahma. Savatrí's temple is on the hill to which Gáyatrí fled. This temple was built by Gokul-Párak, a Mahájan of Gwáliár. The attendants are Purí Gosains. Latouche says that Savatrí's temple is on the N. of the lake, and was built by Ajít Siṅh of Márwár. This does not agree with the local statements.

The temple to Bhadra Náráyana was re-built by the Ṭhákur of Kharwá, 75 years ago. The temple to Varáha was demolished by Jahángír, and the present temple was built by Bakht Siṅh of Jodhpúr. Gomat Ráo, a Maráṭha, 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.

Apají Sindhia re-built the temple to Brahma, so the people say. There is a new temple to the N.W. built by Mohan Lál. It is to Kṛishṇa, 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 Aurangzíb's mosque, and beyond it again the temple of Puran Mall Seṭh, 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, Merwárá."

Ajmír,
2*nd February*, 1864.

The sanctity of Puṣhkar is thought to equal that of Mánasarowar in Thibet, 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 Puṣhkar; the Sudhá, which falls into Madhya Puṣhkar; the Kánká, which falls into Kanisht Puṣhkar; the Nándá, which flows past Nánd; and the Práchí, which passes by Hoskrar. Two of these 5 streams meet at Nánd, 5 m. from Puṣhkar, where they get the name of Luni. After Brahma's sacrifice any sinner could get to heaven by bathing in Puṣhkar, 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 Puṣhkar Mahátmíya 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 Ásht Karn is living. Next is the Ghát of Randí Bodáran, a mistress of the late Alwar Rájá; next is the Ghát of Háthí Siṅh, who was minister of Kishngaṛh 3 generations ago. Then comes the Ghát of Mukund Rái Kayath of Ajmír, built 4 generations ago; then follows the Ghát of Parshrotamdás, a Sádhú 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 ḍák 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 Narsinghjí, a Bairágí of Ajmír, to whose sect it now belongs.

After this comes a Ghát belonging to the Panchávat of the *darzis*, or "tailors." Next is the Varáha Ghát, which belonged to Ahalya Báí; and next to this is the Ghát of Báirí Lál, 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 Lál and Sundar Lál, Kayaths of Jaypúr; then come the temple and Ghát of Apají Sindhia, then the Ghát of the Gaur Rájpúts of

Rájgarh, then that of Jaisalmir, then that of Mán Singh of Jaypúr, then those of Jodhpúr, Koṭah, Ratlám, 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 *Hom*. It is very unsightly. From it Savatrí ran up the hill, because Brahma married Gáyatrí. 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 Puṣhkar Lake, the traveller will return to Ajmír and proceed from thence to Mt. Ábú by the Rájpútáná Railway. The stations on this line are as follows :—

Dist. from Ajmír.	Names of Stations.	Time.	
MS.		A.M.	P.M.
	Ajmír Junction . .	12.27	1.57
9	Saradhana . . .	1. 3	2.42
16	Mangaliawas . .	1.30	3.12
22	Kharwa	1.53	3.42
32	Byáwar . . .	2·23	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	Rání	7.53	12.36
			A.M.
124	Erinpúra Road . .	8.59	2.21
137	Nána	9.40	3.12
148	Pindwárá . . .	10.45	4.27
154	Banás	11.12	5. 2
		P.M.	
175	Mount Ábú . . .	12.26	6.51

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

A'bú is said to be a corruption of the Sanskṛit 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 Sirohú State of Rájpútáná, in 24° 35′ 37″ N. lat., and 72° 45′ 16″ E. long. Although regarded as belonging to the Árávali range, Á'bú is detached. The highest point, Gurushikar, is in the N. part of the plateau, and 5,650 ft. above the sea. Á'bú is the summer quarters of the Governor-General's Agent for Rájpútáná, and is much resorted to by Europeans in the hot weather. The most charming feature in the scenery of the plateau is the Nakhí 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 ḍák 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 Sirohí, and to the N.E., at nearly the same distance, is the office of the G.G.'s Agent for Rájpútáná. The cemetery is about ⅓ 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 Mahárájá 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 ḍák banglá on the summit of Á'bú is nearly 14 m., and the distance may be done on ponies or in a *jhámpan*. 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 Bhíls, 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'bú 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 sámbhar, 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 Bhíls are the best guides, and also wonderful trackers of game.

In the 13th century A'bú was held by the Pramárs of Chandravatí, 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 nílgái 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.

Delwáḍá or *Deralwáḍá*, 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. 101–113. This place is distant ½ a m. from the foot of the hill on which Arbuda Mátá 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 Girnár, 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, Vimala 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 Párswanáth, 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 Párswanáth.

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 Bastunjí, the shrine of Vasiṣhṭa, is 500 ft. down the S.W. slope of Ábú, 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 Mahádeo and Gaṇesh. 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 Vasiṣhṭa'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 Dhár Pramárs. Within the temple are many small marble figures. In the dress of the figure of the Pramár are several pieces of silver let in, shaped like the masonic emblem, the square.

Devángán.—The temples here are at the foot of the mountains on the S.W. side, and they may be visited from the ḍák banglá at Anádra, from which they are distant 2 m. to the S. The scenery here is lovely, the temples being in the midst of a bambú 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 Lákhnagar, 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 Viṣhṇu, of whom there is a large marble statue, surrounded by images of Gaṇesh, Narsingh, and the Hindú 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 Ábú."

Karori Doich.—Here is a small pretty temple S.S.W. from Anádra. It is of white marble and dedicated to Kálí. 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 Ábú. 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 Viṣhṇu, and a female in white marble.

Ṛiṣhi Kṛiṣhṇa.—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 *Achaleshwará* 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 U'riya, where are temples to Nandeshwar,* and an inscription dated 1208 A.D. The 1st temple at Achaleshwárá 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 Ábú." There are lines of figures in alto-rilievo 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 Ḳuṇḍ is a small temple to Shiva. On the edge of the Agni Ḳuṇḍ stands a marble statue of the Pramár with his bow, which Tod eulogizes.

The shrine of Achaleshwará has been fully described by Tod (see his "Travels in W. India"). Achalgaṛh is 4,688 ft. above sea level. It has 2 gates, the 2nd of which is called the Champá. 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 Ábú, see Prof. H. H. Wilson's paper, Asi. Res., vol. xvi., pp. 284 to 330. Before leaving Ábú a visit should be paid to Chandravatí, a ruined city 12 m. E. of Ábú, on the banks of the Banás. Chandravatí was the capital of the Pramárs when they were paramount lords of the country between the Satlaj and the Narmadá. 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 Chandravatí. 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 Ábú Road to Ajmír by the same line as he came. The train leaves at 4·9 P.M. and 7·46 P.M., and reaches Ajmír at 3·16 A.M. and 12·21 P.M. From thence he will proceed to Naṣirábád by the Rajpútáná Málwa 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.

Naṣirábád Cantonment is in 26° 18′ 45″ N. lat., and 74° 47′ E. long., on a

* There is a typographical error in Mr. Rowland's paper (Ind. Ant., vol. ii., p. 254,) where 1288 is given for 1208 in the note.

bleak open plain sloping E. from the Árávali 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 Sipáhís of the Deolí Irregular force as a token of respect. There is also one to Colonel Elliott, Gov.-Gen.'s Agent for Rájpútáná, 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 Naṣírábád 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 Sipáhís there might have been a massacre in the Bombay lines." The Europeans now fled to Byáwar, 30 m. on the road to Dísa. The mutineers then burned the cantonment at Naṣírábád 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 Mahárájá of Jaypúr, near which are buried Capt. H. Phillpotts, Pol. Agent in Harautí, 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 Merwárá. 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
Ajmír and Merwárá, and commanded the
Merwárá 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 Naṣírábád, it would not be desirable to go there, except as a halting-place on the way to Deolí, which is a place of more interest. The distance from thence to Deolí is 57 m., and must be made in a ḍák gárí, which will be supplied at Naṣírábád for 75 rs. to go and return. The stages are as follows :—

Lorwáḍá . . .	5 miles.
Sokla	6 ,,
Goeda	7 ,,
Sarwár	9 ,,
Kakrí	8 ,,
Bogra	8 ,,
Banás river . . .	7 ,,
Deolí	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 4½ ft. deep at the ford, but there are deep pools which swarm with alligators.

Deolí.—Here are the head-quarters of the Deolí field force, which consists of a regiment of infantry and a small body of cavalry. Deolí 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 5lbs. Mahasir of 10lbs. or more are caught. There is also a stream called the Khárí, 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 Deolí in a culvert, in the middle of the day, when many people were passing.

The Deolí field force are not only fine soldiers, but are excellent workmen, and to them Deolí 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. ¾ 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 Rájpút of the Deolí force lives there. There is an inscription as follows, under a mural crown :—

Koṭah, 1858.

E turbe Legio
Deolí Irregular Force.
To commemorate
A grant of good conduct pay
To
The Deolí 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 Afghán War.

ROUTE 9.

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

The traveller will leave Ajmír by the Rájpútáná Malwa Railway. The stations are as follows:—

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

Kishangarh.—This is the capital of one of the States of Rájpútáná 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 Siṅh, 2nd son of Uday Siṅh, 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 Rájpút Princes in that year. Kalyán Siṅh was then Rájá of Kishangarh and quarrelled with his nobles, and at last abdicated in favour of his son Makhdum Siṅh, who adopted the present Rájá, Prithí Siṅh. 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, 36 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 Sámbhar 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 Sámbhar Lake is 4½ m. N. by E. The descent is very marked.

Sámbhar Lake is situated on the joint border of the Jaypúr and Jodhpúr States, E. of the Árávali 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 2½ 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 Sámbhar on the E. to Ratai Lake 9 m. Opposite Japay, 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 ⅞ths lbs. In 1877, the price of the salt was reduced from 9½ ánás for a man of 82 lbs., to 7½ ánás. 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 ½ 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 *kyár*, 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 Sámbhar, 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 Sámbhar Fort, with an inscription dated in the reign of Aurangzíb. ½ 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 Girdhárí, then one to Ganga, then one to Narsingh, and in succession temples to Jogeshwar, Mahádeo and Kṛishṇa. These temples are modern, the old ones having been destroyed by Aurangzíb, who caused the idols to be thrown into the lake. The fort is quite ruined. From Sámbhar the traveller may visit Náren or Náráanha.

Naren.—This is the head-quarters of the Dádú Panths. 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 3½ ft. from the ground, 58 ft. in circumference, and another 48 ft.

It must be noted that on the E. side is a fine *Chhatri 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 chhatrís, 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 Muḥammad M'aṣúm

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

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

Dist. from Phalera.	Names of Stations.	Time. A.M.	Time. P.M.
MS.			
	Phalera . . .	6.45	5.11
13	Dhankia . . .	8. 0	7.15
25	Jaypúr . . .	8.32	8. 0

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

Jaypúr is in 26° 56′ N. lat. and 75° 55′ E. long. It is the largest town and the chief commercial centre of Rájpútáná, and derives its name from the famous Mahárájá Siwáí 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 Nahárgarh 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 *machicoulis* over the entrance. At intervals are towers and bastions pierced with cannon, while the parapet is loopholed 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 1¼ 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 Mahárájá, with its pleasure grounds, occupies the centre of the city, and covers ⅐th 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 Mahárájá 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 *Mahárájá'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 Díwán i Khás, 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 ½ 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 Rájpút 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 Ráj 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 Díwán i 'Ám 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 Shísh 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 Niwás, 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 Shabniwás is a recess in which Shiva and his consort called Ardhanárí are worshipped. To the N. of the hall is a building of 2 stories called Dochatta. Above is the Shobhaniwás, then the Hall of Brilliance, then a billiard room. The 3 lower stories are equal in size, but the upper diminish to the Mokat Maḥall, or "vaulted turret," which is of Makráná marble. Horses can mount to the top by inclined planes.

In the centre of the street side rises the I'shwarí Minár Swarga Sul, the "Minaret piercing heaven," built by Rájá I'shwarí Siṅh to overlook the city. In line with the Chandra Maḥall is the Mádho Niwás, built by Mádho Siṅh. 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 Kṛiṣhṇa, brought from Brinda Ban by Sáwáí Jay Siṅh, just as Ráná Ráj Siṅh, of Udaypúr, brought the image of Bálá Gopál to Náthdwárá.

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 Mahárájá 30,000 rs. a year to keep up. The late Mahárájá 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 Rájáhái Hindústán
Ráj Rájendra Shrí Mahárája Adiráj
The Hon. Sawai Rám Singh
Bahádur, 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
Rájpútáná, 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 Ráiwálá marble. There is a sub-base of rough white stone from Amargaṛh. There are 4 circular bronze plates with inscriptions, one on the W. side in English, on the N. in Hindí, Urdú 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 fount 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 Jaypúr. 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, reading and writing. The women are taught to read, and one or two read Hindí 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 slippered 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 Jaypúr College.—"In Jaypúr public instruction has made greater progress than in any other State of Rájpútáná, 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 $\frac{1}{8}$th 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 maulavís (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 Rájpútáná Gaz., vol. ii., p. 153).

The next visit will be to the Chhatrís or *cenotaphs of the Mahárájás* at Gethúr. This is on the N.E. of the city wall. The traveller will drive to near the wall of the old city Brahmpúr, and then ride on an elephant to the gate of Gethúr, but he will have to dismount and walk about 100 yds. The Chhatrís 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 Nahárgarh, 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 Nahárgarh is 600 ft. high. The wall which defends it is 24 ft. high, with bastions 40 ft. high.

On entering the place where the Chhatrís are, the visitor will see right in front of him that of Jay Singh Sawáí, which is the finest of all. It is of the purest white marble, brought from Ráníwálá. 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 *apsará* 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 Hindú mythology, such as the churning of the ocean, Kṛishṇa supporting Govardhan, Kṛishṇa 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 Sawáí. There are similar closets to the other Chhatrís, but the light, if ever lighted, is extinct. At the S.E. corner of Jay Singh's Chhatrí is that of his son Mádhu Singh, built by Pratáp Singh, while that of Jay Singh was built by I'shwarí Singh. At Mádhu Singh's Chhatrí, 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 Chhatrí is that of Pratáp Singh, his son, completed by the late ruler Rám 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 Kṛishṇa. The scalloped arch is a prominent feature in this Chhatrí.

To the N. of Pratáp Singh's Chhatrí 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 Sawáí Singh underwent cremation. Over these Princes no Chhatrí has been erected. To the N. of all is the plain Chhatrí of Pṛithví Singh, grandson of Jay Singh; then comes the inclosure, and beyond it the small village of Gethúr. The water which supplies Jaypúr is drawn from a stream called the Amán Sháh ká Nálah 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.

Galta.—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 1½ 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 banglás, 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 banglás 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 banglás is a Hindí inscription on the rock, on the right hand, saying that the road was constructed by Shám Lál, 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 30 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 14½ ft. Next to this is a gnomon grooved along the hypothenuse. 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, Krantí Jantra or Kara Jantra, 17 ft. in diameter, hangs on a beam to the left. The Bhintí 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 66½ ft. It is crowned with a kiosk, and has stairs up the hypothenuse. 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 Náriol*, and to the N. the Jay Prakásh. The 1st is 12 dials on one platform, with gnomons pointing in different directions, each named after the signs of the Zodiac. The *Jay Prakásh* is double for comparative observations. It has not been used since the death of Sáwáí 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 Chandrabágh, about ⅓rd 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 Náhargarh, 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 Árám Garden, which is very pretty, and in an island in the lake is the Monbárí.

Amber is situated in a valley in the range of the hills N. of Jaypúr, and is almost entirely surrounded by hills. It originally belonged to the Susáwat Mínás, the head of the Mína confederation, and was taken from them after a long struggle by the Kachwáhá Rájpúts in 1037 A.D. These Mínás have still several privileges. Amber continued to be the capital till 1728, when the seat of Government was transferred to Jaypúr by Sawáí Jay Singh II. The traveller will first visit *the palace*, to reach which he must turn off the road from Jaypúr 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 Rámgarh, on the E. of which are the hills which were the original seat of the Kachwáhas.

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 Mahárájá sits in state: a regiment in his service lines the court, and 500 goats and 100 buffaloes are slaughtered, This is a sacrifice to Shilá Devi or Durgá, whose small temple is on the right as you mount the flight of 39 steps which leads to the Díwán i 'Ám, 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 Ráiwárá, 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 Mahárájá. At its approach, the carved red sandstone pillars, surmounted with bracket capitals, were covered with the famous plaster of Jaypúr, 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 Ráiwárá 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 Rámgaṛh 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 Makráná marble, brought from Jodhpúr, 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 Nágarí. 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 repulsive. 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 Rámgaṛh. Some Chhatrís 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 Khírí Gate, beyond which, as it leads to one of the forts, Kantálgaṛh, no one is allowed to pass without an order. At the bottom of this path there is a temple to Ṭhákurjí, or Vishṇu. It is white and beautifully carved, and just outside the door is a lovely sq. pavilion exquisitely carved with figures, representing Kṛishṇa sporting with the Gopís. This temple was built by Jagat Siṅh, 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 Jaypúr. This drive will take the visitor past the Residency in a S. direction, and past the Motí Dungarí, 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 semicircular 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 Kalyánji or Kṛishṇa*, the door of which is handsomely carved. On the opposite side of the street is a temple to Sítárám, to which the ascent is by 8 steps. On a line with the 2nd step is a pillar, 6 ft. high, of white Makráná 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 Shíva, holding a cobra in his right hand and a trident in his left. Párvatí sits beside him. On the 4th side is Gaṇesh. This is called a Kírthí 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 Bhojáji. It is said to be an idol of the Aborigines or Bhomiyas. 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 Makráná marble, and is beautifully white, and worn down by the tread of thousands of naked feet for centuries 4½ 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 Makráná 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 Ábú. The door and its surroundings are of Makráná 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 Gopís, 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 Bhím brought down the house for attempting violence to Sítá. 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 Hindí 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 Devi, 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 Rájpúts, who were made Muslims. One of these has on the right of the door a stone coloured red, said to be a Bhomiyo 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 Bhomiyo stone coloured red.

ROUTE 10.

AJMÍR TO JODHPÚR AND MANḌOR.

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.
Govindgaṛh	14	Sandy, water good, supplies plentiful.
Kurhki . .	8	Soil hard, cross the Sarsutí river, water good, and supplies.
Lanbian .	12	Soil hard, water good, and supplies.
Balúnda .	8	Cross the Loní river, water good, and supplies procurable.
Jhák . .	10	Sandy soil, recross the Loní river, water good, and supplies procurable.
Bogal .	16	Soil hard, supplies abundant.
Bísalpúr .	16	Sandy soil, water good.
Jodhpúr .	18	Sandy soil, supplies abundant.
Total . .	108	

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

Jodhpúr is the capital of the State of Márwár and of the Ráṭhoṛs. It was built by the Maháráját 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 Loní. 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 Mandor 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 Chandpól Gate, and the outworks on the W., give the city a picturesque appearance.

The Padam Ságar 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 Ráni Ságar 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 Gúláb Ságar to the E. is handsomely built of stone, and is very extensive. The Bái ká Taláo is also extensive, and receives through pipes the water of distant streams, but in droughts all the reservoirs except the Ráni Ságar 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 ⅔ths 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 ⅓ of a m. outside the N.E. angle of the city is a suburb of 1,000 houses, called the *Mahá 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 Chhatrí. 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 Mahá Mandir suburb are 2 palaces, in one of which the Maháráját'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.

Mandor.—This was the capital of Márwár before the foundation of Jodhpúr. It is situated about 3 m. to the N. of Jodhpúr. Here, before the Ráṭhoṛ conquest the Parihár princes swayed the surrounding country. Here too are the Chhatrís, 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 ¼ to the W. are fine gardens, with a lake called *Akhai Ráj ká Taláo*, 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 *Bál Sámundar*, a small but beautiful lake ½ 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 Jodhpúr. The stone palace of Ajít Siṅh, 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.

JAYPÚR TO ALWAR, REWÁRÍ, GURGÁON, AND DIHLÍ.

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

Dist. from Jaypúr.	Names of Stations.	Time.	
MS.		A.M.	P.M.
	Jaypúr	8.52	8.35
14	Jher	10. 5	10.30
28	Dansa	10.51	11.35
			A.M.
39	Arnu	11.26	12.23
46	Bandikui Junction .	11.46	12.52
		P.M.	
61	Rájgaṛh	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 ḍák banglá is about 110 yds. from the railway station. The *Residency* is about 1½ 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 Bilás*, so called from Rájá Bani Siṅh, who died in August, 1857. This palace is also called the Motí Ḍongarí. The grounds are tastefully laid out. It contains some fine courts, and a beautiful Darbár 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 Chhatrí of Bakhtáwar Siṅh 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 Shambunáth ; 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, Joshí Gangáda, keeps every manuscript in a separate cloth with a label. The chief ornament of the collection is a matchless Gulistán, 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 Rabí'u's Ṣání 1265 A.H. = 1848 A.D., by Aʻgha, a pupil of Saiyid Muḥammad Amír Riẓaví, by order of Maháráo Rájá Bani Siṅh. Another beautiful book is the "Dah Pand," written by Raḥím 'ullah, 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 Aʻftábí, and two chhattrís or cenotaphs of marble, shaped like umbrellas, and adorned with carved lattice-work. The darbár-room is 70 ft. long, with marble pillars. In it is a silver table, which cost 22,000 rs. The Shísh Maḥall is very handsome, and looks on a tank, to the west of which are many marble temples to Viṣhṇu. To the south is the chhatrí or *cenotaph of Bakhtáwar 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 cut 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 *Toshah 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 Isfahán steel is excellent. The superintendent is a chelá or servant born in the house of the Rájá. The Shish Maḥall cost 10,000 rs., and is adorned with pictures of Rádhá and Kṛishṇa. It should be said that one of the best swords in the armoury has written on it Amal Muḥammad Ṣádiḳ Kábulí. "The work of Muḥammad Ṣádiḳ 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 Bázár, 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 *chelás* 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 jhámpan, 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 Háthí Moṛa, "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 *Hawá ká bangláa*. On this Burj, which is 200 ft. lower than the inner fort, are 3 cannons, and 3 more at the Hawá ká banglá. 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 Khánah, "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 ¼, is the *Chhatrí* of Pratáp Siṅh, and a spring of water, as also temples to Shiva, Sítárám, and Karanjí, a name of Devi, and a small monument to the Queen of Pratáp Siṅh, who underwent *satí*.

After descending the Ghát, 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 ¼ 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 Rájá's stables are worth a visit. There are 200 horses, some of them very fine.

The *tomb of Fatḥ Jang*, which is near the station on the Bhartpúr 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 Nágarí. Curiously enough, the month is the Muslim Rab'íu'l Avval 27, but the year is Samwat 1604, the Hindí year = 1547 A.D. and 955 A.H. It is not known now who Fatḥ 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 Mahárao Rájá, 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 Ajmír in 1195 A.D. The most conspicuous *temple is that of Jajannáth* in the market place. The *Tirpauliyá* which crosses the main street is said to be the tomb of Tarang Sulṭán, brother of Fírúz Sháh.

Rewárí.—To reach this place the traveller must leave the Alwar railway station by the Rájpútáná Málwa line. The stations are as follows :—

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

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

Rewárí 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 Rewárí were partially independent, even under the Mughuls. They built the fort of Gokalgaṛh, 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 Maráṭhas got possession of Rewárí, and then the Jáṭs of Bhartpúr. 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. Gokalgaṛh 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.

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

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

Gurgáon 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 Dihlí. 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 Núwáb of Farrukhnagar, 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 Najafgaṛh Jhíl, where waterfowl are numerous.

The next station to Gurgáon is Dihlí; for a description of this most interesting place, see Murray's "Handbook 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.

DIHLÍ TO ROHTAK, HÁNSÍ, ḤISÁR, AND SIRSAH.

Rohtak is 42 m. to the N.W. of Dihlí. 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 Khokrakoṭ, 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 Pṛithvi Ráj. In 1824 it became the head-quarters of a British District. In 1857 it was attacked by the troops of the Núwábs of Farrukhnagar, Jhajjar and Bahádurgaṛh, and by those of the chiefs of Sirsah and Ḥiṣár. They

plundered the Station and destroyed the records. For this the Núwáb of Jhajjar was executed, and the Núwáb 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 Hánsí.

Hánsi is a town with 13,563 inhabitants. It lies on the W. Jamná Canal, and cn the road from Dihlí to Ḥiṣár, 16 m. to the E. of Ḥiṣár. 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 Hánsí, 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.

Ḥiṣar is the capital of a division with 3 districts, Ḥiṣár, Rohtak, and Sirsah, a total area of 8,478 sq. m., and a pop. of 1,232,435. A canal made by the Emperor Fírúz 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 Hánsí, the local levies revolted during the mutiny of 1857, but before Dihlí was taken, a body of Sikh levies, aided by contingents from Patiálá and Bíkánir, under General Van Cortlandt, utterly routed the rebels.

This place too is well suited for a sportsman. As late as 1830 lions were to be found, but now wolves, wild hog, black partridges, hares, and quail abound.

The town of Ḥiṣár was founded in 1354 A.D. by the Emperor Fírúz Shah, whose favourite residence it became. The pop. is 14,133, by the census of 1868. The ruins of Fírúz 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 pasturage.

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 Sarsutí. 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 waterfowl congregate.

ROUTE 13.

HÁNSÍ TO JÍND, KARNÁL AND SAHÁRANPÚR.

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

Jind 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 Siṅh, 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 Siṅh 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 Siṅh, G.C.S.I., is a Sikh of the Sidhu Jáṭ 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 bázár, 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 Jind, 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 Paṭhán. 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 uncleanliness." 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 25,276 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 Dihlí; it is the head-quarters 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 Yudishthira, 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 Ibráhím Lodí. On the night before the battle Bábar had sent out 5,000 men to make a night attack on the Afghán 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 Afgháns 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 Afgháns 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 Afgháns 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 Afgháns 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 Afgháns were left dead on the field of battle, and those who fled from the field were chased as far as Agra The body of Ibráhím Lodí was found the same afternoon with 5,000 or 6,000 of his soldiers lying in heaps around him. Bábar reached Dihlí 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 Humáyún, defeated Hímú the general of Sulṭán Muḥammad Sháh 'Ádil, nephew of Shír Sháh. Hímú 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 Afghán dynasty called the Súr.

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 Sháh Durráni. All the Maráṭha chieftains of note, Holkar Sindhia, the Gáekwár, 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 Pindárís and camp followers, numbering 200,000 men. The Afghán 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 Afghán Grand Vazír. The great standard of the Maráṭha nation, the *Bhagwá Jhenda*, or Red Banner, floated in the Maráṭha van, and there were 3 *Jaripatkás*, or Grand Ensigns, of the Peshwá in the field.

The Maráṭhas made a tremendous charge full on the Afghán 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 Maráṭha artillery, broke the Rohillas, who formed the r. wing of the Muḥammadan army, and killed or wounded 8,000 of them. Aḥmad 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 Maráṭhas then fled; thousands were cut down, and vast numbers were suffocated in the ditch of their entrenchment. The village of Pánipat 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 Pánipat 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 Muḥammad 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 Maḥall, 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

Doáb 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 Hindú Temple, and a tank and wells.

The S.E. gate leads to some *Satí* monuments, and some *Chhatris*, before reaching which the Doáb Canal Tree nursery is passed. Saháranpúr is celebrated as the station whence the trigonometrical survey of the Himálayas 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 Saháranpúr.

ROUTE 14.

SAHÁRANPÚR TO HARDWÁR 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. Sikandarpúr	13	4
2. Daulatpúr	13	7
3. Hardwár	13	2
Total	40	5

Remarks.—Three streams have to be crossed, the Nágardao, Hindáva and Vátí, the first bridged, the others fordable.

Hardwár.—Hardwár 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 Siwálik 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 Kápila, or Gupila, from the sage Gupila, who passed a long period here in religious austerities at a spot still called Kápila Sthána.

In the 7th century A.D., the Chinese pilgrim, Hiouen Thsang, visited a city which he calls Mo-Yu-Lo, which General Cunningham identifies with Máyapúr, a little S. of the modern Hardwár. On the left is the Chandí Pahár, on the top of which is a temple connected with those in Hardwár.

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 2¼ m. above Hardwár, and flows by it and by Máyapúr and Kankhal, rejoining the parent stream a little below the last town.

It is from a spot on this bank between Máyapúr and Kankhal the head-waters of the great Ganges canal are taken. Hardwár 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 Hardwár, "Door of Hari or Vishṇu," is comparatively modern, and probably does not date further back than 1400 A.D. The followers of Shiva assert that the proper name is Haradwára, "the door of Shiva." It was, however, the scene of sacred rites long before the worship of Shiva and Vishṇu existed in their present form.

The great object of attraction is the temple of Gangá Dwára and the adjoining bathing ghát. This ghát has

its name from the *Charan*, or foot-print of Vishṇu, 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, 430 persons, including some Sípáhís, lost their lives in this manner; after which accident Government built the present enlarged *ghat* 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 2½ 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 Gosaín and Bairágí sects had a battle, in which 18,000 are said to have perished. In 1795 the Sikh pilgrims slew 500 Gosaíns; 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 Bhadrináth 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 Hiouen 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 Fazl, 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.

Hiouen Thsang describes the town as twenty *li*, or 3⅓ 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 Siwálik Hills approach the river. These dimensions give a circuit of 19,000 ft., or rather more than 3½ 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 Máyádevi, 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-shilá* is made of bricks 9½ inches square and 2½ 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 Máyá-devi 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 Máyá-devi, 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 Máyá, the mother of Buddha, and thinks it may be Durgá, to whom Vishnu 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 Sarvvanáth 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 Hindú 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.

Gangadwára is celebrated in the Puránas as the scene of Dakṣha's sacrifice, to which he neglected to invite Shiva, the husband of his daughter Satí. Satí 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 Satí's death Shiva produced Víra-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, 2½ m. below the bathing ghát. 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 Muḥammadan conquest. In front of the temple is a small square building containing a bell presented by the Rájá of Nipál in 1848 A.D. Around the temple are several smaller ones, but none of any interest.

Rúrkí (*Roorkee*).—The traveller may return from Hardwár to Saháranpúr by Rúrkí, which is a modern manufacturing town 22 m. E. of Saháranpúr, head-quarters of a district which has an area of 789 sq. m. and a pop. (in 1872) of 242,696 persons. Rúrki stands on a ridge overlooking the bed of the Soláni 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. Rúrkí 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.

SAHÁRANPÚR TO DERAH, MASÚRÍ, LÁNDÚR, AND CHAKRÁTA.

The stages from Saháranpúr to Derah are as follows :—

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

Derah.—Derah is the capital of the Derah Dún 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 Rám Rái, who settled in the Dún at the end of the 17th century. His temple is a handsome building in the style of the mausoleum of the Emperor Jahángír, and forms the chief ornament of the town. To the W. is the cantonment of the 2nd Gúrkhá Rifles, who have their head-quarters here. There is also a mission of the American Presbyterian Church.

In the earliest ages of Hindú legend Derah Dún formed part of a region known as Kedarkhaṇḍ, the abode of Shiva, from whom also the Shiwálik Hills are called. Here Rámá and his brother are said to have done penance for killing Rávana, and here the 5 Páṇḍus stopped on their way to the snowy range where they immolated themselves. Authentic history knows nothing of Derah till the 17th century. Rám Rái, who was driven from the Panjáb and the Guruship from doubts as to his legitimacy, founded Derah. In 1757 Najíbu'd daulah, Governor of Saháranpúr, occupied the Dún, but he died in 1770, when the country was swept by various invaders. Last of all came the Gúrkhás, with whom the British went to war in November, 1814. At the end of 1815 the Gúrkhás ceded the country to the British, who had easily occupied Derah, and taken the strong hill fortress of Kálanga after a gallant defence. Those of the garrison who survived entered the service of Ranjit, and died to a man in battle with the Afgháns. It is probable that the inhabitants have trebled since the introduction of British rule. The climate of Derah is excellent.

Masúrí, a hill station, and Landaur, the adjacent convalescent depôt for British troops, are situated upon one of the outer ranges of the Himálayas which lie to the N. of Derah Dún. The approach to them from Derah is by Rájpúr, a large native village 7 m. distant from Derah, and at an elevation of about 3,000 ft. The old road from Rájpúr to Masúrí 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 Jarapáni, a halting place where there is water and a bázár ; and here, at an elevation of 5,000 ft., the houses of European residents are first met with. The hill on which Masúrí 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 Jamná ; 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 Masúrí over the valley of the Dún and across the Shiwálik 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 deodár forests

* Cross the Hindan river and the Soláni.

† 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 Masúrí. The Masúrí 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 Masúrí 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.*

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

The very limited area of Laudaur, 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 Masúrí water is entirely from springs and is singularly good, containing little organic matter, and that harmless. Slight attacks of fever occur both at Masúrí 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 Masúrí 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 Masúrí. Protestant and Roman Catholic churches exist at both places, with numerous schools and boarding-houses, and at Masúrí 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 Masúrí, 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 Masúrí, Landaur, and Chakráta but the scenery, which is very beautiful. Large game shooting can be had in abundance by those who can climb hills.

ROUTE 16.

SAHÁRANPÚR TO PATIÁLA, NÁBHA, AND AMBÁLA.

Patiála.—Patiála 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 Patiála, but was exchanged for territory in the District of Patiála. Within the State is a slate quarry. There is also a lead mine near Sabáthu, worked by a company, and yielding 40 tons of ore monthly, containing from 16 to 72 per cent. of lead.

The ruling families of Patiála, of Jínd, and of Nábha are called the Phulkian Houses, because descended from Phul, a chaudharí or landowner of rank, who, in the middle of the 17th century, founded a village in Nábha territory, called after him. The chiefs of Jínd and Nábha are descended from Tiloka, the eldest son of Phul; the Mahárájá of Patiála is descended from Ráma, the 2nd son, and is a Sikh of the Sidhu Jaṭ tribe. Phul died in 1652. Ala Siṅh, grandson of Phul, defeated the Imperial general, Núwáb Asad 'Alí Khán, at the battle of Banala, but was reduced to submission by Aḥmad Sháh Durráni. On the departure of that monarch, however, he defeated and killed the Afghán governor of Sirhind. Notwithstanding this, Aḥmad Sháh received him again into favour. 'Alí Siṅh died at Patiála in 1765, and was succeeded by Amar Siṅh, who received from Aḥmad Sháh the title of Rájá-i-Rájagán Bahádur and a flag and drum. He died in 1781. In 1783 a terrible famine desolated Patiála during the reign of Ṣáḥib Siṅh. In the Nípál war the Mahárájá of Patiála assisted the British against the Gúrkhás. Towards the end of his life Ṣáḥib Siṅh became partially insane, and the intervention of the British Government was repeatedly required. It became necessary to appoint the Queen Aus Kúár regent. On the 26th of March, 1813, Rájá Ṣáḥib Siṅh died. He was succeeded by Karan Siṅh, who received 16 parganahs for the aid he gave to the British in the war with Nípál. In 1827 Karan Siṅh subscribed £200,000 to the British 5 per Cent. Loan. On the 23rd of Dec., 1845, Karan Siṅh died, and was succeeded by his son Narendra Siṅh, then 23 years of age. During the disturbances of 1859, no prince rendered more conspicuous service to the British than the Mahárájá of Patiála. "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 Siṅh marched at the head of his troops to Jesomli, close to Ambála, sending on all his elephants and camels, and other carriage, to Kalka for the transport of the English soldiers to Ambála. He constantly expressed his earnest wish to lead his forces to Dihlí, 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, Sardár Pratáp Siṅh, 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 Siṅh, who was then 10 years old. He died in 1876, and was succeeded by his infant son, Rájendra

* Lepel Griffin's "Rájás of the Panjáb," p. 234.

Siṅh, the present ruler. The Máharájá of Patiála 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 Saháranpúr to Ambála, the distance being 50 m., which is done in 2¼ hours. For an account of Ambála, see next Route. The distance of Patiála from Ambála 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 Mahárájá courteously receives travellers who are recommended to him, at his garden house, the Motí Bágh, 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 Jaypúr representing the life of Kṛishṇa, and Sikh pictures of scenes from the life of Nának. These have headings in the Gurmúkhí character.

There are many snakes ín the garden, and about 20 are killed every year. The head gardener has 30 men under him. There is another garden called the Bárahdarí, which is still larger than the Motí Bágh. Close by is the *Foundry*, where cannon and guns are made and repaired. There is also an Ice Faetory, 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 Sanskṛit, 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 Bárahdarí Garden is a small menagerie of tigers, bears, and wolves. To the S.E. is a Chhattrí, a marble building with 4 stories, in the style of that of Ranjit at Láhor. The marble comes from Jaypúr, and costs from 2½ to 4 r. a *man* of 80 lbs. The corpses of the Rájás are burnt at this place.

Nábha is 16 m. to the W. of Patiála. 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 Patiála family. On this account the Rájá 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 Mahárájá. Devendra Siṅh, who was the ruler during the 1st Sikh war in 1845, sympathised with the Sikhs, and was deposed by the British. His son, Bharpúr Siṅh, 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, Bhagwán Siṅh, who died without issue in 1871. The present Rájá, Hírá Siṅh, of the same family as the late ruler, was then selected as his successor. He was born in 1843. Nábha is the only place of importance in the State. The only remarkable buildings are the *Gurdwára*, 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 $\frac{1}{8}$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 $\frac{1}{4}$ 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 Mírat when the Mutiny broke out, and afterwards chaplain to the Forces at the siege of Dihlí. 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 Nábha. 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 Bráhman kings of Kábul. After they were conquered by Maḥmúd 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 Chauhán 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 Ghorí 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 Aurangzíb, 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 Bánda, who put the governor Vazír 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 Bájazíd 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 Mír 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 Paṭhán or earlier Afghán 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 Pirbandí Nakshwálá* (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 Kasái* 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 *Haveli* 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 Patiála authorities, and is called the Ámkhás. 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 Bráhman 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 Patiála, 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 Fírúzpúr, 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 Patiála branch at about 20 m. of its course and runs 80 m. to the W. by S., and a fourth branch leaves the Patiála canal at about 8 m. before reaching Patiála, and runs for 40 m. to the W. through Patiála 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 Patiála, Jínd, Nábha, Maler Koṭla, and Malagarh. 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 saráí, 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 *chaukis* 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 Kasaulí, 9 m., is 3 rs. 4 annas.

Kasaulí.—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 Kasaulí 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 Kasaulí 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 Kasaulí. 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 Kasaulí, the officers commanding at Kasaulí, Sabáthu, and Dagshai, and the chaplains, the medical officer in charge of Kasaulí, 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 Kasaulí to Simla are as follows :—

Name of Stage.	Distance.
Kakkar Hati . .	13 miles.
Háripúr	4 ,,
Sirí	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.
Kálka to Dharampúr. .	15 miles.
Dharampúr to Solan . .	12 ,,
Solan to Kerí Ghát . .	15 ,,
Kerí Ghát to Simla . .	15 ,,
Total	57 miles.

The road to Dharampúr is narrow. On the E., at the distance of 7 m., is seen Sabáthu. After leaving Dharampúr 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 Ambála, Kálka, and Simla. The average fare by *ḍák gárí* and *tonga* from Ambála 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 Gúrká 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 Band-stand 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 *Jhámpans*, ḳulís, and general forwarding purposes.

The scenery at Simla is of peculiar beauty; it presents a series of magnificent views, embracing on the S. the Ambála Plains with the Sabáthu and Kasaulí 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 . .	54¾	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 LODIÁNÁ, ALIWÁL, PHILOR, AND JALANDHAR.

The railway stations are as follows :—

Name of Station.	Distance.
Sirhind to Nábha . .	6 miles.
Khana	5 ,,
Cháwa	6 ,,
Doráha	7 ,,
Sánahwal	4 ,,
Lodiáná	10 ,,
Total	38 miles.

REMARKS.—Cabs are in waiting at Lodiáná, and the fare is 1 r., and for a double fare 1 r. 8 á., and by the day 3 rs.

Lodiáná.—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. Lodiáná 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 Ḳádir Gilání.

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. Lodiáná was founded in 1480 by two princes of the Lodi family. It fell into the hands of the Ráís of Ráikoṭ in 1620. In 1806, Ranjit Singh despoiled the family of all their possessions, and gave Lodiáná to Rájá Bhág Singh of Jínd; 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 Afghán 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 Afẓal Khán. A quarter of a m. beyond this, to the N. is the shrine of Pír-i-Dastgir; it is a neat building of brick. Farther on, a ¼ 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 Dihlí.

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 Mahárájá of Patiála, 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 Timúr, who also resides at Lodiáná, as does Ṣáfdar 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 Sálih 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 1½ 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 Saráís 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.
Phagwáḍá	6 ,,
Chiheru	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 Rájpút kingdom of Kátoch before Alexander's invasion. Hiouen Thsang, 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. Ibráhím 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 *saráí* built by Karím Bakhsh. The American Presbyterian Mission maintains an excellent school. The Cantonment is 3 m. S. of the city, and was established in 1846; it has an area of 7½ 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 ½ 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 Chiliánwálá, on the 13th January, 1849. Also one to Lieut. A. N. Thompson, of the 36th N. I., who died of wounds received at Chiliánwálá; 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.

ROUTE 19.

JALANDHAR TO PAṬHÁNKOṬ, DALHOUSIE AND CHAMBA.

Names of Stages.	Dist.	Remarks.
	MS.	
Kála Bakra	14	
Tandah .	15	Cross Bain river twice.
Dasohah .	13	There is a *sardí* here.
Mokerian .	13	T. B.
Mirthal .	15	Cross Biás river by ferry.
Paṭhánkoṭ	12	T. B.
Total . .	82	

Paṭhánkoṭ is a municipal town in Gurdáspúr district; it is situated near the head of the Bárí 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 *ḍulí*. Paṭhánkoṭ 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 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 Paṭhánkoṭ are :—

Names of Stages.	Dist.	Remarks.
	MS.	
Sháhpúr . .	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	

To the E. of Dalhousie the granite peak of Dain Kuṇḍ, 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 deodár 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 Bakloh 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 Rájpúts. The present Rájá Shám Siṅh 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 LÁHOR.

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 Biás. 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 Rájpút, 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 Ahluwália. 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 Dihlí, 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 Siugh, who was at Jalandhar, and soon distinguished himself. In 1743, Jassa attacked Díwán 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 Siugh Faizullapuria 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 Aḥmád Sháh, and Jassa was obliged to take refuge in the Kángra hills. When, however, Aḥmád Sháh retired from the Panjáb, Jassa reappeared, and was one of the Sikh commanders who captured and destroyed Sirhind. After this he built the Ahluwália 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 Bábá Atal, near that of Núwáb 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, Fatḥ 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 Fatḥ 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 Fatḥ Singh. Subsequently Fatḥ Singh assisted Ranjit in his campaigns against the Kábul forces, and Multán and Kashmír. 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 Fatḥ 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 Ḥaidar '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. Fatḥ 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 Mírat, 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 Siṅh 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.	
Kartárpar .	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 Kulís in attendance.
Hammira .	4	
East Bank .	7	
Biás . .	2	
Batárí .	7	
Jandiála .	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." Aḥmad Sháh Durráni 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 Hakimánwálá, 2nd the Phagatanwálá, 3rd the Gilwali. On the E. 4 gates, the Chatevind, the Sultánvind, 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 Ṣáḥib, 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 Patiála, and beyond it to the E. but outside the Square are the 2 gigantic minárs of Mangal Singh's family, called the *Ram Garhiya Minárs*.

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 tesselated 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 Panjábí 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 4½ 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 Alláh Yár, and a magnificent diadem of diamonds with strings of pearls worn as pendants; this was worn by Nau Nihál 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 *Kharmuhras*, 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 Akál Bungáh, which has a gilt dome and some gilt work in the balconies, but is not covered with gold as the Darbár 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 *Páhal*. There is the *Charan Páhal*, 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 Páhal*, 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 *Darbár 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 Ráí, 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 Ráí 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 Rám Bágh Gate of the city to the Kotwálí Chauk. The Kotwálí, or Police Office, has a handsome front; to the left is the mosque of Muḥammad Ján; it has 3 white domes and slender minarets. Further to the N. is the 'Idgáh; and close to it is the mosque of Khán Muḥammad, which is 110 ft.

4 in. long in front, and has a passage of the Kurán and the Muslim creed on the façade, and some verses of the Kurán inside. To the r. is a fine tank, and ¼ 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.

*Táraṇ 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 Haslí canal, about 15 yds. broad, is crossed by a neat bridge; the road beyond is full of ruts, and dusty. The road now passes Bálichok, 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. Táraṇ Taraṇ has about 6,300 inhab. The T. B. is on the l. of the road, just beyond the office of the Taḥṣíldár, 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 *chauri*.

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 Nihál 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 Bárí Doab, the tract which runs from Amritsar to near Kasúr in the Láhor 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 Láhor are as follows :—

Names of Stations.	Distance.
Khasah	
Aṭárí	
Jallo	
Miyán Mír	29 miles.
Láhor	3 ,,
Total . . .	32 miles.

Remarks.—Khasah Station on r. Govindgaṛh and the city of Amritsar are seen on l. of railway.—The station and town of Aṭárí are on r. The place was founded by Gaur Siṅh, a Jáṭ of the Sidhu tribe; his descendants were of great importance until the conquest of the Panjáb 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. —Miyán Mír station is on l. There are cabs waiting for hire, and also at Láhor, where there are good refreshment rooms.

Láhor.—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 Panjáb 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." Láhor is a municipal city, capital of the Panjáb, 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. Láhor city in 1876 had a pop. of 128,441. Tradition says that Láhor was founded by Loh,* the elder son of Ráma; no mention of it, however, is made in Alexander's historians, and no Græco-Bactrian coins are found among the ruins.

The first reference to it is in the Itinerary of the Chinese pilgrim Hiouen Thsang, who wrote in the 7th century A.D. About that time it seems to have been governed by a family of Chauhán Rájpúts, from whom it was wrested by the Muslims of Ghazní, 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. Jahángír also often resided at Láhor, and during his reign Arjun Mall, Guru of the Sikhs, compiler of the *Ádi Granth*, died in prison here. The Mausoleum of Jahángír is at Sháh Darra, close to Láhor, and will be described hereafter. At the same place are the tombs of the Empress Núr Jahán and her brother Asaf. Sháh Jahán built the palace of Láhor, of which the principal tower is *Saman Burj*, to be described hereafter. Aurangzíb built the great mosque, but in his time the city began to decline, and was much ruined by the invasions of Aḥmad Sháh Durráni.

Under Ranjit Siṅh Lahor regained some of its former splendour, and since the period of the British rule which commenced in 1849, buildings have greatly multiplied. Modern Láhor 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 Mustí Gate, the Kashmírí, the Khizrí; on the E. the Yakkí Gate, so called from a saint of that name, the Dihlí and the Akbarí; on the S. the Mochí, the Sháh 'Alamí, the Lohárí, the Morí, and the Bháṭhí; on the W. the Ṭaksalí and the Roshanáí.

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 Akbarí

* There can be little doubt of the antiquity of Láhor. In the 14th century Abú'l-fida had read of it as a city great among the cities of India. In the 16th century Abú'l Fazl describes it as "the grand resort of all nations." A proverb says that "If Shíráz and Isfahán were united they would not make one Láhor," 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 Sinæan kings, and thence
> To Agra and Lahore of Great Mogul.
>
> *Paradise Lost.*

Gate. The staging Banglá is about 1,000 ft. due S. of the Bháṭhí 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 1½ m. due W. of it are the Central Jail and the Racecourse. The Shálamár Garden is 3¼ m. to the E. of the Yakki Gate. The Lawrence Gardens are ¼ 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 Ḥarím of Akbar, who was also called Nádirah Bígam or Sharífu '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 b[illegible]r. 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:—

Alauumítu.—Who Causes Death.
Alḳiyúm.—Who Raises up.
Almájíd.—The Glorious.
Alaḳdas.—The Holy One.
Alḳádir.—The Almighty.
Almuḳaddan.—The Prior.
Alavval.—The First.
Azzáhiru.—The Manifester.
Alwáti.—The Perpetual.
Akbaru.—The Greatest.
Almutamsinn.—The Kind.
Arr'aufu.—The Benign.
Almuhaiyi.—The Reviver.
Alḥayy.—The Living.
Alwajdu.—The Rich.
Alwáhidu.—The One.
Almuktadiru.—The Powerful.
Alákhiru.—The Last.
Albáṭinu.—Knowing the Hidden.
Attawwábu.—The Clement.
Zú'ljalál.—The Majestic.
Alm'utamad.—The Faithful.
Alghaniy.—The Independent.
Almáni.—The Forbidder.
Annaṣáru.—The Aider.
Annáfi.—The Assister.
Astauru.—The Mediator.
Alhádí.—The Guide.
Albad'íu.—The Wondrous.
Albáki.—The Permanent.
Alwáriṣ.—The Heir.
Arrashidu.—The Director.
Assabíru.—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 caligraphy 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 "Majnún Salím Akbar." "The profoundly enamoured Salím, son of Akbar." Salím being the name of Jahángír. Then follows this remarkable distich:—

Ah gar man báz bínam rúí yár ikh wísh rá
[illegible]ik iyámat shukr gúyam kardigári khwíshrá

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 Láhor." 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 Anár Kalí. The story is that Anár Kalí was beloved by Salím, and was seen by Akbar to smile when the Prince entered the ḥarím. As a punishment for this, it is said that she was buried alive; and the distich engraved on her sarcophagus certainly proves that Salím 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 'Ajá'ib Ghar, and is near the Anár Kalí Gardens, and adjoins the Central Post Office. This building was constructed for the Panjáb 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 Bhangiánwáli Top, that is the Cannon of the Bhangí confederacy. The gun was made in 1761 A.D., by Sháh Walí Khán, Vazír of Aḥmad Sháh Durráni, and was used by him at the battle of Pánipaṭ.

After Aḥmad Sháh left India the gun came into the hands of the Bhangí Misl, and Ranjit eventually got possession of it and used it at the siege of Multán in 1818. It was then placed at the Dihlí Gate of Láhor until 1860, when it was removed to its present site. Round the muzzle is cut in Persian :—

Walí Khán, by command of the Sháh,
Pearl of Pearls,
Made the cannon called Zamzamah,
The taker of forts.
The work of Sháh Názír.
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 Sháh,
Magnificent as Faridún,
In the reign of Aḥmad Sháh, Pearl of Pearls,
A sovereign distributor of justice,
Gifted with equity,
The Khusrau, taker of thrones, equal to Jam,
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,
Sháh Walí Khán,
The Vazír 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 Sháh,
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 Aurangzíb, Mu'in Shamshir Khán Tarín, by the divine favour, and the auspices of the Sháh, got possession of the country of Mandar. On the l. of the hall are specimens of the antiquities, arts, and manufactures of the Panjáb; 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, "Panjáb Products," and "Panjáb 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 Patiála, 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 Siálkoṭ, 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 shíshdár phúlkárí, 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 Thibetan 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 Aḥmad Sháh Durráni, 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 102¼.

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 Ḥiṣár, but in too small quantities to be 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 Ghází Khán. Specimens of

rock-salt of two kinds, one from the hills between the Jhílam 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 Kálábágh. 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 Anárkalí Book Club, which is 50 yds. W. of the post office. It is said by some to have been built by Vazír Khán, by others by Iláhí 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 Ḍák Banglá 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 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 Kapurthála 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 5me Avril, 1827, fille de M. Allard, de St. Tropíz, 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-Daryá. Over the door is a Persian inscription which says it is the tomb of Saiyid Muḥammad Sháh Mauji-i-Daryá, 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 Dihlí Gate. Here there used to be some enormously massive hot baths. A narrow street leads to an inner gate which opens into a *ckauk* or square, where is the very beautiful mosque of Vazír Khán. It was built in 1634 by Ḥakim 'Aláu 'd dín of Chiniot, Vazir of the Emperor Sháh Jahán. The walls are covered with beautiful inlaid work called Káshí or Naḳkáshí. 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 Sháh Jahán. The architect was Hidáyatu 'llah, the faithful servant of Vazír Khán.

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 Kábarúí 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 Ḳurán. There is a Persian inscription which gives the date in the words Báni i Masjid ast Vazír Khán 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 Dínánáth by the desire of Major George Macgregor, Dep. Com. of Láhor, in the Sanwat year 1908= 1851 A.D. Leaving the mosque of Vazír Khán, and proceeding to the l. of it along a street remarkable for balconies handsomely carved, the visitor will come to the *Sonarí 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 Hírá 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 Bágh*. 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'i 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 Huzúrí Bágh, and it looks on Ranjit's beautiful Bárah dari or Pavilion, beyond which to the height of 90 ft. rises the Fort gate called Dewrí 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 Aurangzíb with the confiscated estates of his eldest brother Dárá 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 Muzaffar Muḥaiya-u-'d dín Muḥammad 'Álamgír, the Kingslayer 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 Ḥuzúrí Bágh, which is beautifully laid out, and contains an elegant pavilion. He will pass along the N. side of the Jám'í Masjid. He will then pass on his right hand the Samádh or cremation place of Ranjit, and then that of Kharg Singh, and then that of Nau Nihál Singh, a glittering white building rather out of keeping with the solemn mosque its neighbour.

Ranjit Singh's Samádh adjoins the Huzúrí Bágh, 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 Panjáb. 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 Roshanáí 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 Samádh 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 Roshanáí 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 Roshanáí gateway, almost at the same spot where Nau Nihál Singh was killed by the fall of an archway.

After ascending the incline the visitor will turn to the left, and pass the *Motí 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, Sulaimán in rank, Kaiomarṣ in pomp, whose arm is like that of Alexander, the Defender of the Khiláfat Sháh Núru'd Dín Jahángír, son of Jalálu'd Dín 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 Mámúr Khán.'

Proceeding to the E. the visitor will come to a small Sikh temple built by the order of Dalíp Singh's mother. Near it is a *well 50 ft. deep*. The story is that the Emperor Sháh Jahán 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 Vazír, as in duty bound, jumped in after him. They were both rescued, and Sháh Jahán 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 Jahángír, and then a curtained wall between two hexagonal towers ascribed to Sháh Jahán, to which Aurangzíb 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 Jahángír'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 Jahángír, 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 Aurangzíb. 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 Shísh Maḥall 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 Lákha*, 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 Shísh Maḥall 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 Shísh Maḥall 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 Sipáhí. 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 Akálís. 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, "Fatḥ yá shahíd, 1815, victory or death." Many coats of mail will also be observed.

Parallel with the tower of the Shísh Maḥall 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 Shísh Maḥall is 102 ft. 7in. 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 *Bádámí 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 Dalíp Singh was going away he took Kamrú 'd dín, 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 Sháh Abdallí took Dihlí, he married his son to the Emperor's daughter. The bride fell ill at Kandahár, and her mother Malikahu'zZamán 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 lákh 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 'Alí and of his sons, Ḥasan and Ḥusain, a cap with Arabic writing on it, the prayer carpet of Fáṭima, a slipper of Muḥammad, and the mark of his foot impressed in a stone, on which being exhibited Kamru 'd dín 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 Imáms.

The traveller will now walk in a S. direction along the E. wall and will come to the *Díwán i Kháṣ*, or Khwábgáh i Kuchik, where the Emperor used to sleep. It is of white marble, and has a tesselated 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 Jálí or perforated screen, about 2 ft. sq., at which the Emperor sat and heard his 'Arzbegi read the petitions, from the roof of a building now ruined. He was 24 ft. below the Emperor. The Diwan i Kháṣ 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 Akbarí Maḥall, where Dalíp Singh was born, and an ornamented Hindú pavilion. From the Díwán i Kháṣ 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 *Khwábgáh i Kalán*, 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 Hindú 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 Díwán 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 Díwán 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 Ḥuzúrí Bágh, 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. Ḳamru '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 Masti 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 Tanksál 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 Maḥmúd 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 employés 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 Tanksál 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 Panjáb, 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 Panjáb, Judge of the Chief Court at Láhor, and Member of the Legislative Council of India, and finally Resident at the Court of the Nizám, 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 Panjáb, who died 28th Nov., 1872."

Shálimár 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 Láhor, whence the measurements are made to Pesháwar and other places. The gardens are $\frac{1}{6}$ m. broad and $\frac{1}{3}$ 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 Sandanwálás and Misr Birj Lál's, and to the E. there is also Jámad'ar Khushhál Sinh's garden, and across the road to the N.E. Lehna Sinh's. There are many dargáhs and gardens to which on holidays crowds of people go on pilgrimage. The Shálimár Gardens were laid out in 1637 A.D. by order of Sháh Jahán. The etymology of the word Shálimár is doubtful, but is probably from *Shálah*, house, *Már*, Cupid. These gardens are a favourite place of resort for fêtes and picnics. About $\frac{1}{3}$ m. before reaching Shálimár is the gateway to the *Gulábí Bágh*, or Rose garden, which was laid out in 1655 by Sulṭán Beg, who was Admiral of the fleet to Sháh Jahán. The Nakḳáshí work on the gate of coloured tiles is very beautiful, and hardly inferior to that on Vazir Khán's mosque. On the gateway is incribed in Persian:—

Khush ín bágh kih dárad lálah dághash
Gul i Khurshíd o máh shavvad chiraghash.

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 Gulábí Bágh is the *tomb of 'Alí Mardán Khán*, the celebrated engineer, who also laid out the Shálimár 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 'Alí Mardán. 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 ½ mile to the S.E.

It may be mentioned here that there are 4 cemeteries of Muslims at Láhor. 1st, that of Miání Ṣáḥib, to the S.; 2nd, that of Shekhhu 'l Muálí, in the same direction; 3rd, that of Pák Dáman, to the S.E.; 4th, that of Ṣadr Díwán.

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 habituals. 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 Dilhí, 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 Thagí 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 Lâhor 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 Panjáb, 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 Tánk 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 Peshâwar, who died in 1869 in England. Next comes Mr. A. Roberts, Financial Commissioner and Judicial Commissioner in the Panjáb, who died as Resident at the Nizám's Court in 1868. He was the 1st Commandant of the Lâhor Volunteer Corps, and founded the Roberts Institute, a reading-room at Lâhor. Lastly, there is a portrait of Mr. F. Cooper, Commissioner of Lâhor, 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 Ḳásim Khán, cousin of the Emperor Akbar. He was a great patron of wrestlers, and his tomb used to be called *Kushtéwálá Gumbaz*, or Wrestler's Dome. Khushhál 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 Diwán Hákim Rái. 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.

Mián Mír. — The cantonment of Mián Mír is situated 6 m. to the S.E. of Lâhor city and 3 m. from the Civil Station in the same direction. The troops formerly occupied Anár Kalí, but on account of the unhealthiness of that site, were removed to Mián Mír 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 Mír is certainly very hot, and is considered unhealthy. The visitor may go by the Multán Railway, which has a station about ⅓ m. to the W. of the cantonment and parallel with its centre. The pop. of Mián Mír 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 ¾ of a m. to the N.W. of the cantonment is the *Shrine of Mián Mír*, 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 bárahdarí in the Ḥuzúrí 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 :
MIYÁN 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 Pír or saint of Aurangzíb's eldest brother Dárá. He is said by Ḳamru 'd dín to have been king of Bukhárá. It was originally covered with Naḳḳáshí work, but scarcely a trace remains.

Soon after this the traveller will pass on the right the village of Gaṛhiya 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 Ruḳiyah 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 Ruḳiyah 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 Mujáwir 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 Daryá, under a roof. By the side of Rukiyah three of her sisters are buried; the other three are buried in the next court, which is 5 ft. higher than that in which Rukiyah lies. Beside the tomb of Mauj i Daryá are two smaller ones, which are those of his son and grandson. When the visitor leaves, some sweetmeats called patása will probably be brought to him by the Mujáwir. 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 Láhor, but it will suffice to mention only one or two more, as few travellers would have time at their disposal to visit all. About ½ m. S.W. of the railway station is the tomb of Shekh Músá, called A'hangar 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 Láhor 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 Bháṭhí gate of the city, and W. also of the circular road, is the *shrine of Ganj Bakhsh Dátár*. 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 *Cyprœa 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 Maḥmúd of Ghazní, 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 Chauburjí, "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
Zíbah, the lady of the age.
The favour of Miyá Bái 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 1¼ 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 Jahángír* is 1¼ m. to the N.

There is a fine clump of trees about ¼ 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 Bábús 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 Jahángír, 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 tesselated 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 Ráví to the city.

Altogether this Mausoleum is one of the finest in the world, and after the Táj and the Kuṭb Minár 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 Jáh, which is about ¼ m. off. It is a tower, somewhat in the Golkondah style. It has been utterly ruined and stripped of the lovely Naḳḳáshí 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 Ṭughra writing on it is extremely fine, and resembles that on the tomb of Jahángír. 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 Núr Jahán, 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 Dárá Shikoh, the eldest brother of Aurangzíb, and was given by the British Government to Rájá Harbans Singh, whose permission to visit it must be asked.

After crossing the bridge over the Ráví the carriage will take the traveller at about 4 m. from the Fort at Láhor 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 Láhor. A bridge over the Bágh Bachcha, a branch of the Ráví, is then passed. This is a rapid stream in the rains, but is dry in February. The traveller will then come to Mandiálí Road Chaukí, 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 Ráví, the Hindús 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 Mandiálí began on the 14th of February, 1870. The place is said to be 9 m. from the Tanksál Gate. Shekhopúra is called from the emperor Jahángír, to whom the name of Sheko was often given, as he is said to have been born at the prayer of Shekh Salím Chishtí. It is about 18 m. from the Tanksál Gate. On the left of the road is a garden-house, which was built by Rání Nakíá, mother of Kharg Singh. In the centre is a room 15 ft. square, with a number of small rooms surrounding it. Opposite to this bánglá, across the road, is a very clean and comfortable house which belongs to Rájá 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 Samádh of Ranjit's wife, Rání Nakáí (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 Kṛishṇa dancing the Rás manḍal with the Gopís. 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 Samádh, 10 rs. a month for 2 persons to chant the verses, and rs. 7 for the pujárí, or attendant, rs. 4 for his assistant, and bread for five poor persons daily. Now only rs. 7 are allowed. The Samádh 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 pujárí 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 *gulábí 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 Jahángír. 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 Ráníkí 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 Mándí 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 Rájpút 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 Siñh

appears to have founded a new dynasty.

In 1805 (see Cunningham's "Sikhs," p. 135,) the Gúrkhás 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 Nípálese. Amar Singh, feeling himself duped by Ranjit, retreated across the Satlaj (*ib.* 148), and the Nípálese 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 *minál* and *argus* are only procurable in the highest ranges. The white crested pheasant (the *kalidi*), the *koklas* and the *chír*, 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 *minál*, *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 ḍák gárí, 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 Shiwálik Hills. It was founded in the early part of the 14th century A.D., and was held during the Sikh period by the Faizalpúria 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 ḍák banglá. Both Station and town are plentifully wooded and are healthy. The traveller will reach the ḍák banglá 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 *ḍulí*, a sort of sedan chair, as far as Kángra. The stages are as follows :—

Gugret	16 miles.
Parwain	12 ,,
Gopálpúr Derá . .	16 ,,
Kángra	14 ,,

Remarks.—T. B.'s at Parwain and Kángra. —T. B. at Gopálpúr Derá, and cross the Biás river by bridge of boats.

Leaving Hoshyárpúr 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, Kángra will be reached in the early morning.

Kángra.—This place is the capital of a district containing 8,988 sq. m. and a pop. of about ¾ 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 Bánganga torrent. The older part covers the S. declivity, while the suburb of Bhárwan and the famous temple of Devi lie to the N.

The *Fort*, which alone is properly called Kángra, crowns a precipitous rock, which rises sheer up from the Bánganga, 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 artillery. The fort is said to have been built by Susarma Chandha shortly after the war with the Mahábhárat, 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 Maḥmúd of Ghazní 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. Abú Ríḥán says that the genealogical roll of the Indo-Scythian princes of Kábul for 60 generations was found in the fort by Maḥmúd, and it is probable that they accumulated this treasure. According to Firishta, the fort was called Bhim's fort, but Utbi makes it Bhímnagar, 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 Hindús retook Nagarkoṭ and set up a new idol in the place of that which was carried away by Maḥmúd. This new image was that of Mátá Devi, whose temple is in the suburb of Bhárwan. 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 Hindús, but was reduced by Shír Sháh 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 Mánjhi and Bánganga 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 5*d*. 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 Bhárwan suburb. The highest point is occupied by the palace, below which is a courtyard containing the small stone temples of Lakṣhmí 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 Amírí, and the Ahaní, 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 Phátak, "the gate," which is occupied by the guard.

In the suburb of Bhárwan, halfway down the N. slope of the Málkera Hill, is the famous *temple of Vajreshwarí Devi, or Mátá Devi.* Vajreshwarí means "goddess of the thunderbolt." This was desecrated by Maḥmúd of Ghazní, and restored by the Hindús during the reign of his son. It was desecrated by Muḥammad Tughlak, but restored again by his successor Fírúz Tughlak. It was desecrated a third time in 1540, when Khawáṣ 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 Púrna, 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 Mukee, 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 Dharmsálá and the high mountain ranges beyond, which tower to a height of nearly 15,000 ft. above the sea level.

Both Kanhiára and Chari might be visited as conveniently from Dharamsálá as from Kángra, but in case the traveller should not go to Dharamsálá 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 Pálí 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 Varáhi, 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.

Kiragráma (*in the maps Baijnáth.*—This village is within a few marches of Kángra, and should be visited on account of two temples, one to Baijnáth, and the other to Siddhnáth, 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 Baijnáth 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, Rájá 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 Siddhnáth 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 Baijnáth 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 Baijnáth 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
Ráma Chandra and Lakshmana Chandra	800

Jwála-mukhí.—Another expedition which ought certainly to be made from Kángra is to Jwála-mukhí, or "flame mouth," a famous temple built over a fissure at the base of hills, 20 m. to the S.E. of Kángra. 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 Bhárwan. Fírúz Sháh visited this temple, and is said by the Hindús to have made offerings to it.

Before leaving Kángra the traveller may, if he pleases, pay a visit to Dharamsálá.

Dharamsálá.—This is 16 m. to the N. of Kángra. Here are the administrative quarters of the Kángra 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 *dulí*, and proceeding nearly due E., reach Pálampúr, about 30 m., next day in the early morning.

Pálampúr.—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 Pálampúr 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 Bára Bhágal. The T. B. at Baijnáth stands on a plateau, with the Kángrí, 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 Mandi. 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 Mandi has the title of Sen, while the younger members of his family are called Siṅh. He is a Rájpút of the Mandiál clan of the Lunar Race.

Mandi 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 Bábú 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 Sulṭánpúr is also 10 m. It is the capital of Kulu.

Sulṭánpúr.—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 Láhaul and Ladákh, who take refuge here from the severity of their own winter. It overlooks the Biás, 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 Biás, 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 Himálayas. 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 Biás, 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 13,300 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 Baṛá 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 Príní 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 Runah	8 7 11	Bad walking, difficult for ponies.
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 húm*," 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 Ṭhákur 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 hill-sides are, nevertheless, rich with flowers, such as wild roses, pink and yellow, forget-me-nots, and wood 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, printing-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 aud 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 *duli*. 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 Baṛá 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 Baṛá 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, 16,630 ft.
Samgal . . .	20	
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 Bhágha river is left before reaching the former place, its source being on the other side of the Baṛá Lácha, and the course again lies along the Chandra. It must be observed that the Spiti route or road turns short off from the Baṛá 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 Baṛá 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 Gúrkhás, and after their defeat in 1815 it came to the British. The Rájá Shamshír Sińh is a Rájpút, 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 patṭu, 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 *ḍuli* 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 Jangi, where there is a T. B. The next halt will be at Rarang, which is 15 m. from Sangnin. The next stages are Pangi 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 Koṭgaṛh, a distance of 9 m.

Koṭgaṛh is in British territory, and is a pretty little place with a Post-office, a pretty Church, and a Missionary Station. There is a Hindí 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 Koṭgaṛh.

The next stage is to Narkanda, 12 m., and between this place and Koṭgaṛh 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 ḍák banglá. From Matiana to Theog is 8 m., from Theog to Fagú is 12, and from thence to Simla is 10 m. For an account of Simla, see Route 17.

ROUTE 22.

LÁHOR TO FÍRÚZPÚR, MUDKÍ, SOBRÁON, AND FÍRÚZSHAHR.

This journey must be made in a carriage, as a railway, though eminently necessary, has not been made. The 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 it cross dry bed of a stream.
3. Asil . .	6	
4. Luliani . .	6	Large place.
5. Pallu . .	5	
6. Kasúr . .	5	A town and T. B.
7. Gandí Singh	5	
8. Fírúzpúr .	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 Láhor to Fírúzpúr. 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 Ráma, but does not appear in history till the reign of Bábar, when it was colonized by Paṭháns. It was stormed by the Sikhs in 1763, and again in 1770, and finally incorporated with the Láhor 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 Fírúzpúr 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 Fírúzpúr.

Firúzpur 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 Fírúzpúr 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 Fírúzpúr 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 Panjáb. The T. B. is in the Cantonment. The Fort was built in the time of Fírúzsháh 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 ½ m. square. The trunk road to Lodiáná 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 1¼ m. to the E., but S. of the trunk road, and nearly opposite to it across the road are two guns, 1¼ 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 Afghán 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 Fírúzshahr, 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 Fírúzshahr, 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 Mudkí, Fírúzshahr, 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. Brenchley, 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 Fírúzshahr. Also one to Major G. Broadfoot, who fell gloriously at Fírúzshahr. "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 Dihlí 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.

Fírúzshahr.—A visit may now be paid to Fírúzshahr. The total distance to Fírúzshahr and Mudkí is as follows:—

Name.	Dist.	Remarks.
	MS.	
T. B. at Fírúzpúr to Gal	11½	Comfortable T. B.
Gal to Fírúzshahr	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—"Fírúzshahr, 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, Fírúzshahr, so the way it is spelt on the obelisk, Ferozeshah, is quite wrong, and is here altered not to perpetuate this blunder.

Mudkí.—The next visit may be paid to the battle-field of Mudkí. Should the traveller be desirous of stopping on the road he may halt at Gal, about 7 m. before reaching Mudkí, where there is a comfortable T.B. At ¾ m. before reaching the Mudkí 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, "Mudkí, 18th December, 1845;" on the S. side the same in Panjábí; 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*.

Subrawán (improperly written Sobráon). 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 24¼ m., as follows:—

	Distance.
T. B. at Firúzpúr to Jail . .	2 miles.
Jail to E. end of Firúzpúr . .	1 ,,
E. end of Firúzpúr to Atárí .	5 ,,
Atárí to Arif	5 ,,
Arif to Mulánwálá . . .	5¼ ,,
Mulánwálá to Subrawán . .	6 ,,
Total	24¼ 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. 6in. high. The obelisk is 35 ft. high. On the S. plinth is inscribed in the Persian character, "Subrawán, 10th of February, 1846." On the W. side is the same in English only, with the name of the place mispelled. 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 Firúzpúr. 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 Mudkí, 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 Fírúzshahr. 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 Fírúzshahr 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 dependance 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 Firúzpúr to Dalmudi	7	
Dagesh . .	6	
Mogah . .	6	A large sarái, thriving place.
Maina . . .	9	
Killí . . .	6	
Jagráma . .	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 BHÁWALPÚR.

This journey will be made by rail, the stages being as follows :—

Names of Stages.	Dist.	Remarks.
	ms.	
Láhor to Mián Mír West.	4	
Kána	9	
Raewind . . .	13	Station for Firúzpúr, 32 m.
Koṭ Rádhákiṣhn .	8	
Changa Manga .	8	
Wan Rádhárám . .	16	
Satghara . . .	10	
Okára . . .	10	
Pákpattan . .	8	
Montgomery . .	15	Refreshment rooms here and T. B.
Harapa . . .	13	
Chikawatní . .	13	A mail cart runs to Jhang, 56 m.
Kásowal . . .	10	Front seat 14 rs.
Chanu . . .	11	Back seat 7 r.
Kachcha Kúh .	14	
Khánewal . . .	13	
Rashida . . .	11	
Tátipúr . . .	7	
Multán City . .	13	The fare, 1st class, is 13 rs. Refreshment rooms and cabs in waiting.
Multán Cantonment		
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 Hiraṇya-Kashipu, and Cunningham thinks (vol. v. p. 129,) that it must be the Kaspeira of Ptolemy.

The local tradition is that the manifestation of Viṣhṇu in the

Narsinh Avatár took place at Multán, when Hiraṇya-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-Ḳásim, in 714 A.D.

Istakhrí, 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.

Aurangzíb 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-Tabríz, into a hall for reading the *Granth*. Muḥammad Ḳásim conquered Multán for the Khalífs, and it was afterwards taken by Maḥmúd of Ghazní. Subsequently it formed part of the Mughul Empire. In 1779 Muẓaffar Khán, a Ṣadozai 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 1¼ 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 Haḳḳ 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 Rehrí and Daulat gates to the S. The town has the Bohar or Bor Gate to the S.W., and the Dihlí Gate to E., the Háram 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 Párśí 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 Rukn-'d-dín*, grandson of Bháwal Ḥaḳḳ, 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 Sísú 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 ½ 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 Maulaví Bakhsha al M'arúf Hindí. 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 Khalífs. You enter by a door which faces E., and is made of very old Shísham wood; inside towards the W. is a recess with the Ayat-i-Kursí 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 Lahor,
Who being deputed by the Government to
Relieve at his own request
Díwán Mulráj, 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 Mulráj, 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 Muḥammad Tughlak as a mausoleum for Ruknu'd Dín.

The *tomb of Bahâu'd Dín Zakhariya*, "The Ornament of the Faith," commonly called Bahau 'l Ḥakk or Bháwal Ḥakk, 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 Ḥakk, whose name was Ṣadru'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 Afẓalu-'zzikr written on it. In the opposite corner of the vestibule is the well built tomb of Núwáb Muẓaffar Khán, on the head of which is written in Persian—

The brave son of the brave
HÁJÍ AKBARZAI MUẒAFFAR.
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 Pír Muḥammad.

The traveller may now drive to the 'Idgáh, which is about ½ 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 Párśí cemetery the tombs are well kept. The dates are given according to the Párśí reckoning; thus it is said that the Kotwál Naurozjí died on the 22nd of the 3rd month, Khurdád, 1228 Yezdijird, 2248 Zartashtí, 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 Hiṅdú Christian lady, Mrs. K. O. Chakrabartí. The *tomb of Shams-i-Tabríz* may also be visited. It stands ¼ 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 Imámbárah.

Low down in the wall is inscribed "The slave of God, Mián, died 7th of Muḥarram, 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 ⅓rd 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 Ḥaḳḳ 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 head-quarters 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.
	ms.	
Multán Cantonment to Muzaffarábád Junct.	7	The first 7 ms. are done on the S. P. and D. Railway. The rest on the State railway.
Buch	5	
Shujá'ábád . . .	12	
Gilawálá . . .	15	
Dodkrán	14	
Ádamwáhan . .	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 Ádamwáhan, 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 $\frac{4}{5}$ are Muslims. The language is a mixture of Sindhí and Panjábí. The Núwáb of Bháwalpúr ranks 3rd on the list of Panjáb chiefs next after Patiála. He is entitled to a salute of 17 guns, also to a return visit from the Viceroy. The present Núwáb Ṣádiḳ 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 lákh of rupees and the gift of the districts of Sabzalkoṭ and Bhaungbára. His son, S'aádat 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 *Subí Bihár*, 16m. from Bháwalpúr, where an inscription in the Bactrian Pálí 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 *Raiká-Tibba*, on the edge of the desert 2 m. from the town of Ḳáimpúr, 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 1½ 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 Subí 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 Núwáb*, 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 Bíkánír, which stretches waterless away for 100 m. There is a tomb of a European officer 2 m. to the S.W. of Bháwalpúr. 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 Shísham 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, perhaps 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 Hindú 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 Muḥammad 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-fo-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 Bárí 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 Aḥmad Khán, a Kharral Chief, raised a rebellion. Koṭ Kamáalia was sacked, and Major Chamberlain was besieged for some days at Chíchawatní, but Colonel Paton arrived from Láhor 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 ¼ 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 Núr Sháh in the Gugáira 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 hospal. 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 Bhaváṅí, 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 Ráví 800 ft. sq., with massive towers of sun-dried bricks rising to a height of 60 ft. In the rains it is surrounded by water from the Ráví. 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 Muḥammad 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 Shorkoṭ and Depálpúr, descriptions of which will be found in Cunningham, *loco citato*.

ROUTE 24.

LÁHOR TO SIÁLKOṬ AND JAMUN.

This journey must be made by rail on the Panjáb and N. State Railway.

Names of Stations.	Dist.	Remarks.
	MS.	
Láhor to Bádámí Bágh	2	At ¼ m. from Láhor cross a stream. At 1 m. from Láhor cross the Ráví by a bridge $\frac{7}{10}$ths of a m. long. On the W. side is a large Muslim cemetery. Then cross a sandy plain with tufts of coarse grass, which extends to Kámoke, after which there is more cultivation. At Kámoke there is a small mud fort.
Sháhdarra .	5	
Kala . .	7	
Murídke . .	5	
Sádhokí .	7	
Kámoke . .	5	
Dilianwálá .	4	
Gujránwálá .	9	
Gakkar . .	10	
Vazírábád .	10	
Total. .	64	

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 Vazírábád is rs. 4.

Gujránwálá was the town where Ranjit was born. At ¼ 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 MahaSingh, 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 Gúrkhás 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 *satí* 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 Shísh Mahall, or Hall of Mirrors; 13 steps lead to the second platform, and 15 more to the top roof.

The T. B. at Vazírábád 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 Sialkoṭ. The stages to Sialkoṭ 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 Vazírábád to the Tamara. Jamun is 1¼ m. from that river.

Jamun is the capital of the kingdom of the Maháráját of Kashmír. His territory extends over an area of 79,783 sq. m., with a pop. (1873) of 1,534,972 persons. This State comprises, besides Kashmír proper, Jamun and Punch. The governorships of Ladákh and Gilgit include Dárdistán, Báltistán, Leh, Tilel, Suru, Zanskar, Rupshu, and others. Islám was introduced into Kashmír 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 Aḥmad Sháh Durráni, 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 Rájpút, purchased Kashmír 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 Maháráját, 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. "Sirdár 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 Risaldárship 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 shawl goats, 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 Empress.

At Jamun, on Thursday, January 20th, 1876, the Mahárájá 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 Fathbáz troop, then 200 infantry, then 700 musketeers, then an infantry regiment 500 strong, of mountaineers, then 500 infantry of the Prataáp regiment, then 500 infantry of the Randhír regiment, then 500 infantry of the Súraj regiment, then the Rám regiment 600 strong, then 500 infantry of the Nardan regiment, then 500 of the Shibh regiment, then 600 of the Rám regiment.

The gate of the city was now reached, and at it was posted the Bijlí Wálá battery of 6 guns, then 600 infantry of the Fatḥ regiment, then 600 of the Nirsinḥ regiment, then 600 of the Jágirdár regiment, then 600 infantry of the Kaghir regiment from Báltistán in red hats, then the Balpadr regiment, 600 strong, then 800 infantry of the Body Guard, then 800 infantry of the Mir Ṣáḥib 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 Sawárs. On the right hand, about halfway up from the river to the city gate, is the Báú Fort, where were posted two batteries of 12 guns. Besides all these there was a band of Nách 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 Mahárájá 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 Kashmír; 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 Taví 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 Taví, and beyond the river are hills covered with jungle, in which are many wild beasts. Among the pictures in this palace is one of Guláb Siṅh, the Great Rájá, 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 Mandi 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 Taví. About ⅓ of a mile before reaching it is the chief temple. Two miles beyond the Gumit gate is a fine garden belonging to the Mahárájá. 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, Sanskṛit, and Dogra. Lord Napier of Magdala visited the College in 1872, and recorded a favourable opinion, as has Dr. Buhler, the well-known Sanskṛit scholar. At 22⅘ 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 1⅗ m. broad from the S. gate to the N. wall, and from E. to W. ½ m.

The route from Jamun to Shrínagar 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, 7½ 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 Mahárájá 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 Mián Tegh Singh. Akhnúr is the place where timber floating down from the mountains is caught and stored. The next stage is Chaukí Chora, 13½ m.; then Thandá Pání, 13 m.; then Dharm Sála, 9½ m.; then Syál Súí, 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 Bráhman 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 Taví 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 Shrínagar:—

Rájaurí to Thána	. . .	14 miles.
Thána to Baramgala	. . .	10 ,,
Baramgala to Poshiána	. .	10 ,,
Poshiána to Alíábád Sará	. .	11 ,,
Alíábád to Hírpúr	. . .	14 ,,
Hírpúr to Shapeyan	. . .	6 ,,
Shapeyan to Khánpúr	. .	15 ,,
Khánpúr to Shrínagar	. . .	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 Poshiána to Alíábád the chief pass is crossed. It is 11,400 ft. above the sea. A good deal of snow is found here.

Sialkoṭ.—On his return journey the traveller may halt at this place, which is worth a visit. This is a municipal town, and the administrative head-quarters of a district of the same name. There is also a cantonment, which is ¾ 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 Siálkoṭ 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 Chiliánwálá,
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 Dihlí 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.

Vazírábád.—About 4 m. before reaching Vazírábád is a large town on the right hand. Vazírábád is a municipal town in Gujaránwálá, 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 Siṅh, 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 bázár runs from end to end, crossed at right angles by minor streets of considerable width.

ROUTE 25.

VAZÍRÁBÁD TO GUJARÁT, JHÍLAM AND ROTÁS.

Names of Stations.	Dist.	Remarks.
	ms.	
Vazírábád to Gujarát.	9	
Lálá Músá Junct.	12	
Jhílam . . .	20	Refreshment rooms here. Fare 1st class 2 rs.
Total . .	41	

At Vazírábád 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 $3\frac{1}{4}$ 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 Nálah at the foot of the main bank of the Chenáb. Thus half the space between the main bank at Vazírábád 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. $3\frac{3}{8}$) 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 Nálah 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 Vazírábád 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 Vazírábád a visit should be paid to the *Saman Burj*, built by Vazír 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 Vazírábád the traveller may like to visit the battle-field of Rámnagar. The stages are as follows; Koṭ 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 Koṭ J'afir there is a cemetery, fairly well kept, and surrounded by a good wall. Here are buried Elizabeth Sawer, 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 handsome three-storied building in a garden house built by Ranjit, which is a 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 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 ½ 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 2½ 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 Europen 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 Aurangzíb, and his tomb has been completed by the exertions of Muḥakkam Sháh and Shír Sháh. Written on the 17th Rabíu '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 Mariyam,
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 Shrínagar in Kashmír :—

Names of Stages.	Dist.	Remarks.
	MS.	
Daulatnagar .	12	
Kotla . .	10	
Bhimbar . .	9	
Saiyidábád .	15	
Naushahra .	12½	
Changa Saráí .	13½	
Rájauri . .	15	Height above sea 3,094 ft.
Thánáa . .	14	
Baramgala .	10	Between Thánáa and Baramgala the Ratan Pass is crossed, 8,200 ft. high.
Poshiáná . .	10	
'Aliábád Saráí	11	Between Poshiáná and 'Aliábád the Pir Panjáh Pass is crossed, 11,400 ft. high.
Hirpúr . .	14	
Shapáyán .	6	Height above sea 6,715 ft.
Khánpúr . .	15	
Shrinagar . .	12	Height above sea 5,235 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.

Jhílam 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. Jhílam town has a pop. of 5148. The civil lines and cantonment lie a m. N. of the town, and the T.B. is there. Jhílam 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 Láhor 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 1¼ in.; No. 4, 12½ in.; No. 5, 5½ in.; No. 6, 3½ in.; No. 7, 2¾ 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 1¾ 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 Khárián 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 Jhílam, 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 Jhílam,

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 Jhílam. 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 Khawas 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 Áb 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 Morí Gate; 11, the Pipalwárí Gate; 12, the Kashmír 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 Muslims. 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 Harím's Hall of Mirrors, which was there, has also an inscription, 40 ft. from the ground, but too high up to be legible.

Regiments engaged.	Officers killed.	Officers wounded.	Men killed and wounded.
Brought forward .	18	26	981
15th N. I. . . .	—	3	—
25th N. I. . . .	1	1	273
30th N. I. . . .	2	9	300
31st N. I. . . .	—	1	—
36th N. I. . . .	1	5	103
46th N. I. . . .	—	—	56
56th N. I. . . .	3	5	—
69th N. I. . . .	—	3	—
70th N. I. . . .	—	—	—
45th N. I. . . .	—	3	—
Total . . .	25	56	1713

In riding over the battle-field to the *Obelisk or monument*, which is about ¾ m. N. of the village of Chilián, the traveller will find the heat of the sun excessive, for there is not a tree to shield him from it. The ground is full of holes, made by a black lizard about 2 ft. long, which is called *goh*. They are seen sitting in numbers outside their holes, into which they dive with great rapidity, and as they disappear their tails look exactly like snakes. The Gujars and some other tribes eat them. The monument has 5 steps up, each 1 ft. high, to the 2 plinths on which the shaft is based. The shaft itself is 38 ft. long, and the total height of the monument from the top step is 60 ft. 3 in. It stands on a slight eminence. On the N. side is the following inscription in English :—

Around
This tomb was fought the sanguinary
Battle of Chiliánwálá,
13th January, 1849,
Between the British forces under
Lord Gough,
And the Sikhs under
Rájah Shir Singh.
On both sides did innumerable warriors
Pass from this life,
Dying in mortal combat.
Honoured be the graves of these heroic
Soldiers !

In Memory of those who fell in the ranks
Of the Anglo-Indian Army,
This Monument
Has been raised by their surviving comrades
At whose side they perished,
Comrades who glory in their glory,
And lament their fall.

On the S. side is the same inscription in Urdú ; on the E. side in Gurmukhí ; and on the W. side in Persian. The entrance to the obelisk is on the N. side, and to the S., in the same enclosure, is a long oblong slab, raised 1 ft. from the ground, with 2 short oblong slabs alongside of it. Here the men killed in the battle were buried, with the exception of the soldiers of the 24th Foot, who lie in three separate enclosures 1 m. to the left. Between the obelisk and the 1st long slab is the tomb of Major Ekins, with the following inscription :—

Major CHARLES EKINS,
Deputy Adjutant General,
Killed in battle at
Chiliánwálá,
13th January, 1849.

This Monument to the Memory of
A lamented friend and gallant soldier
Is erected by
Lieut.-Col. Patrick Grant, C.B.,
Adjutant-General of the Army.

Lord Gough was much attached to Major Ekins, and when the burial service was read over him, he stood at the head of the grave with the tears rolling down his brave face. At the E. end of the long oblong is the tomb of Colonel Pennycuick, who commanded H.M.'s 24th. At the W. end of the more N. of the 2 smaller slabs is the grave of Lieut. Aurelian Money, of the 25th Bengal N. I., who was killed in the battle. At the E. end of the same slab is the tomb of Ensign Alphonse de Morel, 30th B. N. I., who fell in the battle while spiking a gun.

The visitor will now ride a m. S. of the cemetery, and then turn to the W. and ride another m., and will come to 3 enclosed cemeteries, one after another, on the left side of the road. In each there is a large oblong slab raised a foot or two from the ground, without any inscription. Here the men of the 24th were buried. The road is a good hard one, and, just where the cemeteries are, there are the remains of a *dhák* jungle. The *dhák* is the Indian name for the *Butea frondosa* tree. It may be mentioned that the jungle has been very much cut down since the battle, which of course diminishes the appearance of

the Sikh position at the time the battle was fought.

Riding on, the traveller will pass through the town of *Mong*. This place is built on a mound of ruins 600 ft. long by 400 ft. broad and 50 ft. high. It contains 975 houses built of large old bricks, and 5,000 inhabitants, who are chiefly Jáṭs. The tradition is that the town was the principal Mint city of Rájá Moga, who founded the place, and probably gave it the name of Moga-Gráma or Moga village, which would be shortened to Mogáon and Mong. His brother, Ráma, founded Rámpúr the modern Rasúl, which is 6 m. to the N.E. of Mong, and exactly opposite Diláwar, which Cunningham identifies with *Bukephala*, but according to others it is the same as Jalálpúr.

Alexander's camp was at Jalálpúr, and it extended for 6 m. along the river Jhílam, from Sháh Kabír down to Saiyidpúr. The headquarters of Porus were 4 m. to the W.S.W. of Mong. Alexander "took advantage of a dark and stormy night, with part of his infantry and a select body of cavalry, to gain a little island in the river at some distance from the Indians; when there he and his troops were attacked by the most violent wind and rain, accompanied with dreadful thunder and lightning." In spite of the storm they pushed on, and wading through the water breast high, reached the opposite bank of the river in safety. When they were landed Alexander marched swiftly forward with 5,000 horse, leaving the infantry to follow leisurely and in order. Meantime Porus detached his son, with 3,000 horse and 120 chariots, to oppose Alexander. The two forces met at 2 m. N.E. of Mong. Here the chariots proved useless on the wet and slippery clay, and were nearly all captured. The conflict, however, was sharp, and Alexander's favourite steed, Bukephalus, was mortally wounded, by the young prince, who was killed with 400 of his men.

When Porus heard of his son's death he marched against Alexander, and drew up his troops in a place where the ground was not slippery, but firm and sandy. The centre of his line was as nearly as possible on the site of the present town of Mong. Porus was defeated, and Kraterus and the troops who were with him on the W. side of the river, no sooner perceived the victory inclining to the Macedonians, than they passed over and made a dreadful slaughter of the Indians. Cunningham, therefore, considers Mong to be the site of Nikæa, the city which Alexander built on the scene of his battle with Porus.

In corroboration of this opinion it may be mentioned that the author has in his possession a statuette seemingly of Apollo with a nimbus which was dug up from 20 ft. below the ground at Mong. On the other hand it seems impossible that the Jhílam could have been forded during the rains, for in March even the water is at least 5 ft. deep, and runs with great force, to say nothing of the alligators, which are very numerous, and would certainly have caused some loss to the Macedonian troops.

The traveller will now drop down the Jhílam, about 40 m. to Pind Dádan Khán. He will see great flocks of cranes and numerous alligators at which he may practise with his rifle. He will pass Jalálpúr, which is 4 m. S. of Mong on the opposite side of the river, about 1 m. from the river's bank; and 4 m. N. of it, just opposite Mong, is a spur of the Salt Range, which comes slanting down to the river. In the intervening space is a ravine, down which Alexander probably marched when he was about to ford the river, to do which he passed first into an island which is nearly in the middle of the Jhílam.

The traveller will now pass on the right the hill fort of *Khashak*; it stands on a high hill, and is very inaccessible. It is said that the garrison surrendered to Ranjit for want of water, and they had scarce done so when rain fell. It had scarce done so when rain fell. It is 8 m. across the hill from Khewra,

where the salt mines are. At about 1 m. below it is Chok Nizám, where a wire tramway crosses the Jhílam. There is a banglá on the left bank, but it is deserted, and the tramway has been long stopped. To the S. of this is the bridge of boats, which is the landing place for Pind Dádan Khán.

Pind Dádan Khán.—The church here, called St. John in the Wilderness, is 1½ m. from the river, and is N. of the town, which contains a pop. (1868) of 15,740 persons. It was founded in 1623 by Dádan Khán, whose descendants still reside in the town; it is the centre of the trade of the district, and its merchants have agents at Multán, Amritsar, Sakhar, Pesháwar, and the countries beyond the border. The river-boats built here are in great request throughout the whole course of the Jhílam. There is a T. B. The Cemetery is close by, and in it are buried 2 superintendent-patrols of the Salt Mines. It is a curious fact that the bell of the church is not hung in the belfry, but in a wooden summer-house. The Dep. Commissioner's house is a little to the N. of the church, and his office is to the W. In order to visit the mines the traveller will drive 4½ m. to the village of Khewra, and then ascend a steep hill, about 500 ft. high. At the top of the hill is the house of one of the employés connected with the mines.

The Salt Mines.—To reach these the traveller will walk about ½ a m. down hill to the W., and will then get upon a trolly and proceed along the tramway, which is 2,000 ft. long, and runs from S.W. to N.E., and in about 10 minutes reach a *Chauki* or station, which is cut into a chamber below. This is at 1,100 ft. from the mouth of the tunnel, and good salt begins to be found at 900 to 1,000 ft. from the mouth. The salt is worked by blasting, and as much as 60,000 cubic ft. of salt have been brought down by a single blast. The highest place of the mine measures 143 ft. from top to bottom, and work is still carried on there.

At 1,750 ft. from the mouth of the tunnel the traveller will ascend a sloping bank 30 ft. high, and then 115 steps cut in the salt, each about 6 ft. 8 in. wide, which will bring him to the old Sujewal mine, stopped since 1871. Here there are numerous stalactites, very pretty to look at, but which on being touched crumble. In some places there are fissures, in which there are hexagonal salt crystals, specimens of which the visitor will be tempted to carry with him, but on being removed from the mine they very soon waste, and shortly disappear.

The Sikh excavators used to work out large vaults without any support, which of course fell in. Thus the Baggi mine, which had been made by the Sikhs, fell in, in 1872. When the English took possession, they worked with supports 20 ft. sq., but since 1871, under Dr. Warth, a scientific system has been introduced, by which chambers 45 ft. broad, but of unlimited length, are worked, bonded only by the salt. The depth will be bonded, when water is reached.

Before leaving the mines, the visitor should have them lighted up, when a beautiful spectacle will be seen, as the light is reflected from innumerable facets. Of course a present should be given to the miners, of from 5 to 10 rs. A journey in the trolly of about a m. will bring the traveller to Warth Ganj, so called from the superintendent. Here is the junction with the wire tramway. The wire runs about 10½ m. across the Jhílam to Chok Nizám. It is ¾ of an inch thick. The span of the standards commences at 200 ft., and increases by 2 ft. for every standard. The original sections were 4 in number. The 1st was 3 m. long, the next 3¾, the next had an engine in the middle pulling 2 m. on one side, and 1½ on the other side.

The lumps of salt weigh 140lbs., and a Kashmírí will carry such a lump 7 m. a day, resting occasionally. He carries the lump on his neck with a pad under it. The drinking water at Khewra is brought from the head of the gorge, and is slightly brackish. Dr. Warth has a collection of minerals, among which are mica, pebbles from

conglomerate, and marl below the gypsum, river shingle from the shore of the Indus opposite Kálábágh, fossils from the nummulite limestone near Pind Sulṭán, white gypsum from which they make plaster of Paris, quartz crystals from Marí opposite Kálábágh, &c.

The visitor may now walk to the South Hill Station; the distance is 1½ m., but there is a descent of 500 ft., and an ascent of 600 ft. A fine bridge over a gorge is crossed, and then the hill is ascended by a not very steep zigzag. There is a temple to Hanumán, and in going to it is seen the grave of Mr. Smythe, Dep. Collector of Salt Revenue, who died July 28th, 1852. It is a handsome tomb, 10 ft. high. The temple is 12 ft. sq., and 15 ft. high, and stands on the very verge of a precipice. Mr. Brown, who lives at this spot, has 2 mountain sheep brought from the neighbouring hills. They stand as high as a spotted deer, and have formidable horns, 25 in. long. They have been pitted against rams in butting matches, and defeated them. This animal goes in small herds of not more than 6, and is called Hadiyar. The wild goat is called Márkhúr.

In going to Kaṭáksh the traveller will perhaps like to try a *ḍulí*, in which he will be comfortably carried. He will walk to Khewra, and get into the *ḍulí* at the foot of the mountain across the gorge. The ascent of the opposite mountain is steep, and the *ḍulí* should be turned, so that the traveller may be carried head first. The hill is about 3,000 ft. high. It takes 46 minutes to ascend, by a road cut in zigzags. On the right is the village of Tobar, to which the miners go in the hot weather. The road leads along the W. side of the hills, to a tower 30 ft. high, and some trees. They used to burn lime here. After the 9th milestone from Pind Dádan Khán, the road begins to descend, and instead of barren hills, there are crops on both sides. At Choga Saidan Sháh, there is a carved stone in a mud house on the left of the road, which was brought from a village a m. and ½ off, and is said to be as old as the time of the Páṇḍus. From this Kaṭáksh is 2 m. to the W.

Kaṭáksh.—This word signifies in Sanskrit "a side look," from *Kaṭ*, "to cover," and *Aksha*, "the eye," or it may mean "weeping eye," as Cunningham translates it, Arch. Rep., vol. ii., p. 188, as the root *Kaṭ* signifies also "to rain." The road to this place is extremely pretty, and passes by the side of a clear stream, full of watercresses, which were sown by order of a Dep. Com. some 15 years ago, and now cluster thickly all along the water. The low hills on either side are covered with flowering shrubs.

On the left of the road, and a ¼ of a m. before reaching the Kaṭáksh temples, are 2 caves, in which are Shivaite emblems. Kaṭáksh is on the N. side of the Salt Range, 16 m. from Pind Dádan, at a height of more than 2,000 ft. above the sea, and is next to Jwálamukhí, the most frequented place of pilgrimage in the Panjáb. The Hindú legend is that Shiva wept so, on the death of his wife Satí, that his tears formed the sacred pool of Puṣhkara near Ajmír and Kaṭáksh, in the Sindh Ságar Doáb.

The pool at Kaṭáksh is formed by the enlargement of a natural basin in the bed of the Ganiya Nálah. Just above it stretches a strong masonry wall, 2½ ft. thick, and 19 ft. high, which once so closely dammed up the stream, as to make a large lake; but the water now escapes through the interstices and broken masses of the embankment. The pool is about 150 ft. long. Cunningham states that it is 200 ft. long, with an extreme breadth of 150 ft. at the upper end, and 90 ft. at the lower end, where it is closed by a low stone causeway 6 ft. broad, with 3 narrow openings for the passage of the water. The pool is full of little fish, which come greedily to feed on crumbs. The water is said to be unfathomable, but the real depth, where deepest, is only 18 ft.

Two old trees of the *Dalbergia Sissoo* species overhang the pool; one is 9 ft., and the other 7 ft. in circumference. There is an arch at the N.E. corner, and through it rushes a stream which

drains the whole valley. The pool runs N. and S. A few yards from it to the S. is the house of Rájá Rám, who lives here with Bihárí Lál and Shankar Dás, who are Kánphattí Jogís, and close by is an enormous *Dalbergia Sissoo*, 20 ft. 4 in. round at 6 ft. from the ground. Ascend now by a path which goes S.W., and pass on the right the house of Gyán Singh, and on the left that of Hari Singh, then traverse a passage cut 10 ft. deep in the rock, said to be the work of the Páṇḍus.

On the left is an immensely thick wall of perforated sandstone, which looks like the wall of a fortress, but is said by the head-man of the village to have been an embankment, to prevent floods on the outside from destroying the tank and the buildings round it. There is a similar embankment a m. off near Dharmajal. Turn now S., having on the right the mansion of Jawáhir Singh of the Jamun family, and come to that of Ṭhákurdás, built of perforated sandstone. Beyond this and S. of the pool is the temple of the Páṇḍavas, with 6 smaller ones beside it. These stand on a natural platform, which is 40 ft. higher than the ground near the pool. There is nothing very remarkable in the principal temple, except that it can be ascended by a staircase within the wall. The mortar of this wall is hardened like iron. Snakes are sometimes found here. Thirty-eight steps lead to the 1st story, 17 of which are outside, 11 to the 2nd, and 11 to the 3rd, in all 60. The temple is 45 ft. high to the upper platform, where there is the stone figure of a lion. The dome and pinnacle are about 14 ft. high. The upper platform is 6 ft. sq., and the dome is 30 ft. in circumference.

On either side of the principal temple are very old and ruined smaller temples, of which the arch is 9 ft. broad and 8 ft. high. Cunningham says that he found the remains of no less than 12 temples. "Their general style is similar to that of the Kashmír temples, of which the chief characterisitcs are dentils, trefoil arches, arches, fluted pillars, and pointed roofs, all of which are found in the temples of Kaṭáksh and of other places in the Salt Range. Unfortunately these temples[a] are so much ruined that it is impossible to make out their details with any accuracy; but enough is left to show that they belong to the later style of Kashmírian architecture which prevailed under the Kárkota and Varma dynasties, from A.D. 625 to 939; and as the Salt Range belonged to the kingdom of Kashmír during the greater part of this time, I believe that these temples must be assigned to the period of Kashmirian domination. The temples of Mallot and Kaṭáksh have been described by General Abbott." (Beng. As. Journ., 1849, p. 131). (See also Cun., vol. ii., p. 189).

General Cunningham's description of these temples, which are called Sát-Ghara, "the 7 houses," is as follows: "The central fane of the Sát-Ghara group is 26½ ft. sq., with a portico to the E. of 20 ft. front, and 7 ft. projection, which is pierced by a trefoil arch as shown in General Abbott's sketch. On each side, 11½ ft. distant and flush with the back wall, there is a small temple, 15 ft. sq., with a portico 7 ft. sq., of which the entrance is a cinque-foil arch. On the N. side, 27 ft. distant, and nearly flush with the front wall, there is another small temple 11½ ft. sq., with a portico of 6 ft. The corresponding temple on the S. side is gone. At 17½ ft. to the front there are ruins of two other buildings which are said to have been temples, but so little remains that I was unable to verify the Brahmanical belief. In front of these ruins is the gateway, 17 ft. sq., with a passage 5½ ft. wide, leading straight up to the central fane. The whole of these temples have been so often restored and plastered that they have suffered more from the repairs of man than from the ravages of time. The body of the central fane is now altogether hidden by a thick coat of plaster, the unfortunate gift of Gulab Singh."

On a hill to the W., called Kotera, there are some remains of an old forti-

fication and of a brick building called Sádhu-Khán-Makán, or "Sadhu's house." The bricks measure 14½ by 9½ by 2½ inches. There appears to have been an upper fort 1200 ft. long by 300 ft., and a lower fort 800 ft. by 450 ft. General Cunningham inclines to the belief that Kaṭáksh may be identified with Siṅhapúr, visited by Hwen Thsang in the 8th century A.D.

ROUTE 27.

KAṬÁKSH TO MALLOT, MANIKYÁLA, AND RÁWAL PINDÍ.

The road to Mallot passes first through a village at about 2 m. distant, where is a house built by Misr Rúp Lál of Dilwál, treasurer of Ranjit, 70 years ago, at a cost of 20,000 rs. The large village of Dilwál is 2½ m. beyond this. It is distinguished by three very lofty mansions. An ascent to the top of one of these houses will be rewarded by a good view. The hills round are devoid of vegetation, but the soil in the valleys is rich and pays 14 ánás a *bigha*. Up to this point the road is good, but then becomes bad, and grows worse and worse, ending in a lofty hill and tracts covered with stones. The traveller may either ride a pony or be carried in a *ḍulí*.

After about an hour from Dilwál, he will come to the *Shivi Gangá*, a very remarkable spot on the left of the road. Large trees overhang a clear stream, which in the rains becomes a torrent that sweeps all before it. This stream passes through a wild gorge. Where the trees are thickest there is a world-old temple built of perforated sandstone and with mortar, which from age has become as hard as a rock. This temple is 24 ft. sq., and about 40 ft. high to the top of the finial. There are gloomy caverns in the hill to the S. of the temple, and from thence a steep pitch of 100 ft. leads down to the stream. Over the door of the temple are marks of hands. The chamber contains the emblem of Shiva, and outside to the S. is another *Lingam*, and 2 of white stone under a tree. Outside is a small temple to Deví, to which ascend by 11 steps. It is S. of the main temple. The chamber is 8 ft. 2 in. sq., and facing the entrance is an image, 1 ft. 2 in. high, of Black Deví, with various small figures round it and a sitting figure above it, but on the right is a unique figure, like that of a Franciscan monk, with bare feet and monk-like robes. The head has unfortunately been lost, and has been replaced with one of clay. Some have supposed that it is a figure of Our Lord. It is altogether unlike any Indian figure. This and the main temple are amongst the most ancient-looking in India. The oleander and maidenhair fern grow abundantly round these temples.

Beyond this, at ¼ of a m., is a large Muslim tomb, which the people say is the tomb of a King. There are some smaller tombs about it. Ascend now a mountain 1,000 ft. high, and cross a vast stony tract to Mallot, which is about 12 m. S.E. of Kaṭáksh.

Mallot.—The word is spelt *Malot* by Cunningham and in the Imp. Gaz., but the latter states that "it was the capital of Rájá Mall, mythical ancestor of the Janjuah tribe, and a contemporary or descendant of the Mahábhárata heroes." To reach this place one must ascend a rugged rocky mountain about 900 ft. high, and then pass over an intolerably stony tract, and after passing a thick clump of trees, ascend a precipitous scarp of 50 ft. which brings one to the plateau on which the fort of Mallot stood, and the modern village now stands. It is necessary to have a tent pitched here, as there is

no T. B. The first thing to be seen is the gateway of the Fort, which was built by Mahá Singh, 100 years ago, when he subdued the Zamíndárs of the place, who had been till then independent. This gateway, which stands nearly at the E. corner of the N. line of defence, has a ruined round tower to the E. of it, and 3 more to the W. Its N. and S. sides are 57½ ft. long, and its E. and W. sides 31 ft. It is built of white sandstone, and is 29 ft. 10 high, measured inside. The N. face has a scarp of 50 ft. below it. At 2,000 ft. to the S. of this gateway are the *Buddhist Temple* and *Entrance Hall*. The W. side of the temple, which is built of red sandstone, is 20 ft. 8 in. long. It has an ornamental window, which is 4 ft. 4 in., inside measurement, and 2 ft. 6 in. deep and walled up. There is a pilaster on either side of the window, the semi-circumference of which measures 1 ft. 9. The portal of the temple is to the E., and the sill is 5 ft. 4 from the ground. The height of the temple to the top of the cupola is 59 ft. 6 in. The chamber of the temple is 18 ft. sq. The space between the temple and the Entrance Hall is 56 ft. 7 in. The Hall is 13 ft. 7 in. wide, and has 2 small rooms, with ornamented niches for statues. Above are sculptured lions and the legs of kneeling figures. Outside the W. entrance are pilasters, with kneeling figures on the capitals. The stone of which the building is constructed is red for the outside and white for the inside.

All round the buildings are boulders and stones the size of a man's head, sometimes in heaps several ft. high. To the E. of the buildings and at about 15 yds. from them is a prodigious precipice, one of the highest in the Salt Range, from whence the Jhílam river may be seen winding its way 2,000 ft. below. To the N.E. is a lower hill, on the top of which is a patrol station that was built to prevent salt smuggling.

Cunningham (Arch. Rep., vol. v., p. 85) identifies Mallot with the Seng-ho-Pu-lo, or Singhapúra, the capital of the Salt Range described by Hwen Thsang, who he thinks came to it by Kálákahár, by which route Bábar made all his invasions of India. He says, also, "that the fort is of oblong shape, 2,000 ft. from E. to W. and 1,500 from N. to S., with a citadel on a higher level to the S., 1,200 ft. long by 500 broad." At present there are only a few houses near the gate on the N., but the internal area is full of ruined houses, and the spur to the N. is, also, covered with remains of buildings to a distance of 2,000 ft. beyond the fort. In its most flourishing days, therefore, the town and fort of Mallot must have had a circuit of not less than 12,000 ft., or upwards of 2½ m., which agrees exactly with the 2½ m. circuit of Singhapúra as estimated by Hwen Thsang.

The Fort, also, fully justifies his description of being difficult of access, as it has precipitous cliffs of from 100 to 300 ft. high on 3 sides, and is protected by a cliff of from 40 to 50 ft. high, with high stone walls and towers, on its only approachable side to the N. General Cunningham describes these buildings as follows: "The temple is a square of 18 ft. inside, with a vestibule, or entrance porch, on the E. towards the gateway. On each side of the porch there is a round fluted pilaster or half pillar supporting the trefoiled arch. All these trefoiled arches have a T-shaped keystone two courses in depth, similar to those in the temples of Kashmír. The four corners of the building outside are ornamented with plain massive square pilasters, beyond which each face projects for 2½ ft., and is flanked by two semi-circular fluted pilasters supporting a lofty trefoil arch.

"On each capital there is a kneeling figure under a half trefoil canopy, and from each lower foil of the arch there springs a smaller fluted pilaster for the support of the cornice. In the recess between the large pilasters there is a highly ornamented niche with a trefoil arch flanked by small fluted pilasters. The roof of the niche first narrows by regular steps, and then widens into a bold projecting balcony, which supports 3 miniature temples,

the middle one reaching up to the top of the great trefoiled recess. The plinth of the portico and the lower wall outside are ornamented all round with a broad band of deep mouldings, many 2 ft. in height, beneath which is the basement of the temple, still 4 ft. in height above the ruins.

"The general effect of this façade is strikingly bold and picturesque. The height of the trefoiled arch and the massiveness of the square pilasters at the corners give an air of dignity to the building, which is much enhanced by its richly fluted semicircular pillars. The effect is rather marred by the introduction of the two small pilasters for the support of the cornice, as their bases rest on the evidently unsubstantial foundations of the half foils of the great arch.

"The exterior pyramidal roof of the temple has long ago disappeared, but the ceiling or interior roof is still intact. That of the entrance porch or vestibule is divided into 3 squares, which are gradually lessened by overlapping stones. In the temple itself the square is first reduced to an octagon by seven layers of overlapping stones in the corners; it then takes the form of a circle, and is gradually reduced by fresh overlapping layers until the opening is small enough to be covered by a single slab. This slab has been removed, but all the overlapping layers are still in good order.

"The form of the dome appeared to me to be hemispherical. I was unable to measure the height, but according to my eye sketch of the façade the height of the cornice above the basement is exactly equal to the breadth of the temple, that is, just 30 ft. In the interior there are 27 courses of stone to the first overlapping layer of the pendentives, which contain 7 more courses. At 10 inches to each course the height of the interior to the spring of the dome is therefore 28 ft. 4 in., to which must be added 1 ft. 9 in. for the height of the floor of the temple above the exterior basement, thus making the spring of the dome 30 ft. 1 in. above the basement. I believe, therefore, that the true height of the walls of the temple is just 30 ft. . . . The gateway is situated at 51 ft. due E. of the temple. It is a massive building, 25 ft. by 24 ft., and is divided into two rooms, each 15 ft. 4 in. by 8 ft. 3 in. On each side of these rooms to the N. and S. there are highly decorated niches for the reception of statues similar to those in the portico of the temple. These niches are covered by trefoil arches, which spring from flat pilasters. Each capital supports a statue of a lion under a half trefoil canopy, and on the lower foils of the great arch stand two small pilasters for the support of the cornice, like those which have been already described on the outside of the temple. The roof is entirely gone; but judging from the square shape of the building I conclude that it must have been pyramidal outside, with flat panelled ceiling of overlapping stones inside. But the base is the most peculiar feature of the Mallot pilaster. It is everywhere of the same height as the plinth mouldings, but differs entirely from them in every one of its details. In the accompanying plate I have given a sketch of one of these bases with its curious opening in the middle, where I thought that I could detect the continuation of the flutes of the shaft. But the mouldings of the exterior have been so much worn away with the weather that it is not easy to ascertain their outlines correctly. The mouldings thus cut away are portions of a semi-circle, and as the complete semi-circle would have projected beyond the mouldings of the basement, it struck me that this device of removing the central portion was adopted to save the making of a projection in the basement to carry it. The effect is, perhaps, more singular than pleasing."

Kálá Kahár.—The distance to this place from Mallot is said to be 12 m., but from its extreme stoniness and difficulty it is equal to 18 m. It often rains here at the end of March, with heavy storms of thunder and lightning, so that the traveller must be prepared for such weather. There is a village called Cho where a halt may be made. It will take about 4 hours from Mallot to reach the high road, the path being

over mountains strewn with stone and all but impassable; the next 2 m. to the salt lake of Kálá Kahár are over a good road. There is one pond to the right of the road where there are very often duck. The Kálá Kahár lake is covered with hundreds of ducks, but it is very difficult to get a shot, as when any one approaches they immediately go off to the middle of the water. The T. B. swarms with mosquitoes. It has a garden which the Emperor Bábar ordered to be made.

In this garden is a *stone* 16 *ft. high*, on which Bábar sat. He admired the lake, and ordered the garden to be made. There is a small platform on the top of the stone, measuring 7 ft. 10 in. from E. to W. and 3 ft. 10 in. from N. to S. and 8½ in. high, cut out of the solid rock. The ascent is by 12 steps of unequal height, one being 13 in. and another 4 in. The lake runs N. and S., and there is a small village at the N.W. corner. This place would be very agreeable to halt at but for the mosquitoes, which in the warm weather are quite unbearable. Beautiful peacocks abound. The village at the N.W. corner of the lake has 400 houses, of which one-tenth belong to Hindús, the rest to Muslims. From this village there is a causeway which runs ½ a m. along the N. shore of the lake. In passing by it large flocks of duck, cranes, and flamingoes will be seen. After passing the causeway the road begins to ascend, and crosses hills which gradually become more rugged and intersected with deep ravines. The hills are chiefly of brown and red sandstone.

A journey of 3 hours will bring the traveller to the town of *Bhon*, which has 4,800 inhabitants. Here a halt may be made in a low mud-house on the N.W. of the town and just outside it, which is the college. There are 130 students.

The road from Bhon is comparatively level, and 2 hours will bring the traveller to the fine T. B. at Chakrawál. At these 2 last stations the flies and fleas are very troublesome. The journey from Chakrawál to Manikyála is about 36 m., and must be made in a carriage. The stages are as follows:—

Names of Stages.	Dist.	Remarks.
	MS.	
Duriál . .	11	Between Dhok and Chak Daulat is the large village of Játlí.
Dhok . .	7	
Chak Daulat	5	
Bánt . .	8¼	About a mile before Bánt is Mándra, where the Trunk Road is reached, a mile after passing which the stupa of Manikyála comes in sight.
Lohání .	2¾	
Manikyála .	2	
Total .	36	

Manikyála. — Descriptions of this place will be found in Cunningham's "Arch. Rep." vol. ii. p. 152, and Fergusson's "Hist. of Arch." p. 79. In the latter are views of the Tope. This place was first noticed by Mountstuart Elphinstone, who published a correct view of it, with a narrative of his mission to Kábul in 1815. It was afterwards thoroughly explored by Gen. Ventura in 1830, and an account of his investigations was published by James Prinsep, in the 3rd vol. of his Journal. In 1834 the stupa was explored by Gen. Court, and 30 years after by Gen. Cunningham. This last authority finds it difficult to arrive at any satisfactory conclusion regarding the date of the great stupa. There are coins taken from it of Kanerke and Hoerke, which date from the beginning of the Christian era, but with them was found a coin of Yaso Varmma, who reigned not earlier than 720 A.D., and many silver Sassano-Arabian coins of the same period. Cunningham thinks that the stupa may have been originally built by Hoerke, who deposited coins of his own reign and of his predecessor Kanerke, and that the stupa having become ruinous was rebuilt in its present massive form by Yaso-Varmma, who re-deposited the relic caskets with the addition of a gold coin of himself and of several contemporary coins of Arab governors. This opinion is supported by the fact that Hwen Thsang does not mention the Stupa (Cunningham, p. 160). However, 2 Aryan

inscriptions were found in the Stupa, which might give the date could they be satisfactorily read.

According to measurements made by the P. W. D. it appears that the dome of the stupa is an exact hemisphere, 127 ft. in diameter. The outer circle measures 500 ft. in circumference, and is ascended by 4 flights of steps, one in each face, leading to a procession path 16 ft. in width, ornamented both above and below by a range of dwarf pilasters, representing the detached rail of the older Indian monuments.

Mr. Fergusson says: "It is, indeed, one of the most marked characteristics of these Gandhara topes, that none of them possess, or ever seem to have possessed, any trace of an independent rail; but all have an ornamental belt of pilasters, joined generally by arches simulating the original rail. This can hardly be an early architectural form, and leads to the suspicion that, in spite of their deposits, their outward casing may be very much more modern than the coins they contain."

In the great stupa, which may be called Gen. Ventura's, that officer found three separate deposits of relics at equal distances of 25 ft. from the surface and from each other. The first was at the base of a solid cubical mass of masonry, and contained some Sassanian coins, one of Yaso-Varmma, and one of 'Abd'ullah bin Háshim, struck at Merv, 685 A.D.; the second, at a depth of 50 ft., contained no coins. The principal deposit was at 75 ft., and consisted of a copper vessel, in which was a brass relic casket containing a vessel of gold filled with a brown liquid. On the lid was an inscription, which has not yet been fully deciphered, but around it were one gold and 6 copper coins of the Kanishka type.

At 2 m. to the N. of Ventura's tope is *Court's tope*. Here the earth is of a bright red colour, and therefore Cunningham identifies this stupa with that mentioned by Hwen Thsang as "the stupa of the body-offering;" while at 1000 ft. to the S. of it is Hwen Thsang's "stupa of the blood-offering," which that pilgrim ignorantly attributed to its being stained with the blood of Buddha, who, according to a ridiculous legend, is said to have offered his body to appease the hunger of 7 tiger cubs. The stupa of the body-offering was opened by Gen. Court, who found in a stone niche, covered by a large inscribed slab, three cylindrical caskets of copper, silver, and gold, one inside the other, and each containing coins of the same metal; 4 gold coins of Kanerke were found in the gold box; in the silver box were 7 silver Roman denarii of the last years of the Republic, the latest being M. Antonius Triumvir, and therefore not earlier than 43 B.C. The 8 copper coins in the copper box were all Indo-Scythian, belonging to Kanishka and his immediate predecessors, Hema-Kadphises and Kozola-Kadphises.

The inscription has been deciphered and translated by Mr. Dowson, who made out the date to be the 18th year of Kanishka, and that it was the record of the monastery of the Huta-Murta, or "body oblation," including, of course, the stupa in which the inscription was found.

Cunningham ran trenches across the mound, which now represents the monastery, and brought to light the outer walls and cells of the monks, forming a square of 160 ft. In the middle were three small rooms 11 ft. sq., which were probably shrines of statues, and were certainly destroyed by fire, as many charred fragments of the pine roofing beams and quicklime, to which the wrought limestone jambs of the doors had been reduced, were found. There is a ruined stupa at rather more than a m. to the E. of Ventura's, and one at 3,000 ft. to the N. of the same, and another at 4,500 ft. to the N.N.E. of it, all of which have been opened and explored and their foundations dug up, but without discovering anything important enough to be placed on record.

At 3,200 ft. S. of Court's stupa is a mound in which Court found an iron box with a glass prism, and 2,000 ft. to the W. of it is another

mound where Court found a box with a bit of ivory; a m. to the E. of Ventura's tope is a mound in which Court obtained fragments of bronze images, and close to it another, which he supposes to have been a monastery; and at 1700 ft. to the N.W. of Ventura's tope is another mound, in which he found an urn of baked clay. One or two mounds, however, escaped Court's observation, but were examined by Cunningham.

At one of these, rather more than a m. due S. of Court's tope, is the mound of *Sonála Pind*, which stands on the highest and most conspicuous of all the sandstone ridges, and is thickly covered with the tombs of Muslims. This mound is 118 ft. long, 100 ft. broad, and 13 ft. high. At the S. end Cunningham found a building 40 ft. sq., and a red earthenware pot upside down, in which was a copper coin of the Satrap Jihonia. There was, also, a casket, in which was a crystal box with a long pointed stopper, and in the box was the relic, a very small piece of bone wrapped in gold leaf, along with a silver coin, a copper ring, and 4 small jewels, a pearl, a turquoise, a garnet, and a quartz. These with the gold-leaf wrapper make up the 7 precious things which usually accompanied the relic deposits of the old Buddhists, and are still placed in the *chortens* of the Buddhists of Thibet. This mound is called Sonála, because the 4 umbrellas of its pinnacle still showed many pieces of gold-leaf adhering to the less exposed parts.

A little to the S.E., at about 1,200 ft., is a sandstone ridge, called *Parí-kí-derí*. It is covered with Muslim tombs, where Cunningham found the walls of a monastery 117¾ ft. long from N. to S., and 97¾ ft. broad. In the centre of the interior quadrangle he found the basement of a temple 30 ft. sq., with walls 3¼ ft. thick. His further explorations were stopped by a Faḳír's tomb, at which lamps are nightly burning, which he could not venture to disturb, but he says, "when the tomb shall have disappeared, I believe that the explorer of the Parí-kí-derí mound will find the remains of one of the most important monuments of Manikyála." To the N.E. of this, at a short distance, is the mound called Kota-kí-derí, which is about 12 ft. high, which Cunningham excavated without finding anything.

At 2,500 ft. to the N.W. of Sonála Pind are the remains of sq. buildings, which were discovered accidentally by digging in the open fields, which had been ploughed over for centuries without discovering anything. But a Bráhman seeing some minute traces of gold-leaf among the soil, obtained permission to dig on the spot, and found a large room, upwards of 15 ft. sq., with a passage 4½ ft. wide to the S. of it. In this room he found gold-leaf, and other things which are not recorded. There can be little doubt that the building was destroyed by fire. In another of these buildings were found 2 small bronze heads, one of them a grotesque-looking face, but the other a solid head of Buddha. Here Cunningham caused an exploration to be made, and found a bronze statue of Buddha in the attitude of teaching, 16¼ in. high. Here he excavated 5 complete rooms, the largest 15¾ ft. by 11 ft.; the second, 16¼ ft. by 9¼ ft.; and the other 3 more than 8 ft. sq. While excavating, the workmen found a large copper coin of Hema-Kadphises, and a middle-sized copper coin of Basodeo.

Manikyála is said to have its name from one Rájá Mán, or Mánik, who is said to have built the great stupa, but this legend, and also that about the city of Mánikpúr inhabited by seven demons, who were destroyed by Rasálu, son of the Rájá of Siálkoṭ, scarcely deserve mention. The distance of the stupa of Manikyála from Lohání is 2 m. The road leads for a few hundred yds. along the Grand Trunk Road, and then turns N. over rough ground. There is a small village called Kalyál, with about 50 inhabitants, 3,500 ft. to the S. by W. of the larger village of Manikyála, which has about 1,000 inhabitants.

The circular gallery which runs

round the great stupa is 6 ft. 2 in. from the ground, and 10 ft. broad. The row of pilasters that go round the hemisphere are 4 ft. high. The gallery itself is 503 ft. 4 in. in circumference. The building is made of round rough stones, a foot in diameter, and the mortar is of an inferior kind. The whole was faced with smooth stones, all of a dirty grey, almost black colour. From the inner line of the gallery to the rim of the landing-place at top is 9 ft. 4 in. The opening or tunnel made by Ventura is on the E. side, facing the present path to Manikyála. The stones were not disturbed, but the tunnel was dug under them, and perhaps some under the surface of the soil were removed, but none above it. There is simply a crevice 5 in. broad, between the soil and the stones.

In 1876, there was an old man named Iláhí Bakhsh, still at Manikyála, who worked for Ventura, and says he got 6 rs. for going into the tunnel and being drawn up the well by a chain. The people clamber up to the top of the stupa, starting from the E. side and circling N. and N.W. The ascent is not at all difficult for an active man.

Names of Stations.	Dist.	Remarks.
	MS.	
Mandra.		
Riwát . .	9	Riwát is properly written Ribáṭ, signifying a saráí.
Sohan . .	6	
Ráwal Pindí	7	Refreshment rooms, and cabs in waiting for hire.
Total .	22	

There is on the l. hand, 1 m. beyond Riwát, a large building at 150 yds. from the road. The entrance is by an archway on the E. by N. side, which is 322 ft. long inside measurement, and 28 ft. high to the top of the battlements, many of which have fallen. The N. and S. walls are 320 ft. long; the quadruple thus enclosed is full of old tombs, mostly ruinous, and devoid of any inscription. Facing the archway, in the W. wall, is what has been a mosque, with 3 arches full of rubbish, and the abode of pigeons. About 40 ft. E. of it, in the S.E. corner of the quadrangle, is a domed building 40 ft. high, the roof swarming with bats, and the ground very filthy. In this are great heaps of earth where people have been buried.

Some stunted old trees grow in the quadrangle, and in the S.W. corner is what was probably a mosque for women; it is 26 ft. by 22 ft., without a roof, and the interior choked with rubbish. At 4 m. from Riwát, and 2 m. to the r. of the road, is a handsome masonry well, built in Ranjit's time, and there was a Dharmsála near it which has fallen down. At Sohan is a bridge over the river of that name, 1,100 ft. long; there are 15 arches, and the road over it is quite level, it is made of burnt bricks. In the rains the river rises 22 ft., and it is so rapid that only with 3 ft. of water it is dangerous to cross.

The station of Ráwal Pindí has an attractive look. To the N. and N.E. are dark mountains. The station itself is well clothed with trees, and there are many handsome houses; and to the S.W. is the important Fort, with low hills and a line of jagged rocks to the S.W. Before reaching the station there is a tank surrounded by trees, with wild duck upon it.

Ráwal Pindí.—This is a municipal city, and head-quarters of a district which has an area of 6,218 sq. m., and a pop. in 1868 of 711,256 persons. The city itself has a pop. (1868) of 19,228, the majority of whom are Muslims. General Cunningham, Arch. Reports, vol. ii. p. 152, says that "in the excavations near the Jail several interesting discoveries were made, of which the most noteworthy are an oil-lamp of classical shape with an Aryan inscription, said to be now in the British Museum, and a cup of mottled sienna-coloured steatite, 2½ inches in height, and 3 inches in diameter, covered with a flat lid. Every year after rain coins are found on the site of the present cantonment, about the ice-pits, the Idgáh, the Ṣádr Bázár, and the Old Parade. The ground is still thickly covered with broken pottery,

among which fragments of metal ornaments are occasionally discovered. During the last 3 years several didrachms of Hippostratus and Azas have been picked up on the Old Parade-ground, and a didrachm of Apollodotus has been found in the same place."

Tradition says that there was a large city here 1¼ m. long, called Gájipúr. A small village, named Gajne, still exists 3 m. to the N. of Ráwal Pindí. Now this Gájipúr was the capital of the Bháṭhís before the Christian era. The present town of Ráwal Pindí is quite modern, and was so called by Jhanda Khán, a Ghakkar chief, who restored the town of Fatḥpúr Báorí, which had fallen to decay during an invasion of the Mughuls in the 14th century. The T. B. is close to the Post Office. The Church is about 200 yds. from the T. B., and here is Bishop Milman's tomb. The Fort is a little less than 1¾ m. from the T. B., to the S.S.E., and ⅛ m. from the Grand Trunk Road. To the E. and N. of the S. traverse are barracks which will hold 1,000 men. The verandahs are 10 ft. broad.

The *Fort* is capable of standing a regular siege with heavy guns against a hostile European army of 50,000 men, and would be quite impregnable to Natives. The magazine is peculiarly well-built, and no light will ever be brought into it. It is also protected by lightning conductors, and the electric fluid would be led through a drain into a well 60 ft. deep. The smaller magazine is 100 yds. to the N., and at the N.W. corner of the Fort, outside the traverse, is a well of unfailing water, 150 ft. deep. At the N. end are bomb-proof houses for the guns of the siege-train, each house being 40 ft. long, so that it will admit a gun and waggon. There are here some traction-engines, which, however, have not proved a success.

The Fort has irregular sides, the W. side being 18 chains long; the N., 24 chains; the S., 26 chains; and the E., 19 chains. The barracks are built for defence, the walls being 4 ft. thick, and the windows protected by iron bars as thick as a man's wrist.

St. James's Church is 115 ft. long, with an entrance-porch 20 ft. long. It is 100 ft. broad at the transepts. In this church is a tablet to G. Hutchinson, Colonel of H.M.'s 80th Regt., and Brigadier of the Sind Ságar district, who died on the 3rd of May, 1859, in consequence of exposure to the climate during the Mutiny. There is also one to M.-General H. M. Cully, who, after a career of 59 years in India, died on the 21st December, 1856, when Brigadier of Ráwal Pindí, Another tablet is to H. H. Chapman, Lt. and Adjt. of the Royal Bengal Fusiliers, who fell in action at the Ambela Pass on the 15th of November, 1853, while endeavouring to help a wounded brother officer.

The cantonments lie to the S. of the city, from which they are separated by the little river Leh; they cover a space 3 m. long and 2 m. broad, and the garrison usually consists of 2 European regiments and 1 regiment N.I., a regiment of Indian cavalry, and 2 batteries of artillery. There are 3 Cemeteries to the N.W. of the Fort, and between it and the T. B. They lie close together; the 1st is behind a long hill, and is not well kept; it is to the r. of the road, and some yds. off. The other two are divided only by a wall. On entering the 2nd, or Protestant Cemetery, at 83 ft. from the gate, in a line with the centre of the enclosure, is Bishop Milman's tomb, who caught his death by over-fatigue and a chill in visiting the battle-field of Chiliánwálá, and exertion in his episcopal duties the next day. Not far from it is the tomb of Major A. R. Fuller, R.A., Director of Public Instruction in the Panjáb, who was drowned in crossing a river near Ráwal Pindí. There is also the tomb of S'adí Gooch, son of Aḥmad Bakhsh. The city has nothing very remarkable. The Public Garden here is a park of 40 acres, with a low forest, where no one is allowed to cut wood or shoot. Hares may be seen sitting by the roadside, and will not stir.

ROUTE 28.

RÁWAL PINDÍ TO THE MARÍ HILLS.

This journey must be made in a post-cart. The stages are :—

Names of Stages.	Dist.	Remarks.
	MS.	
Ojri . .	6¼	A mile beyond Ojri pass old cemetery of Ghakkars on the r. At 13½ m. pass the T. B. of Barahán on the far side of the village of that name. At Malikpúr turn to the r. and skirt the base of the mountains. At 29 m., at a place called Chatr,
Malikpúr . .	5¾	
Dithiya . .	5	
Talikah . .	5	
Trit . .	4¾	
Charupáni . .	1¾	
Company Bagh	2	
Marí Brewery .	2½	
Total. .	33	

stop to see the garden.

Ladies would prefer to ascend in a dúlí, the cost of which, including return, is 15 rs.; in this way the journey occupies 12 hrs. The Government hill cart costs about 10 rs. for each person, and with express 16 rs.

At the garden at Chatr, opposite which is a Saráí with two rooms for travellers, in April the traveller will be able to procure some loquats, a delicious yellow fruit the size of a walnut, of a subacid flavour, with a stone like that of a tamarind. The leaf is from 8 in. to 12 in. long. The orange trees are in full bloom in April, and are 15 ft. high. At Talikah it is usual to put on three horses, and the miserable creatures are made to gallop up very steep ascents. The road is often impeded with strings of carts, and spite of the driver's horn, is cleared with difficulty.

Marí.—This is the great northern Sanatorium of the Panjáb, and the summer resort of the Government. The site was selected in 1850, and in 1853 barracks for troops were erected. The journey from Ráwal Pindí is made in 5 hours. The houses are built on the summit and sides of an irregular ridge, and command magnificent views over forest-clad hills into deep valleys, studded with villages and cultivated fields, with the snow-covered peaks of Kashmír in the background. The climate is well adapted for Englishmen, the lowest recorded temperature being 21°; the highest, 96°.

There are five hotels, three kept by Europeans. The stationary pop. is 2,346, but in the height of the season it rises to 14,000. The station is 7,507 ft. above the sea-level. The loftiest peaks behind the Sanatorium attain a height of 8,000 ft. Notwithstanding the elevation, tigers are found at the station, and one was killed in 1875, by Mr. Irvine of the 39th, after it had killed 2 men; panthers also are numerous, as are snakes, and the python grows to the length of 14 ft. One of the first things to be visited is the *Brewery*, which was established in 1860 by Colonel Johnstone, C.B., Sir R. Montgomery, and others. The Marí Company took over a business which had been established by Captain Bevan at Kasaulí, and brought the manager, Mr. Dyer, to Marí, but in 1867 Mr. H. Whymper, brother of the celebrated Alpine climber, became manager, and he succeeded so well that 5, 12, and even 15 per cent. was paid on the capital, and the 100 rs. shares are at 46 premium.

This Brewery has the advantage that pumps are not required, the water descends from a height of over 80 ft., and exerts a pressure of 30 lbs. on the sq. inch, so that in turning a cock the boiler is supplied without pumping. Owing to the same cause the fire hose will send water over the entire building without pumping. There are 4 boilers, of 16, 10, 6, and 5 horse-power. No two buildings with wooden roofs are together, but one with corrugated iron roof is interposed. The fuel is wood, which throws out more sparks, and requires more stoking, but coal is not procurable within a reasonable distance. The buildings are all of sandstone.

The 1st operation is malting, which is properly maltster's, not brewer's work, but here all the malting is done in the brewery. The barley is first

screened, and then falls down into cisterns about 30 ft. long, where it is washed. There are 3 such cisterns, in which 1,300 bushels can be washed at a time. The grain then germinates, and after drying on kilns is crushed between rollers, and is then mashed, that is, mixed with warm water, when it passes through a cylinder which husks it, and the false bottom of the cylinder prevents the husk passing. The cylinder is Maitland's patent. The starch-like fluid then passes into coppers, of which there are 3, where it is boiled from 2½ to 4 hours. These are called wort coppers, but wort is a sweet solution of malt before hop is put in. A packet of hops weighs 1½ cwt. Kent and Bavarian hops were formerly used; the former is smaller than the Bavarian. You must crush the hop before it gives out an aroma. The Company have obtained a concession from the Maháráját of Kashmir, which allows them to grow hops in any part of that province. There was a difficulty, however, about the terms on which the hops were to be delivered, which the author was fortunate to get settled.

To prevent accidents a whistle was always sounded before working the engines. After boiling, the fluid passes into hop-backs, large cisterns, of which there are 2, and here the hop is cleared out. The cooling operation comes next. There are 5 refrigerating machines, 2 horizontal made by Morton and Wilson, 2 vertical made by Lawrence, and 1 horizontal by Pontifex. Lawrence's are by far the best, and could do all the work. The cold water passes inside pipes and cools the wort as it trickles down.

Fermentation comes next. The beer flows into large vats, of which there are 6 of 10 ft. diameter, and 2 of 6, all 10 ft. high. Yeast is here mixed with the beer, and carbonic acid gas is evolved and alcohol produced at the same time. This gas is heavy and sinks with the beer, when that is let out, and unless removed by water or other means is dangerous. More than one death has occurred through the carelessness of the men, in going into the vats before the gas is removed. The vats ought to be thoroughly washed after each emptying. The beer is then cleansed in large casks, that is, the yeast separates itself from the beer, and the last operation of all is to put hops in the cask, which preserves the beer and makes it brisk. The hops are raw. There are 6 germinating rooms, each 120 ft. long, and drying rooms, in which latter the heat is 136°.

A m. from the Brewery is the *Lawrence Asylum*, to which the visitor may be carried in a jhámpan by Kashmírí porters, and may then go on to the Pind View and along a lofty precipice commanding a magnificent view of the Pir Panjál, which with other mountains, is covered with snow up to May. The visitor will then arrive at the Roman Catholic chapel, which is a house belonging to Government. The R. Catholics obtained a site, on which they intended to build a chapel for themselves, but this site was carried away by an extensive landslip, which also swept away the Bakery; a rock weighing about 100 tons fell on the Mall. The English Protestant Church was consecrated by Bishop Cotton on March 2nd, 1860, by the name of Trinity Church. It holds 396 persons, and was finished in 1867. It has handsome brass fittings, made at Marí. The Tables of Commandments and Belief are in metal, and cost £40 in England. The brass lectern cost £45, the brass lamps £50, and the rails £50. There are only 2 inscriptions, one to Col. Davies, under whose supervision the Marí Church was completed, and who died in Asám as Superintending Engineer there, in 1869. The other is to Gen. Barstowe, of the Beng. army.

On the other side of the road from the church is Jahángír's shop, the principal general shop in the Station. The balcony round it overhangs a precipice of some 100 ft., and some years ago the bázár below it was all in flames. The visitor may now proceed to Government House, which is to the N. on very high ground; to the left is the handsome house of Mr. Long, the chemist, said to be the best built house in Marí. To the N.E. there

is a fine view over the Kashmír road to Topa, and to the W. is a beautiful piece of forest, with splendid tall trees, oaks and pines. Here are also 2 pools, on which they skate in winter, and fine springs of clear water. The *Club* is centrally situated, and has sets of rooms, for each of which 5 rs. a-day is paid.

A few yards below this is the *Racquet Court*, and lower still is the upper cemetery, now closed. It is a rough piece of ground. Here is the tomb of the son of Col. Hugh Troup, who died from falling over a precipice in 1855. The lower cemetery is far more extensive, and is prettier and better kept. It is to the S.W., and consists of a succession of terraces. The descent to the 1st terrace is by 17 stone steps; here is buried the Rev. Isaac Cattles, who died July 20th, 1867, "of cholera, contracted during his devoted ministrations among those who were sick and dying of this disease." The descent to the 2nd terrace is by 10 stone steps, and to the 3rd by 12. Many officers of Highland regts. and others are buried here, as is Mr. McEwan, maltster to the Marí Brewery Co., who died in July, 1867. The 4th terrace is reached by descending 12 steps, and the 5th by the same number. Here is a tomb to 14 men of the 6th Royal Regt. who died at Marí during the cholera epidemic of 1872.

The rides and walks are very beautiful.

ROUTE 29.

MARÍ TO SHRÍNAGAR IN KASHMÍR.

The stages on this route are as follows:—

Names of Stages.	Dist.	Remarks.
	ms.	
Marí	—	Height above sea level 7,457 ft.
Deval	12	
Kohála	9	
Chatr-Kelas	9	
Rárú	12	
Tandalí	13	
Garhí	13	
Hattí	10	
Chakotí	15	
Urí	16	
Naushahra	14	
Báramúla	9	
Patan	14	
Shrínagar	17	Height above sea level 5,235 ft.
Total	163	

The road to Deval descends the whole way through a forest of oaks and pines, and is from 10 to 12 ft. broad. The traveller will turn to the right of the Post Office and pass the Secretariat and Telegraph Office, down to the Cricket Ground, 3 m., then pass the Garyál ridge on the right, and then Chumiárí, where British troops encamp in the hot weather. The road then passes along the right side of the Kaner valley, the scenery all the way being very beautiful.

The banglá at Deval has 4 sets of apartments, and commands a fine view. Supplies and carriage are abundant. To Kohála, the road still descends till near the 6th m., when it turns to the right and enters the valley of the Jhilam, which is now seen on the right, and continues to be seen as far as Báramúla. About 1½ m. before reaching the T. B. at Kohála, the Kaner is crossed by a suspension bridge. The T. B. is on a plateau 150 ft. above the road. It is exactly like that at Deval. It is very hot from its low position in a deep valley. The journey to Chatr, like that of the preceding stage, is hot,

as the road is exposed to the sun. The Jhílam is crossed in this stage by a fine suspension bridge, which was finished in 1871, and on which a toll is charged.

After passing this bridge the road enters the territories of the Mahárájá of Kashmír. *Chatr* is a small village. The T. B. is 150 ft. above the river, and has 4 rooms below, with an open verandah, and 2 above with a similar verandah in front. There is a Khánsámán here, who can cook. The march to Rárú is also a hot one. Just below the T. B. at Chatr the road descends and passes the Agar river, which is unbridged, and is sometimes so swollen by rain that it cannot be crossed for hours; 2 other smaller streams are crossed, and the road continues up the valley of the Jhílam, only a few feet above the river the whole way. There are other streams, but they are well bridged.

Rárú is a very small village. The T. B. is about 150 ft. above the Jhílam, and is like that of Chatr, only without an upper story. Opposite this is a gorge, along which the Nain Sukh, "Eye's Delight," rushes with a loud noise to meet the Jhílam. For 3 m. the road from Rárú to Tandalí runs along the Jhílam, then rises to the village of Amou on the top of a spur from the hills. At the end of a spur the road turns to the right and descends 2 m. to the Jhílam. At 5 m. from Rárú the Kishnganga river joins the Jhílam on its right bank. On the left bank is the town of Muẓaffarábád. Towards the end of the march a pretty waterfall is seen. The T. B. at Tandalí is on the river's edge, and surrounded by mountains clothed with forests. It is a pretty spot. A Núwáb resides in the village, who is courteous to strangers. Garhí is a very small village. The T. B. is only a few feet above the river.

The march to Hattí is exposed to the morning sun. The road continues along the river for 2 m., then there is a short ascent and descent. A rough path then leads up to a gap in the spur which crosses the road. This path descends into a little plain full of reeds and lotus flowers, which may once have been a lake. The road then turns to the right to a very steep and narrow valley, crossing by a bridge a stream, from which is a rough ascent. From this it winds into another valley, where there are some rough ascents and descents. After the junction of the Kishnganga, the Jhílam is called Vedushta, and becomes narrower and rougher. The roar and foam of its waters increase as far as the Báramúla Pass, and from thence the stream becomes broad and smooth.

The T. B. at Garhí is on the opposite side of a wide mountain torrent, the bed of which is bridged by long poles covered with planks, fastened at each end with wooden pegs. In the adjoining stream are pools, in which fish may be taken. On leaving the T. B. at Garhí, there is a steep and rough ascent for ¼ of a m., with a corresponding rough descent to a bridged torrent, with a still rougher ascent on the other side. Then the road passes through a forest of pine and oak, on the grassy mountain side, with some easy ascents. At 6 m. from Hattí there is a fine *chanár* or "plane tree," with a clear stream, where a halt may be made for breakfast. Just beyond there is a rough descent, and another to a small unbridged stream, whence is a long ascent to the top of a spur called Koh Dandar. Thence there is a very steep descent down the grassy side of the mountain. The path is 1000 ft. above the river, and so steep is the slope that a stone set rolling will descend into the water. In 1876 an officer's horse was killed at this spot, having rolled down the whole way into the river.

The T. B. at Chakotí is on the mountain's side, with a small cool stream below it. The next march is the longest and the most fatiguing of the whole route. A short way from Chakotí there is a long easy descent to a bridged mountain stream, which falls in cascades down a rocky wooded gorge; then there is a steeper and rougher ascent to level ground, where on the left is a ruined mosque of deodár wood, beautifully carved. After a level m. there is another descent to

a bridged stream, beyond which there is a very long and occasionally very steep ascent, with a fairly easy descent to the village of Harusar, just below which is a wide stream, which, however, is bridged. At ½ a m. further on is another stream, which also is bridged, and as it is a cool and shady place, a halt is usually made for breakfast. The fort of Urí is seen at 2 m. off.

Urí is a very small town on the side of the hill to the right. The Jhílam flows to the N. through a deep rocky gorge, boiling and foaming with a deafening noise. Near the old stone fort and a little way up the stream, there is a curious rope bridge. The T. B. is halfway between the town and the fort. Instead of going to Naushahra, the old halting place, the usual plan is to go to Rámpúr. The scenery here is grander than any yet seen. A rough descent leads to the Sháh Kákutah, a bridged stream. After a long bend the road descends once more into the Jhílam valley, on the opposite side of which is seen a Saráí built by the Mughuls, and now ruined. The bed of the Jhílam here contracts, and the river rushes along it with a thundering sound. Halfway on the right, in the dense forest, is an ancient ruin covered with ivy, called Páṇḍugarh. It has an arched entrance, from which a massive flight of steps leads to a central building. The T. B. at Rámpúr is beautifully situated in an open space in the forest. It has 6 sets of rooms, with an open verandah along the whole front.

The road from Rámpúr to Báramúla crosses the bridged stream of the Harpat Kai, and a m. further on is a fine *old stone temple*, which is much resorted to by Hindú pilgrims, and at which an annual *mela*, or "fair," is held. The ascent of the Báramúla Pass is steep, but only occupies a ¼ of an hour. From the top of the Pass there is a fine view over the vale of Kashmír.

In **Báramúla** the traveller is fairly in Kashmír. It is a town of 800 houses, and according to the census of 1873, has 4,474 inhabitants on the right bank of the Jhílam. The houses are of deodár wood, and several stories high, with pent roofs covered with birch bark, and overlaid with earth, which is usually covered with grass and flowers. It is said to have been founded by Hushki, an Indo-Scythian king, and to have been formerly called Hushkipúr. The Jhílam is here spanned by a wooden bridge of eight piers. At its right end is a Saráí built by the Mughuls, now in ruins. At two m. from Báramúla is the temple of Pandrithán. This word is said to be a corruption of Puram Adi Sthán. This place was once the capital of Kashmír, and contained a famous shrine, in which Ashoka placed a tooth of Buddha. The temple stands, as it has always stood, in the centre of its tank, but the overflow drains having been choked, it can now only be approached by swimming, or in a boat. It seems to have had a third story to its roof, but that has fallen. The lower part of the building exhibits all the characteristic features of the style in as much perfection as in any other known example.

From Báramúla the sanatorium of **Gulmarg** may be visited. The distance by the riding road is 16 m., and by the footpath 14. The journey occupies six hours, and carriage must be paid for at the rate of a stage and a half. Gulmarg, "Rose meadow," is 3,000 ft. above Shrínagar, and is much resorted to in July and August. The house accommodation consists only of log huts, but there are many beautiful spots for pitching tents. It is simply a mountain down, intersected by a stream and covered with flowers of all colours. The climate is cool, bracing, and salubrious, but no supplies are procurable at the spot except milk and butter.

From Báramúla the traveller may, if he prefers it, proceed by boat to Shrínagar, up the Jhílam. The voyage occupies 20 hours. The *dungah*, or "boat," is towed by the crew, which generally consists of four persons, of whom two remain in the boat, one to steer, and the other to cook. The fare is 2 rs., or ½ a rupee to each of the crew. There is a lighter

boat called a *Shikárí* in daily use by the English visitors. It is generally manned by six men, and is fitted with cushions. The crew are paid 3 rs. a month, and 8 ánás for the boat. When boats are taken out of Shrínagar, the crew have ½ an áná per diem, per man. The traveller will do well to engage two boats, one for his servants and baggage, the other for himself.

At six hours from Báramúla, the town of *Sopúr* is reached. It is built on both sides of the river, with a connecting bridge, and has 3,973 inhabitants. Here there is excellent fishing for the *mahser*, which is a very handsome fish, growing to the weight of 20 or 30 lbs., and giving good sport. Just above Sopúr is the Walár Lake, the largest piece of water in Kashmír. It extends 10 m. by 6, and the Jhílam flows through it. Sudden squalls are frequent. and in one of them Guláb Singh, with a fleet of 300 boats, was nearly drowned, and the boats were all wrecked. The boatmen, therefore, in general prefer to go by a canal, which enters the S. side, and after winding through miles of marshy ground swarming with mosquitoes re-enters the Jhílam.

Should the traveller prefer to go by land, he will have an easy journey along a level road, and pass through lovely scenery. The city of Patan by the census of 1873 has 50,084 inhabitants.

Shrínagar, which is also said to be called Súryanagar, "The city of the sun," is the capital of Kashmír, and contains, according to the census of 1873, 132,681 inhabitants. Of these 92,766 are Muslims, 39,737 are Hindús, and 178 belong to other castes. Troyer, in his "Rájá Tarangini," vol. ii., p. 340, says "J'ai déjà fait remarquer que la ville de Crinagar bâtie par le roi Açoka ne l'a pas été sur le terrain où se trouve la capitale moderne de ce nom. La fondation de celle-ci est généralement attribuée à Pravaraséna, qui vécut dans le 11e siècle de notre ère." But Ince says it was built in the beginning of the sixth century A.D. It extends along both sides of the Jhílam about 2 m. and though it stands about 5,676 ft. above the sea, it is surrounded by swamps, which make it unhealthy. The Jhílam is here about the width of the Thames at Kingston, with a similar current; it is much more important as a thoroughfare than any of the streets, indeed there are but one or two streets on which there is traffic. The two parts of the city divided by the river are joined by seven bridges, the Amíri Kadal, the Hubba Kadal, the Fath Kadal, the Zaina Kadal, the Ali Kadal, the Naya Kadal, and Safa Kadal.

The river is 88 yds. broad, and 18 ft. deep; it was formerly embanked with rectangular blocks of limestone, but some of the embankment has been washed away. There are some fine flights of steps descending to the river; there are also several canals, of which the Sant-i-kul, the Kut-i-kul, and the Nali Mar are the chief. The *banglás* for visitors are all on the r. bank of the river, and are built in orchards above the city in 2 ranges; the lower range, commencing 400 yds. above the Amiri Kadal Bridge, is for bachelors, and contains 4 houses standing in 3 orchards, called Tara Singh Bágh or Garden, Gurmuk Singh Garden, and Hari Singh Garden. The upper range, commencing ¼ m. above the lower, is for married people; it is built in the Munshí Bágh, and consists of 16 detached houses, and three raised terraces, in each of which are 6 sets of quarters of 3 rooms each; these are all rent free, but the Mahárájá reserves the right of retaining any for special visitors.

The Post Office is in the lower range. The Native Agent, Bábú Amarnáth, is appointed by the Mahárájá to attend to European visitors; his office is at the river end of the Poplar Avenue, and is called the Bábú ká Daftar. The rules for visitors, published under the sanction of the Panjáb Government, require most careful attention, and are as follows:—

1. Visitors wishing to visit the Fort and Palace are required to give notice of their intention on the previous day

to the Bábú deputed to attend on European visitors.

2. Visitors about to proceed into the interior, and wishing to be supplied with carriage, are requested to communicate with the Bábú at least 30 hours before the time fixed for their departure. Failing this notice the Bábú cannot be responsible for the supply of carriage in proper time.

3. Cows and bullocks are under no circumstances to be slain in the territories of H.H. the Mahárájá.

4. Visitors are not permitted to take up their abode in the town, in the Diláwar Khán Bágh, or in the gardens on the Dal Lake, viz., the Nishát and Shálimár gardens, and the Chashmá Sháhí. The Nasím Bágh is available for camping. The fixed camping places in Shrínagar are as follows:—the Rám, Munshí, Hari Singh, and Chinár Bághs.

5. Servants of visitors found in the city after dark, and any servant found without a light after the evening gun has fired, will be liable to be apprehended by the police.

6. Servants of visitors found resorting for purposes of nature to places other than the fixed latrines will be liable to punishment.

7. Grass-cutters are prohibited from cutting grass in or in the neighbourhood of the gardens occupied by European visitors.

8. All boats are to be moored on the left bank of the river, and no boatmen are allowed to remain at night on the right bank.

9. When the Dal Gate is closed no attempt should be made to remove the barrier or to lift the boats over the *band* to or from the lake.

10. Visitors are not permitted to shoot in the tract of country extending along the lake from the Takht-i-Sulaimán to the Shálimár gardens, which is a preserve of H.H. the Mahárájá; shooting on the tracts marginally noted, which are private property, is also prohibited.

Marginal note.—Dopatta, Kúkaiwála, Machhipúra, Danna, Shikrá, Uri, Bhamgar.

11. Visitors are prohibited from shooting the heron in Kashmír.

12. Fishing is prohibited at the places marginally noted, as also between the 1st and 3rd bridges in Shrínagar.

Marginal note.—Marttand, Verneg, Anantnág, Devi, Khairbhawáni.

13. Houses have been built by H.H. the Mahárájá for the accommodation of visitors. Those in the Munshí Bágh being set aside for the use of married people, and those in the Hari Singh Bágh for bachelors. With the exception of the houses reserved by H.H. for the private guests, and those reserved for the Civil Surgeon, dispensary, and library, all the houses are available for visitors, and are allotted by the Bábú.

14. Married visitors are allowed to leave the houses occupied by them for a term of 7 days without being required permanently to vacate the same. After the expiration of that period the Bábú is empowered to make over the premises to another visitor requiring house accommodation; any property left by the former occupant being liable to removal at the owner's risk. Bachelors are allowed to leave their houses for a period of 3 days subject to the same conditions.

15. Visitors are required to conform strictly to all local laws and usages.

16. In all matters where they may require redress, and especially on the occurrence of robberies, visitors are informed that they should refer as soon as practicable to the officer on special duty.

17. Visitors are particularly requested to be careful that their servants do not import into, or export from, the Valley articles for sale on which duty is leviable. The baggage of visitors in not examined by the Mahárájá's Customs officials, and in return for this courtesy it is expected that any evasion of the Customs Regulations will be discountenanced.

As many journeys will be made in boats, it is necessary to state that a

Dungah will be paid at 15 rs. a month, including the crew.

The river view of the city is very picturesque. Each house is built independently, and varies in height, form, and material, but nearly all the houses agree in having low sloping roofs, with projecting eaves and many windows in front, protected by wooden lattices of ingenious patterns. Each house is based on a solid stone wall, sometimes of rough masonry, sometimes of cut stone brought from the old Hindú temples. This wall is raised above the level of the highest floods. Above it is a wood and brick building of 2, 3, or 4 stories, in many cases projecting some feet over the river. This upper structure is sometimes of brick pillars, on which all above rests, filled in with looser brickwork. Sometimes the frame is of wood, and these kinds of buildings are said to resist earthquakes, which often occur in Kashmír, better than more solid masonry.

"The view of these buildings," says Mr. Drew (p. 184), "unevenly regular, but for that very reason giving in the sunlight varied lights, and depths of shadow; of the line of them broken with several stone Ghátṣ thronged with people, that lead from the river up to the lanes of the city; of the mountain ridges showing above, in form varying as one follows the turns of the river; of the stream flowing steadily below, with boats of all kinds coming and going on it, is one of remarkable interest and beauty. From a tower or hill commanding a bird's-eye view, the site is still more curious, because of the great expanse of earth-covered roofs, which at certain seasons are covered with a growth of long grass that makes the city look as green as the country."

Public buildings in the city are not of very great importance. The *Fort* contains the *Palace*, and is of stone, and 400 yds. long by 200 wide. It is called the Shír Gaṛh, and lies N.W. and S.E. The walls are 22 ft. high, and are strengthened by bastions. On the S. and W. sides there is a ditch, 30 ft. wide. On the N. side, the Kutikúl Canal, and on the E. side the Jhílam. On one of the bastions overlooking the river are the apartments which used to be inhabited by the Minister, Kirpá Rám. Below is the treasury, and next is the audience chamber, called the Rang Maḥall, a wooden room painted. Below it is the Gol Gaṛh, or "round house," the finest modern building in the city, in which the Máhárájá gives his receptions. Close to this is the Mahárájá ká Mandir or "King's Temple," which is covered with gilt copper plates.

The principal entrance to the Palace is from the river bank, whence a broad flight of wooden stairs leads to the terrace, on which the fort is. After seeing the fort, the next visit may be to the *Shekh Bágh*, which is below the bachelors' range of houses. In this garden is the old Residency, now used as a church. The *Cemetery* is at the S. corner of the garden, and on the l. as you enter. It is enclosed by a railing of wood, and was consecrated in May, 1865, by the Bishop of Calcutta. Here is buried Lieut. Thorpe, of the 89th Regt., who wrote a pamphlet against the Kashmír Government, and died suddenly after ascending the Takht i Sulaimán. The Kashmír Government asked for a commission of inquiry, but the body having been already examined by Dr. Cayley, who reported that death was owing to rupture of the heart, the commission was annulled. Opposite to the Shekh Bágh is the Bárahdarí, which the Mahárájá sometimes assigns to distinguished guests. The visitor may then go on to the *Poplar Avenue*, which begins near the Amírí Kadal Bridge, behind the Shekh Bágh, and ends at the Suntíkúl or "apple-tree" canal. This avenue was planted by the Sikhs, and is 1⅛m. long and 56 ft. wide.

The *Amírí Kadal* Bridge may then be visited. A description of it will apply to the 6 other bridges. The piers are composed of large cedar trees from 15 to 20 ft. long and 3 ft.

in diameter, placed one over the other. Large lime trees grow from this foundation and shade the bridge. The cross beams, on which passengers tread, are so loosely joined that the river can be seen through them. On these, huts and booths have been built. According to Baron Hügel, p. 117, these bridges were built by the Muslims.

The *Sháh Hamadán Mosque* is just below the Fath Kadal. It is nearly a sq., and within the roof is supported by slender pillars. Outside and about half-way up the wall are balconies ornamented with wood carving, and the roof is supported by dwarf pillars. The roof of the temple projects over the outer walls, and has hanging bells at the 4 corners. The summit rises in pyramidal form, and terminates in a gilt ball. The Persian inscription inside is in praise of Sháh Hamadán the Faḳír, to whom the mosque is dedicated. The mosque is built of cedar, as are most of the mosques in Kashmír. From the top is a magnificent view over the city.

The *Bágh i Dilâwar Khán* is 5 minutes' walk from the Ghát, adjoining the Sháh Hamadán, and can be reached by water. It is 128 yds. long and 70 wide, and at it in 1835, Hügel, Vigne, and Henderson stayed. The buildings at that time were 2 little low sq. houses, in front of one of which Baron Hügel pitched his tent. He speaks of the walls as composed of beautiful openwork lattice carving, "through which the air entered at every crevice, and windows were pierced on all the 4 sides." Baron Hügel was there in November, and said he could not sleep for the piercing cold.

Nearly opposite the Sháh Hamadán is the new or stone mosque, which is now used only as a granary. It was built by Núr Jahán of polished limestone, and was once a very fine building; inside it measures 60 yds. long and 80 wide, which space is divided into passages by 2 rows of massive arches.

The visitor will now ascend the *Hari Parbat* or *Koh i Mahrán*, an isolated hill 250 ft. high, which is 2½ m. from the bachelors' quarters, on the N. outskirts of the city. The road is through the Poplar Avenue, and over the bridge at the upper end, which crosses the Suntíkúl Canal, then turns to the left through the village of Drogjan at the Dal-ká-Darwázah, or "gate of the city lake." Thence proceed along the causeway lined with poplars, which separates the lake from the canal, then cross the high bridge over the Már Canal, which flows from the lake through the N. half of the city. After 30 yds. turn to the right into an open space, and then go N. to the principal gateway in the wall round the hill, which is called the Ḳáṭí Darwázah. Over this is a Persian inscription, which states that the stone wall, as well as the fort, were built by Akbar, in 1590 A.D., at a cost of a million. The wall is 3 m. long, 28 ft. high, and 13 ft. thick. At every 50 yds. there are bastions, 34 ft. high. The Káṭí Darwázah is on the S.E., and on the opposite quarter is the Sangín, while the Bachí Gate is on the W.

The Fort was built by Akbar to overawe the capital after a revolt.

By the road which begins on the N. side of the hill, the visitor may ride up to the fort; that which commences on the S. face can only be passed on foot. In this fort Zamán Sháh was for a time imprisoned. From the top of the hill the city is seen spreading out on the S. On the S.E. is the Takht i Sulaimán, and on the E. the City Lake. On the S. side of the hill is the Shrine of *Akhúnd Múlá Sháh*, a spiritual guide of Jahángír, in which notice some finely wrought black marble, while the gates are made of a single stone and polished like a mirror. On the W. is the Shrine of *Sháh Hamza*, styled Makhdúm Ṣáḥib. On the N. side is a mass of rock, which the Hindús have covered with red pigment, and make it a place of worship for Vishṇu.

The next day may be spent in a visit to the *Takht i Sulaimán*, which is behind the married quarters. It

rises to 1,083 ft. above Shrínagar, and 6,263 above the sea. There are 2 roads to the top, but that to the E. is fit only for good walkers, being very rough. The visitor will, therefore, proceed by the W. road, which was made by Guláb Singh, and is composed of wide stone steps, which extend nearly all the way. The steepest parts are the first hundred yds., and the last 20. The steps are in 3 flights, At the end of the 1st is a level piece 50 yds. long, and at the end of the 2nd another level piece 70 yds. long. Ladies have ridden up to the last 20 yds., but it is safer for them to ascend backwards in jhámpans.

On the summit is a *Buddhist Temple*. The Hindús call it Shankar Achárya. It is built of masses of rock, according to Baron Hügel, but according to a more accurate authority, it is raised on an octagonal base of solid masonry. the top of which is reached by 30 steps, the first 12 of which lead to an archway 6½ ft. high and 1 ft. 10 in. wide. Beyond this archway is another flight of 18 polished limestone steps, each 8 ft. long, 1 ft. wide, and 1 ft. high. On either side of the steps is a balustrade, 6½ ft. high, of the same material. Outside the temple is a stone pavement 9 ft. wide, round which is a stone parapet 4½ ft. high, now much ruined.

The interior of the temple is circular, and 14 ft. in diameter, and 11 ft. high. The walls are covered with gypsum, and 4 octagonal limestone pillars support the roof. In the centre of the chamber is a stone platform, 5¾ ft. sq. and 1 ft. high. On this is a black Lingam. On one of the 2 pillars on the left are Persian inscriptions, which state that the idol was made by Rájá Hashtí in the 54th year of the Samwat, or 1937 years ago. Near the temple are ruins of other buildings. The view from the top commands nearly the whole valley, with the windings of the Jhílam, which are said to have suggested the shawl patterns. The temple is said to have been built by Jaloka, son of Ashoka, in 220 B.C.

The *City Lake*, or *Dal*, is on the N.E. side of the city, and is 5 m. long and 2½ broad, with an average depth of 10 ft. This is the lake of which we read in "Lalla Rookh" (see p. 295):—

Who has not heard of the Vale of Kashmír,
With its roses the brightest the earth ever gave,
Its temples, and grottoes, and fountains as clear
As the love-lighted eyes that hang over their wave?
Oh, to see it at sunset—when warm o'er the Lake,
Its splendour at parting a summer eve throws,
Like a bride, full of blushes, when ling'ring to take
A last look of her mirror, at night ere she goes!—
When the shrines through the foliage are gleaming half shown,
And each hallows the hour by some rites of its own.
Here the music of prayer from a minaret swells,
Here the Magian his urn, full of perfume is swinging,
And here at the altar a zone of sweet bells
Round the waist of some fair Indian dancer is ringing.

The water of the lake is beautifully clear, and comes partly from springs and partly from a mountain stream which enters the N. side. The following places which are around the lake should be visited :—

1. *Nairidyar.*
2. *Chanár Bágh.*
3. *Drogjun.*
4. *Hazratbal.*
5. *Nasim Bágh.*
6. *Isle of Chanárs.*
7. *Shálamár Bágh.*
8. *Nishát Bágh.*
9. *Chashmah Sháhi.*

Nairidyar.—At this place there is a stone bridge with 3 elegant arches; a marble slab on the middle arch has a Persian inscription respecting the construction of the bridge. 200 yds. above is the ruined mosque of Ḥasan Ábád, built by the Shi'ahs in the time of Akbar, of bricks and mortar faced with limestone, which Mián Singh the Sikh governor carried off to construct the steps at the Basant Bágh. A m. beyond the Naiwidyar will be seen some of the *floating gardens*, which cover a large part of the lake in this direction. The way these gardens are formed will be found

in Moorcroft, vol. ii., p. 137. "The roots of aquatic plants growing in shallow places are divided, about 2 ft. under the water, so that they completely lose all connection with the bottom of the lake, but retain their former situation in respect to each other. When thus detached from the soil they are pressed into somewhat closer contact, and formed into beds of about 2 yds. in breadth, and of an indefinite length. The heads of the sedges, reeds and other plants are now cut off and laid upon its surface, and covered with a thin coat of mud, which at first intercepted in its descent, gradually sinks into the mass of matted roots. The bed floats, but is kept in its place by a stake of willow driven through it at each end, which admits of its rising and falling in accommodation to the rise or fall of the water."

The *Chanár Bágh* is on the left bank of the "apple-tree canal," which joins the lake to the Jhílam. There is a beautiful grove of plane trees here. It is reached in about 20 minutes, from the Ghát at the Shír Garh.

Drogjun is reached in 36 minutes from the same place. It is a small village, with nothing remarkable except flood gates, which close of themselves when the water of the river rises to a certain height. The gate here called the Dal ká Darwázah is much resorted to for bathing and fishing. The water is from 15 to 40 ft. deep, and abounds with fish resembling trout.

Hazratbal is a large village on the W. side of the lake. It may be reached in half an hour from Naiwidyar. Along the whole front is a handsome flight of stone steps. There is a shrine here, in which a hair said to have been in Muḥammad's beard is exhibited in a silver box. There are 4 annual festivals, and thousands resort to this place to see the Mú i Mubárak or "blessed hair." The chief festival is in August. Formerly the feast of roses was one of the most distinguished of these festivals, and it was at this feast that the love quarrel occurred between Jahángír and Núr Maḥall, when she called in the aid of Namúna, the enchantress mentioned by Moore.

The *Nasím Bágh* or "garden of zephyrs" is a few hundred yards beyond Hazratbal, and is an hour and a quarter by boat from Drogjun. It was made by one of the Mughul Emperors, probably Akbar. It has a great revetment wall of masonry, terraces, and stairs. The splendid avenues of *chanár* trees, 30 or 40 ft. above the lake, throw a delightful shade over the grassy walks. The edifice built by the Emperor, which made one chief attraction of the place, is now in ruins, and half hidden. But among the foliage of the plane trees an exquisite view of the lake will be had. The glassy surface of the lake reflects the circling wall of mountains, which have especially in the morning sun their details softened, and their colours harmonized by a delicate haze. Innumerable ducks live on this lake, feeding on the roots of the *Trapa bispinosa*.

Isle of Chanárs is also called the Rúpá Lanka or "silver island." It is opposite the Nasím Bágh in the middle of the N. part of the lake. It was a favourite resort of Núr Jahán, and is mentioned by Bernier and the poet Moore. The building is 46 yds. sq., and 3 ft. above the water. There was a platform with a plane tree at each corner, whence its name. These have disappeared, as has the temple with marble pillars, and a garden surrounding it, which Vigne saw there in 1835. There was also a black marble tablet, which, too, has gone; it bore the following inscription:—

Three travellers,
Baron Carl Von Hügel, from Jamun,
John Henderson, from Ladak,
Godfrey Thomas Vigne, from Iskardo,
Who met in Shrinagar, on the
18th November, 1835,
Have caused the names of those
European travellers who had previously
Visited the Vale of Kashmir
To be hereunder engraved.
Bernier, 1663,
Forster, 1786.
Moorcroft, Trebeck, and Guthrie, 1823.
Jacquemont, 1831.
Wolff, 1832.

Of these, three only lived to return to their native country.

Shálamár Bágh is at the N.E. corner of the lake, and connected with it by a canal 1 m. long, and 12 yds. wide. The garden is 500 yds. long and 207 yds. wide at the lower end, but 260 yds. at the upper end. It is enclosed by a brick and stone wall 10 ft. high, and is arranged in 4 terraces. There is a line of basins of water along the middle of the garden connected by a canal 1½ ft. deep, and from 9 to 14 yds. wide. The canal and the reservoirs are lined with polished black limestone. The water comes from a mountain stream, which traverses the garden in alternate cascades and level runs.

The etymology of the word Shálamár has been much disputed. Drew is no doubt right in deriving it from *Shála*, "abode," and *már*, "love," "Abode of love." The Shálamár Bágh was made by the Emperor Jahángír. The chief beauty of the garden is the uppermost pavilion, which is supported on handsome columns of black and grey marble, and is surrounded by a tank in which are many fountains, and is shaded by plane trees. The tank is 52 yds. sq. and 3½ ft. deep, and is lined with stone.

The pavilion stands on a platform 3 ft. high, and 65 ft. sq. It is 20 ft. high, with a flat roof, which is supported on either side by 6 finely carved pillars, polygonal and fluted. On 2 sides is an open corridor 65 ft. long, and 18 ft. wide. In the centre is a passage 26 ft. long and 21 ft. wide, on either side of which is an apartment 21 ft. long by 13 ft. wide. There are smaller pavilions in the 3 lower terraces. The Shálamár is a favourite place for entertainments, and when at night the fountains are playing, and the whole garden is illuminated, the effect is magical.

The *Nishát Bágh* also was made by Jahángír, and is situated in the middle of the E. side of the lake, and to reach it the visitor will pass under one of the bridges on the Satu, which is an artificial causeway, 4 m. long from the Naiwidyar bridge to the village of Ishíbarí, close to the N. side of the Nishát Bágh. This garden is 595 yds. long and 360 yds. wide, and is laid out in 10 terraces. As in the Shálamár Bágh there is a line of reservoirs along the centre of the whole garden connected by a canal 13 ft. wide, and 8 in. deep. All this waterway is lined with polished limestone, and adorned with many fountains. The stream is the same as that which waters the Shálamár, and the cascades are formed by inclined slabs of limestone beautifully scalloped to give a rippling appearance to the water. A pavilion built over the stream completes the line at each end. The beauty of the scene is enhanced by magnificent plane trees on either side.

The *Chashmah Sháhí* or Royal fountain is a famous spring from the hillside, 1 m. from the S.E. margin of the lake. The garden in which the fountain is, is 113 yds. long. and 42 ft. wide. There are 3 terraces arranged like the Shálamár and Nishát gardens.

After examining the places of interest at Shrínagar itself the traveller will next proceed to visit the buildings of the greatest architectural interest in Kashmír, but before making his tour, he will do well to read the remarks which Mr. Fergusson has made on the peculiar style of Kashmír architecture. His observations are based on a stone model of a temple, which was drawn by General Cunningham, and which is an exact copy of the larger buildings. "The temple in this instance is surmounted by 4 roofs (in the built examples, so far as they are known, there are only 2 or 3) which are obviously copied from the usual wooden roofs common to most buildings in Kashmír, where the upper pyramid covers the central part of the building, and the lower a verandah, separated from the centre either by walls or merely by a range of pillars. In the wooden examples the interval between the 2 roofs seems to have been left open for light and air; in the stone buildings it is closed with ornaments. Besides this, however, all these roofs are relieved by dormer windows, of a pattern very similar to those found in mediæval

buildings in Europe; and the same steep sloping lines are used, also, to cover doorways and porches, these being virtually a section of the main roof itself, and evidently a copy of the same wooden construction.

"The pillars which support the porticoes, and the one on which the model stands, are by far the most striking peculiarity of this style; their shafts being almost identical with those of the Grecian Doric, and unlike anything of the class found in other parts of India. Generally they are from 3 to 4 diameters in height, diminishing slightly towards the capital, and adorned with 16 flutes, rather shallower than those of the Grecian order. Both the bases and capitals are, it is true, far more complicated than would have been tolerated in Greece, but at Pœstum and in Rome we find with the Doric order a complexity of mouldings by no means unlike that found here.

"Nowhere in Kashmír do we find any trace of the bracket capital of the Hindús, nor of the changes from square to octagon, or to the polygon of 16 sides, and so on. Now that we are becoming familiar with the classical influence that prevailed in Gandhára down to the 7th or 8th century, we have no difficulty in understanding whence those quasi-Grecian forms were derived, nor why they should be found so prevalent in this valley. It adds, however, very considerably to our interest in the subject to find that the civilization of the W. left so strong an impress on the arts of this part of India, that its influence can be detected in all the Kashmírí buildings down to the time when the local style perished under Muḥammadan influence in the beginning of the 14th century.

"Although, therefore, there can be no mistake about the principal forms of the architecture of Kashmír being derived from the classical styles of the W., and as little doubt as to the countries through which it was introduced into the valley, it must not be overlooked that the classical influence is fainter and more remote from its source in Kashmír than in Gandhára." (Hist. of Arch., pp. 283–4.)

By far the finest and typical example of the Kashmírí style is the *temple of Márttand*, 5 m. E. of Islámábád, the ancient capital of the valley. Islámábád was anciently called Anatnág, and obtained its Muslim name in the 15th century A.D. The houses at this place are mostly in ruins; the beautiful carved work ornamenting the terraces, doors, and windows is almost destroyed by owls and jackals. To see the temple of Márttand the traveller must proceed to Islámábád, which journey can be made either as follows or in a boat, which is the easiest way. The land journey is:—

Names of Stages.	Dist.	Remarks.
	ms.	Height above sea level.
Shrinagar .	—	5,325 ft.
Avantipúr .	17	5,350 ft.
Islámábád .	16	5,600 ft.
Total . .	33	

Close to Islámábád is *Mattán*, which is shaded by a most magnificent avenue of plane trees. Here is a large square building, the 4th side of which is open to the valley. There is a large reservoir in the centre, about 80 paces broad. A spring of fine water gushes into it from the rock underneath the building. Here, as at Islámábád, the fish are in immense numbers, and are regarded by the people as sacred. The spring reminded Baron Hügel of that of the Orontes in Syria, more especially of that of the valley of Balbek, though in respect of quantity of water, both these are much surpassed by the spring at Mattán.

Márttand Temple.—This building stands well on an elevated plateau. No tree or house interferes with its solitary grandeur, and its ruins, thrown down probably by an earthquake, lie scattered as they fell. The temple is only 60 ft. long by 38 ft. broad. The width, however, is increased by 2 wings to 60 ft. According to Cunningham it was also 60 ft. high, so that in its dimensions, although on a

smaller scale, it resembles the temple at Jerusalem, which was 150 ft. long, broad, and high. In plan at least, it reproduces the Jewish temples, more nearly than any other known building.

According to Cunningham the roof was of stone, but Mr. Fergusson is of opinion that the walls could never have supported a stone roof, and that it must, therefore, have been of wood. The inclosure in which the temple stands is now ruined, but it measures 220 ft. by 142 ft. In each face is a central cell 30 ft. high, and higher than the colonnade on which it stands. It is probable that the interior of the quadrangle was originally filled with water, up to within a foot of the bases of the columns, and access to the temple was gained by a pathway of slabs supported on solid blocks, which lead from the steps of the gateway to those of the temple. The temple at Báramúla still stands in the midst of water. There is no inscription to give the date of construction, but it is certain that the inclosure was built by Salitáditya, who reigned 725 to 761 A.D., but Cunningham ascribes the building to Ránáditya, who reigned 578 to 594 A.D. It is a curious fact that Ránáditya married a daughter of the Chola King, and assisted him to build an aqueduct on the Kávéri; now the only temple according to Fergusson that resembles this one, is the smaller temple at Kánchí in the Chola country.

The stone of which the temple is built is so friable that the sculptures now are hardly recognizable, but it would seem that all the principal figures have snake hoods, which would lead one to suppose that the temple was Nága. By the natives the temple is called Páṇḍu Kuru, a name which simply refers the date to the time of the Páṇḍavas and Kauravas. Baron Hügel says, "the more one examines the mighty mass of Koran Pandau, the deeper is the impression it makes on the mind." In another place he says, "the dark masses with their gigantic outlines are softened down by the slender pillars in many places, and the large round apertures over the doors must have admitted sufficient light to dispel much of the obscurity." As the temple is really very small, to speak of its gigantic outlines is gross exaggeration.

Avantipúr.—On returning from Márttaṇḍ the traveller may stop at Avantipúr. Avanti is the name of the modern Ujjain, and Drew is in error in accenting the *a*. The temples at this place were erected during the reign of Avanti-Varmma, between 875 and 904 A.D. The two principal temples stand in courtyards, which measure externally 200 ft. by 160. The style closely resembles that of the temple at Márttaṇḍ, only there is greater richness of detail.

Mr. Fergusson has given a woodcut of a pillar here, which closely resembles the pillars of the tomb at Mycenæ. Avantipúr was also once a capital of Kashmír. It is 15 hours' journey by water to the S. of Shrínagar.

Bhaniyar is on the road between U'rí and Naushahra, the 9th and 10th stations on the route up from Marí. This of course can be visited by the traveller who comes from Marí, but as there are other routes to Shrínagar it is mentioned here. The temple measures 145 ft. by 120, and except from natural decay of the stone is very perfect. The trefoiled arch with its tall pediment, the detached column and its architrave are as distinctly shown here as in any other existing example, and present all those quasi-classical features which we now know were inherited from the neighbouring province of Gandhára. The central temple is only 26 ft. sq., and its roof is now covered with wooden shingles.

Payech.—There is also a temple at Payech, which, though one of the smallest is among the most elegant and most modern examples of the Kashmír style. Its dimensions are only 8 ft. sq. for the superstructure, and 21 ft. high, including the basement, but with even these dimensions it acquires dignity from being erected with only 6 stones, 4 for the wall and 2 for the roof. It stands by itself on a hill without any court or surround-

ings. Payech is a small village 10 m. from Pámpúr, which is 7 m. S. of Shrínagar.

Summer Retreats.—A principal one of these, Gulmarg, has already been mentioned. It is 30 m. by land from Shrínagar. Another is *Tsirár*, 17 m. S. of Shrínagar, on one of the higher Karewas.* All round it are narrow Karewa ridges divided by deep valleys, whose ridges are covered with a low growth of *Pinus excelsa*. In the town is the shrine of Sháh Núru 'd dín, which is much resorted to by the Kashmíris in autumn. From the middle of July till the middle of September the traveller may go to one of these places or to *Naubug*, where the climate is delicious. The valley is 8 m. long and 1½ broad, and is one of the first grazing grounds in the country. There is a very small village, but no T. B., and provisions and porters are scarce, but there are lovely spots for encamping. The hills near abound with bears and other wild beasts, so that it is a favourite place for sportsmen. It may be said that in shooting bears in the hills, great care should be taken to keep above the animal, as the rush of a bear down hill will hardly be stopped even by a bullet, and a single blow from the animal is death.

* A Karewa is a plateau of alluvial material: the soil for the most part is loam, or a loamy clay. There are 2 kinds, one which makes a table-land so flat as to the eye to seem perfectly so, the other which slopes up to the mountains.

ROUTE 30.

RÁWAL PINDÍ TO MÁRGALA, WÁH, ḤASAN ABDAL AND AṬAK (ATTOCK).

The traveller will leave Ráwal Pindí by the Panjáb N. Railway and proceed to Jání ká Sang, from which place he will drive to Márgala. The stations are as follows:—

Distance.	Names of Stations.	Time	
		P.M.	A.M.
Miles from Ráwal Pindi.	Ráwal Pindí .	7.18	4.55
11	Tarnaul Junct.	8. 3	5.40
15	Jání ká Sang .	8.31	12. 7

Márgala.—This place is 3 m. from Jání ká Sang, and at it is the monument to General John Nicholson, which well deserves a visit. On the right of the road is a circular basin of clear water 23 ft. 4 in. in diameter and 5½ ft. deep. The water comes from the Hills to the N. and rises in the basin in a fountain over 5 ft. high. Not far from this is a circular trough for watering animals, where 15 can drink at once. The place is overshadowed by fine trees. A pretty police station, built of blue granite, with 3 rooms, stands close to the road. Round the fountain is a garden, which is kept in order by an old man, who receives 5 rs. a month.

On the S. of the road, and 121 yds. from it, begins a causeway 22 ft. broad, paved with rough blue stone, with a fence of the same 18 in. high. The causeway begins and ends with two pillars, 7 ft. 4 in. high, and is 660 ft. long. After passing along the causeway, mount a rock, rough and slippery, but not steep, for 480 ft., at the end of which is the monument, an obelisk, built on a hill 100 ft. high, and excessively steep on all sides except that leading up from the causeway. The obelisk is placed on 3 platforms, the lowest of which is 36 ft. 6 in. sq. and 4 ft. high, the 2nd is 31 ft. sq. and 4 in. high, and the 3rd is of the same

height and 25½ ft. sq. On the 3rd platform is a pedestal, which is 20 ft. by 15. From that platform a passage 6 ft. 6 in. long leads into a chamber inside the pedestal. This chamber is 7 ft. sq. In the left-hand corner opposite the entrance is the following inscription :—

This Column
Is erected by friends, British and Native,
To the Memory of
Brig.-Gen. JOHN NICHOLSON, C.B.,
Who, after taking a hero's part
In four great wars
For the defence of British India :

Kábul	1840
1st Sikh War	1845
2nd Sikh War	1848
Sipáhí Mutiny	1857

And being as renowned
For his Civil rule in the Panjáb
As for his share in its conquest,
Fell mortally wounded, on the 14th September,
In leading to victory
The main column of assault at the
Great Siege of Dihlí,
And died 22nd September, 1857,
Aged 34.
Mourned by the two races with an equal grief.

There is a flight of iron steps inside the pedestal and obelisk, and the height inside is 94 ft., and the triangular top of the obelisk measures about 8 ft., and this with the base of 15 ft. and the 3 platforms of 4 ft. each make the total height 129 ft., but a contractor who saw it built says it is 133 ft. high. There are 99 steps on the iron staircase, and there are 3 landing places, but it is quite dark after the 1st. From the obelisk hill there is a fine view over the country to the W.

Having returned from Márgala to Jání ká Sang the traveller will go by rail to Aṭak. The stations are as follows :—

Names of Stations.	Distance.
Saráí Kála	6 miles.
Ḥasan Abdal	10 ,,
Burhán	7 ,,
Lawrencepúr	6 ,,
Campbellpúr	7 ,,
Hájí Sháh	7 ,,
Aṭak	5 ,,
Total	48 miles.

At 6 m. from Saráí Kála is the beautiful village of *Wáh*. Wáh is an exclamation of astonishment, and it is said that the Emperor Bábar, when he first saw this beautiful place, used this exclamation, hence its name. The village is on the bank of a stream of clear water. This stream is bridged over. The traveller should alight on the Pindí side of the bridge, on which side is the house of Ḥaiát Khán, to whom the Government gave Wáh in reward for his services. He was Nicholson's A.D.C., and when the hero was wounded carried him off the field. There are 4 other villages besides Wáh, which were given to Ḥaiát, viz., Gaṭiya, Ḍallu, Baharah, and Ḳandíyaripúr. It is ¼ m. from the road to the entrance into Ḥaiát's garden, where there is a pool full of mahsír fish, many of them more than a foot long, and a tolerable banglá, from which to Ḥaiát's own residence is ¼ m. more through a very pretty garden, shaded with fine trees, and with streams of clear water, which occasionally fall in cascades. The village of Wáh, which is at the S.W. end of this garden, has about 300 houses. Ḥaiát's house overlooks the village and the garden. Along the front is written the Muslim creed in Arabic. Ḥaiát's brother by a different mother lives in Gujaránwálá, and his only uterine brother is Ghulám Muḥammad. On a hill to the left is a place sacred to a saint who is called Zindah Pír by his votaries.

Ḥasan Abdal.—An account of this place will be found in Cunningham's Arch. Reports, vol. ii. p. 135. That authority identifies it with the place 11⅔ m. to the N.W. of Taxila, where Hwen Thsang visited the tank of the serpent king Elá Patra. A m. to the E. of the town is the famous spring of Bábá Walí, or as the Sikhs calls him Panja Ṣáḥib. The shrine of this saint is on the peak of a lofty and precipitous hill, at the N.W. foot of which numerous springs of limpid water gush out of the ground and form a rill which falls into the Wáh rivulet, ½ m. to the W. of Ḥasan Abdal. At the shrine of Bábá Walí is a small square reservoir of clear water, full of fish. Moorcroft and Elphinstone take Bábá Walí and Ḥasan Abdal to be the same person, but Cunningham was

informed that Bábá Walí was a saint from Ḳandahár, whose shrine is on the top of the hill, but Ḥasan Abdal or "The Mad," was a Gujar, whose tomb is at the foot of the hill, and who built the Saráí which still goes by his name. At the E. entrance into the town on the right hand, about ½ m. from the T. B., is the tomb of one of Akbar's wives, which the ignorant people say is that of Núr Jahán.

The streets through which one passes to it are paved with rough angular stones. The road is then crossed by a clear rapid brook, which is passed on stepping stones, and then a few yds. beyond is a Sikh temple near a beautiful pool of water, canopied with mulberry and pippal trees of large size. It is 38 ft. sq., including three lines of steps, and 3 ft. deep. It is full of mahsír, some of them as big as a 20 lb. salmon.

Walk now 250 yds. along the stream, past some ruined edifices of the time of Jahángír, and past another pool where the fish are smaller, to the so-called *Tomb of Núr Jahán.* It is in a garden surrounded by a wall, which has 4 slim towers, one at each corner. The enclosure is 200 ft. sq., and is well filled with trees, amongst which is a Cypress more than 50 ft. high. Towards the centre, in line with the door, is a rectangular block of masonry, plain and without inscription. It measures 15 ft. 6 in. by 13 ft. 11 in.; it has a base 6 in. high and 16 ft. long by 15 ft. 5 in. broad. The block is 7 ft. 9 in. high. To the right of it as you enter is a plain tomb without any inscription, which is said by the guide to be that of an officer in Nicholson's Corps, named Campbell. There is wild sheep shooting in the hills, and snipe, pigeons, and ducks about the streams. The ancient name of Ḥasan Abdal was Haro, which is still the name of the large stream 3 m. to the W.

The two cantonments of Lawrencepúr and Campbellpúr were perhaps adopted as sanitaria, and Lawrencepúr is now utterly deserted and the houses are falling down. At Campbellpúr there is a battery of artillery.

Aṭak (*Attock*).—This name in Hindí and Maráṭhí signifies "stop," and "hence," "limit." Prataáp Singh, the deposed Rájá of Sátárá, when he was asked how far his kingdom extended, used to reply, "Aṭak paryant," "as far as Aṭak," that being the limit of Hindú empire, of which he considered himself the rightful heir. This name, however, was given by Akbar, but the old name as preserved by Rashídu 'd dín was Ettankúr (see Cunningham, vol. ii., p. 7), and the authority cited thinks that word comes from the Takhs or Takkars, a race of the N. Panjáb.

Opposite Aṭak, on the W. bank of the Indus, was the great fort of Khairábád, which is well known to all the people on both banks of the river as the fortress of Rájá Hodi, or Udi. On the rock at Khairábád there were, a few years ago, several circular marks which are said to have been made by the horse of king Rasálu, who killed Udi. The Chinese pilgrim Sung-yun refers to these marks, which he accounts for by an absurd legend regarding Buddha. Be these things as they may, it is certain that Aṭak has seen the passage of every conqueror who has invaded India from the time of Alexander the Great downwards; but independent of historical interest, the place is inviting to the traveller as being one of the most picturesque in India.

Aṭak is a municipal town and fortress, and head-quarters of a sub-district of the same name. The pop. in 1868 was 1454, and is now said to be 2,000. The fort is situated on a commanding height, overhanging the Indus, and a little to the S. of the point where it receives the Kábul river. The Emperor Akbar built this fort in 1583 A.D., and also established a ferry. Ranjit Singh occupied the place in 1813, and it remained in the hands of the Sikhs till the British conquest of 1849. It is now held by a considerable European detachment, including a battery of artillery. At ¼ of a m. before reaching Aṭak, there is a Customs Post.

The T. B. is to the E. of the Church, which again is to the E.

of the fort, and between them is a ravine 200 ft. deep. The road to the T. B. is very narrow, and so steep that the horses are taken out at the Customs Office, and 20 men are yoked to the carriage, if the traveller comes in one, and with many groans drag it to the T. B., which is perched on the hill overlooking the road from Pindí to the Bridge of Boats. The road runs nearly parallel to the Indus, that is from E. to W., and turns at right angles to the Bridge of Boats, leaving on the left a deep ravine, on the N. side of which stands the T. B., and to the E. of it another banglá, which is sometimes the residence of the commandant of the fort. On the S. side of the ravine overlooking the united river, at the height of 300 ft., is an old Saráí, converted into a mess-room. There were ladies' apartments here for the Emperor's court.

A ravine to the S. divides the Saráí from the higher hill, on which is the fort, and at its E. extremity, at a distance of about 50 yds., is the *English church*, the top of which is about 1,200 ft. above the sea. After this brief description of the place, we must return to the general view, which is certainly one of the finest in India. The Indus, before it meets the Kábul river, is a clear, bright, and sparkling stream. The Kábul river is much larger, and meets the Indus at right angles, with a dark, deep, and turbid volume of water, below high hills, which at 1 m. or so from the stream grow into mountains from 2,000 ft. to 3,000 ft. high. To the N. the mountains are of a deep blue tint, and further in the same direction peer the snow-capped peaks of the Hindú Kúsh.

The Afghán Hills that line the joint river near Aṭak, have round towers and ruined forts dotted about them, but the Aṭak fort opposite to them resembles some old baronial castle. It crowns a rock 800 ft. high, and descends a considerable distance along its sides. Opposite to it is the Bridge of Boats, which consists of 24 large barges moored side by side, and planked over. The Indus here measures 970 ft. across in April, but during the rains it rises considerably, though the water does not extend much over the banks, as they are very steep. The Kábul river at the same season measures 689 ft. across, and runs like a sluice, the current being much more rapid than that of the Indus. The bridge of boats at Naushahra consists of 16 barges. At about ¼ of a m. to the N. of it is a round tower on the Afghán side of the river, which marks where the *tunnel* comes out. Parallel to it, at the height of 100 ft. above the river, is the corresponding shaft. This shaft is reached by a passage hewn in the rock, which is at most 6 ft. high and 6 ft. broad. At present it is blocked with heaps of big stones. From the beginning of this passage to the shaft is 60 ft. The shaft is 8 ft. in diameter, and is railed round. The passage to the shaft is dry, but at 20 ft. down, the shaft is full of water.

The Fort is very interesting. Outside it to the W., and 50 yds. down, is the tomb of a Díwán of the saint 'Abdu 'l Ḳádir Gílání. It stands on a small inclosure on the edge of a cliff. There is a stone here, which is a little broken, but has an Arabic inscription in the Tughra character. The inscription gives the name as Shekh 'Abdu 'r Raḥmán with the date 1132 A.H. = 1713 A.D. At the Powder Magazine facing N. is a white marble slab, with an inscription which says:

The spiritual guide of the kings of the world
is Akbar.
May God Most High exalt his dignity!

with the date 991 A.H. = 1583 A.D.

The N.E. gate of the fort is the Marí Gate, and the Dihlí Gate is on the opposite side. In the interior of the fort are barracks for 2 companies of infantry and a battery of artillery. Before reaching the Dihlí Gate a cannon battery is passed, armed with 24-pounders and 8-inch and 10-inch mortars. On a line with the Dihlí Gate there used to be many houses, which the British have cleared away, and at the N.E. corner is the tomb of the Díwán already mentioned. Be-

tween these is a path ¼ of a m. long, which leads to the Clive battery, armed with three 24-pounders, and 50 ft. above the river. It commands the Bridge of Boats. A guard of 100 Sikh soldiers are in charge of this most important battery, above which is another battery of 18-pounders, 80 ft. above the river.

From the Clive battery descend to the water bastion, by a staircase which is at one place quite dark. Just at the left corner of the bastion is a tree, under which the last Sikh governor was stabbed by the Paṭhán besiegers. Here the river is rapid and turbid. Walking a little to the S., the traveller will obtain a fine view of the old Láhor Gate of the town. Its walls are perforated with shot, and there are 9 holes made with cannon-balls, and there is a well-known mosque of small dimensions close by at the water's edge. A number of large dogs are chained up at the inner side of this gateway. Over the inner part of it are 2 Masonic signs coloured blue, and above them in the centre is a chariot, much defaced.

Close to the Mess is a place where the commandant was attacked by a serpent, which pursued him, and almost overtook him in a narrow path, with a precipice of 20 ft. on one side, and a perpendicular rock on the other, and he had to drop down from that height to escape. He was not hurt, and obtained a lantern and club and killed the snake. The fact is, the fort and its vicinity swarm with snakes and scorpions. The same night the sentry was attacked by a serpent, which he killed with his bayonet. These reptiles render Aṭak, which would otherwise be a pleasant station, disagreeable and dangerous. There is also another disadvantage at it in the terrific thunderstorms which break over it and do much damage. As a proof of this, a tablet may be referred to in the Cemetery, which is inscribed to the memory of Assis.-Surgeon Kirke, M.D., who died in garrison suddenly, 21st of Jan., 1852. This gentleman had obtained his leave to England, and the carriage was at the door to take him away. He went to shut the window, and was struck dead by lightning.

St. Peter's Church at Aṭak is a large building for the size of the station. It is 1188 ft. above sea level. The Aṭak Peak behind is 2097 ft. The N.E. bastion of the fort is 1210 ft., and the water bastion 891 ft. St. Peter's is 79 ft. 6 in. long, and 48 ft. broad. It is quite plain, and there are no tablets. On either side of the aisle there are 2 pillars and 2 pilasters. It was consecrated in December, 1863. The cemetery is in the ravine a little E. of the T. B. Here will be found the inscription to Dr. Kirke and others to officers of the Rifle Brigade and 77th Regt. The cemetery is full of long grass, in which no doubt snakes are to be found.

ROUTE 31.

KÁLU SARÁÍ TO SHÁH KÍ DERÍ (TAXILA) AND ABBOTTÁBÁD.

Kálu Saráí is only 6 m. from Jání ká Sang by railway. There is an engineer's banglá, which may be used when the engineer is not there as a T. B. Should it be occupied, the traveller will go to the Saráí, the courtyard of which is generally very filthy, though the banglá itself is clean and free from insects. The traveller will do well to start very early, as it will take some time to visit Taxila. He will drive a m. to the N.E. and then get down at a dirty lane which leads to the town of Sháh ki Derí.

Sháh ki Deri.—The houses here cluster round an eminence from 50 to 100 ft. high. The people are Jáṭs, who were Hindús and are now Muslims. It will be possible and very desirable to borrow a pony here. The visitor will walk through the town, on the E. outskirts of which is a cemetery.

At ½ a m. E. of the town the traveller will turn off to the left, and after going 100 yds. will ascend a mound close to a small hamlet called Ganj Bahádur, and about 100 ft. in circumference. This mound has been dug into all over. Here, then, begins the site which Cunningham, vol. ii. p. 111, affirms to be that of Taxila. He bases his opinion on the fact that Hwen Thsang states that Taxila was 3 days' journey from the Indus, and he says, "that he was able to trace no less than 55 stupas, 2 as large as the great Maníkyálá Tope, 28 monasteries, and 9 temples."

Taxila.—About 50 years after Alexander the Great's visit, Taxila rebelled against the King of Magadha, who sent first his elder son, and then his younger, the great Ashoka, to reduce the place. Taxila submitted, and Ashoka resided there as Viceroy of the Panjáb, as did his son Kunála. In 42 A.D. to 45, Taxila was visited by Apollonius of Tyana, who says that the city was not unlike the ancient Ninus or Nineveh, that there was a Temple of the Sun, in which were statues of Alexander and Porus. There was also a garden a stadium in length, with a tank in the midst, filled by cool and refreshing streams.

In 400 A.D. Taxila was visited by Fa-Hian, who calls it Chu-sha-shi-lo, or "the severed head," and adds that Buddha bestowed his head in alms at this place. The next traveller who visited Taxila was Hwen Thsang, who came to it first in 630 A.D., and again in 643 A.D., on his return to China. The city was 1⅔ of a m. in circuit. The province was a dependency of Kashmír, and was famous for its fertility. 2 m. to the N. was a stupa built by King Ashoka, on the spot where Buddha made a gift of his head. This was one of the four great stupas famous all over N.W. India.

The ruins are divided by Cunningham into 6 portions, the names of which, beginning at the S., are as follows :—

1st, Bír or Pher.
2nd, Hatiál.
3rd, Sir-Kap-ká-koṭ.
4th, Kacha-koṭ.
5th, Babar Khána.
6th, Sir-Sukh-ká-koṭ.

The Tamrá river runs from the W. to a little to the N. of Kacha-koṭ, then it comes down nearly due S. to Bír, and then turns to the E. It is necessary to warn the traveller that he must require a great deal of antiquarian ardour, and must bring with him some amount of lore to realize the buildings which Cunningham describes, and which will be presented to his eyes only as long lines of rubbish.

It is rather unfortunate that the Chinese pilgrim Sung-yun speaks of the place where Buddha gave his body to feed a tiger as "a high mountain with scarped precipices and towering peaks that pierce the clouds," as there is nothing of the sort at Sháh kí Deri. Cunningham reads "head" for "body," and regards the hill of Sar-Garh as the place where the offering was made. The lower half of this hill has been covered with buildings, and is still called Hatiál or Haddiál, which means "the place of bones." A copper-plate has been found which speaks of Liako Kujuluka as the Satrap of Chhara and Chukhsa, to the N.E. of the city of Taxila. This plate was found in the middle of Sir-Sukh, which is to the N.E. of Sir-Kap.

At the village of *Mohra Maliár*, ¾ of a m. to the N.E. of Sháh kí Deri, and 500 yds. to the W. of Sir-Kap, Cunningham found several portions of Ionic capitals, being the only remains of the Ionic order yet found in India. They belong to a Buddhist temple, with Ionic pillars, the entrance to which is on the E. side towards the

city, through a portico, supported by 4 massive sandstone pillars, and leading into a hall 39½ ft. long by 15¾ ft. broad. On each side of this hall is a room 20½ ft. by 15¾ ft.

On the W. a wide doorway leads into the sanctum of the temple, which was 79 ft. by 23½ ft., and surrounded by a continuous pedestal for statues, 4 ft. 8½ in. broad and 2 ft. high. Here were found some gold leaf and fragments of plaster statues. The lower diameter of each pillar was 2 ft. 4½ in., which at the usual proportion of 9 diameters would give a total height of rather more than 21 ft. The bases of these columns correspond exactly with the pure Attic base, which was very commonly used with the Ionic order, as in the Erectheium at Athens; but the capitals differ from the usual Greek forms, in the extreme height of the abacus. The volutes also differ, but they present the same side views of a baluster, which is common to all the Greek forms of the Ionic order.

Cunningham found 12 large copper coins of Azas under the foundation of the statue platform all sticking together, which would show that the temple is as old as the time of Azas, or 80 B.C. At 2000 ft. to the N. of Mohra Maliár, on the S. bank of the Tamár, are the remains of another Buddhist temple close to a mound 200 ft. sq. at base and 16 ft. high. The temple was 75 ft. sq., surrounded by a wall 122 ft. sq. At the N. end of Sir-Kap are the ruins of another temple. This has a curious circular pit 32 ft. in diameter, and 18 ft. deep. This pit communicates on its E. side with a room 43 ft. 4 in. by 32 ft., in which were found numerous pieces of burnt clay statues of colossal size.

Between Kacha-Koṭ and Sir-Sukh are the remains of a stupa, surrounded by an open cloister 8 ft. wide, and itself 40 ft. in diameter, forming a sq. of 90 ft., behind which are cells 9½ ft. broad, 14½ ft. long. It stands in lands called Babar Khána, or "house of the tiger," so that it is thought that this is the famous monument which Ashoka erected on the spot where Buddha offered his head to a starving tiger. Cunningham says, "these ruins, covering an area of 6 sq. m., are more extensive, more interesting, and in much better preservation than those of any ancient place in the Panjáb.

"The great city of *Sir-Kap* with its citadel of Hatiál and its detached work of Bír and Kacha Koṭ, has a circuit of 4¾ m., and the fort of Sir-Sukh with its outwork is of the same size, each being nearly as large as Sháh Jahán's city of Dihlí, but the number and size of the stupas, monasteries, and other religious buildings is even more wonderful than the great extent of the city. Here both coins and antiquities are found in far greater number than in any other place between the Indus and Jhílam."

The detail of the buildings is shortly as follows: ½ a m. to the E. of Sháhpúr is No. 1, a village; to the S.E. extremity of the ruins is the Chir Thup, or "split tope," which equals the tope of Manikyalá in size. The platform on which it stands is 60 ft. above the level of the fields. No. 2 is a small stupa in the court of No. 1. Nos. 3 and 4 are the ruins of small stupas, with attached monasteries on the high ground to the N. of the great stupa. Nos. 5, 6, 7, 8, are the remains of small stupas to the S.E. of the great stupa, and Nos. 9 to 16 are the ruins of 8 small stupas to the W. of No. 1, clustered round the village of Sháhpur. In No. 13 was found an inscribed stone vase, and in No. 14 a copper-plate inscription.

On the vase was written in the Aryan-Pálí characters, "This Stupa was erected in Taxila by the Brothers Sinhila and Sinha-Rakshita, in honour of all the Buddhás." Nos. 17, 18 and 19 lie S. of the Tamrá brook, between Sháhpúr and the Bir mound; the 1st is a large square mound 35 ft. high, called Kotera-ká-Pindi. All have been explored by the villagers. Nos. 20, 21, 22, are the ruins of small stupas on the Bir mound; No. 23 is a small ruined stupa to the E. of Sirkap.

No. 24 is a broken monolith called

Chura, or "Bolt," by the villagers; it lies in 5 pieces in a ravine to the N.W. of the Hatiál citadel. The pillar is of a soft grey coarse sandstone, and is much weather-worn. One of the pieces bears traces of an inscription in Aryan-Pálí characters. The whole length of the 5 pieces is 17 ft. 10 in. Cunningham found the top of the capital 3 ft. 2 in. sq. and 9 in. thick; he found also part of the base. No. 25 is a small ruined stupa on the N.W. of Hatiál; Nos. 26 and 27 are ruined towers on the same ridge. No. 28 is the remains of a large temple near the N. end of Sirkap, 43 ft. long by 32 ft. broad. Cunningham found here numerous pieces of broken colossal figures in burnt clay, the lid of a black steatite box 3 in. in diameter, a square bar of lead 13½ in. long and ⅓ in. thick, and other unimportant articles.

At the E. end of the temple, at the distance of 6 ft. and connected by a doorway 14 ft. wide, is a circular well 32 ft. in diameter and 18 ft. deep, which has been excavated without finding anything.

No. 29 is the remains of another stone column. No. 30 is a mound 100 ft. sq., on the l. bank of the Tamrá near Maliár-ká-Mora; it is the remains of a temple or other large building, 110 ft. long from N. to S. and 78 ft. broad, with a colonnade all round. On the E. side a large sandstone column was found, which is interesting as the first specimen of pure Greek architecture that has yet been discovered in the Panjáb. It is the perfect Attic base of a column 2 ft. 4¾ in. in diameter.

Nos. 31 to 36 belong to the Ganga group of monuments in Babar Khána; of these 32 is a small ruined stupa, in which was found a circular stone box 1 ft. in diameter and 3 in. deep, beautifully turned and polished, with a sandstone lid, inside which was a hollow crystal figure of a goose, containing a thin gold plate 2¾ in. long and 1 in. broad, inscribed with Aryan-Pálí characters.

Cunningham thinks that the words Sirae and Dhato in this inscription refer to the head of Buddha which was offered in this place, and that the stupa was erected over a piece of the head-bone. No. 33 is a small ruined stupa; No. 34 is a small monastery; No. 35 is a circular room, or a well, 10 ft. in diameter, inside which a villager named Núr found a gold plate weighing 38 rs., and worth more than 600 rs., which was lying loose among the rubbish. No. 36 is a small ruined stupa in which Núr found a small stone box, 2 stone geese, and some copper coins and beads. No. 37, called Jhandiála-ki-Derí, is the loftiest mass of ruin now existing near Sháh Derí; it is a mound 45 ft. high and 200 ft. sq. at base. Cunningham ordered it to be excavated, and the workmen found a large copper coin of Azas and a very large quantity of ashes, which shewed the building had been destroyed by fire.

No. 38 is a large square mound of ruins, 29 ft. high, close to the W. side of 37; the outer dimensions are 196½ ft. by 108¼ ft. No. 39 is a small ruined stupa, in which Núr found nothing. No. 40 is a large ruined stupa, in which Núr found a large polished yellow slab, which he sold to a goldsmith of Ráwal Pindí for 1 r., who re-sold it for 5 rs. for the tombstone of a British soldier. This stupa Cunningham believes to be the famous monument which Ashoka erected on the spot where Buddha offered his head. No. 41 is a small ruined stupa 1,500 ft. to the W. of No. 40, in this Núr found a copper-plate inscription; it has been translated by Professor Dowson in the Bengal Asiatic Soc. Journal for 1863, p. 421. It says:—"In the year 78 of the great King Roga, on the 5th day of Panemos Liako Kusuluko, Satrap of Chhahara, deposited a relic of the holy Shakya Muní in the sepatiko in the country called Chhema, N.E. of the city of Taxila." No. 42 is a ruined mound ¾ m. to the N.W. of Jhandiála-ki-Derí; it is 350 ft. sq. at base and 31½ ft. high. It was excavated by Cunningham without any particular result. Nos. 43 and 44 are ruined stupas.

The Tamrá has banks from 10 ft.

to 20 ft. high and some deep pools of water, but it must be crossed repeatedly. The following are the stages to Abbottábád. The traveller may go either from Kalú-kí-Sarái or from Ḥasan Abdal :—

Names of Stages.	Dist.	Remarks.
	MS.	
Didar . .	12	A small village.
Haripúr . .	8	A large town with a T. B.
Sulṭánpúr .	12	A rest house and saráí.
Abbottábád.	10	A T. B.

Abbottábád is a municipal town and cantonment, and the head-quarters of the Hazára district. It is called after Major James Abbott, the first Deputy Commissioner, who was there from 1847 to 1853. It is picturesquely situated at the S. corner of the Orash Plain, 4,020 ft. above the sea. The pop. in 1868 was 4,483; there are lines for a Gúrkhá battalion and a N. I. regiment of the Panjáb force, and a European battery of mounted artillery. It is the head-quarters of the Frontier force Staff. There are a large Bázár, Court-house, and Treasury, Jail, Post-Office, Telegraph Station, and small Church.

The Church, St. Luke's, was consecrated on October 18th, 1865. It contains accommodation for 150 persons. The Cemetery was consecrated on the same day. It contains the tomb of J. E. Oliphant, Lieut. and Adj. 5th Gúrkhá regiment, who died on Nov. 24th, 1864, off Aden, on his passage home, from a wound received in action in the Ambela Pass, on Nov. 6th, 1863; also that of Major R. Adams, Dep. Com. in the Panjáb, assassinated at Pesháwar on the 22nd of Jan. 1865; also that of Major R. James, C.B., Com. of the Pesháwar Div., who died at Abbottábád, Oct. 10th, 1864. "A man of great ability, calm and self-reliant in danger, and distinguished for his knowledge of the frontier tribes;" also that of Capt. J. P. Davidson, whose tomb at Hoti Mardán will be found mentioned in the account of that Station.

The route from Abbottábád to Shrínagar in Kashmír is as follows :—

Names of Stages.	Dist.	Remarks.
	MS.	
Abbottábád		Height above sea level.
Mansera . .	13½	4,200 ft.
Garhi . .	19	
Muzaffarábád .	9	
Hatián . .	17	
Kanda . .	11	
Kathai . .	12	
Shádra . .	12	
Gingal . .	14	
Báramúla . .	18	
Patan . .	14	
Shrínagar . .	17	5,325 ft.
Total. .	156½	

ROUTE 32.

AṬAK (ATTOCK) TO NAUSHAHRA, PESHÁWAR, AND THE MOUTH OF THE KHAIBAR (KHYBER).

The traveller will proceed to Pesháwar by the Panjáb N. Railway. The Stations are as follows :—

Dist. from Aṭak.	Names of Stations.	Time. A.M.	Time. P.M.
MS.			
	Aṭak	11.55	3.32
		P.M.	
8	Khairábád . . .	1. 0	5.30
11	Akora . . .	1.31	6. 1
20	Naushahra . . .	2. 8	6.38
33	Pabi	3. 2	7.32
44	Pesháwar . . .	3.50	8.20

Remarks.—There are refreshment rooms at Aṭak and Pesháwar.

Before the railway was finished, it was the custom to have carriages drawn across the bridge of boats at Aṭak by oxen. About half way across there is a masonry tower on a sand-bank. At about ¾ of a m. to the W. of the bridge, there is a small banglá on the right with a garden. The principal garden, however, is on the left. Here strawberries ripen by April 1st. They are red but not very sweet. At the same season there are fine artichokes, peas, lettuces, and onions. The water comes down from a neighbouring hill, and there is plenty of it. The poplars here grow well, and some are over 60 ft. high.

At *Khairábád* in the months of June, July, and August passengers must leave the train and cross the river in the ferry. The fort is over the 5th peak seen from the village. Pass on the right Jahángír, a village 3 m. from Akora, where there is a ferry on the main road to the Yúsufzai country, and here are the ruins of an old Sikh fort; the residence of the old Sikh rulers of the Yúsufzai country, up to the time of the British annexation.

Naushahra is the head-quarters of a sub-district of the same name in Pesháwar District, on the right bank of the Kábul river, which has an area of 450 sq. m. It is 26 m. E. of Pesháwar, 19 m. W. of Aṭak, and 15 m. S. of Hoti Mardán. The cantonment is in a small sandy plain, open on the N. towards the Kábul river, but surrounded by hills on the other quarters. There are barracks for a British regiment, one of N. Cav. and one of N. I. The ḍák banglá is near the Post Office. It is a low building, and stands low. About 2 m. distant on the Grand Trunk Road is a ruined fort built by the Sikhs. Opposite the cantonment on the N. side of the river is the large village of Naushahra Kalán, with a pop. (1868) of 6,000 persons. The people of the District are chiefly Khataks. There is nothing to be seen at Naushahra, which would indeed be a doleful place but for the presence of British troops. The Cemetery is about ¼ of a m. to the W. The placard at the entrance says that the charge for a tomb 4 ft. long is 18 rs., 8 ft. long, 38 rs. Several officers are buried here of H.M.'s 19th Regt. and one of the 5th Beng. Cav., who was killed by a fall from his horse. There is also a tablet to Capt. C. J. Smith, Capt. R. B. Aldridge, and Ensign Murray of the 71st Highland Lt. Inf., who were killed in action in the Ambela Pass, on the 6th, 18th, and 19th of Nov. 1863. There is another cemetery about a m. W. of Naushahra. It is closed and locked, and full of rank grass.

Pabi, 13 m. beyond Naushahra, is the station for Cherát, a hill cantonment, and the sanatorium for Pesháwar. It is on the W. of the Khatak range, which divides the districts of Pesháwar and Kohát, and is 4500 ft. above sea level. It was first tried in 1861, and since then troops have been annually moved up with great benefit to their health. The temperature seldom exceeds 80°, even in the hottest seasons.

Pesháwar is a municipal city and the head-quarters of a district of the same name. The district has an area of 153 sq. m., with a pop. (1868) of 74,781. Pesháwar city has a pop. of 58,555, of whom 49,095 are Muslims. It stands on a small plain, on the left bank of the Bára stream, 13½ m. S.E. of the junction of the Swát and Kábul rivers, and 10½ m. E. of Jamrúd Fort, at the entrance of the Khaibar Pass. The cantonment is W. of the city, and contains a pop. of 22,709, of whom 3362 are Christians. There are lines for 1 regt. of Brit. Inf., 4 of N. I., a battery of Artillery, 1 regt. of N. Cav., and 2 companies of Sappers.

In Cunningham's Arch. Rep., vol. ii. p. 87, is an account of the ancient history of Pesháwar. It is first mentioned by Fa-Hian in A.D. 400, under the name of *Fo-leu-sha*. It is next noticed by Sung-yun in 520 A.D. He does not name the city, but describes the great stupa of King Kanishka. Hwen Thsang visited it in 630 A.D. when it had become a dependency of Kapisa or Kábul. He calls it Pu-lu-sha-pu-lo or Parasháwara, and says it was 6⅔ of a m. in extent, M'asudí in

the 10th and Abú'l Raḥán in the 11th century, and Bábar in the 16th, speak of it as Parsháwar. Akbar first gave it the name of Peshâwar or "the frontier town."

Hwen Thsang mentions the antiquities of the place in great detail. The most sacred was a ruined stupa, near the N.W. corner of the city, which had contained the alms-bowl of Buddha. This bowl was removed to Persia, and according to Sir H. Rawlinson, is now near Kandahár. Another object he mentions is a *pippal tree* at 1½ m. S.E. of the city, 100 ft. high, which had shaded Shakya Buddha, when he predicted the coming of the great king Kanishka. This tree is spoken of by the Emperor Bábar, who describes it as the stupendous tree of Begrám, which he immediately rode out to see. It must then have been 1500 years old.

The vast *stupa of Kanishka*, which stood close to the holy tree, was, says Fa Hian, about 400 ft. high, and adorned with all manner of precious things. Sung-yun declares that among the stupas of W. countries this is the 1st. In 630 A.D. Hwen Thsang describes it as upwards of 400 ft. high, and ¼ of a m. in circumference. No remains of this stupa now exist.

To the W. of this stupa was a monastery built by Kanishka, which became very celebrated. It was still existing in the time of Akbar, under the name of Gor-Katari, temple of Gorakhnáth. There was a lake near it with 3 pippal trees. At 16¾ m. to the N.E. was Pushkalavati, or Hashtnagar, 8 contiguous cities on the E. bank of the lower Swát river. The Pálí form of this word, Pukkalaoti, was the origin of the Greek Peukelaotis.

The first appearance of Peshâwar is not prepossessing. It is surrounded by watch towers, which are now in ruins or have been converted into police posts. The cemeteries are very numerous, and quite surround the city. The Grand Trunk Road approaches Peshâwar from the E., and runs straight for 6 m., when after passing the city to the N., it meets the circular road, which goes quite round the cantonment. Just where it comes parallel with the city is the Missionary burial ground, and where it passes the city to the W. is the Bála Ḥiṣár or "citadel," and ½ a m. to the W. of the citadel is the Jail, a little to the W. of which are the Sikh cantonments, now deserted. Then comes the Cavalry Parade Ground, and due S. of it the Cavalry lines, followed to the W. by the N. I. lines in 2 divisions, with the Artillery lines in the centre. To the W. of these are the European Infantry lines, then again lines for a N. I. regt., between the 2 divisions of the European lines, then the Sapper lines, and then lines for N. I. and N. C. The Racecourse is to the W. of these. The road to Bára, a continuation of the Mall, runs to the S.W. through these lines. That to Fort Michni runs from the circular road at the N.W. corner of the Artillery lines, and that to Kohát passes due S. from the W. extremity of the city.

Jamrúd.—One of the first places of absorbing interest is Jamrúd, from which the Khaibar Pass may be seen. The road to this place runs due W. from the Inf. lines, and passes an English cemetery, and ¼ of a m. beyond this is the cantonment boundary stone, and a few hundred yds. before reaching it is the place where the bandmaster of one of the regts. was found asleep by the Afgháns and carried off. Contrary to their usual custom, the Afgháns did him no harm, and gave him back without ransom. At 3½ m. W. of the cantonment is a small mud fort called Burji Hari Singh, on the left of the road. Here is a police station, and here the good road ends.

About 100 yds. from Hari Singh's Burj is a tree from which a certain statesman is said to have plucked a leaf and returned, as after this the road is very unsafe. After 2 m. more, a mud tower is reached, about 50 ft. high, called *Burj i Arbáb.* This is the boundary of our territory for administrative purposes. We do not collect revenue beyond this point, but allow Fatḥ Muḥammad Khán, of Tákahal Bála, to take it.

On Burj i Arbáb, men are always on the look out, who give the signal if Afgháns are seen by sounding their kettle-drums, which would soon bring a force to the spot. The land up to the very foot of the hills is claimed as British territory, but we cannot venture into the debateable ground between Burj i Arbáb and the Khaibar, without an armed force. In April the ground here is chequered with crimson and yellow tints, from wild flowers. Of these the Prophet's flower, as it is called, is a bright yellow with 5 dark spots, which are said to be the marks of the 5 fingers of his holiness. This flower has an exquisite scent.

The Fort of Jamrúd was built or thoroughly repaired by Hari Singh, and gallantly held by him against the Afgháns till April, 1837, when he was killed in battle against troops sent by Dost Muḥammad. The fort has three encircling walls of stone, and stands on ground about 100 ft. high. On the N. side of the second wall is the Samádh of Hari Singh. A woman comes every week from Pesháwar to put flowers on the floor where his ashes are laid. The Samádh is 8 ft. sq. inside and 14 ft. high. The roof is almost gone, and it is altogether in a ruinous state. In the E. part of the 2nd inclosure is a well of great depth. We have filled up this well with earth, and the only water now in it is rain water. There used to be a garrison of 2,000 Sikhs in this fort, but there are now only a few Afrídís, who live in the uppermost inclosure. The fort could be held by 500 men, and would add much to the security of Pesháwar. A m. and ½ to the W. of Jamrúd is the Khaibar Pass, with two entrances, one to the N. and one to the S. The hills are perfectly devoid of vegetation, and as forbidding in appearance as they are dangerous in reality. It was in the N. entrance that we suffered so dreadfully in 1841. The village of Jamrúd is opposite to the S. entrance, and there is another village a little to the S., and a 3rd on the top of a hill to the S.W., called Kadam; there is another at the very entrance to the S. opening into the Pass, called Gadr.

Near Hari Singh's Burj are the remains of 3 Buddhist buildings, huge, unsightly piles.

Bára.—The next visit may be to Bára, from which place delicious water has now been brought to Pesháwar. There is a mud fort at 6 m. S.W. of the cantonment, close to the Pass from which the water comes. At 500 yds. from the cantonment boundary is a mound, where the Mughuls are said to have buried treasure. The Sappers cut into it, but found nothing.

The conduit which brings the water is made of blocks of concrete. It is 1½ ft. broad, and 3 ft. high. At intervals of ½ a m. there are small towers for ventilation. There is considerable cultivation on the road. In Bára Fort there is a banglá for the engineer officer, and there is also a well in the fort, and a small police force. At 300 yds. to the W. of the fort is a reservoir 500 ft. in diameter. The bottom is concrete, and the depth of water is 13 ft. There are 5 divisions, 2 large and 3 small. The water filters through 3 divisions into the 2 larger, and the impurities are carried off by a drain. The water is carried through the conduit to the cantonment and the city, and the distribution-pipes and works cost £150,000. The rest of the works did not cost more than £30,000.

At Pusht i Khár, halfway between Pesháwar and Bára, is an aqueduct bridge, with 12 arches of 3 ft. span, 5 of 6 ft., 5 of 12 ft., 18 of 20 ft., 3 of 14 ft., 9 of 6 ft., and 5 of 3 ft.—57 in all. There are other forts at the mouths of the Passes, such at Michní, Shabkadar or Shankargarh, and Abazai, but as several officers have been killed in visiting them, as for instance Lieut. Boulnois, R.E., at Michní, and an escort is necessary, which gives trouble, the traveller will probably think these expeditions sufficient.

Churches and Cemeteries.—The traveller will now perhaps like to visit the churches and cemeteries in Pesháwar,

and the first visit should be to *St. John's Church*, which stands in the centre of the cantonment. It is a very fine church, and contains 800 sittings. It was consecrated on the 18th of February, 1860, by Bishop Cotton. It had been commenced in 1849, but the walls were thrown down by an earthquake. On the day of consecration there was a violent storm, which swept into the church, and on the 12th of Dec. 1875, another earthquake threw down one of the turrets of the tower, and so damaged the other 3 that it was necessary to take them down. The Muslims averred that these accidents were owing to the church having been built over the tomb of one of their saints.

Outside the church, on the right of the entrance, is a memorial cross, 20 ft. high, with the names of those who perished in the cholera outbreak of 1869, when 106 men of the 36th Regt., with 11 women and children, 73 men of the 104th Regt., 35 Artillerymen, and 10 other Europeans, fell victims. In the 36th Regt., on the 30th of Sept., when cholera was at its worst, 27 men died between Saturday morning and Sunday afternoon. The church is 127 ft. long, 72 ft. wide, and 60 ft. high to the ridge of the roof, 90 ft. high to the top of the tower, and 106 ft. to the top of the pinnacles. Amongst the tombs is one to the memory of Major H. Macdonald, of the Beng. Staff Corps, Commandant of Fort Michní, who was cruelly murdered by Afrídís on Friday, March 21st, 1873, while walking unarmed at a short distance from the fort.

The T. B. is near the Church to the E., and in the same direction is the Roman Catholic Chapel, and beyond it and further to the E. is the *Post Office*.

Close to it is a *memorial obelisk*, 30 ft. high, inscribed as follows:—

Here lies the body of
FREDERICK MACKESON,
Lieut.-Colonel in the Bengal Army, C.B.,
And Commissioner of Peshawar,
Who was born September 2nd, 1807,
And died September 14th, 1853,
Of a wound inflicted by a religious fanatic.
He was the beau ideal of a soldier,
Cool to conceive,
Brave to dare, and strong to do.
The Indian Army was proud of
His noble presence in its ranks,
Not without cause;
On the dark page of the Afghán war
The name of Mackeson shines brightly out.
The frontier was his fort,
And the future was his field.
The defiles of the Khaibar,
And the peaks of the Black Mountains,
Alike witness his exploits;
Death still found him in the front.
Unconquered enemies felt safer when he fell.
His own Government thus mourned the fall.

"The reputation of Colonel Mackeson is known and honoured by all; his value as a Political Officer of the State is known to none better than the Governor-General himself, who in a difficult and eventful time had cause to mark his great ability, and the admirable prudence, discretion and temper, which added tenfold value to the high soldierly qualities of his public character. The loss of Colonel Mackeson's life would have dimmed a victory; to lose him thus by the hand of a foul assassin is a misfortune of the heaviest gloom for the Government which counted him amongst its bravest and its best."—*General Orders of the Marquis Dalhousie, Governor-General of India, 3rd October*, 1853.

This Monument was erected by his Friends.

There are two *Cemeteries* about one m. to the W. of the cantonment; both are very neatly kept, the paths being paved with pebbles, and you are requested not to walk on the grass, which, indeed, in the forenoon at least, is saturated with dew. Here is a tomb with an inscription which has been much discussed in English journals. It is to the memory of the Rev. Isidore Löwenthal, missionary of the American Presbyterian Mission, who translated the New Testament into Pushtu, and was shot by his chaukídár, April 27th, 1864. Some writer in an English journal has stated that to this was added "Well done, thou good and faithful servant." This is not correct, but the entry in the church register is as follows:—

1864, April 27th—Isidore Löwenthal, Missionary of the American Presbyterian Mission. 1864. Murdered, April 27th. Shot by his own chaukidár. "Well done, thou good and faithful servant."

This entry is signed with the initials of the Chaplain, David Bellamy, and it seems strange that the incongruity

of the quotation from the Bible never struck him. The inscription on the tomb is written also in Persian, and the stone-cutter who inscribed it added Khandah nabáshad, "Don't laugh."

In the S. cemetery there is a very handsome white marble tomb surrounded with flowering shrubs, to Captain A. C. Anderson, 5th Bengal Cavalry; also one to Lieut. T. M. Hand, of the 51st N. I., "who was shot by an assassin near the Khaibar Pass, on the 27th of January, 1847, and died the same day." There are several other cemeteries, but old and disused. That under the charge of the missionaries is at the N.E. corner of the city outside, beyond the Kohát Gate. There are many heaps of earth in it, but there is no tomb and no inscription.

While at this spot the traveller may look at the N.E. bastion of the city wall, which is called Avitabela's execution bastion. There he used to have his summary sentences carried out, and it is said the place is full of skeletons. It is well built of burnt brick, whereas the wall is of mud, and is always tumbling down. There is another cemetery, about 100 yds. E. of the Mackeson Memorial, in which are several tall pillars, which are built for tombs, also one to Captain F. Grantham, H.M.'s 98th Regt., who died at Peshâwar, on the 19th of March, 1841. This officer was riding with a young lady near the mouth of one of the Passes, and it appears they both dismounted, when they were attacked. The young lady was permitted to pass unmolested, but the officer was cut to pieces.

At the Mission House is a good library, and a good collection of Buddhist remains from the Yúsufzai country. The Afgháns often come to the Mission House to discuss matters with the Missionaries, and a Wáhabí asked for a copy of their religious books; they have made several converts.

ROUTE 33.

PESHÁWAR TO HOTÍ MARDÁN, JAMÁL-GARHÍ, AND TAKHT I BÁHÍ.

The traveller will now return to Naushahra, and crossing the bridge of boats over the Kábul river, where the stream is really terrific, will drive in a post-cart to Hotí Mardán. This river emerges from the hills at Michní, and is joined at Nasatta by the Swát river, which enters the plains at Abazai, and by the Bára river, which does so at Shekha. Colonel Mackeson was the only person who ever swam the Swát river when in flood, but Lieut. Peyton, of the 87th Regt., rescued an Indian from drowning when in mid-stream. "An act of manly daring which deserves record." The water of the Bára was considered by the Sikhs so excellent that it was brought daily to Peshâwar in sealed vessels. Rice grown on its banks was also highly valued, and the whole crop was brought to Peshâwar, where the best was reserved for seed, the next best was sent to Ranjit, and the rest was given to the zamíndárs. The Emperor Bábar hunted the rhinoceros on the banks of the Siyah-áb, perhaps the Bára, perhaps a branch of the Kábul river.

The traveller will take one or two *ekkas* for his baggage and servant; the road lies through a well cultivated country, very sparsely inhabited. At 9½ m. he will reach the large village of Rishákha; here there will be a change of horses. Rishákha is the name of a woman. It is 6 m. further to Hotí Mardán.*

* *Hotí Mardán*, so called from the 2 villages of Mardán and Hotí, which are on the banks of the Chalpání immediately below the cantonment. The chief of Hotí was a playfellow of the famous Akhúnd of Swát, whose true name was 'Abdu-l ghafár. His family consisted of 1st a daughter, married to Fath Latíf Ján, who resides at Alada in the Ránizai; 2nd, 'Abdu'l Hanan, or Miya Galu, now 28 years of age; and 3rd, 'Abdu'l Manán, now 22 years old.

The famous Guide Corps have their head-quarters at this place; passing through the shady grounds of their Mess-house, here is the grave of Colonel Spottiswoode, who commanded the 55th Bengal N. I. There is also that of Lieut. H. H. Chapman, who was killed in action in the Ambela Pass, on the 18th November, 1863. Also that of Major G. W. Harding, of the Bombay Staff Corps, Commandant of the 2nd Sikh Infantry, who was killed in action at the Ambela Pass, on the 6th Nov., 1863; also that of Captain J. P. Davidson, 2nd in command of the 1st Panjáb Infantry, "Who nobly fell in the defence of his post in the Craig Picket at the Ambela Pass on the 13th Nov., 1863, whose courage and gallant bearing called forth the admiration of the enemy;" also that of Lieut. A. B. Gillies, R.A., who was killed in a night attack at the Ambela Pass. There is also a tablet to 7 officers, 2 sergeants, and 37 men of the 71st Highland Light Infantry, the 92nd Sutherland Highlanders, and the 101st Royal Bengal Fusiliers, who were all killed in the Ambela Pass. Another tablet records the names of 18 N. C. officers and men of the 71st Highland Light Infantry, who fell in the Ambela Pass or died of wounds received there. The Cemetery is under the W. bastion of the Fort, which has 4 bastions for officers' quarters, and one bastion to the S.W. used as a magazine. South of the Fort is a hornwork, in which are the lines for 3 squadrons of cavalry; one squadron is camped outside to the E. The Parade-ground is W. of the hornwork, and the Office of the Civil Authority is S.W. of it.

Jamálgaṛhí.—The traveller is now in the Yúsufzai country. This comprises the independent districts of Swát and Buhner to the N. of the Hazárno and Mahában range of mountains and the level plains to the S. between the Swát river and the Indus. Its boundaries are Chitrál and Yásin to the N., Bajáwar and the Swát river to the W., the Indus to the E. and the Kábul river to the S. The S. half of Yúsufzai, which is now under British rule, is the only portion of the country that is accessible to Europeans. The village of Jamálgaṛhi is to the S. of the Pajá range, which separates Lunkhor from Súdam, just at the point where the Gadar river breaks through the hills. It is 8 m. due N. from Mardán, and about the same distance from Takht i Báhi and Sháhbázgaṛhí.

The traveller will leave Hoti Mardán very early in the morning. After ½ a m. he will come to a very awkward crossing, over the *Chalpání* or "deceitful waters" river. If he is on horseback there will be little difficulty, but both banks are too steep for wheeled carriages. In April there is but little water in the bed of the river, but in the rains the stream rises 20 ft. The road from the river to Jamálgaṛhí is quite straight. In passing along it there is a capital view to the right, that is to the E. of the Ambela Pass. On the left of the Pass is a rock, which rises like a pillar, and this is the Eagle's Nest Picket. On the opposite side, rather higher up in the mountain, is a similar rock, which is the still more famous Craig Rock Picket, where the British suffered such losses. It will be perhaps as well that the traveller should carry a revolver with him, as no one can predict what an Afghán in these parts will do. The Chief here is Khushhál Khán, brother of Afẓal, Chief of the Khataks. He can speak a little Persian.

The Buddhist ruins occupy the top of the hill overlooking the village from the N., and about 500 ft. above the plain. They consist of a small stupa, which is a little to the N.W. of a great stupa. They were first discovered by Gen. Cunningham in 1848. The stupa itself was opened by Col. Lumsden in 1852. The large stupa is 22 ft. in diameter, standing on a circular base, and surrounded by a polygonal inclosure of small chapels. The basement of the stupa is the only portion now standing. It is divided into 20 sides, separated by pilasters, with a seated figure of Buddha in each compartment. The

whole is in coarse stucco, which bears traces of having once been coloured red. The circular space between the stupas and chapels is paved throughout with large slabs of dark blue slate. The chapels vary in size from 8½ ft. to 11 ft. sq. The side walls of the chapels once ended in pilasters with Corinthian capitals. These capitals are all of the Indo-Corinthian style, with boldly designed volutes, and 2 tiers of acanthus leaves deeply and delicately chiselled; some of them have small figures of Buddha among the leaves, and many of them preserve the traces of gilding. There can be little doubt that the chapels were once covered with overlapping stones.

On the S. side a flight of 16 steps leads to an oblong court below, surrounded by chapels, which Cunningham calls the Vihár Court. A series of sculptures was found on the risers of steps, which have since been broken by the Muslims. The middle of this court is nearly filled with chapels, and 8 stupas, the largest of which is only 6 ft. in diameter, and the smallest 4 ft. "The sculptures in this court," says Lieut. Crompton, "were very good and interesting, including many statues of kings, with jewels on the neck and upper arm, and sandals on feet." One had a short inscription of 7 letters on the nimbus on the back of the head. This court is 72 ft. long and 33 ft. broad, and contains 27 chapels in the sides and 9 in the middle. Near the E. end of the S. side, a flight of 10 steps leads down to a small court, in which many beautiful sculptures were found, most of them gilt, and one in particular, a large pilaster capital, well carved and profusely ornamented. To the S. is another oblong inclosure, consisting of a block of buildings 75 ft. long and 38 ft. broad outside, with 3 cells at the S. end and 2 niches in the N. wall, which is 6 ft. thick.

On the S. side facing down the hill is a row of vaulted chambers, which was probably the granary. At a short distance to the N. of the great stupa is a quadra[illegible] 24 ft. by 21 ft. inside. In each side [illegible] hapels, except on the W., where the entrance door occupied the place of a chapel. To the W. is a single room 19 ft. by 12½ ft. Directly N. of the small stupa court is an isolated building 17½ ft. by 12½ ft., with unusually thick walls, which Cunningham thinks must have been a temple, with a large figure of Buddha at the S. end between the 2 windows.

To the W. is a block of 3 rooms, of which the middle one is 13 ft. by 9 ft., and the other two 9 ft. sq. The only other large building on the top of the hill is a sq. block to the E. of the great stupa, 35 ft. long and 27 ft. broad, with 2 rooms on the E. and 2 on the W., each 8 ft. sq. Due E. of the great stupa is a still larger pile of ruins, 54 ft. by 47 ft., which has not been excavated. These buildings were supplied by water by an artificial reservoir on the W. of the great stupa. (See Cunningham, vol. v. p. 46.) Dr. Bellew says that this reservoir contains water throughout the year.

The ascent to these ruins is by a zig-zag path 2 ft. broad, on the brink of a precipice for the first 280 ft.; after this the path turns, and there is a broad ridge bristling with stones.

Since Cunningham's visit the work of destruction has been going on rapidly, and all the images that remain are mutilated and defaced. The height of the hill enables one to look over the valley, with the large village of Lúndkhor or Lúnd Khwár to the N. with another large village on the right and the road to Swát on the left. To the E. is the Káramár ridge, on which is Ashoka's inscription. N. is the peak of Ilm, then the Morah mountain and pass, and then the mountain of Lárun, or "the scorpion," and the Mallaband pass and hills of Shálkoṭ. The scenery is very picturesque. Next to the Ambela Pass is the Garu mountain, which has a singularly fine waving line at top. The mountains of Swát and Bajáwar are fine.

With regard to the ruins, the tracing of gilding spoken of by Cunningham is now entirely gone.

To reach Takht i Báhí, which is 8 m. to the N. by W. of Mardán, the

traveller will drive straight to the N. for 5½ m., when he will see on the left of the road a village on a hill, which is called Shahr i Bahlol. Some authorities think that this is a mere corruption of some older word. Parallel to this point the traveller will turn off to the right across country to the foot of the hills; then, if he is a bad climber, he will get into a *dandi* or litter, with his feet to the plain, and be carried up the hill. The road is very steep, and shockingly bad. The crest of the hill is about 490 ft. above Mardán. After crossing this crest, the path to the ruins descends for a short distance. The place belongs to the Khataks, some of whom are from Lúndkhor, "dry ravine," which is seen from the top of Takht i Báhí Hill, as it is from Jamálgarhí.

Takht i Báhí.—In Pushto books this place is called Takhtu 'l Jabal, "mountain throne;" Báhí is "tank," and there is a tank at the foot of the hill, but it cannot be seen from the top, and is hardly important enough to have given a name to the place. Dr. Bellew says in his Report, p. 125, "the ruins occupy the W. end of a ridge which projects from the Pajah range. This ridge is a bare ledge of grey mica and quartz schist, about 300 ft. above the plain, and cover about a m. of surface along the central crest between terminal eminences on the E. and W. On these are the boundary buildings of the city, the rest are on the intervening crest, and the ridges sloping down from it to the plain on the N. The hollows between these ridges are the natural drains of the hill.

"The buildings on the eminences flanking the city on the E. and W. appear to have been positions of observation and defence; for, from their elevation they completely overlook the city and command an extensive view of the country around. They are compact sq. blocks, with rooms opening inwards on a central court. The walls are now only 4 or 5 ft. above the surface, but they are very substantial, everywhere 4 ft. in thickness. Close to these buildings are 2 or more deep cellars of masonry, entered by a small opening in the roof, which is a very flat dome. They appear to have served as grain stores. In these buildings we could discover no remains of idols or sculptures.

"On the crest of the hill, and between the 2 flanking heights just alluded to, is a succession of detached quadrangles, the massive walls of which are still from 6 to 8 ft. high, and about 40 ft. long each way. Along the inner side of each wall is a series of small compartments, each opening by a doorway into the courtyard in the centre.

"Close to each of these quadrangles, and only a few paces distant, is a well defined circular mass of masonry, raised about 2 ft. above the surface, and about 14 ft. in diameter. The debris around is rich in fragments of idols, and carved slabs of slate, and beyond these are the indistinct remains of a wall inclosing the circular platform in a square. These circular platforms are probably the ruined and excavated foundations of former topes, whilst the adjoining quadrangles were the monasteries of the monks, devoted to their care and services.

"From their position these quadrangles (there are 5 or 6 of them along the crest of the hill) command an extensive view of the country around.

"Their ruins in part are still discernible from the plain on the S. of the hill, and in their perfect state they must have been prominent objects of attraction from a considerable distance around.

"The S. slope of the hill on which stand these ruins is steep and abrupt right down to the plain. In its upper part are some small detached huts of well-made stone walls, and below these is traceable, at intervals, the line of a causeway zigzagged to the plain. In some parts it is interrupted by a few steps, and in others has been built up the sides of precipices. In its upper part, for a short distance, the causeway is tolerably entire, and forms a road 4 ft. wide, and with an easy ascent."

The 1st ruin is that of a *Stupa*, which is 55 ft. 8¾ in. long, and 45 ft. 6½ in. broad. This measurement appears

to have applied to the court in which the stupa stood. The basement of the stupa is in the centre of the court, and measures 21 ft. 7¾ in. by 20 ft. 5 in. It appears to have been in 3 stages, diminishing to 15½ ft.; the lower stage is 3 ft., with 10 pilasters on the side; the middle stage is only 9 in. high; and the upper stage is 3 ft. 4 in. high, with 6 pilasters on its side. To the N., in front of the entrance to the court, is a flight of 9 steps leading to the top of the basement. Around the basement are cells, 5 large and 5 small, on each side, except on the N. side, where there seem to have been none. The side walls of the chapels were 1 ft. 7½ in. thick, leaving an opening of 4 ft. 10 in., and a depth of 5 ft. 6 in. for the interior room. The end of each side wall towards the court was faced with a pilaster, crowned by a rich Corinthian capital of acanthus leaves. Each chapel was covered with a high dome of overlapping stones, springing from a circle of broad projecting stones, at the level of the pilaster capital. Each dome was 2¼ ft. thick at the spring. The smaller chapels were covered with semi-domes, the opening to the front having a flat or Egyptian-shaped head. All the larger chapels seem to have contained figures of Buddha, which have all been removed, or smashed.

From the stupa court, a flight of steps leads down to an oblong court, surrounded on 3 sides by lofty chapels, each of which formerly held a colossal statue of Buddha. Fragments of these huge figures were found outside the court. The court is 116 ft. long from E. to W., and 50 ft. broad, and occupies a hollow between the stupa and the monastery. In the E. portion of the court there is a raised platform, 38 ft. long and 20 ft. broad, which is ascended from the W. by a few steps. There are, also, 4 platforms from 4 to 5 ft. sq., arranged in pairs facing the larger one. Cunningham thinks that these platforms were the basements of stupas of various sizes, such as are now seen round all the great stupas in Barmah. There are a great number of *Vihárs* or "chapels," in the middle as well as along the sides of the court, to which Cunningham, therefore, has given the name of the Vihár Court. Beyond this court is the *monastery*, which is the largest block of building here. The quadrangle is 62 ft. sq. inside, with 15 cells, each 10 ft. deep, arranged on 3 sides. On the E. side there is a door leading into a court 20 ft. sq.

This court has two doors to the N., one leading to a cell 10 ft. by 12, and the other to the outside of the building. To the S. there is a single door leading into a court 32 ft. by 30, and to the E. there is another door leading to the outside. Outside the monastery, on the W., there is a long narrow passage 3 ft. broad, which separates it from a pile of buildings to the W. Of these the most N. is a large courtyard 50 ft. sq. inside, with only one entrance. It is surrounded by walls 30 ft. high. Cunningham thinks that this was the place for general meetings of the fraternity. S. of this is a long open space between two walls, which contains a double row of subterranean vaults, divided by a narrow passage. This passage continues to the S. for 50 ft., when it joins another vaulted passage, which descends to the W. The 10 vaulted rooms were probably the granaries of the establishment. They were first entered by Dr. Bellew, who describes them as "low, dark, arched cells, 8 ft. sq. and 5 ft. high."

The great number of private dwellings still standing on the hill show that the place must once have been of some consequence. All of them have the staircase outside, and in many the walls are built up from the steep side of the ravine as high as 30 ft., so as to afford a flat surface for the rooms. All the buildings are of limestone or sandstone, which is fissured across the surface, and has, therefore, been faced with stucco, which still remains in some places.

The traveller will now ascend the crest and turn to the N.W. for ¼ of a m. or so, when he will come to a peak, which rises to about 700 ft. above Mardán. There is another peak more

to the W., which is the real Takht i Báhi, and 50 ft. higher than the E. peak. It has a white pyramidal mark on it and some remains of a building.

ROUTE 34.

HOTÍ MARDÁN TO SHÁHBÁZGARHI, RÁNÍGAT AND LAKÍ TIGÍ.

Sháhbázgaṛhí is 6 m. to the E.N.E. of Hoti. It is a large village, and the site of a very old and extensive city, which was once the capital of the country. The road is tolerably good, and the distance may be easily done in ¾ of an hour in a dog-cart. A stream called the Makam passes close to the W. of Sháhbázgaṛhí. To the N. of the village and close to it is the Pukaí Mound, 100 ft. sq. at top and 60 ft. high, and composed of large stones and bricks, 13 inches sq. and 3¼ inches thick. It was excavated by the Sappers in 1871 without any result. Nearly due E. of the village, at the distance of 4,000 ft. is a mound called *Khere Yundai*. It is 400 ft. from N. to S., and 250 ft. broad. At the S.E. corner are the remains of a monastery, which was 58 ft. sq. outside, with walls 5 ft. 4 in. thick, standing on a terrace 71 ft. sq. To the N.E. of Khere Yundai, and half a m. from it, is a mound called *Butsahri*, about the size of the Pukai Mound. Due S. of it is the shrine of one Akhún Bábá. Between this mound and the village of Sháhbázgaṛhí runs the Káramár Hill. In this ridge, at 8 m. E.N.E. of Sháhbázgaṛhí, is the Káramár Peak, which rises to a height of 3,400 ft. above the sea, and is a very picturesque object, having a tremendous precipice on the N. side. This is probably the hill referred to by Hwen Thsang, who speaks of a high mountain, at the foot of which was a temple to Maheshwara Deva, and on which was a statue in blue stone of the Goddess Bhima, his wife.

Hindúan Gundai.—At the extreme S.W. of the Káramár ridge there is an isolated eminence called Hindúan Gundai or Mound of the Hindus, because the Hindu inhabitants of Sháhbázgaṛhí used to bury in it all their children who died young. It was excavated by the Sappers in 1871 without result. This mound has been identified by Dr. Bellew with the site of the tomb of Sháhbáz Ḳalandar, who died about 1490 A.D., thirty years before the Emperor Bábar's conquest of the Yúsufzai country. Bábar says that "Sháhbáz was an impious unbeliever who had perverted the faith of numbers of the Yúsufzais and Dilazáks." He adds, "It struck me as improper that so charming and delightful a spot should be occupied by the tomb of an unbeliever. I, therefore, gave orders that it should be pulled down and levelled with the ground." At 500 ft. to the E. by N. of the Hindúan Gundai, and at the S.W. extremity of the Káramár ridge, is a mass of trap rock, 24 ft. long, 10 ft. high, and with a general thickness of about 10 ft. This rock lies about 80 ft. up the slope of the hill, with its W. face looking down towards the village of Sháhbázgaṛhí. On this rock is the *famous inscription of Ashoka*, of which the portion of the W. face of the rock contains the names of 5 Greek kings, Antiochus and three others, and ending with Alexander, who is called Alikasandro. The greater part of the inscription is on the E. face of the rock. The letters are fast wearing out, and unless one approaches the rock very closely, one would not know that there was any inscription at all. This inscription was first discovered by General Court, who described it as

being almost defaced by time. Masson inspected it in October, 1838, and made a copy, which enabled Norris to identify it as a transcript of Ashoka's edicts engraved in Áryan characters, but General Cunningham has made a much more careful copy of it, for which see Vol. 5 of his "Arch. Reports."

Sudána.—The General identifies Sháhbázgaṛhí with Sudána, the city of Wessantárá, who was called Sudána, "The illustrious giver," about whom there are many foolish Buddhist legends, such as that he presented his son and daughter to a Bráhman as alms, and the Bráhman flogged the children so unmercifully that their blood reddened all the earth in the vicinity. The ground remains to this day quite red, and Cunningham found that the trees and plants were generally of a reddish-brown colour.

The only other thing worth visiting is a cave in the Káramár ridge, rather more than a m. to the N.E. of Sháhbázgaṛhí. This is the two-chambered cave of Sudána and his family.

The road from Sháhbázgaṛhí to the foot of the Ránígat Hill is not good, and just outside the town there is a pond in the road, with a mere foot-path on either side, so that a dog-cart passes with difficulty, in fact, it becomes requisite to walk about ½ a m. along a not very pure stream. At 5½ m. one comes to the village of Adínah, which is a village of about 200 houses. From Adínah to Kálu Khán is 2 m., and from this place to Nawá Ḳila'ah is 2 more m. The whole ride is very picturesque, although the road is bad, and the fine peak of Káramár is visible all the way. A traveller who has sufficient time might have a tent pitched at Adínah, and ascend to the tomb of Yúsuf, on the Káramár mountain, whence there would be a magnificent view, return to Adínah, sleep there, and make another halt at Nawá Ḳila'ah, where there are plenty of partridges and quail.

Laki Tigí.—From Nawá Ḳila'ah a ride of less than 2 m. will take the traveller to *Laki Tigí*, "standing stones." These stones are of black slate, 41 in number, and 4 ft. high, and are set in a circle. The Afgháns have a legend that they cannot be counted. No one knows when or why they were placed where they are. From Nawá Ḳila'ah to Shekh Jám, a small village, is 1 m., and from thence Nawagrám is 6½ m. due E. This hamlet lies behind a low ridge of hills, and is 11½ m. beyond the British frontier, and in the country of the independent Afgháns. The inhabitants are of the Khudo Khail clan.

Ránigat.—Gen. Cunningham, in Arch. Rep., vol. ii. p. 107, has identified Ránígat with Aornos. This is the rock mentioned by Arrian, as attacked by Alexander the Great, and taken by him after a siege of 4 days. Arrian says that Hercules had previously attacked the rock in vain. He adds, "The circuit of this rock is said to be 200 furlongs; its height where it is lowest, 11; it is only accessible by one dangerous path, cut out by hand. It has a fine spring of pure water on the very summit, which sends a plentiful stream down the sides of the hill; as also a wood, with as much arable and fertile land as to supply a thousand men with provisions."

The hill on which Ránígat is, is the last point of one of the long spurs of the Mahában range. Its base is rather more than 2 m. in length from N. to S. by about ½ a m. in width, but the top of the hill is not more than 1,200 ft. long and 800 ft. broad. The sides of the hill are covered with massive blocks of stone, which make it exceedingly rugged and inaccessible. There is only one road cut in the rock leading to the top, although there are two, if not more, difficult pathways. It will certainly take a good climber an hour to ascend the very steep path, which leads among huge granite boulders to the top.

After reaching the more level ground at the summit, a walk of ¼ of a m. will bring the traveller to a cave, vaulted with granite. According to

the aneroid this would appear to be 1,250 ft. above Mardán. The cave is as well vaulted with granite blocks, 3 ft. to 4 ft. long, as if made by Europeans. Above are the ruins of a structure, from which idols are dug out, and among them was a Hercules. The hero is depicted standing under a tree and leaning on his club, and the block on which he is sculptured forms the head of a lion. From this point there is a magnificent view in clear weather over the plains to the W. To the E. are the higher ranges of the Khudo Khail Mountains, ending in the Mahában. This cave is said to be of great extent, but no one has penetrated to the end.

To the N., at the distance of nearly ½ a m., is the rock called Ránigat or "Queen's stone," which towers above the surrounding boulders, and is about 40 ft. high. According to the general belief one of the ancient queens of the country used to sit on this rock, from whence she could see over the whole plain, even as far as Hashtnagar, and whenever any quantity of dust was observed she knew that several merchants were travelling together, and at once despatched a body of soldiers to plunder them.

The principal building "may be described as consisting of a *Castle*, 500 ft. long by 400 ft. broad, surrounded on all sides, except the E., where it springs up from the low spur of Mahában, by a rocky ridge, which on the N. sides rises to an equal height. On all sides the castle rock is scarped, and on two sides it is separated from the surrounding ridge by deep ravines; that to the N. being 100 ft. deep, and that to the W. from 50 ft. to 150 ft. At the N.W. angle of the castle two dykes have been thrown across the ravine, which would appear to have been intended to arrest the flow of the water, and thus to form a great reservoir in the W. hollow. In the N. ravine, between the castle and the great isolated block called Ránigat, there are 3 sq. wells, and to the N.E. lower down, I thought that I could trace another dyke, which was most probably only the remains of part of the outer line of defences. The entire circuit of this outer line is about 4,500 ft., or somewhat less than a m." ("Arch. Rep.," vol. ii. p. 108).

The same authority adds, "this central castle or citadel, with its open courtyard surrounded by costly buildings, I take to have been the palace of the king, with the usual temples for private worship. At the N. end I traced a wide flight of steps leading down to a 2nd plateau, which I presume to have been the outer court of the palace or citadel. The upper courtyard is 270 ft. long and 100 ft. broad, and the lower courtyard, including the steps, is just half the size, or 130 ft. by 100 ft. These open areas were covered with broken statues of all sizes, and in all positions. Many of them were figures of Buddha, the Teacher, either seated or standing; some were of Buddha, the Ascetic, sitting under the holy Pippal tree; and a few represented Máyá, the mother of Buddha, standing under the Sál tree.

"But there were fragments of other figures, which apparently were not connected with religion, such as a life-sized male figure in chain armour, a naked body of a man with the Macedonian *chlamys*, or short cloak, thrown over the shoulders and fastened in front in the usual manner, and a human breast partly covered with the *chlamys* and adorned with a necklace of which the clasps are formed by 2 human-headed, winged, and four-footed animals, something like centaurs. All these figures are carved in a soft dark blue clay slate, which is easily worked with a knife. It is exceedingly brittle, and was, therefore, easily broken by the idol-hating Muslims. But as the surface was capable of receiving a good polish, many of the fragments are still in very fine preservation. The best piece is a head of Buddha, with the hair massed on the top of the head."

As in the spring violent thunderstorms with heavy rain are not uncommon on Ránigat, it will be well to go prepared. The top of the hill is covered

with myrtle trees and other beautiful shrubs, and it is impossible to conceive a more delightful place for a sanitarium or for an outpost for British troops, which from the nature of the ground would be almost impregnable.

ROUTE 35.

ATAK TO SAKHAR AND ROHRÍ BY BOAT DOWN THE INDUS.

The Indus is a most violent and dangerous river, and subject to vast floods and prodigious rises. In 1841 there was a stoppage at some distance above Aṭak, which resulted in a sudden burst of water by which 5,000 to 6,000 lives were lost. On the 10th of August, 1858, the river suddenly rose 90 ft. The traveller, therefore, who would descend the Indus, should select a good boat and an experienced crew. He should secure a 300-*man* boat, larger boats are unmanageable. The executive engineer at Aṭak supplies boats on application, or they may be hired at Naushahra, either by private arrangement or through the civil officer. Notice should be given some time beforehand, as it is always necessary to erect a straw roof or awning of reeds to protect the passenger from the sun. These awnings cost about 20 to 40 rs. The cost of a boat of the size indicated from Aṭak to Derah Ghází Khán will be from 150 to 200 rs. The cost to Makhad, the point where the river begins to be navigable for large vessels, and which was formerly the terminus of the Indus Steam Flotilla, is considerable, as the boats cannot be towed back except with great difficulty.

Below Makhad the rates are very much lower. The best plan, therefore, is to hire the Aṭak boat as far as Makhad only, and make another arrangement there, which can always be done through the Khán of Makhad, or if the traveller prefers he can make the change at Kálábágh, to which place a boat of the size mentioned would cost from 75 to 100 rs. This procedure is not generally followed, and the consequence is that the voyage is generally much more expensive than it would otherwise be. It is always necessary, not only to have an experienced crew, who know the river as far as Makhad, but also to insist on the full number of boatmen till the *Sikandar Batu* is passed. The time taken in going from Aṭak to Kálábágh varies with the season. In July the distance can be done in one day. The river is then in high flood, and in some places the current runs at the rate of 10 m. an hour. In the beginning of the summer, before the river has fairly risen, and in September and October, when it is going down, the voyage takes from a day and a half to two days. In the winter it takes three whole days.

On the first day by starting very early the traveller can reach *Khushhálgarh*, where the road and line of telegraph from Kohát to Ráwal Pindí cross the river. At the Kohát or W. side, there is a T. B. provided with crockery, and there is a *khánsámán*, who will cook for the traveller. Refreshments, therefore, can be procured, but the traveller should sleep in his boat, in order that he may insist on the boatmen starting in the early morning. The next day will take the traveller to Makhad, which is a municipal town of 4,200 inhabitants. The vessels of the S. P. and D. Railway ply between this port and Kotrí. One vessel is stationed for the personal convenience of the Lt.-Governor of the Panjáb.

Makhad.—There is a Saráí at Makhad, to which is attached a small bangla for the convenience of

European travellers, but there is no khánsámán, so unless the traveller has his own cook with him he will be unable to get a meal. It is a quaint old town, with a covered-in bázár, into which the sun never penetrates. The steamers used to bring beer for the Commissariat thus far, but not being able to stem the current higher up it was necessary to resort to land carriage. For this purpose a good cart-road was made from Makhad to Aṭak, with a handsome stone saráí at each halting place. Since, however, the steamers have ceased to run, this road has not been much used. On the 3rd day the traveller will arrive at Kálábágh.

Kálábágh.—This is a municipal town, picturesquely situated at the foot of the Salt Range, on the right or W. bank of the Indus, at the point where the river debouches from the hills, 105 m. below Aṭak . The pop. of the town (1868) was 6,419, of whom 5,300 are Muslims. The houses nestle against the side of a precipitous hill of solid rock-salt, and are piled one upon another in successive tiers, the roof of each tier forming the street, which passes in front of the row immediately above. Overhead a cliff, also of pure rock-salt, towers above the town. An Awán family, who reside in Kálábágh, have a certain supremacy over the whole of their fellow tribesmen, the representative of the family being known as Sardár or Khán. It is well worth while to stop at Kálábágh and see the salt mines and the alum manufacture. There is an officer of the Customs department stationed at Mári, 3 m. up stream from Kálábágh on the opposite bank, who can give all necessary information as to the working of the mines, &c. If the traveller intends to stop to see the mines, he should tell his boatmen to land him at Mári. He can then drop down the stream to the T. B. at Kálábágh, in front of which and on the very brink of the river is a large *Ficus indica*, the only one of any size in that part of the Panjáb. The salt is quarried at Mári, opposite the town, where it stands out in huge cliffs, practically inexhaustible. The quantity turned out in 1871–72 was 2,717 tons, and the revenue derived from it amounted to £23,284.

Alum, also, occurs in the neighbouring hills, and forms a considerable item of local trade. There is also a manufacture of iron instruments from metal imported from the Kánigoram Hills. The breadth of the Indus here is about 350 yds. The road, a gallery cut in the side of the cliff, 100 ft. above the water, is so narrow as not to to allow a laden camel to pass.

There is a T. B. at Kálábágh, supplied with crockery, and the man in charge can prepare an ordinary meal.

Between Aṭak and Makhad there are several rapids, more or less dangerous. The first is just below Aṭak, where a large rock divides the river in two. This is truly dangerous when the river is in high flood. The 2nd is at a place called Jilthaí, above Niláb, where the river turns at right angles. This is dangerous at all seasons. The 3rd is the famous *Ghorá Trap*, so called because a horse is said to have jumped across. This, however, is a mere fiction, as the river is 30 yds. wide. Three dangers have to be avoided here: 1st, there is the rapid called Jitai, which looks worse than it really is; then there is the narrow passage of the *Ghorá Trap*; and further on the river takes a sudden turn, and great care must be taken to prevent the boat being carried on to the rocks. The 4th rapid is called *Shírí*, and is situated near the police station of Shádípúr. It is by far the most dangerous rapid of all, and before entering it, the boatmen all unite in prayer. The 5th is the Sikandar Bátu or Alexander stone, which is a large rock in the middle of the river, and is not dangerous in the day-time, as there is plenty of room on either side to pass. All the above dangers are before reaching Khushhálgarh.

There is only one rapid of consequence below it. It is called *Dhúpar*, and is caused by the river turning at a right angle, and is only dangerous when the water is very low. Accidents seldom happen to boats of the size of

300 *mans*, when properly manned. But boats are often laden to the water's edge, and have only a few landsmen for a crew, and such boats are frequently carried on to the rocks and get broken up.

There is one other place where danger is to be apprehended in certain seasons, viz., where the Sohan river joins the Indus some distance above Kálábágh. After heavy rain, if the Sohan is in flood, it is dangerous to attempt to pass it. The traveller had better wait till it goes down, which it generally does in a few hours. In 1875 a boat filled with native passengers was wrecked owing to neglect of this precaution, and 18 persons were drowned. The scenery between Aṭak and Kálábágh is in some places grand. Near the *Ghorá trap* the river runs between high mountains covered with brushwood, and if the traveller have time to stop, good shooting is always to be obtained. As a general rule it is never advisable to travel on any part of the Indus at night. Above Kálábágh it is impossible, but even below it is dangerous.

Before proceeding beyond Kálábágh, the traveller should engage a *Súan* or pilot. The river widens so much and so often splits into so many channels that the ordinary boatmen are very apt to lose their way, which occasions great delay. The voyage from Kálábágh to Dera Isma'íl Khán takes more or less time according to the state of the river and the direction of the wind. In summer, when the current is swiftest, a strong breeze often blows from the S., which is sufficient to keep a boat stationary, and were sails to be set it would carry the boat up stream against the current. Two days is a fair time to calculate on in the summer for the voyage from Kálábágh to Dera Isma'íl Khán, and the same from Dera Isma'íl Khán to Dera Ghází Khán, though under favourable circumstances the latter distance, 200 m., may be done in one day. In the winter the voyage below Kálábágh is very tedious, as the current becomes sluggish, but there is good partridge-shooting on each bank, and the time may be beguiled by practising with a rifle at the long-nosed alligators, which may be seen basking in numbers on the sandbanks. The traveller should take in everything he wants at Kálábágh, as he cannot count on getting supplies until he reaches Dera Isma'íl Khán. The bend of the river continually changes, and during the summer there is no certainty of being able to land at or near any village. In 1876 the main branch of the river ran under Miánwali, where an Asst. Commissariat Officer is stationed. In 1865 it was running close to 'Isá Khail, on the opposite bank, 15 m. off.

In the same way supplies must be laid in at Derá Isma'íl Khán for the whole journey, as the traveller is never certain of being able to reach a village. He may see the roofs of many houses, but he will not be able to get near them in a large boat drawing much water, and, were he to succeed, he would probably find the village empty, as the villagers generally move during the time of the floods. The scenery in some places is very fine, islands covered with high grass or tamarisk are frequently met with. In some places there are forests of *Shisham*, the *Dalbergia Sissoo*, and in others the shore is dotted with the graceful date palm. In the distance are the Sulaimán mountains, and nearer is the Khisor range, which comes down to the water's edge, and in it is the sanatorium of Shekh Budín, which is at an elevation of 4516 ft. above sea level. It is distant to the N. of Dera Isma'íl Khán 57 m., and from Bannu town 64 m. S. The only vegetation consists of a few stunted wild olives and acacias, and the heat is frequently excessive; in fact, in summer the heat is too great for the traveller to leave his boat to visit objects of interest.

In the cold season, the 2 castles called *Káfirkoṭ* may be visited. That known as Til Káfirkoṭ or Rájá-sir-koṭ is situated a few miles to the S. of the point where the Kúram river joins the Indus, upon a spur of the Khisor hills, and consists of immense blocks of stone, smoothly chiselled, with re-

mains of Hindú or Buddhist temples. The carvings represent idols and other designs, and retain their freshness to a considerable degree. The towers bear every mark of extreme antiquity, and rise on the very summit of the mountain chain; they are connected with the Indus by a dilapidated wall, which extends down to the edge of the water. Wood, who surveyed the spot, expresses his astonishment at the toil and skill shown in the construction of such stupendous edifices, singularly contrasting with the mud hovels, which with the exception of the castles, are the only buildings to be found throughout this region. The date and circumstances under which these castles were built, are totally unknown. The castle on the l. bank of the Indus resembles the other, but is smaller and less perfectly preserved.

Dera Isma'il Khán is situated 50 m. N. of Derá Fatḥ Khán, 56 m. S.E. of Ják, close to the r. bank of the Indus. Its vicinity to the Gwalere Pass and all the winter pasture grounds of the Powindah merchants, has made it the centre of trade between the Panjáb and Kábul. When Mr. Elphinstone visited the town in 1808, it was situated in a large wood of date trees, within 100 yds. of the Indus. In 1837 Sir A. Barnes found it on a new site about 3 m. from the river, the old town having been washed into the Indus about 12 years before.

It is a considerable city, built of mud, and surrounded with a mud wall, with unusually wide streets for a native town, and many trees interspersed among the houses. But except during the commercial season, it always has a desolate look, for it is purposely too large for its own population, to admit of the influx of caravans from Kábul. It is a municipal town, and the administrative head-quarters of a sub-district of the same name, which has an area of 1827 sq. m. and a pop. in 1868 of 101,922 persons. The town itself has a pop. of 24,906. It was founded in the end of the 15th century by the Balúch Malik Sohráb, who called the town after one of his sons. There is a cantonment to the S.E. of the city, which has an area of $4\frac{3}{8}$ sq. m. There are lines for a regiment of N. Cavalry, 2 regiments of N. I., and a battery of Artillery. The small fort of Akálgarh, ½ m. from the N.W. angle of the city, is garrisoned by Europeans. The T. B. is in the cantonment; the English Church Mission has an important station here, and supports a considerable school.

Akálgarh was built by Prince Nau Nihál Singh; it is a square regularly built fort of burnt bricks, and has a *fausse braye*, but no ditch. On the E. side of the city is a large walled garden containing 2 summer villas, one built by Núwáb Shír Muḥammad Khán, and the other by Nau Nihál Singh. Derá Isma'íl Khán is a very healthy spot, and well suited for a cantonment. The country round is dependent on rain for cultivation, and is abundantly fruitful or utterly barren, according to the rainfall. The strip along the Indus is of course an exception.

Derá Fatḥ Khán is the central one of the Deraját, but is the smallest of the three. It is, however, a good-sized town. The original town is said to have been much larger, and stood far to the E. It was swept away by the Indus, and a second, built more inland, shared the same fate. The present more modern town is inferior in size and wealth to either of its predecessors. The Sikhs called the surrounding district Giráng, after a fort of that name a few m. to the N. of Derá Fatḥ Khán. It was a strong fort for that part of the world, and Ranjit attached so much importance to it, that he never consigned it to the charge of the Názim of the province, but kept it quite independent of his authority. Derá Ghází Khán has already been noticed in the route to Multán.

Mithankoṭ.—The only other place of importance between the Deraját and Sakhar is Mithankoṭ, a municipal town in the Derá Ghází district, and 85 m. S. of the town of that name. It was formerly the seat of an Assist. Commissioner, but the station was abandoned in 1863, when the old

town was destroyed by the Indus. The new town stands 5 m. from the river, and being so far from it, has lost the commercial importance of its predecessor. There is a handsome shrine sacred to "Aḳil Muḥammad.

ROUTE 36.

BHÁWALPÚR TO ROHRÍ, AROR, AND SAKHAR.

The traveller will proceed by the Indus State Railway to Rohrí Bandar. The stations on this line are as follows :—

Dist. from Bhâwalpûr.	Names of Stations.	Time.	
MS.		A.M.	A.M.
	Bhâwalpûr . .	12 6	2.10
8	Samasata . . .	12.36	2.50
21	Mubárakpúr . .	1.14	3.38
30	Aḥmadpúr . . .	1.48	4.17
44	Chani-di-got . .	2.30	5. 8
56	Chaudri. . . .	3.10	5.53
70	Firoza . . .	3.53	6.45
83	Khánpúr . . .	4.31	7.30
96	Katsamba . . .	5.24	8. 2
109	Rahím Yarkhan . .	6. 5	10. 0
123	Sádikábád . . .	6.52	11. 3
134	Walhar	7.25	11.51
			P.M.
145	Reti	7.58	12.37
156	Khairpúr . . .	8.48	1.42
165	Mirpúr . . .	9.19	2.23
173	Sarhad	9.46	3. 2
180	Ghotki . . .	10. 9	3.35
189	Mahesar . . .	10.37	4.15
195	Pano Akil . . .	11. 4	4.51
204	Sángi	11.28	5.26
		P.M.	
214	Rohrí Main . .	12. 5	6.10
216	Rohrí Bandar . .	12.15	6.20

REMARKS.—There are refreshment rooms at Samasata, Khánpúr, Reti, and Rohrí Bandar. The train waits 10 min. at these places.

Rohrí is a municipal town, the capital of a sub-district of the same name, which has an area of 4,258 sq. m., and a pop. (1872) of 217,515 persons. The town of Rohrí itself has a pop. of 8,580. It is on the left, or E. bank of the Indus, on a rocky eminence of limestone, interspersed with flints. It is said to have been founded by Saiyid Ruknu 'd dín Sháh in 1297 A.D., which was more than 300 years after the Indus deserted its former bed at Alor and came to Rohrí. The rocky site of Rohrí ends on the W. side in a precipice 40 ft. high, rising from the river bank. In the latter part of the rains the water ascends 16 ft. above its lowest level.

On the N. side of the town is a mouth of the *E. Nára Canal*, 156 ft. wide, which has powerful sluice-gates to regulate the supply of water from the Indus. This canal, 2 m. before reaching Rohrí is crossed by a bridge 190 ft. long, with 8 spans. From Rohrí the canal runs due S. through Khairpúr, and enters the Thar Parkar district. The Government has sanctioned an outlay of £1,063,827 for the improvement of this canal, and a portion of this sum has already been expended. Seen from a distance, Rohrí has a striking appearance, the houses being 4 and 5 stories high, with flat roofs surrounded by balustrades.

The Jám'i Masjid at Rohrí is a fine building of red brick, with 3 domes, and coated with glazed porcelain tiles. It was built by Fatḥ Khán, an officer of the Emperor Akbar, about the year 1572 A.D. A Persian inscription in the mosque gives the date of its construction, and the name of the founder. One of the sights of the place is the *Múi Mubárak*, or "hair of the Prophet," in this case a hair and a half. They are set in a gold tube adorned with rubies.* It appears they were brought from Constantinople by one Abdu 'l Báḳí, whose descendants

* In the Imp. Gaz. it is said that the War Mubárák, a building 25 ft. sq., on the N. of the town, was erected about 1545 by Mir Muḥammad for the reception of this hair, *War* is, perhaps, a misprint for Múi.

have still the keeping of them. The *'Ídgáh* was erected in 1593 A.D., by Mír Muḥammad M'aṣúm. Near Rohrí are 3 forests covering 58,000 acres, or about 90 sq. m., which were planted in 1820 by the Talpúr Amírs, and are now under the control of the Sindh Forest Department. Here tigers, panthers, lynxes, and wild hog are numerous.

Aror.—While at Rohrí, a visit may be paid to the very ancient town of Aror, which is only 5 m. distant to the E. This was the capital of the Hindú Rájás of Sindh and was taken from them by the Muslims, under Muḥammad Ḳásim, about 711 A.D. At that time the Indus washed the city of Aror, but was diverted from it by an earthquake about 962 A.D., at which time the river entered its present channel.

The road from Rohrí passes over a bridge about 600 ft. long, which is said to be 2½ centuries old. It was probably built while a small body of water from the Indus still continued to flow in its ancient channel. After crossing the bridge, you arrive at a village with about 100 inhabitants, and from this an extensive ridge of ruins runs in a N.E. direction. There is here a picturesque ruin, which bears the name of 'Álamgír's Mosque, and 2 shrines, 1 to Shakarganj Sháh and the other to Ḳuṭbu 'd dín Sháh. To the former tomb people of the neighbouring villages still make pilgrimages. It has no dome nor building over it, but is a plain, white, neat sarcophagus, with a border of carved flowers.

Opposite to Rohrí, in the Indus, is the island of *Khwájah Khizr*. Here is a mosque of great apparent antiquity. It has the following inscription :—

"When this Court was raised, be it known
That the waters of Khizr surrounded it.
Khizr wrote this in pleasing verse,
Its date is found from the Court of God."
341 A.H.

The shrine of Khizr, who was also called Zindah Pír, or "the living saint," is venerated by Hindús and Muslims alike.

A little to the S. of the isle of Khizr is the larger island of *Bakkar*. It is a limestone rock of oval shape, 800 yds. long, 300 wide, and about 25 ft. high: The channel separating it from the Sakhar shore is not more than 100 yds. wide, and when the river is at its lowest, it is about 15 ft. deep in the middle. The E. channel, which divides the island from Rohrí, is during the same state of the river 400 yds. wide, with a depth of 30 ft. in the middle. The Government telegraph line from Rohrí to Sakhar crosses by this island. Almost the whole of it is occupied by a fortress, the walls of which are double, 30 ft. high, with numerous bastions. They are built partly of burnt, and partly of unburnt brick, are loopholed, and have 2 gateways, 1 facing Rohrí on the E., the other Sakhar, on the W. The Fort is a picturesque object from the river, and appears strong, though in reality it is not. The Amírs attached much importance to this fort. But on our advance to Kábul, in 1838, it was placed at the disposal of our Government, and was used for some time, first as an arsenal and then as a prison for Balúchí robbers; until 1876, it continued to be used as a jail, subsidiary to that of Shikárpúr.

So early as 1327 A.D., Bakkar seems to have been a place of note, for the Emperor Muḥammad Tughlak sent persons of importance to command there. Under the Samma Princes the fort changed hands several times, being sometimes under their rule and sometimes under that of Dihlí. During the reign of Sháh Beg Argún the fortifications were re-built, the fort of Aror being destroyed to supply the requisite material. In 1574 it was delivered up to Keshu Khán, an official of the Emperor Akbar. In 1736 it fell into the hands of the Kalhoras, and subsequently into those of the Afgháns, who retained it till it was taken by Mir Rustam of Khairpúr. The stream of the Indus runs here with great rapidity, but on Oct. 10th, 1839, 6 wild hogs plunged into it; 3 were shot in mid-stream, but 3 swam across, and were soon lost in the

jungle on the other side. Tigers have been known to cross in the same way.

Sakhar.—A railway steam ferry plies between Rohrí and Sakhar, and refreshments are provided on board. Sakhar is the head-quarters of the Sakhar and Shikárpúr sub-district, which has an area of 279 sq. m., and a pop. (in 1872) of 60,223 persons. The town has a pop. of 13,318, and is well drained and clean. It is intended to throw a bridge of steel across the Indus from Rohrí, with a span of 840 ft. It will cross at Ḥájí Mutú to the island of Bakkar, and it will be conducted on the centilever principle. A large bracket will be built from each shore, with a girder 200 ft. long in the middle, resting on the end of each. The design is by A. M. Rendel, C.E., and is concurred in by Mr. Molesworth Connolly, Engineer for the Government of India. The locomotive shops of the Indus State Railway are at Sakhar. A range of low limestone hills, without a blade of vegetation, slopes down to the Indus, and on this range New Sakhar is built, as distinguished from the old town of the same name about a m. off. There is a T. B. here, and the usual Public Offices.

When the Political Officers first arrived here, they took up their abode in a small domed building, in which was an inscription which said that it was built by Muḥammad M'aṣúm, the son of Saiyid Ṣafar, for the common benefit of all Muslims. "Whoever makes a tomb in this edifice, the curse of God, and of the Prophet, and of Angels, and of the Faithful be upon him," with the date 1008 A.H. = 1599 A.D. Muḥammad M'aṣúm is buried in the cantonment at Sakhar at the foot of a tower 90 ft. high which he erected, and which overlooks the country for many m. In 1845, owing to a fatal epidemic of fever among the garrison, New Sakhar was abandoned as a station for European troops. There is not much to be seen, except the tomb of Muḥammad M'aṣúm, and that of Sháh Khairu 'd dín, which was built about 1758 A.D. The town was ceded to the Khairpúr Amirs, between 1809 and 1824. In 1833, Sháh Shujá'a defeated the Tálpúrs here with great loss. In 1842 it came under British rule.

ROUTE 37.

SAKHAR TO SHIKÁRPÚR AND THE MOUTH OF THE BOLÁN PASS AND QUETTA.

To reach the mouth of the Bolán Pass the traveller must proceed by the Kandahár State Railway, as far as Sibi. The stations are as follows :—

Dist. from Sakhar.	Names of Stations.		Time. A.M.	Time. P.M.
MS.				
	Sakhar Bandar . .		4.25	7.35
2	Sakhar Main . . .		4.35	7.45
10	Bágarjí . . .		5. 6	8.24
17	Ruk Junction	arr.	5.26	8.47
		dep.	5.41	11. 0
28	Shikárpúr .	arr.	6.15	11.36
		dep.	6.21	11.46
				A.M.
54	Jacobábád . . .		7.40	1.20
150	Sibi		—	1.45

REMARKS.—The traveller had better leave by the second train, as the first does not go to Sibi; if he takes the first he will have to wait 4 or 5 hrs. at Jacobábád and pick up the mail train. There are refreshment rooms at Ruk, Jacobábád and Sibi.

Shikárpúr is a municipal town and head-quarters of a district of the same name, which has an area of 8,813 sq. m., and a pop. (1872) of 776,227. It has 4 sub-divisions : Rohrí, Shikárpúr and Sakhar, Larkhána, and Mehár. The pop. of Shikárpúr town numbers 38,107, of whom 14,908 are Muslims,

and 23,167 Hindús. Shikárpúr is 11 m. N.W. of Ruk, and through it passes the great trade road to Bilúchistán, Ḳandahár, and Central Asia, for which Shikárpúr is the depôt. This route has been used for many centuries. The town is situated in a tract of low-lying country, annually flooded by canals from the Indus, and only 190 ft. above sea level.

The Chhoti Begári, a branch of the Sindh Canal, flows to the S. of the town, and another branch, the Raiswah, passes on the N. The soil in the vicinity is very rich, and produces heavy crops of grain and fruit, especially dates, mangos, oranges, and mulberries, all of which are excellent.

Up to 1855 Shikárpúr was not a clean town, but in that year the Municipal Act was brought into force, and since then great sanitary improvements have been effected. The old bázár has been lengthened, and the prolongation of it, called the *Stewart Ganj Market*, after a popular district officer, is well built and commodious. To the E. of the town are 3 large tanks, called Sarwar Khán's tank, Gillespie and Hazárí tanks. There is, therefore, abundance of water for irrigation and other purposes, but the climate is very hot and dry, and the rainfall for 12 years averaged only 5·15 inches.

The trade of Shirkárpúr has long been famous, but the transit traffic seems to be of the most importance. In the Government Jail *postins*, or sheepskin coats, baskets, reed chairs covered with leather, carpets, tents, shoes, &c., are made by the prisoners. Some excellent pile carpets were shown some years ago at the Karáchí Exhibition.

There is a legend which ascribes the foundation of Shikárpúr to the Dáúd Putras, and it is to be found in a memoir written by Sir F. Goldsmid in 1854. The history of the place up to 1824 is, however, uncertain, but in that year it came into the peaceable possession of the Amírs of Sindh. 'Abdu'l Manṣúr Khán, who was then the Afghán governor, surrendered it to the Amírs. The revenue was divided into 7 shares, of which 4 were allotted to the Amírs of Ḥaidarábád, and 3 to those of Khairpúr. In 1843 it came into the possession of the British.

Jacobábád.—This was the chief military frontier station before Quetta was occupied. It is a municipal town, and capital of the frontier district, which contains an area of 475 sq. m., and a pop. (1872) of 35,435. The station itself, including the military camp, has 10,954 inhabitants, of whom 5,355 belong to the town.

The town was planned and laid out on the site of the village of Khángaṛh by General John Jacob, a distinguished commander of the Sindh horse, said by Outram to be, after Lord Napier of Magdala, the best soldier in India. He built at the place a Residency of considerable size, which has a Library and Workshops attached. The military lines for Sindh horse and infantry, extend for 2 m., and contain a number of houses for the officers and an English school, which they support. The Civil Court, which is under the Shikárpúr jurisdiction, was established in 1870, the Sessions Judge of Shikárpúr visiting it twice a year. When General Jacob first arrived in Upper Sindh, the whole country abont Khángaṛh was in a state of anarchy, bodies of mounted robbers, Bugtís, Dumkís, Burdís or Marís, swept the plains and robbed and murdered those they encountered. Khángaṛh itself offered a stout resistance to the 5th Bombay N. I., but General Jacob's rule put an end to all these troubles, and to him more than to any other officer the peace of Upper Sindh was due.

Sibi and the Bolán Pass.—This place is 122 m. from Shikárpúr, and is in the valley of the river Nari, in the territory of the Khán of Khilat. It is just at the entrance of the Bolán Pass, and 12 m. N. of Mitri. The Ḳandahár State Railway runs only 16 m. beyond Sibi. There is a T. B.

with servants at Sibi, and the traveller may very well halt here if he intends to examine the famous *Bolán Pass*. This Pass commences 5 m. N.W. of Dádar, and rises in a succession of narrow valleys between high ranges, with a N.W. course, until it culminates in the plain called Dasht-i-Bídaulat, the "Destitute Plain." The total length of the Pass is 60 m., and the summit is 8,500 ft. above sea-level, the average ascent being 90 ft. in the mile. From the foot of the Pass the halting places are: Khundiláni, 7 m.; Kirta, 14 m.; Bíbí-Náni, 9 m.; Áb-i-gum, "Lost water," 14 m.; Sir-i-Bolán, 6 m.; Dasht-i-Bídaulat, 10 m.; total, 60 m.

The Bolán River, a torrent rising at Sir-i-Bolán, flows through the whole length of the Pass, and is frequently crossed in the 1st march from the foot. It is like all mountain streams, subject to sudden floods. In 1841 a British detachment was lost with its baggage in such a flood. When the stream is not swollen, however, artillery can be conveyed through without any serious difficulty, and consequently the Pass is of great importance from a military point of view. In 1839 a Bengal column, with its artillery, consisting of 8-in. mortars, 24-pounder howitzers, and 18-pounder guns, went through the Bolán in 6 days. The narrowest parts of the Pass are just above Khundiláni, and beyond Sir-i-Bolán, and at both these places the Pass might be held by a very small force against immensely superior numbers. At *Khundiláni* the cliffs of conglomerate on either side rise to a height of 800 ft., and when the stream is in flood it completely fills the gorge. At Sir-i-Bolán the rocks are of limestone, and the passage is so narrow that only 3 or 4 men can ride abreast. The temperature in the Pass during May is very high; water is abundant and good, but firewood is scarcely procurable. There is no cultivation, the Pass being infested by plundering Balúchis, who live by robbing caravans, and deter peaceably disposed tribes from settling in the valleys. From Bíbí Náni a mountain road leads to *Khil'at* or *Kelat*, distant 110 m., *viâ* Barade, Rúdbár, Narmah, Takhi, and Kishan. From the top of the Pass to Quetta is 25 m. by a good road.

Quetta or Kwatta, so-called by the Afgháns, is designated by the Brahúis, the people of the country, Shál. It is situated at the N. end of a valley of the same name, and is very conveniently placed as regards Khil'at, from which it is distant 103 m. N. The town is surrounded by a mud wall, and has two gates, one to the E. and another to the S., which latter is called the Shikárpúri Gate. In the centre of the town, on an artificial mound, stands the *Miri* or Fort, which was the residence of the Governor, and from which there is a very extensive view of the neighbouring valley. Quetta has probably about 4,000 inhabitants, of whom many are Afgháns. In summer the climate is considered very pleasant, the heat being tempered by cool breezes from the lofty hills which surround the valley, but in winter the cold is very severe. Bellew mentions that on the 30th January, 1872, the thermometer stood at 18°, and that four or five inches of snow had fallen during the night. On the whole the climate is not very well adapted for English constitutions. Numerous gardens and orchards abound in the suburbs, and the water supply is good.

Quetta was occupied by British troops in the first expedition to Kábul, and Captain Bean was appointed the Political Agent. Since 1876 a British Political officer, Major Sandeman, has resided at Quetta under the official designation of the Governor-General's Agent for Balúchistán. During the Afghán Campaigns of 1878–1880, Quetta formed the base of operations for the Bombay column. In 1879 a railway to Quetta was commenced with the intention of continuing it to Kandahár. It starts from Ruk, 11 m. to the S. of Shikárpúr, where is the junction of the Indus Valley State Railway, and ½ m. from which is a viaduct on iron girders, 581 ft. long

SINDH

English Miles
10 20 30 40 50

67 68 69 70 71

28 27 26 25 24

Longitude East 69 from Greenwich

Desert Canal
Kashinoo
Khumbra
Rojhan
Jacobabad
Frontier
Murpur
Begari Canal
Dari
Sarhad
Mirpur
Khairpur
Khairo Ghari
New Sirai C.
Jagan
Shikarpur
Ghotki
Nara
Chaksuli
Sukkur
Mahesar
Pano Aqil
Shahdadpur
Sakhar Canal
Sindh Canal
Ruk
Shahpur
Sanghar
Sangi
Rohri
Ochhar
Larkhana
Naundero
Dhandhi
Bandh
Arror
Khairpur
Anwar
Mitrahu
Hamal
Nasirabad
Khora
Mangi
Jungi
Durahu
Radhan
Shamir
Chundka
Hisar
Mehar
Halani
Kandiaro
Sita
Palahu
Tarusha
Jumo
Sangrar
Tajal
Kot Kharo
Phulji
Vanshahro
Pad Idan
Rajur
Halejo
Dadu
Johi
Moro
Junali
Dangan
Kot Imamgarh
Chaura
Chiru
Bhan
Sherojo Wand
Satal
Bhubal
Manchhar Lake
Matorojo Got
Kot Jubo
Saidi
Thatt
Aladad
Lala
Gujaro
Jalkhro
Gagan
Kamal Rajur
Chorlo
Sakrand
Shahpur
Nakur
Sahatar
Jhol
Ranahu
Malari
Mangrand
Shahdadpur
Gholano
Berro
Khipro
Rasu
Sukorda
Gadro
Shah Bilawal
Kajur
Budapur
Nawat
Matiari
Khahi
Chhor
Mandrup
Bachani
Petaro
Mirpur
Alahyar
Garhur
Kotri
Umarkot
Khisar
Dumiaj
Jungri
Hyderabad
Bholari
Gorchani
Sanara
Eastern Nara
Tando Jam
Jhok
Digri
Nabisar
Chhachhro
Saranghar
Jhimpir
Dhandhi
Jhuda
Chelaro
Varanhar
Chotiria
Dabhoji
Malir
Helata
Budri
Nawakot
Mithi
Pilojo Tar
Thatta
Daro
Khorwah
Belo
Kakeja
Kalhoi
Islamkot
Harha
Saiyadpur
Nindo Shahr
Borli
Dabho
Bahadurpur
Diplo
Mokhdi
Mughalbin
Rahma ki Bazar
Virawah
Chhach
Shahbandar
Vingar
Kasbo
Keti
Mirani
Rann of Cutch
Kot Sarai
Kori
Sirgando
Kaora
Gadra
Ladrani
Narsingir
Luna
Daisalpur
Mouths of the Indus
Karachi
KARACHI
Jangshahi
Indus R.
Khirthar Range
Pabb Range
Habb R.
Malir R.
Baran R.
Jhirak R.
Nara R.
Kutch
Pakistan
Tharparkar
Mulani
Jesulmer

and consisting of 13 spans of 40 ft. each; and the line is now open as far as Rindli, 149 m. from Ruk.

ROUTE 38.

SHIKÁRPÚR TO KARÁCHÍ.

Dist. from Shikárpúr.	Names of Stations.	Time.	
MS.		A.M.	P.M.
	Shikárpúr . . .	1.40	8. 0
11	Ruk Junction . .	2.15	8.32
33	Madeji . . .	3.40	9.55
42	Naundero . . .	4. 6	10.28
48	Mahota . . .	4.25	10.50
54	Larkhána . . .	4.43	11.11
			A.M.
96	Radhan . . .	6.45	1.45
107	Sítá Road . . .	7.20	2.28
120	Phulji . . .	7.58	3.15
128	Dádú	8.32	3.54
141	Bhán	9. 9	4.40
154	Bhubak	9.30	5. 4
161	Sehwán . . .	9.54	5.35
169	Bugatora . . .	10.17	6. 2
172	Laki	10.17	6. 2
181	Amri	11.33	7.35
		P.M.	
194	Sann	12.13	8.25
205	Mánjhand . . .	12.46	9. 5
213	Gopang . . .	1. 8	9.34
222	Budápúr . . .	1.39	10.13
235	Petáro . . .	2.13	11. 2
		arr. 2.50	11.45
			P.M.
248	Kotrí . .	dep. 3.30	11.45
		3.56	12.17
253	Bholárí . . .	4.32	12.59
265	Meting	5. 8	1.45
277	Jhimpir . . .	6.14	3. 1
297	Jangsháhi . . .	7. 7	4. 9
318	Dabheji . . .	8. 0	5.16
338	Landhi	8.45	6.10
350	Karáchi Cantonment.	8.55	6.20
352	Karáchi City . .		

There are refreshment rooms at Ruk Junction, Larkhána, Radhan, Sehwán, Lakí, Kotrí, Jangsháhí, Karáchí, Cantonment and City. The train waits an hour at Kotrí, half-an-hour at Larkhána, and 10 minutes at the other places mentioned. The tariff for meals on all stations of the S. P. and D. Railway, and for the P. N. Railway is as follows:

	rs.	á.
Dinner	4	0
Hot Breakfast including tea or coffee	1	8
Cold Breakfast including tea	1	0
Hot Tiffin	1	8
Cold do.	1	0
Supper	1	8

Larkhána, or according to the Imp. Gaz., Lárkána, is a municipal town the capital of a sub-district of the same name, which has an area of 2,241 sq. m., and a pop. (in 1872) of 234,575. Larkhána town has a pop. of 10,643. The country surrounding the town is fertile and populous, and perhaps the finest tract in the whole of Sindh. The spacious walks, well laid out gardens, and luxuriant foliage have gained for it the title of the Eden of Sindh. It is one of the most important grain marts in that country, and is famous for a species of rice called *sugdási*.

There is a large local traffic in metals, cloth, and leather. The principal manufactures are cloth of mixed silk and cotton, coarse cotton cloth, metal vessels and leather goods. The fort served in the time of the Tálpurs as an arsenal, and under British rule it has been turned into a hospital and jail.

The principal Government Canals in the vicinity are the W. Nárá, 30 m. long, and 100 ft. wide at its mouth; the Ghár, 22 m. long, and 80 ft. wide; the Naurang, a continuation of the Ghár, 21 m. long, and 90 ft. wide; the Birei-ji-Kúr, 27 m. long, and 48 ft. wide, and the Eden Wáh, 23 m. long. There is no edifice in Larkhána worth notice, except the tomb of *Sháh Bahárah*.

Sehwán.—This is the chief town of a sub-district of the same name of the Karáchí district. It is elevated above the sea 117 ft. The river

Aral, which is crossed by a bridge with iron girders, formerly flowed close to the town, but has now quite deserted it. The pop. is 4,296, of whom 2,394 are Muslims, for the most part engaged in fishing, and 1,956 Hindús, who are traders. There are many professional mendicants, supported by the offerings of pilgrims at the shrine of *Lál Sháhbáz*. The tomb of this saint is inclosed in a quadrangular building, which has a dome and lantern, and is adorned with beautiful encaustic tiles, with Arabic inscriptions. Mírza Jání, of the Tarkán dynasty, built a still larger tomb to this saint, which was completed in 1639 A.D. by Núwáb Díndár Khán. The gate and balustrade are said to have been of hammered silver, the gift of Mír Karam 'Alí Tálpúr, who also crowned the domes with silver spires. The chief object, however, of antiquarian interest in Sehwán is the *fort* ascribed to Alexander the Great. This is an artificial mound, said once to have been 250 ft. high, but now only 60 ft., measuring round the summit 1,500 ft. by 800 ft., and surrounded by a broken wall. The remains of several towers are visible, but the fortifications are ruined. It is in the N.W. part of the town. There is a T. B. and a deputy collector's bangla in the old fort.

Sehwán is 11 m. from Laki. The Indus Valley State Railway runs through the Laki Pass, at an elevation of 200 ft., the Indus lying below. This range of hills contains several hot springs, and shows many signs of volcanic action; almost every kind of seashell, including the oyster, is found. Lead, antimony and copper are also found, though not in great quantities. Sehwán is the centre of the Government system of canals, 37 in number, of which the W. Nárá is the largest. The Indus here was very deep, and during the last 5 years it has changed its course, and is now nearly 3 m. distant from the town of Sehwán. Half the houses in this town were thrown down by a tremendous fall of rain in the end of July, 1839.

The Manchhar Lake.—Not very far from Sehwán to the N. is the *Manchhar Lake*, which is formed by the expansion of the W. Nárá canal and the Aral river. In the cold weather the traveller might halt for a couple of days to see the lake, where there is abundance of waterfowl shooting, and an extraordinary number of fine fish. Among these are the *pala*, one of the finest fish found in India; the *dambhro*, a reddish fish, which attains an enormous size, and ranks according to native taste, next the *pala* in excellence; the *moráko*; the *gandan*, a long sharp and bony fish of a silver colour, in length from 3 to 5 ft.; the *shakúr* or *murrel*; the *jerkho*, the largest fish in Sindh; *goj* and *lor*, "eels"; *kaggo* or "cat-fish," which makes a curious noise; *gangat* or "prawns"; the *popri*, the *dohi*, the *theli*, the *danúr*, and the *singári*.

The fish are generally caught with spears and nets. The boat, which is flat-bottomed, is propelled by one man, while another, armed with 3 or 4 light cane spears, 8 ft. long, and barbed at the tip, stands at the prow watching the water; as soon as he sees a fish flash through the weeds with which the lake is covered, he hurls a handful of spears in that direction, and is sure to strike one or two fish, which, as the spear becomes entangled in the weeds, cannot go far, and are followed and lifted into the boat.

The taking of fish by nets is thus described: "A net is arranged in the shape of a double circle about 10 yds. across. It is supported by poles, and is fastened to the bottom by divers. It only reaches the surface of the water, and is there met by a 2nd net, about 4 ft. deep, which hangs from the tops of the poles. This net is turned up when it reaches the water, so as to form a small bag running round the base of it.

"When the net has been fixed, boats, in number from 10 to 20, range themselves in a circle round it within a radius of ¼ of a m. or more. At each of the 4 points of the compass is a boat, in which sits a man with a very large circular brass dish placed before him,

bottom upwards. The signal is given, and the boats go round and round in a circle, the men with the plates drumming on them with sticks and making a great noise. Round and round they go, slowly but gradually narrowing the circle round the net.

"The fish, frightened by the din, and not daring to escape through the boats, press heavier and nearer to the net, until they go up the opening and find themselves unable to get out. Then when the boats approach, huge *dambhros* are seen flinging themselves into the air to a height of from 3 to 4 ft., hoping to jump over the lower net, but only to strike against the upper one and fall into the bag below, a self-made prey. In the meantime, men with spears hurl them at the huge *gandams*, which are unable to leap, and lifting them high in the air over the net, deposit them in the boats. Divers then go inside the net, and examine it carefully under water, securing such fish as may be endeavouring to force a passage through it. These men in their habits seem almost amphibious. After remaining under water an incredibly long time, one of them will rise to the surface with 2 or 3 fish, and before it seems possible he can have taken sufficient breath, down he goes again. After all the fish have been taken, the nets are removed, and the party goes home. In this way many hundredweight of fish are killed at a time." (Gaz. of Sindh, p. 710.)

There is good shooting to be had in the Sehwán district; panthers, hyenas, wild hog, wolves, foxes, jackals, the hog-deer, and the *chinkárah*, or "ravine antelope," are common, but the tiger is unknown. Among birds the *ubárah*, or "bustard," is not rare, but can only be approached by a sportsman on the back of a camel, on account of its extreme wariness; grouse, plover, partridge, grey quail, wild geese, snipe, and many varieties of duck are plentiful, especially in the Manchhar Lake. There are also coots, cranes, flamingoes, pelicans, herons, bitterns, storks, tarns, and cormorants.

For a description of the other places on this Route, the traveller is referred to the Handbook of Bombay.

ROUTE 39.

FROM PÁLAMPÚR IN KÁNGRA BY KULU TO LEH.

Leh, the capital of Ladákh, is situated in one of the highest inhabited countries in the world, and is itself 11,500 ft. above sea level. Around it are mountains which rise to the height of 20,000 ft., covered with perpetual snow. It is, therefore, intensely cold, and the journey to it is miserably cold and comfortless, still, as it is the entrepôt for the trade between Chinese Tátary and the Panjáb, and is the principal mart for the shawl-wool imported from the latter country, and is in other respects a remarkable place, many hardy travellers would be willing to submit to the inconvenience of the journey in order to visit it.

The stages from Pálampúr are as follows:—

No.	Stages.	Dist. in Miles.	Height above sea-level.
			Ft.
	Pálampúr	—	4,000
1	Baijnath	10	
2	Dalu	12	
3	Jatingri	14	
4	Budwani	15	
5	Karam	10	
6	Sultánpúr	10	
7	Nagar	14	
8	Jagat Sukh	8	
9	Pulchun	10	
10	Carried forward	103	

No.	Stages.	Dist. in Miles.	Height above sea-level.
			Ft.
	Brought forward . .	103	
11	Rahla	12	
12	Kok Sar	16	10,261
13	Sisu	11	
14	Gandla	10	
15	Kardong (Kailaug) .	12	
16	Kulang	13	
17	Darcha	10	
18	Patsio	9	
19	Zingzingbar	9	
20	Kanunor Kailang . .	17	
21	Sarchu	11	
22	Sumdo	18	
23	Sumkiel	15	
24	Rukchin	18	15,000
25	Debring	12	
26	Gyá	16	13,500
27	Máchalong	23	
28	Chushot.	12	10,500
29	Leh	10	11,500
	Total miles . .	357	

Between Budwáni and Karam, the *Bubu Pass*, 10,000 ft. high, is crossed. Between Rahla and Koksa the *Rotang Pass* is crossed. Between Zingzingbar and Kanunor Kailang the *Bára Lácha Pass* is crossed, 16,200 ft. high. Between Sumdo and Sumkiel the *Láchalong Pass*, 16,600 ft. high, is crossed. Between Rukchin and Debring, the *Toglung Pass*, 17,500 ft. high, is crossed. Between Koksa and Rahla the Chináb river is crossed by a bridge, and so is the Indus river between Chushot and Leh.

This route is closed for 7 months in the year by snow.

Leh is a town with a pop. of about 4,000, in N. lat. 34° 10′, E. long. 77° 40′. It stands 3 m. from the N. bank of the Indus, in a small plain between the river and a chain of mountains. A wall with conical and sq. towers surrounds the town, and runs up to the crest of the range. The fort is about 1 m. S.W. of the town. The streets are built without any arrangement, and the houses are contiguous. Many of them are 3 stories high, with wooden balconies. The most conspicuous building is the *Palace* of the late Rájá, which stands on the hill, high above the town; he was deposed by Guláb Singh, the Maháráját of Kashmír.

The Palace.—This edifice is built up to the height of 10 stories, from the shoulder of the spur of the ridge. The walls are massive and incline slightly inwards. In Sir D. Forsyth's Yarkand there is a view of it, from which the traveller will see that it has no pretensions to architectural beauty. Higher up on the ridge are the towers of an old fortification and also the ruins of a monastery.

The road from Kashmír leads through a small gateway into a long, wide, and straight bázár, where the houses are regularly built and uniformly whitewashed, and this has been erected since the Kashmír family took the country, and is now the most frequented part. At the further end of the bázár is the old part of the town, where the houses are only separated by narrow winding passages. Further up the hill there are a few houses of a better class, which were built by the Kahlongs, or ministers of the former Rájás, and now belong to their representatives. Beyond the town are several plantations of willow and poplar, which are called gardens though there are no flowers. These are useful for the shade they give in summer time, when it is much needed, and also for building timber, which is extremely scarce in Ladákh.

On the E. of the town the mountains are close and there is no cultivation, but to the W. the whole valley, which is about ¾ of a m. broad, is cultivated, and is made to descend in terraces. Here there are a number of small hamlets scattered about.

The Ladákhís have Chinese features, with high cheek bones and small retreating chins; their eyes are brown, and the upper eyelids are overhung by a fold of skin; the nose is depressed, the mouth is large and inexpressive, the lips project, but are not thick, the hair is black, and is collected into a pigtail behind, which reaches to the small of the back. The men are about 5 ft. 2 in. in height and the women 4 ft. 9¼ in. Both are broad and strong.

They are an ugly race. They are cheerful, willing and good-tempered, and not quarrelsome, except after drinking *chang*, the national drink, a sort of beer.

The most remarkable custom in Ladákh is polyandry, which is much more universal than polygamy in India, inasmuch as it is adopted for its inexpensiveness, while as a matter of course polygamists can be only persons who are well to do. When a girl marries an elder brother, she at the same time marries all his brothers. The children recognize all as fathers, speaking of them as their elder and younger fathers. The most important point with regard to this custom is that in the Mahábhárata, which dates about 1200 B.C., we have an account of the winning of Draupadí, daughter of Drupada, king of the Pánchálas, by Arjuna, the 3rd of the Páṇḍu princes. She was won by Arjuna, but married his 2 elder and his 2 younger brothers also. There are other reasons for believing that the Aryans came from the mountains in the neighbourhood of Ladákh, and this fact about polyandry being found among them, so many centuries back, seems strongly to confirm it.

The results of polyandry are comparative sterility in the women, but it does not seem to affect their strength or health. Drew says that the women porters will carry a load of 60 lbs. weight for 23 m. without the least apparent fatigue.

Mr. Drew was appointed Governor of Ladákh in 1871, by the Maháráját of Kashmír, and he has given a most valuable account of the people and country. He says that besides the regular husbands which a woman has, being brothers, she is at liberty to choose another husband from a totally different family. All this produces a great effect in limiting the population.

The scenery is in general rugged and bare, and the villages that occur at the mouths of side ravines are lovely. "A space covered with crops of a brilliant green, overshadowed by luxuriant fruit trees, in the midst of the barest rocks, gives relief to the eyes, mind, and body of the traveller. Apple trees, apricot, mulberry, and the vine, are cultivated in company with the cereals, and flourish well."

There is not much to interest the sportsman in Ladákh. The wild animals are the *Kaing* or "wild ass," the sheep, goat, marmot, and hare. Of birds there are the snow pheasant, red-legged partridge, eagles, and waterfowl. There are also some bears, who are said to dig out the marmots from their burrows and devour them. The routes from Leh to Yarkand are as follows. The first is the summer route.

No.	Stages.	Miles from last Stage.	Height above sea-level.
		—	Ft. 11,500
1	Leh	12	15,000
2	Camp	15	13,500
3	Khardong	12	10,430
4	Khartsar	13	10,030
5	Tigar	14	
6	Panimik	13	11,500
7	Chouglong	13	13,000
8	Tutiyalak	12	15,500
9	Sar-i-Hauz-i-Khoja	9	15,400
10	Brangsa Saser	22	15,100
11	Bulak-i-Murghai	12	16,000
12	Burtse	11	16,700
13	Kizil Angúr	18	17,200
14	Daulat Beguldi	23	16,500
15	Brangsa	19	16,000
16	Waháb-jilgah	15	15,300
17	Malikshah	12	16,480
18	Chibrá	18	13,000
19	Suket	12	11,500
20	Sháhdúla	240	4,000
21	Yárkand		
	Total miles	515	

The following is the winter route, and is taken from the Panjáb Trade Report of 1862:—

No.	Stages.
1.	Leh.
2.	Sabu.
3.	Digar.
4.	Agyám.
5.	Pakra.
6.	Chimchák.
7.	Lámakyent or Sháyok.
8.	Chungjangal.
9.	Dungyalák.
10.	Mandarlik.
11.	Kutaklik.
12.	Sultán Chushkuru.

No.	Stages.
13.	Duhn-i-Múrghí.
14.	Bulak-i-Múrghí.
15.	Burtse.
16.	Kizil Angur.
17.	Daulat Beguldí.
18.	Brangsa.
19.	Wahábjilgah.
20.	Maliksháh.
21.	Kafalong.
22.	Jindbalghún.
23.	Bukharuldí.
24.	Jirgiz-jangal.
25.	Yárkand.

ROUTE 40.

SHRÍNAGAR TO SKÁRDU BY DEOŠAI.

No.	Stages.	Miles from last Stage.	Height above sea-level.
			Ft.
1	Shrínagar	—	5,235
2	Sambal	17	5,200
3	Bandípúr	18	5,200
4	Trágbal	9	9,160
5	Zotkusu	9	
6	Kunzalwán	6	
7	Gurez	11	7,800
8	Bangla	11	8,725
9	Mápanún	9	10,130
10	Burzil	9	10,740
11	Sikhbach	15	13,160
12	Lálpání	13	12,500
13	Usar Mar	12	13,970
14	Karpítú	16	7,636
15	Skárdu	3	7,440
	Total miles . . .	158	

Between Burzil and Sikhbach the Passes *Stakpila* and *Sarsingar*, 12,900 and 13,060 ft., are crossed. Between Usar Mar and Karpítú the *Burji Pass*, 15,700 ft., is crossed.

Before leaving the dominions of the Mahárájá of Kashmír the traveller may like to visit Skárdu, or Iskardoh, which is the capital of Baltístán, a curious place in itself, and reached by passing through interesting scenery. Baltístán is composed of enormous mountain chains, in which peaks of 18,000 and 20,000 ft. are common, but to the N.E. there are peaks of 25,000 ft., 26,000 ft., and one of 28,265 ft., being the second highest mountain in the world, exceeded only by Mt. Everest. Not far from it is the largest glacier out of the Arctic regions. It is called the *Báltoro*, and is 35 m. long. The scenery along the Indus Valley to Skárdu is wild in the extreme, until it reaches the wonderful gorge by which the river bursts through the W. ranges of the Himálayas. This gorge is near Skárdu, and is 14,000 ft. in sheer depth, being of its kind the most wonderful piece of scenery in the world.

Skárdu or Iskardoh has a remarkable fort or castle, with a collection of straggling huts below it, which do not deserve the name of a town. *The Fort* stands in an elevated plain 7,700 ft. above sea level, at the bottom of a valley surrounded by lofty mountains. The fort itself occupies a rock of gneiss at the confluence of the Indus with its great tributary, the Singhar. The cliff rises to a sheer height of 800 ft. above the river, and has a perpendicular scarp on every side except the W., where it slopes gradually down to the plain. Vigne compares it to Gibraltar, and believes it could be rendered equally impregnable.

The *Castle* of the late Princes of Baltístán crowns a small natural platform, 300 ft. above the river, and shows by its construction that defence rather than comfort was the chief object of its being built. The Baltís are Thibetans who have adopted the religion of Islám, and with it have dropped the custom of polyandry, and a few are polygamists. They are of the same stock as the Ladákhís. They have parts of the Turanian physiognomy; the cheek bones are high, and the eyes drawn out at the corners.

They have disused the pigtail, and sometimes shave the head. In stature they are taller and less thickset than the Ladákhís ; they are not equal to them, however, in carrying loads, but are particularly good at carrying burdens over difficult ground, where it might be thought a man could not pass. The Mahárájá of Kashmír has enlisted some hundreds in his army, and has formed a regiment of Baltís, who have adopted the Highland kilt.

Mr. Drew, in his excellent work on Kashmír, has given a sketch of the Fort at Skárdu, which was built by the Dogras in 1840. At the S.E. end of the rock a fort had been built before the Dogras invaded the country, on a very difficult and steep piece of ground, and to this the Rájá, Aḥmad Sháh, retired on the approach of Guláb Singh's troops. The Dogras were good mountaineers, and one dark night they stole round to the N.W. corner of the rock, and, surprising the guards there posted, climbed the hill, and after a little fighting took the fort near the summit. In the morning they began firing down on the larger fort, and after two or three hours the Rájá took to flight, and the place was captured. All the garrison except a very few were killed or taken, the Rájá himself being made prisoner. The capture of the place was a very remarkable exploit, and has been compared on a small scale to the capture of Quebec by the English. This took place about 1840. The new part of Skárdu is on a plateau by the old palace.

Mr. Drew says, "There is a small Bázár; the shopkeepers are, I think, all Kashmírí, who have here settled; others of the same nation are occupied in weaving *pashmina*, for which the *pashin* wood is brought from Ladákh. The houses here in Skárdu and in Baltístán generally are low flat-roofed houses of stone and mud, with commonly a second story built over a portion of the first roof; this upper story (which is for summer living only) is not unusually of wattle; towards Rondú, where timber is more plentiful, it is built of thick boards. In summer time one sees the roofs all strewn with apricots, which are spread out to dry in the sun. The abundance of fruit in this country makes up in a great measure—with respect to the economy of the peasants—for the scarceness of the pasture, and the consequent small amount of live stock that can be reared; of goats or sheep one here seldom sees a large flock. By the sale of dried fruit in place of the produce of flocks and herds are the luxuries from outside purchased, or the cash necessary for payment of taxes acquired." (Jummoo and Kashmír Territories, p. 364.)

ROUTE 41.

SIBI TO ḲANDAHÁR.

As there may be opportunities for an officer at Quetta to make his way to Ḳandahár, or at all events to some interesting places on the road, a full statement of the routes is here given. The first of these is from Sibi to Quetta, *viâ* the Bolán Pass :—

No. I.

No.	Names of Places.	Dist. in miles.
1	Sibi.	
2	Maskáff	12
3	Penehauki	9
4	Kundaláni	8
5	South Kirta	8
6	North Kirta	4
7	Bíbínáni	7
8	Áb i Gum	3
9	Mach	8
10	Duzán	12
11	Darwázah	9
12	Sar i Áb	14
13	Quetta	8
	Total miles . . .	102

The *Bolán Pass* might be easily defended by a small number of men against a large force, but it might be turned by a route to the S. which leads through the *Nári Valley*, and Kachh or Kachh Gandáva. This route is as follows:—

No. II.

No.	Name of Places.	Dist. in miles.
1	Sibi.	
2	Nárí Gorge	7½
3	Khilat i Kila'ah . .	9½
4	Gaudakui Duff . . .	9
5	Kuchali	4
6	Spin Tanjí	12
7	Hornai	16
8	Facsak	8
9	Sharich	8
10	Shor	13
11	Bargái	19
12	North Chappar	3
13	Kachh	15
	Total miles . . .	124

Gandak 14 miles } Total 28 miles.
Quetta 14 „ }

There is also a route from Kachh to Quetta by the *Gurhi Defile*. It is as follows:—

No. III.

No.	Names of Stages.	Dist. in miles.
1	Kachh.	
2	Gwál	12
3	Nili	10
4	Ḳásim Ḳila'ah . . .	5
5	Kuchlak	5
6	Quetta	19
	Total miles . . .	51

No. IV.

Quetta to Chaman.

No.	Names of Stages.	Dist. in miles.
1	Quetta.	
2	Mehtarzail	9
3	Dinar Kárez	13
4	Sejí*	9
5	Gúlistán Kárez . . .	10
6	Ḳila'ah 'Abd'ullah . .	11
7	Top of Khojak Pass . .	11
8	Chaman.	4
	Total miles . . .	67

* There is also a direct road from Seji to Ḳila'ah Abd'ullah, leaving out Gúlistán, of 16 m.

No. V.

Chaman to Ḳandahár.

No.	Names of Stages.	Dist. in miles.
1	Chaman.	
2	Guttai	18
3	Dubrai	14
4	Melkárez	9
5	'Abdu'r rahmán . . .	12
6	Mundi Hiṣár	12
7	Ḳandahár	16
	Total miles . . .	82

No. VI.

Quetta to Ḳila'ah Abd'ullah vid Haikalzai.

No.	Names of Stages.	Dist. in miles.
1	Quetta.	
2	Kuchlak or Khushlak . .	12
3	Saiyid Yaru . . .	11
4	Haikalzai	9¾
5	Aramḳ Kárez . . .	14
6	Ḳila'ah 'Abd'ullah . .	5
	Total miles . . .	51¾

No. VII.

Quetta to Khush dil Khán and Ḳila'ah 'Abd'ullah.

No.	Names of Stages.	Dist. in miles.
1	Quetta.	
2	Khushlak. . . .	12 miles.
3	Oramzai . . .	4 „
4	Haidarzai. . . .	6 „
5	Saiyid Yáru . . .	2 stages.
6	Old Bázár . . .	9 miles.
7	New Bázár . . .	2 stages.
8	Tora Sháh . . .	6 miles.
9	Khush dil Khán . .	1 „
10	Alizai	10 „
11	Badwán	12½ „
12	Ḳila'ah 'Abd'ullah . .	6½ „
	Total miles . .	79½

Or a better route from Khush dil Khán is by—

Names of Stages.	Miles.
Gangalzai . . .	16
Ḳila'ah 'Abd'ullah . .	15

In the Sibi and Nárí route there is a route from Gandakui Duff to Thal Chotiáli, one of our present posts, as follows :—

Names of Stages.	Miles.
Tung Chauki . . .	15
Gamboli or Galakhi . .	12
Katurí	14
Pájja	11
Thal Chotiáli . . .	11½
Total	63½

No. VIII.

From Quetta to Mustang viâ Khának and Dalia.

Names of Stages.	Miles.
Quetta.	
Ispangli	5½
Barg	10
Bábar Kárí (near Khának) .	16
Mustang	14½
Total	46

The road is good and level through. From Bábar Kárí to Mustang the country is under cultivation, and the road is sometimes interrupted by irrigation cuts.

No. IX.

Quetta to Mustang viâ Nishpar Pass.

Names of Stages.	Miles.
Quetta.	
Sar i Ab	8
Mobhí river	15½
Pringábád	4
Mustang	6
Total	33½

There is a watch-tower at Kundaláni, and there is also a tree which marks the spot, and was noticed by Le Messurier in the 1st expedition to Kábul, and again by his nephew, 37 years after, in the last advance upon Ḳandahár. The Pass for the next 12½ m. to Kirta varies in width and is one mass of shingle, the sides of the ravines being pebble conglomerate. *Kundái* was a notorious place for robberies, as the Pass is narrow here, and numerous deep holes and caves afford means of escape.

There is a small fort at *Kirta*, and a Hindú dealer sells *ghí*, or churned butter, and wood and green fodder. The water here comes from small irrigative channels from the main stream at Bíbínání above. In the next 9 m. to *Bíbínání* the road passes through the Kirta plain, very large and open. The next 9 m. brings the traveller to Áb-i Gum, "lost water," where the river from above disappears. For the next 6 m. to Mach, the road is very shingly. At Sar-i Bolán, a copious stream of beautiful water rushes out of the bank. Between this and the Duzdán Nálah there is a very narrow defile called the Zigzag, which could easily be defended by a few men against heavy odds.

Near *Sar-i Áb* there is some cultivation, and irrigation by means of *káriz*, channels cut underground, with shafts rising from them at every 30 or 40 yds.

Though the *Bolán Pass* was originally the most difficult of all the Passes, as well as the most dangerous,

it has been so much improved of late, both as regards facility of passage and security, that it is now the most frequented.

The *Kachh Gandáva*, or *Múlá Pass*, commences at a place called Pír Chatr, 9 m. from the town of Kotrí. The next stage is Guhan, 12 m. distant, and rising to a height of 1,250 ft. above sea level. The road leads through a long, narrow, and stony hollow, with high hills on the right and a low conglomerate bridge on the left, and afterwards into a wide basin in the hills, through which the Múlá stream flows. Here there are 9 fords, and the stream has to be crossed that number of times. There is no village at Guhan, nor are supplies obtainable.

The next stage to the village of Hatáchí is 15 m. The road leads along the course of the Múlá, which has to be crossed repeatedly. The Pass afterwards widens, and there is corn cultivation on either side of the stream, as well as some scattered huts at Páníwat and Jáh, intermediate places. *Hatáchí* consists of about 30 huts; supplies are abundant. The distance to *Nárr*, the next station, is 16 m., and the ascent is considerable, as Nára is 2,850 ft. above sea level. The road is a winding stony path, through tamarisk jungle, until *Pír Lakka* basin is reached. The shrine at this place was built in the time of Naṣir Khán of Khilát. It stands on an eminence, and adjacent is a large cemetery. A few Fakírs have charge of the shrine, and have some well cultivated land in the vicinity. Another tortuous defile is met with after leaving Pír Lakka, which leads into the Hasnah basin, where there is some cultivation, and the road then leaves the river on the right and emerges on the great open tract of Nárr, which is situate at the S. extremity of the Zehri valley. There is a good deal of cultivation at Nárr, and pasture is found on the neighbouring hills. Here a cross-road leads to the tower of Khozdár.

The next stage is Peshtar Khán, 10 m. from Nárr. In this stage a lofty hill is seen on the left, with 2 remarkable peaks known as the Do Dandán. The next stage is to Patkí, at a height of 4,250 ft., and distant 10½ m. For some distance the road crosses a considerable pláin, and then enters the stony bed of the river. Pisi Bent, at a height of 4,600 ft., is the next halting place. It is 12 m. off. The river is crossed several times. The next stage is Bapau, a small village 5,000 ft. above the sea, 12 m. distant, the road still running for some distance along the bed of the river. Here the Pass is very confined, precipitous rocks, 500 ft. high, approaching so closely as to leave a passage only 30 ft. or 40 ft. wide. As it cannot be turned, this Pass could be effectually closed against the advance of troops by simply rolling down blocks of stone.

The next stage is the village of Angaira, 12 m. further on, near the source of the Múlá. Here the top of the Pass, at an elevation of 5,250 ft. is reached. As a military Pass, the Múlá Pass is considered better than the Bolán, the ascent being easier and more regular. General Willshire's force at the close of 1839, after storming Khilát, returned to Sindh by this route.

From Quetta to Ḳandahár, No. IV.

After leaving Quetta 3 m. the road passes the small village of 'Abdu'r Rahím Khán. It ascends for some distance, then crosses 5 stony Nálahs, and then descends. *Kuchlak* is a small village with a fort 3 furlongs beyond it, and is about 3 m. from the base of the lofty Tokátu mountain. After passing Haidarzái 2 m. the Lora river, 80 yds. wide, is crossed. The road then winds among low sandy hills, and is good. After 8 m. the Lora river is again crossed, here only 4 yds. broad and 20 in. deep. *Haidarzái* is a small village, with considerable cultivation; thence the road for 3½ m. lies through a fine open plain. A few Nálahs are crossed, and then at 8 m. the Sangau river.

The next stage is to a mere camp-

ing ground, and to reach it deep and dangerous Nálahs are crossed, as also the Lora river. In the next march to Arambá, 2 villages, Tukání and Kulází, are passed, surrounded by cultivation. The British army encamped in the Arambá plain 1 m. to the right of the fort and village, where there is a good stream of running water. The road is good, and forage and supplies are obtainable.

At *Ḳila'ah 'Abd'ullah* the river is broad and shallow. The English encamped at 2½ m. from this place, and found forage and supplies obtainable, and thence to the Khojak Pass is 7 m., with a steep ascent near the top, followed by an equally steep descent. The summit of the Pass is 7,457 ft. high. There is another ascent and descent before reaching Chaman.

No. V.

After leaving Chaman, pass through a dry plain for 3 or 4 m., and then ascend a number of low sandy ridges. After passing Patúlá fort, the road ascends gradually, and 4 m. N. it commences a series of rough ascents and descents over Nálahs between 2 hills, which approach so closely, that they form a narrow Pass. The road then descends gradually to the river. The English camp was here, near the remains of several small villages. There is a small stream in the bed of the river, and some wells with good water.

The road then proceeds over undulating dry and stony ground for about 10½ m. There is a narrow Pass about 6½ m. to the N.W., where the road is bad and very stony. There is no village, but a good deal of cultivation near the river is passed. Grass and camel forage is procurable. The river is about 5 yds. wide and about 18 in. deep. The Dorí river is now crossed, and the next stage is to *Deh i Hájí*, 7½ m. distant. The road from the Dorí river crosses 8 small Nálahs, which run into a large Nálah surrounded with high banks. Deh i Hájí is a large village. There is a great deal of cultivation round, and plentiful supplies can be obtained, particularly grass, forage, and green corn. Good water also can be obtained from an aqueduct near.

Khushíb is the next halting-place. It is a camp near the aqueduct, surrounded by 6 or 7 large villages. The distance is 12 m. The camp is surrounded by a great deal of green cultivation. The road from this place to Ḳandahár, a distance of 7½ m., is good. At about 2¼ m. pass Zanskar village, with many large gardens, and much cultivation; at 2¾ m. further on, pass the large village of Kurází, also surrounded with gardens and cultivation, then pass on the right Popalzai, and on the left Naudrí. As the traveller approaches Ḳandahár, he will find the country more inclosed by gardens and villages. The country is open to the S. and W. On the N. there are extensive cemeteries, gardens, and other inclosures. On the W. and S.W. there are more villages and gardens.

Ḳandahár is the chief town of the province of the same name in Afghánistán. It is situated in N. lat. 31° 37′, and E. long. 65° 30′. It has a pop. of about 60,000 persons, about one-half of whom are Pársiváns and Hindús, one-fourth Bárakzais, one-eighth Ghilzáis, and one-eighth of the Durráni tribes. The trade between Ḳandahár and Hirát and Mashhid is carried on principally by Persians, who bring down silk, brocades, gold and silver braiding, precious stones, carpets, horses, &c., and take back wool, felt, postins, and skins of foxes, wolves, bears, &c. The principal manufactures at Ḳandahár are silks, felts for coats, rosaries of crystallized silicate of magnesia, found near the city.

Postins or sheep-skin coats are made up here, as well as at Ghazní and Kábul. They are the ordinary winter dress of the people, and their price varies from 1 rupee to 40 rs.

Tobacco is largely grown in the district of Ḳandahár, and is exported to Bukhárá and Hindústán. The district is exceedingly fertile; every kind of fruit abounds: apricots, of which

fruit 10 kinds are cultivated, melons (both musk and water), grapes, plums, peaches, apples, cherries, quinces, and pomegranates are to be had at a very small cost. Potatoes also are cultivated, but they are small in size, and inferior in flavour.

Ḳandahár is a mean city, and does not possess many buildings worthy of notice. The streets and lanes are everywhere filthy, and the houses are crowded together. The houses of the rich are flat-roofed, 2 or 3 stories high, and surrounded by courts and gardens. The inner walls are plastered over with a kind of gypsum, stamped with ornamental patterns, and sprinkled with powdered mica or talc, which gives them an appearance of frosted silver. The houses of the poor are low domed chambers or small huts.

The town is situated on a level plain, well cultivated. On the N. and W. there is a long low ridge of hills. On the S. and E. are detached hills. Its shape is an irregular oblong. It is surrounded by walls and a ditch, and is about $3\frac{1}{2}$ m. in circuit. Its length lies N. and S. The walls are pierced by 6 gates, the Badurání and Kábul on the E., the Shikarpúr on the S., the Hirát and Topkhánah on the W., and the 'Idgah gate on the N. This last, however, has been disused for many years, and is now built up. There are 4 bázárs, which present a busy scene, as they are crowded with merchants, Persians, Hindús, Bilúchís, and Afgháns.

Tomb of Aḥmad Sháh Durání.—This is the only structure worthy of especial notice in Ḳandahár. It is an octagonal structure, overlaid outside with coloured porcelain bricks, and is surmounted by a gilded dome, surrounded by small minarets. It overtops all the buildings that surround it, and stands in an open space between the citadel, which is to the N., and the Topkhánah gate to the S. The pavement inside is covered with a carpet, and the sarcophagus of the monarch is covered with a shawl. The tomb is composed of a stone found in the mountains round Ḳandahár, but it is inlaid with wreaths of flowers in coloured marble. The large tomb is surrounded by 12 smaller ones. They are those of the children of Abdálli. The interior walls are prettily painted. The windows are of trellis work in stone.

The Citadel is to the N. of the city, where are also the barracks. The 6 gates of the city are defended by double bastions, and the angles are protected by 4 large circular towers. The curtains between the bastions are defended by 54 small bastions distributed along the faces.

Ruins of Sharh-i Kuhnah.—About 4 m. to the W. of Ḳandahár are the ruins of the ancient city of Shahr-i Kuhnah, called also Shahr-i-Ḥusain Sháh, after its last king. They are at the base of a bare rocky hill, and the remains of the extensive defences still crown the height of the rock. This town is said to have been founded by Alexander the Great, and to have been many times destroyed and rebuilt by its Persian, Turkoman, Tátar, and Uzbek conquerors. It was finally taken by surprise, sacked and destroyed by Nádir Sháh, in 1738 A.D., who removed its site 2 m. to the S.E., and called the new town Nádirábád, after himself. This town was, in its turn, destroyed by Aḥmad Sháh Abdalah, who founded the present city of Ḳandahár in 1747 A.D. The ruins are very extensive. Both gold and silver coins are found here, especially after heavy falls of rain.

Major Lumsden, in his account of his Mission to Ḳandahár, speaks of them as follows:—"The ruins of the old city of Shahr-i Konah are very extensive, and without apparent diminution have been delved for years and carried away as manure for the fields. Half way up the N.E. face of the hill on which the city is built, and situated between the ruins of 2 towers, is a flight of 40 steps leading to a recess in the rock, at the entrance to which, on each side, is the figure of a crouched leopard, nearly life-size. The whole is carved out of the solid limestone rock, and is said to have occupied 70 men for 9 years before it

was completed. The chamber in the rock is about 12 ft. high and 8 wide, while its depth equals its height. The sides of the interior are covered with Persian inscriptions carved in relief. They are said to have occupied the lithographer 4 years, and are to the effect that on the 13th of the month Shawwál, 928 A.H., King Bábar conquered Ḳandahár, and appointed his sons Akbar and Humáyún successively as its rulers. A long list of the cities of Bábar's empire then follows, and most of the large cities between Kábul and Bardwán are mentioned." (See Major Lumsden's Report, pp. 187-8.)

The rivers *Tarnak* and *Argandáb* flow on either side of the plain on which Ḳandahár stands. The Tarnak is at about 8 m. distance, and the Argandáb at about 6. Low ridges of hills separate them from the plain. They form a junction to the S. of the city, and further on unite with the river Halmand, which flows finally into the lake Hámún in Sístán. The Tarnak is dammed up at intervals, and the water let off into canals for irrigation purposes, consequently in the hot season the water is nearly exhausted. There are but few villages along its course.

Ḳandahár has been the scene of many furious battles and desperate sieges. In 1153 A.D. it was captured by the Turkománs. It fell under the power of Ghiásu 'd dín Muḥammad a few years later. In 1210 A.D. it was taken by 'Aláu 'd dín Muḥammad, Sulṭán of Kharisen, but his son was dispossessed by Jahángír Khán in 1222. Timúr invaded the country and took possession of Ḳandahár in 1389. The Emperor Bábar afterwards seized upon it, then the Persians, and after them the Uzbeks, who were not driven out till 1634 A.D. In 1737, Nádir Sháh with an army of 100,000 men blockaded the city for 18 months. It was then stormed, and after a gallant resistance surrendered. In 1834, Sháh Shujá'a marched against Ḳandahár, and after a series of desperate struggles, which lasted 54 days, was compelled to retire.

On the 20th of April, 1839, the British Army of the Indus took possession of Ḳandahár without opposition. Gen. Nott commanded this army, and remained at Ḳandahár with a force of 3 batteries of artillery, 2 regiments of infantry, and one of cavalry. The town and country round remained quiet until September, 1841, when communications between Ḳandahár and Ghazní were stopped. An army of the rebel Durránís, under Safdar Jang Sadozái, now hovered about in the vicinity of Ḳandahár, plundering and destroying the villages, and inciting the inhabitants of the town to rise against the British. In the beginning of March, 1842, Safdar Jang approached the city, and Gen. Nott moved out to meet him. Safdar Jang was signally defeated, but in the absence of the General, an attempt was made to carry the place by a night assault. During the morning of the 10th of March, bodies of the enemy, foot and horse, were observed assembling from all quarters, and taking up a position near the old city of Ḳandahár. The Political Agent directed that all shops should be shut, the gates of the city closed, and strengthened by piling bags of grain inside, and that all the inhabitants should remain within their houses. At 8 o'clock P.M. a desperate attempt was made upon the Hirát Gate. The enemy were enabled by the darkness of the night to set fire to the gate. A company of the Sháh's 1st Inf., and one of the 2nd Regt., with 2 guns, were ordered to defend the gate, and after 4 hours' desperate fighting the enemy were driven back. Two other attempts were made the same night, one about 9 P.M. on the Shíkárpúr Gate, and another by a smaller party on the Kábul Gate, but in every case the garrison succeeded in driving them back, and in the morning the enemy had disappeared.

A few days later Safdar Jang and Akbar Khán again moved down on Ḳandahár and took possession of some steep rocky hills about a m. from the city. The Durránís crowned these rocks, but Gen. Nott sent the 42nd and 43rd Regts. of N. I. with 4 guns against them, and afterwards the 41st

with some artillery. The enemy, although in overwhelming numbers, were seized with a panic, gave way, and fled towards the Bábáwálí Pass. A scene of great disorder followed. The Gházís had barricaded the Pass, and the Durránís, unable to force them, rushed round the base of the hills, pursued by our cavalry and artillery. So complete was their defeat, that they fled to their camp beyond the Argandáb, and made no other attempt during Gen. Nott's time. The British evacuated Ḳandahár on their march to Kábul, on the 8th of August, 1843. Safdar Jang then took possession of it, but he was shortly after driven out by Kohan dil Khán. This chief reigned till 1855. His reign was one long course of tyranny and oppression, and he reduced the Ḳandahárís to the lowest pitch of despair. He was succeeded by his son Muḥammad Sádik, who invited the interference of Dost Muḥammad. This chief took possession of the city in 1855, and appointed his son Ghulám Ḥaidar Khán, governor of Ḳandahár. He was succeeded in 1858 by Shír 'Alí Khán, and he by his brother Muḥammad Amín Khán. This Chief joined in the rebellion against his brother, and was killed on the 6th of June, 1865, at the battle of Kajbaz.

After the defeat of the Amír Shír 'Alí Khán at Khilát i Ghilzi, on the 17th of January, 1867, Ḳandahár passed into the hands of his brother Aẓím Khán, but became Shír 'Ali's again after the battle on the Halmand on the 1st of April, 1868.

Ḳandahár was occupied by the British in the recent campaign of 1878-79, and on the conclusion of peace with Yáḳub Khán, Shír 'Alí 's son and successor, was restored to that Amír. In September of 1879, Ḳandahár was re-occupied by the British under Sir Donald Stewart, but the Wali, or ruler, appointed by the Amír was not interfered with, and was allowed to administer the affairs both of the town and district.

Maiwand.—It was at this time that the two battles in the vicinity of Ḳandahár, of most interest and importance to the English, took place. For some months reports had been received that Ayúb Khán was preparing to advance on Ḳandahár from Hirát. On the 26th of June his advanced guard had reached Farah, 164 m. from Hirát, and he himself was close behind. At that time the British forces likely to oppose him were 4,700 men under Gen. Primrose at Ḳandahár, 1,050 at Khilát i Ghilzi under Col. Tanner, and 5,270 under Gen. Phayre, guarding the line of communication. Gen. Primrose then took an impolitic step. He sent a brigade of 2,300 men under Brig. Gen. Burrows to advance to the Halmand. Had they remained at Ḳandahár they with the other troops there would have been quite sufficient to defend that important place.

On the 26th of July, information was received that part of Ayúb's army had occupied Maiwand. Gen. Burrows proceeded to advance on that place. The village of Mundábád, 3 m. to the S.W. of Maiwand, should have been occupied by the British, as its walled enclosures would afford a strong defence, but Gen. Burrows was quite uninformed as to the number of Ayúb's army, and did not even know that he had any artillery. As is too commonly the case with Englishmen, he undervalued the enemy, and thought they would probably retire. He determined to attack them without delay. The initiative, however, was taken by the Afgháns, and a large body of Gházís advanced from Maiwand towards the British right flank. The enemy then unmasked their batteries and opened the appalling fire of 30 guns on the British.

The day was hot, and the Sípáhís kept falling out to get water. At 2.30 P.M. ammunition began to fail the English guns, which went to the rear to get supplies. On this the Afgháns advanced and 2 companies of Jacob's Rifles fell back, the 1st Grenadiers also gave way, 2 of the British guns were here taken, and the Sípáhís fell back in hopeless confusion on the 66th Foot. The cavalry under Gen. Nuthall, who numbered only 255 sabres, made an unsuccessful charge, and retired to the

front of Mundábád, where, covered by the H. A. guns, they again presented a front to the enemy. Most of the Sípáhís made off to the E., but a few joined the 66th and made a stand at a garden inclosure near Khig, about 1,000 yds. to the N. of Mundábád.

Here all but 11 men were killed. Those who had taken flight were massacred. About noon on the 28th, what was left of the Brigade reached Kandahár. Out of 2476 men, 964, including 20 officers, were killed, and 167, including 9 officers, were wounded. Besides these, 331 camp followers and 201 horses were killed, and 7 followers and 68 horses wounded.

After this disastrous defeat at Maiwand the British made preparations at Kandahár to withstand a siege. All the garrisons of the small forts and cantonments near Kandahár were ordered to retire into the city. They numbered, with the survivors of Gen. Burrows' force, 4,360 of all ranks and arms. The cantonments were looted and burnt by the 29th of July. The next order given was that the whole of the Paṭhán pop. of Kandahár should leave the city, and this they did to the amount of 12,000. Every available man was then employed in strengthening the fortifications, but it was not till the 13th of August that they were finished. In the meantime the city was closely besieged, and there were daily encounters with the enemy.

The Afgháns were also employed in fortifying and strengthening the villages round Kandahár. Gen. Primrose therefore determined that he would make a sortie, and shew the enemy what force he had. He determined to do this in the direction of Deh Khoja, a village ½ a m. E. of the city, and at 4.30 A.M. on the morning of the 16th of August a squadron of British cavalry moved out of the 'Idgah Gate and trotted round to the E. of Deh Khoja. A quarter of an hour later 3 guns and two 8-inch mortars opened fire from the city walls upon the village, and at 5 A.M. the van of the attacking party, consisting of 2 bodies of infantry, quitted the city by the Kábul Gate and marched towards the S. of Deh Khoja, which they entered after a severe struggle and under a heavy fire. But it soon appeared that the position was untenable, as the British force was much too small to cover the large area over which the village was spread. Gen. Brooke was obliged to report his position untenable, and Gen. Primrose, who had been watching the struggle from the city walls, gave the order to retire.

The infantry of the supporting column under Gen. Nuthall then fell back in order towards the Kábul Gate, supported by the cavalry, but as soon as the Afgháns perceived the cavalry retiring, they pressed in upon the British, lining every garden wall and field, and keeping up a constant firing, from which our cavalry suffered greatly. Gen. Brooke's force in the meantime had penetrated to the N. of Deh Khoja, where they obtained some shelter from high walls, &c. But the Afgháns swarming up upon them, they were compelled to leave this shelter, and to attempt to force their way back to Kandahár through the village. Every door was blocked and loopholed, and the fire was deadly and galling; three small bodies, however, succeeded in extricating themselves, and rallied in the fields, behind some high walls. Here Brig.-Gen. Brooke was shot, and Capt. Cruikshank, R.E., shared the same fate.

The retirement was effected by 7 A.M., and the firing ceased soon after. The total force of the British attacking force was 1,556, of whom 106, including 8 officers, were killed and 117 wounded. The British troops behaved with the utmost gallantry throughout the action.

During this attack upon Deh Khoja the Afgháns had not been idle on the other side of the city, for they opened a heavy fire from Picquet Hill, and attempted to occupy the old cantonments, but our fire was superior to theirs, and after an hour their guns were silenced.

On receipt of the news of the disaster of Maiwand in India, orders were sent to Sir F. Roberts at Kábul, and to Gen. Phayre at Quetta, to

hasten to the relief of Ḳandahár. Orders were also sent to evacuate N. Afghánistán, and Gen. Stewart was commanded to retire the troops by the Khaibar route to India. At the beginning of the second week of August the relieving force under Sir F. Roberts started from Kábul and began its march to the S. Ghazní was reached on the seventh day of the march, and the force encamped on the E. side of the town. It had marched by the Logar Valley, in preference to the high road, as supplies of all kinds were more plentiful by that route, and there was less danger of meeting an adverse force. As no tidings were received from Ḳandahar, Sir F. Roberts determined to lose no time, and pushed on with all speed early in the morning of the 16th of August.

On the 20th of August Gen. Roberts reached Panjak, where he received the welcome news that the garrison at Khilát i Ghilzí were unmolested, and that the neighbourhood was quiet, and that Gen. Phayre had left Quetta, and was to be at Ḳandahár by the 2nd of September. The troops then marched to Khilát i Ghilzí, where the General determined to give them a day's rest. Gen. Roberts then ordered the garrison of this place to accompany him to Ḳandahár, and the British force marched on the next day, the 25th of August. On the 26th Gen. Roberts reached the village of Tirandaz, where he received news from Gen. Primrose that Ayúb Khán had struck his camp, and had taken up a position in the Argandáb Valley to the N. of Ḳandahár.

Gen. Hugh Gough was now ordered to march forward and to attempt to open communication with Gens. Primrose and Phayre. Early in the morning of August 7th he arrived at Robat, 34 m. from Tirandaz, with his two regiments of cavalry, and here he was met by Col. St. John and Major Adam with the information that Ayúb Khán was fortifying his camp and strengthening his position. Gen. Roberts moved to Robat the next day, and halted there till the 30th. On the 31st he marched again for Ḳandahár; Gen. Primrose and his brigadiers moved out from the city to meet the relieving force, and they met a little to the E. of Deh Khoja. At 8.30 A.M. the relieving force had piled arms under the S. face of the city, near the Shikárpúr Gate. The distance from Khilát i Ghilzí is 88 m., and this had been marched in seven days. "Thus was brought to a successful issue one of the most memorable marches of modern times, an operation that had been unopposed throughout, owing possibly to the good offices of the new Amír, and had fortunately been greatly assisted by the favourable condition of the standing crops of autumn corn, which served as the principal means of feeding the numerous animals. On the other hand, it had been carried out through a hostile country by a force which had no base, and no assured line of retreat in the event of a reverse from the S., and which was entirely dependent upon the country for its daily supply of meat, flour, and corn." (See Afghán Campaign, p. 107.)

On the 31st Gen. Hugh Gough started with the 3rd Beng. Cav., 3rd Sikhs, and two guns to make a reconnaissance of Ayúb Khán's position. He marched first to the village of Gandizan, and then, leaving his guns, proceeded with the cavalry to the front of the small village of Pír Paimal. Here the Afgháns opened fire, and Gen. Gough ordered the cavalry to retire slowly and the two guns to come up and to open fire. Having obtained the information he required, Gen. Gough now retired to Ḳandahár, with the loss of 4 killed and 10 wounded. The Afgháns fired upon our picquets during the whole of the night.

On the morning of the next day Gen. Roberts explained his plans to the brigadiers and gave his orders, which were to threaten the enemy's centre and to attack in force his right by the village of Pír Paimal.

Battle of Ḳandahár.—The troops breakfasted at 7 A.M., and were in position by 8 A.M. At 9.30 A.M. fire was opened from the guns upon the

Bábá Walí Pass, and immediately afterwards the Kábul-Ḳandahár field force moved forward to the attack; the 1st Brigade was on the right, the 2nd on the left, and the 3rd was kept in reserve. Gen. Macpherson was ordered to attack the village of Gandi Mullah Sahíbdád, and to clear the Afgháns from the enclosures between there and the low hills close to Pir Paimal. This attack was made by the 92nd Gordon Highlanders and the 2nd Gúrkhás. This village was soon cleared, the Gúrkhás and Highlanders struggling to be the first in. By 10.40 A.M. the village was clear. The 72nd Highlanders and the 2nd Sikhs of the 2nd Brigade had in the meantime proceeded to Gardizan, which place they reached after a protracted and desperate struggle. Their route lay between high walls and through orchards; these walls were loopholed, and the Afgháns were only cleared from them by a series of determined rushes, and at the point of the bayonet.

At the end of this march, before reaching the open ground, the 2nd Sikhs found themselves unable to turn, and exposed to a terrible fire from a loopholed wall. The left wing of the 72nd had carried the village, but had lost Col. Brownlow and Capt. Frome, killed. After a determined attack with the bayonet by the Highlanders, the Afgháns were at length forced back. The two brigades were now in line, and the 92nd and 2nd Gúrkhás cleared the enemy from the orchards and gardens on the W. slopes of the ridge. The 3rd Brigade was now ordered forward to support the other two.

The Afgháns had made a stand, supported by their guns, to the S.W. of the Bábí Wálí Rotal, and it soon became necessary to storm this position without waiting for the reinforcements from the 3rd Brigade. The 92nd, headed by Major White, again advanced with a rush, and captured the two guns on the E. entrenchment. The Afgháns, although numbering 8,000 at this point, were hopelessly driven back. The 3rd Sikhs, under Col. Money, advanced also to the charge, and succeeded in capturing three guns. Gen. Baker's Brigade on the left in the meantime drove the enemy down towards the river. The Afgháns were now completely routed. Some of them fled towards Argandáb, where they fell into the hands of Gen. Gough's cavalry, and the rest N. to Ayúb Khán's camp at Mazra.

Gen. Ross halted the 1st and 2nd Brigades to replenish their ammunition, and then started for Mazra, where he expected opposition, but on arriving there he found the camp deserted, and at 3 P.M. the two brigades occupied it.

The number of the British force employed on this occasion was 8,392 of all ranks, of whom 35 were killed, including 3 officers, and 219 wounded, including 9 officers. The Afgháns numbered about 12,800, of whom 1,200 were killed. The British captured 32 guns, including the two guns which they had lost at Maiwand.

This battle closed the Afghán Campaign of 1880, but Kandahár remained in our hands until 1882, when it was handed over to the present Amir Abdu'r Rahmán.

Khilát i Ghilzi is a fortress on the right bank of the river Tarnak, 89 m. from Ḳandahár, and situated at a height of 5,773 ft. above sea level. There is no town. This fortress stands on a plateau, the slopes from which form a glacis. They are in places exceedingly steep. The ramparts are scarped and revetted with *pushka*. A high parapet is carried all round. Towards the W. face a mass of conglomerate shoots up to the height of nearly 100 ft. Under this is the old magazine, but the new one is to the S., and is not so well defended. From a mound flow two delicious streams of water. There are 2 gateways, the principal one is to the S., and the other is to the N.; within the fort is a Bázár containing about 30 shops. There are also 2 extensive granaries, a large house for the Governor, and the quarters of the garrison.

This place is celebrated for its defence by a small garrison of Sipáhís.

under Captain Craigie, in 1842. When the Joran Ghilzis, having besieged this place, at last assaulted it, Captain Craigie with his small force hurled them back, and without losing a single man, slew 140 of them.

ROUTE 42.

QUETTA TO KHILÁT VIÂ MASTANG.

No.	Names of Stages.	Dist. in miles.
1	Quetta.	
2	Ispanglí	5½
3	Barg	9¾
4	Kanak	12¾
5	Mastang	15½
6	Shir i Áb	11¾
7	Kárez Dost Muḥammad .	9½
8	Zard	12¼
9	Barin Chinár	9½
10	Giráni	17¾
11	Khilát	8¼
	Total miles . . .	112¼

The road from Quetta to Ispanglí is good. At about 2½ m. cross a deep Nálah. The road from Ispanglí to Barg is excellent. It proceeds up a valley, and the traveller will pass 4 or 5 villages on the right, but they are at some distance nearer the Hills. There is at Barg a good stream of running water. From Barg to Kanak, the next stage, a distance of about 12¾ m., the road lies along the same valley, which is from 8 to 9 m. wide. The road is level and good. There is a good camping-ground, but the village of Kanak is nearly 2 m. to the S.W. of it. Close to the camp is a good stream of water.

From Kanak to Teri, a large village through which the road passes, is about 3 m. Till then the road has been good, but for the next few m. it becomes rough, and 8 m. further on enters a deep ravine interspersed with rough watercourses.

Mastang is the second largest town in the territories of the Khán of Khilát. It is 61 m. N. of Khilát, and is about 6,000 ft. above sea level. There is a valley of the same name about 12 m. to the S. of the town. The houses have been reckoned by Bellew to be about 1,200, but Cook, another authority, only makes 400. The town is entirely surrounded by gardens and orchards, from which the finest fruit in Bilúchistán is procured. "The fruits of Mustang," says Cook, "are deservedly famous. Of the grape there are no less than 5 varieties, one a fine long white, measuring 1¼ inches, and weighing about 80 grains. It is fleshy, and resembles an English hot-house grape; 2, a smaller one of peculiar shape, resembling a pear; 3, an oval one of ordinary size; 4, a small oval one having no seeds, the flavour resembling the Muscatel; and 5, a large purple-coloured grape." The town is fortified, and there is a small fort, built of sun-burnt bricks, slightly raised above the town. There are a few guns mounted here, and the garrison consists of a small regiment of infantry and a few artillerymen.

The road proceeds due W. for about 8 m., and then turns suddenly to the S. and enters a valley. There is no village near the camp at *Shír-i-A'b*, but there is a small river, the *Shír-i-A'b*, to the right, with a good supply of water. The road is good and level. From the river to *Kárez Dost Muḥammad*, a distance of 9½ m., the road is excellent. There is a slight ascent all the way. *Kárez Dost Muḥammad* is a large village, well filled in the summer, but almost deserted in the winter, as the inhabitants then migrate to Kachhi.

The traveller will proceed along the same valley to Zard. The road is good all the way. Close to this camping-ground are 2 small villages,

but they are deserted. There is a good stream of water. The next stage is to *Barin Chinár*, a deserted village. There is, however, a great deal of cultivation and an aqueduct. This is near the head of the valley. The village of Mangachar can be seen on the left, and the direct road from Teri to Khilát passes by Mangachar, but it is little used, as there is a great scarcity of water and other supplies along that route. Girání, the next stage, is a good camping-ground close to a stream of water. There are several villages near. The road from here to Khilát is good. It runs between hills until within 1 m. of the town.

Khilát, or Kalát, is the chief town in the dominions of the Khán of Khilát. It is situated on the N. spur of a lime-stone hill, called the Sháh Mardán. It is in N. lat. 28° 53′ and E. long. 66° 28′. It is about 6,800 ft. above sea level, and has a most variable climate. The months of June, July, and August are the hottest in the year. In the winter the cold is intense. There are heavy rains in July, and many storms all the year round. The prevailing winds are W.

Khilát is a fortified town, surrounded by high walls, in which are 3 gates, the Mastang, Khání, and Belái. The walls are built of mud, and are loopholed for musketry. They are further strengthened with bastions. The streets are numerous, but they are exceedingly tortuous and filthy. The town is built in terraces.

The Miri, or fort, is the only building of any note in Khilát. It was an old fort, and is now the residence of the Khán. It overhangs the town, and from the open balcony of the Darbár room a most beautiful and extensive view over the town, suburbs, valley, and surrounding hills can be obtained. This is the oldest building in Bilúchistán, and was founded by one of the Hindú kings, who preceded the Muḥammadan dynasty.

The principal Bázár is well supplied with fruits and vegetables, &c. The pop. of Khilát is estimated at about 14,000. The Bráhmins form the bulk of the population, but there are many Hindús and Afgháns. The ground for some distance round the town is well cultivated. There are 2 suburbs of the town in which the Bábí or Afghán community reside. The trade and manufactures of Khilát are unimportant.

The village of *Rodinjo* is 14 m. S. of Khilát, and lies on the S. border of the province. It contains about 200 houses, and has a pop. of 900 souls. There is a great deal of cultivation here, and the ground is well irrigated by numerous hill-streams. It is 6,580 ft. above the level of the sea.

There are the remains of 3 ancient towers near Khilát, and near Mastang Greek coins have been found, and in the hills around Khilát, and between that town and Kirta the remains of walls and parapets of stone constructed many centuries ago, but by whom is not known.

Saráwán, the province in which are Quetta, Khilát, and Mastang, has an area of 15,000 sq. m. It is bounded on the N. and W. by the Shoráwak, Pishín, Toba, Sherrud, and other districts of Afghánistán; on the E. by the Kachh Gandáva, and on the S. by the Jhálawán and a portion of the Makrán provinces. The pop. is estimated at 70,000 souls. The soil is good, and there is much cultivation in the valleys. The province is well irrigated, though there is only one river of any size, the Lora, and it flows through the extreme N. of the province. The Bolán and Múlá rivers are only mountain streams or torrents of considerable size, but there are numerous smaller streams and rivulets which issue from the hills, and many *kárezes*, or subterranean aqueducts. Wheat, barley, millet, several kinds of grasses are grown, as also lettuces, turnips, carrots, onions, cucumbers, radishes and potatoes. Tobacco is much cultivated. Every kind of fruit is grown, especially grapes, melons, apricots, peaches, mulberries, figs, pomegranates, and walnuts.

The wild ass is found on the hills, also the wild goat, sheep, leopard, hyæna, jackal, antelope, ibex, deer,

and hares are numerous. Eagles, kites, magpies, flamingoes, bustards, partridges, quail, and pigeons are also found. Wild dogs hunt in packs of from 20 to 30, and are formidable, as they can seize a bullock and kill it in a moment. Field rats are numerous, and a kind of guano, called the *shush-mar*, is also found.

ROUTE 43.

FROM PESHÁWAR TO KÁBUL.

The following are the stages from Pesháwar to Kábul. The route as far as the mouth of the Khaibar Pass has been given in Route 32.*

Pesháwar.	
Jamrud.	
Ali Masjid Fort.	
Khaibar Pass (Khyber).	
Khurd Khaibar.	
Bassowál.	
Amber Khána.	
Gházibád.	
S. Dewár.	
Jalálábád . . .	60 miles.
Fatḥábád.	
Nimla.	
Gandamak.	
Jagdalak.	
Ketta Sang.	
Lataband Pass.	
Kábul	190 miles.

The following is a condensed description of the route taken by the British expedition in 1878–9 and the fighting on the way up to Kábul. The capture of the fort of Ali Masjid having been decided on, detachments of the Guides Corps were sent on to reconnoitre, and were speedily followed by the 1st and 2nd Brigades under Brig.-General Macpherson. The one was ordered to proceed cautiously along the Rhotas heights, to find a point commanding the fort itself, from which a flank attack might be made, the other to take up a position near the village of Kata Kushtia, which commanded the mouth of the defile, in case the garrison should attempt to escape into the hills. At 7 A.M. on the 21st of Nov., 1878, Sir S. Browne marched from Jamrúd with the remainder of the Pesháwar Field Force and entered the Khaibar Pass.

Almost immediately after entering the Pass a picquet of the enemy's cavalry was seen, but they galloped off in the direction of the fort. The defences of the fort were of a formidable character. It is built on a detached hill, and it and the cliff opposite was surrounded by entrenchments, and above the line of entrenchments and on the spurs of the Rhotas mountain guns were mounted and Afghán troops posted. The engagement began at noon, and lasted the rest of the day. The enemy opened fire, and made excellent practice. The British artillery did not open fire until an hour afterwards, but they continued firing until dark. About 3.30 P.M. the troops under Sir S. Browne's immediate command had a sharp conflict with the enemy, who were strongly posted on a steep cliff. This the British failed to carry. There were several sharp skirmishes during the afternoon behind the successive lines of entrenchments. In one of these Major Birch and Lt. Fitzgerald, of the 27th N.I., was killed, and Captain Maclean, 14th Sikhs, was wounded. Finding that it would be impossible to attempt a front attack on the fort until Gen. Macpherson had carried the Rhotas Hill, and as it was almost dark, Sir S. Browne gave the order to cease firing.

At daybreak, on the 22nd, a battery of artillery having been ordered to cross the Khaibar stream, failed to draw the Afghán fire, and it was then discovered that the fort had been abandoned during the night, and that the enemy had fled by the Pesh Bolak

* See Route 32 for a description of Pesháwar and Jamrúd.

track. After the capture of Ali Masjid, the Pesháwar Field Force proceeded leisurely up the Khaibar Pass to Daka. *Daka* is a small village on the S. bank of the Kábul river. There is no cultivation, nor are supplies procurable. It is surrounded by high, bare, and rocky hills. In the second week of December, Sir S. Browne received orders to proceed to Jalálábád, and on the 17th marched for that place *viâ* Basáwal. There was no opposition, and he entered that city on the 20th of December. The British army encamped, however, without the walls. The road all through the Khaibar Pass was bad and stony, in fact a mere camel track, but as soon as the head-quarters was safely encamped at Jalálábád, the troops of Gen. Maude's division were employed in improving or rather making the road, building a bridge over the Kábul river, and forming camps, depôts, and hospitals along the whole line.

Two expeditions were sent out to the Lughman Valley at different times, one under Gen. Tytler, the other under Gen. Macpherson. In one the enemy, numbering about 300, were charged by some of our cavalry under Capt. Thompson, 13th Bengal Lancers, and though the Afgháns stood and fired a volley, they dispersed as soon as our men came to closer quarters, and fled, pursued by the Lancers, leaving from 50 to 60 dead behind them. A number of towers were blown up, and villages destroyed, and then Gen. Tytler ordered a retreat back to camp, which was effected leisurely. The English only lost 2 killed, and had 12 men wounded. In the end of March the 2nd expedition took place. The British force consisted of 300 of the Rifle Brigade, 300 of the 20th N.I., 300 of the 4th Gúrkhás, and 4 guns of the Hazará mountain battery. A small force of the 10th Hussars was also ordered to co-operate with Gen. Macpherson's brigade, and proceeded up the other or N. side of the Kábul river. The Hussars were accompanied by a squadron of the 11th Bengal Lancers.

The cavalry marched on the 30th of March, and on the 31st descended to the Kala-i-Sakh ford of the Kábul river. The current of the river is here very strong, and the horses of the 10th Hussars, becoming restive lost their footing, and were carried away to the rapids below. Of the 70 officers and men who had left Jalálábád the day before, 46 were drowned in the course of a few minutes. The Afgháns, under Azmatallah Khán, had fled, so the rest of the squadron returned to Jalálábád the next day. In the meantime, Sir S. Browne had pushed forward a considerable force to Gandamak, a village about 30 m. on the Kábul road.

At 15 m. from Jalálábád, there is the village of Fatḥábád, and here it was that the British force encamped. On the 2nd of April the advance picquets reported that large numbers of Kugiánis or Durání Afgháns were assembling to oppose the onward march of the British. They encamped to the number of 4,000 or 5,000 on an elevated plateau, commanding the Gandamak road. Here they had strongly entrenched themselves. Gen. Gough, who was in command, galloped forward with the cavalry and artillery to attack them. Finding the position very strong, he feigned a retreat, and was successful in drawing the Afgháns out of their strong position. Our cavalry then drew back, and the infantry advanced to the attack. A gallant charge was made by some of the 17th Foot, under Lieut. Wiseman, who captured the enemy's standard, but was unfortunately killed almost directly afterwards.

The cavalry then rushed forward to the charge, and so great was their impetuosity, that they carried all before them. The enemy were completely defeated, and fled in all directions. It was in this charge that Maj. Wigram Battye was desperately wounded. He continued, however, to lead his men, when he received a bullet in the heart, and fell dead. After remaining 2 days at Fatḥábád, Gen. Gough proceeded to Gandamak, which village he reached safely on the 6th of April, and it was here that the British force encamped, until the 8th

of May, 1879, when Yákub Khán arrived at the camp. Negotiations were opened, and a treaty signed, which was ratified by the Viceroy at Simla on the 30th of the same month. The most important clauses were that a British Resident and Mission should be admitted into Kábul, and should continue to reside there, and that the British Government should retain control of the Khaibar and Michni Passes.

This Mission arrived at Kábul on the 24th of July, 1879, but even as early as the 6th of August it was observed that the inhabitants of Kábul were hostile to the British, and that dangers of all kinds would surround the small Embassy. These signs continued to increase day by day, the people became more turbulent, and the soldiers were particularly demonstrative against the British. The British Ambassador, Sir Louis Cavagnari, and his suite, were accommodated with houses in the Bálá Ḥiṣár, or citadel of Kábul, a short distance from the palace of the Amír. On the 3rd of September a riot broke out. Some of the Afghán soldiers had been paraded in the citadel. They clamoured for the arrears of their pay; this was refused them, so they broke into open mutiny, tried to plunder the magazine, and forcing an entry into the Embassy stables, commenced killing the men and carrying off the horses.

The townspeople joined the mutinous soldiers, and all attacked the Residency, which was gallantly defended by the small body of Sípáhís and British officers. At 12 o'clock three British officers headed a sally; an hour later two headed a 2nd sally, and still later in the day there was a 3rd sally, headed by a gallant Sikh Jamadár; the British officers by that time were all dead. Before this the gates of the courtyard were set alight, and a short time afterwards the Residency itself was fired. "At length the walls fell in, and the rabble streaming through, completed their work of devastation. The first shot had been fired before 8 o'clock in the morning, and it was nearly 8 o'clock in the evening before the last of the garrison was killed. Besides Sir Louis Cavagnari and his suite, the gallant guide, sowars and sepoys, forming the Envoy's escort, perished almost to a man." (See the Afghán Campaign, by Sydney Shadbolt, p. 41.)

The news of this terrible disaster having reached India, it was decided to despatch at once two expeditions to Kábul, one by the same route that has been already described, and the other by the Kurram Valley route. The Khaibar Pass was still held, the roads were much improved, and also the organization of supplies, &c. The march was commenced in the 2nd week of September. On the 11th, the 23rd Pioneers, 5th Gúrkhás, and No. 2 Mountain Battery marched into the Shutargardan Pass, and encamped there, strongly entrenching themselves. On the 12th, Sir F. Roberts, with Brig.-Gen. Baker and Brig.-Gen. Macpherson, arrived at Ali Khel. Sir F. Roberts only remained in camp one day, and then proceeded on to take command of the troops. The Núwáb, Ghulám Ḥasan Khán, who had been ordered to join the British Embassy at Kábul, but who had fortunately heard of the outbreak before he arrived at that town, arrived in the Shutargardan Pass on the 14th of Sept.

This camp remained quiet until the 22nd of Sept., when the telegraph stores were attacked on their way up at the village of Karatiga by a body of about 300 Ghilzais. A body of the 72nd Highlanders was sent out to punish them, for they had killed 6 of our Sípáhís, and looted the stores, but they had dispersed, and could not be found. On the 24th Sept. the British, under Gen. Baker, moved down to Kushi, a village 48 m. from Kábul. Sir F. Roberts moved from Ali Khel into the Shutargardan Pass, but the British were now molested, as the Mangals and Ghilzais had assembled, to the number of 2,000, in the Hazardarakht defile, about ½ a m. beyond a ruined fort called Jagi Thána. Capt. Vousden, 5th Panjáb

Cav., had his horse shot under him, and Surg.-Gen. Townsend was severely wounded in the face. A detachment of the 92nd Highlanders, and of the 3rd Sikhs, had been sent out from Karatiga to meet Sir F. Roberts, headed by Sergt. Hector Macdonald. These now appeared in sight, with a large number of the enemy in full flight. They had been fighting hard for hours, and though the party only consisted of 63 rifles, yet they had succeeded in driving back the enemy with the loss of 30 killed. Their own casualties were 4 killed.

Sir F. Roberts continued his advance to Kushi. On the 29th Sept. the Mangals and Ghilzais again attacked our troops near Karatiga. They were repulsed with some loss. The British had 2 wounded. On the 2nd of Oct. the column under Sir F. Roberts marched to Zarganshahr, and on the following day to Zaidábád. Here the Logar river had to be crossed, the bridge was not strong enough to bear our artillery, and the tribes all round showed hostility. These had to be driven off by parties of the 72nd Highlanders and 2nd Gúrkhás. Charasiab, a small village about 11 m. from Kábul, was reached the same day. The road from here to Kábul was a mere track, utterly unfit for the passage of artillery and baggage waggons, so Sir F. Roberts had to send forward the 23rd Pioneers to prepare the road. These were protected by 2 mountain guns and some companies of the 92nd Highlanders. They started on the morning of the 6th Oct., but only proceeded 1 m. before they were compelled to halt, as the enemy had shown in overwhelming numbers, crowning the heights on each side of the narrow defile of the Sang i Nawishta, and on each side of the Chardeh Valley. "The strength of the enemy's position now became apparent, their front was found to extend in the form of a crescent for nearly 3 m., and to rest on a succession of commanding ridges, extremely difficult of access. The most elevated of these ridges rose to a height of over 2,000 ft. about ½ a m. distant from, and to the proper right of the Sang i Nawishta Gorge, towards which it gradually fell away, but again rose to terminate in a steep hill immediately to the right of the gorge. To the left of the gorge, and bounding the plain, 3 steep hills formed a continuation of the range. Each horn of the crescent terminated in a high peak, on both of which detached parties of the enemy were posted." (Afghán Campaign, p. 47).

At 11.30 Gen. Baker, with a force of about 2000 men, moved forward to the low range of hills, under a heavy fire. The 72nd under Capt. Brooke Hunt was directed to take some heights, but they met with most determined opposition. After some desperate fighting the Afgháns were forced back, but not before the British had been many times reinforced. The Afgháns then took up a second position on the next ridge, about 700 yds. to the rear. Gen. Baker's troops continued to advance, and after about ½ an hour the enemy were again compelled to retire. At 3.45 P.M. the main ridge was captured, and the Afgháns fled in great disorder towards Chardeh. This was their last effort, as they evacuated their position on the height soon afterwards, and at 4.30 P.M. the 23rd Pioneers and 5th Panjáb Inf. descended the hills into the valley with a rush, and supported by the artillery fire cleared it. The loss of the British was 20 killed and 67 wounded, that of the Afgháns 300 killed and many wounded.

On the 8th Gen. Massy marched forward, crossed the Kábul river and took possession of the Sherpúr cantonment, which he found had been abandoned; 76 pieces of ordnance were here found. Afterwards Gen. Massy passed through Kábul without any opposition, after making an examination of the buildings that had been occupied by Sir Louis Cavagnari and his suite. The next day the British Camp was moved forward to Siah Sang, and on the 12th Sir F. Roberts took formal possession of the Bálá Hiṣár. By the end of the month the Khaibar line was opened and the Shutargardan Pass abandoned for the winter. The Afgháns remained quiet till the first week of Nov., but

finding that the British did not evacuate the city, they began to be troublesome, and to assemble with the determination of forcing them to retire. Sir F. Roberts finding that the tribes were assembling in various places, resolved to prevent a concentration of their forces on Kábul.

A column was sent out to the W. commanded by Gen. Macpherson, who halted at Killa Aushar on the 9th of Dec. Hearing that large numbers of the enemy had collected at Kárez Mír, a village 10 m. to the N. of Kábul, he determined to march against them and disperse them. He broke up his camp and marched at 7 A.M. on the morning of the 10th, and in about 2 hours reached Surkh Kotal, 2 m. from Kárez Mír to the S. Here he succeeded in surprising the Afgháns, and after a brief encounter they fled, only stopping for a short time behind their entrenchments at Kárez Mír, in the direction of Argandi. The British did not lose any killed, but had 7 wounded.

Gen. Roberts about this time decided upon taking the field in person, and started from Sherpúr to take over the command of both Gen. Macpherson's and Gen. Massy's Brigades. The Afgháns then attempted to enter the city, but found it impracticable. They turned to the right and ascended the heights, and occupied the mountain of Takht i Sháh and the village of Chardeh which commanded the Bálá Ḥiṣár. "The position which had been taken up by the enemy on the Takht i Sháh was a most formidable one, the slopes of the mountain, which were extremely steep, being strewn with jagged masses of rock, and intercepted with scarps, and the natural impediments with which the assaulting party had to contend, being still further increased by breastworks, which had been thrown up at various points on the ascent to the peak. Behind these the enemy was strongly posted and fought resolutely." (See Afghán Campaign, p. 57.)

Many gallant attempts were made to force this position, but they were ineffectual. During the 12th Dec. the British loss was 5 killed and 14 wounded, The next day Gen. Baker was ordered to proceed along the road to Ben i Shahr and to seize the heights above the village. The 92nd Highlanders led the attack, covered by a fire from 8 of our guns. Here Lieut. Forbes and Colour-Sergeant James Drummond were killed in hand to hand fight, but the position was carried by the Highlanders under Lieut. Dick Cunyngham, who had succeeded Lieut. Forbes, and who afterwards received the Victoria Cross. The 92nd Highlanders and the Guides continued to advance on Takht-i-Sháh, and by 11.30 A.M. they reached the summit. Here they were joined by the 72nd Highlanders, 3rd Sikhs and 5th Gúrkhás; Colour Sergeant John Yule of the 72nd being the first man up and capturing 2 standards. Unfortunately he was killed the following day. The British loss that day was 14 killed and 45 wounded.

On the 14th the British again attacked the Afgháns, towards the E. slope of the Asmai Hills. The ground was very difficult and the fighting desperate, but the British were again victorious, and by 12.30 they were in possession of the whole range of the Asmai Hills. But in the meantime large bodies of the enemy had collected, and were endeavouring to retake their original position. The Highlanders fought gallantly, so did the Guides, but the numbers of the enemy were overwhelming and the British were compelled to retreat, leaving 2 of the mountain guns behind. Sir F. Roberts found himself obliged to retreat to Sherpúr, where he concentrated his whole force and awaited the arrival of reinforcements. The casualties of the British were 34 killed and 108 wounded. The Afgháns then took possession of the city and of the Bálá Ḥiṣár.

The British entrenched themselves in the cantonment of Sherpúr, which they had previously provided with supplies, ammunition and hospital stores to last for 4 months.

On the 15th Dec. the garrison of Batkhak retired to Sherpúr. The Afgháns on this day cut the telegraph

wire between Kábul and India. On the 16th Col. Hudson's camp at Lataband was attacked by a considerable number of the enemy, but he was able to repulse them, and to inflict considerable loss upon them, without losing a single man either killed or wounded. On the 21st large numbers of the enemy moved from Kábul to the E. of Sherpúr, and occupied the numerous forts in that direction. Shortly after daybreak on the 23rd, the Afgháns commenced the assault by a heavy cannonade, and between 7 A.M. and 10 A.M. numerous attempts were made to carry the cantonment by escalade, but these were all unsuccessful. From 10 A.M. till 11 there was a lull, but at the latter hour the fight re-commenced with great fury. Sir F. Roberts then ordered the 5th Panjáb Cav. to move out through the gorge in the Bemaru Heights and to attack them in flank.

This manœuvre was completely successful. The Afgháns broke and retired, evacuating the villages, hills, and even the city itself. Capt. Dundas and Lieut. Nugent, R.E., were unfortunately accidentally killed on this day, by the premature explosion of a mine. On the 24th Dec., at 5 o'clock in the morning, the 72nd Highlanders occupied the fort of Muḥammad Sharíf, and the cavalry, divided into 2 bodies under Gen. Hugh Gough and Gen. Massy, proceeded up the Chardeh Valley in pursuit of the enemy, but they were overtaken with a sudden and severe snowstorm and had to bivouac. They returned to Sherpúr after nightfall.

"This broke up the most extensive and formidable combination which had ever opposed the British arms in Afghánistán. The united forces of the enemy are said to have exceeded 100,000, and it has been computed that of these, as many as 60,000 at one time took the field. Their losses from first to last were considerable, not less than 3000 having been killed and wounded."

"On the 27th of December a force of all arms, under Gen. Baker, was sent into Kohistán, with a view of ascertaining whether the inhabitants of that district had dispersed to their houses. Everything was found to be quiet, and on the 31st of December the column re-entered Kábul, after a somewhat harassing march, consequent on the country being covered with snow, In the meantime affairs at the capital were rapidly settling down, the shops in the bázárs were being re-opened, and the inhabitants were generally resuming their ordinary avocations." (See Afghán Campaign, p. 65.)

For an account of the Battle of Maiwand and other operations see Route 41. The following is a description of the principal towns of Afghánistán on the way up to Kábul, and to the N. of it:—

Jalálábád is situated in N. lat. 34° 24′ and E. long. 70° 26′, and 1,946 ft. above sea level. It is a fortified city, but the walls were destroyed by Gen. Pollock in 1842. They have since been restored, but are still in a ruinous state. It contains about 300 houses, and has a pop. of about 2,000 souls. It is built on a plain to the S. of the Kábul river. It was to this town that Dr. Brydon, the only survivor of the Kábul Mission, made his escape in 1842. The town was then occupied by a small British force under Gen. Sale, who obstinately held the town until relieved by Gen. Pollock, from November, 1841, till April, 1842.

Jalálábád is the chief town of the province of the same name, which is about 80 m. in length by 35 in width. There are many Buddhist remains of temples and topes, but there are no buildings intact worthy of a description. The town was founded by Jalálu 'd dín, a grandson of the Emperor Bábar, who had laid out gardens near the site of the town. The principal building is a Hindú Temple, and Hindús form the greater bulk of the permanent pop. It is on the high road between Pesháwar and Kábul, and has some trade in silk.

Gandamak, principally known as the camp of the British in the Afghán Campaign of 1878–79, and for the treaty there signed with Yákub Khán on the 26th of May, 1879. It is a large village, about 30 m. from Jalá-

lábád. Supplies and water are procurable.

Kábul is the capital city of Afghánistán, and is situated in N. lat. 34° 30′ and E. long. 69° 5′. It is 103 m. from Jalálábád, and 190 m. from Pesháwar. The number of the houses is about 9,000, and the pop. is from 50,000 to 60,000. The houses are built of mud and unburnt bricks. There are no buildings of size or importance in this city. There are many mosques, and some are large, but they have no pretensions to architectural beauty.

The city was formerly surrounded by mud and burnt brick walls, and their remains can now be traced, especially on the E. side of the city, but they have been destroyed. There were originally seven gates, the Láhorí, Sardár, Pet, Deh Afghánán, Deh Mazang, Guzar Gah, and Jabr, but of these the Láharí and Sardár are the only two now standing.

The Bálá Ḥiṣár, which contains the fort and palace, as well as many other buildings, such as those used by Sir Louis Cavagnari, barracks, &c., is to the E. of Kábul. It is well supplied with water, and is fortified. Since the occupation of the Bálá Ḥiṣár by Gen. Roberts in 1879, the fort and palace have been partially dismantled. Close to the Bálá Ḥiṣár on the E. there is a canal, the water of which is particularly pure and good. The citadel was occupied by Gen. Pollock from the 15th of Sept., 1842, till the 12th of Oct., when the city of Kábul was evacuated by the British.

The Bázárs.—There are several bázárs, but the two principal ones are the Shor Bázár and the Darwázah Láhorí Bázár. The former is to the S. of the city, and extends E. and W. from the Bálá Ḥiṣár Paín to the Zíárat Bábá Khudí, a distance of little more than ¾ of a m. The latter extends from the Láhorí Gate to the Chabútra. The W. portion of this Bázár is occupied by the Chár Cháta, or four covered arcades. This building is inscribed to Ali Mardan Khán. It is handsomely constructed, and is ornamented with paintings. These four covered arcades are separated from one another by four open spaces, in which were wells and fountains, but most of these have disappeared.

The Bridges.—The Púl Kishtí, or "brick bridge," crosses the river Kábul in the centre of the city. It is substantially built of brickwork and masonry, and is close to the custom house, corn market, and the covered arcades. At a little distance to the E. is the Púl Nawá, or "canoe bridge," composed of trunks of trees, hollowed out and joined together. It is only available for pedestrians. To the W. of the city between two hills there is the fortified bridge Sardár Jahán Khán, called also the bridge of Naṣir Khán, who was governor of Kábul at the time of Nádir Sháh's invasion. There is also another bridge just without the city, said to have been built by Bábar. It fell into decay, and was restored by Sardár Jahán Naṣir Khán, but has now again become dilapidated There is also another bridge to the W. of the fortified bridge at the gorge of the two hills leading to the tomb of the Emperor Bábar. This is a substantial structure. The river Kábul has no other bridges than those in the city and its vicinity.

The province of Kábul is bounded on the N.W. by the Koh i Bábá, on the N. by the Hindú Khush, on the E. by the Suláimán range, on the S. by Ghazní and the Safed Koh, and on the W. by the hill country of the Hazáras. It is exceedingly mountainous, and there are few good roads, those that are so called are principally camel tracks. The valleys are rich and arable. Wheat is grown to a considerable extent, as also barley, pease, and rice. The chief pasturage is in Logar. Wood, such as willow and sycamore, is much cultivated in the valleys. A part of the pop. live in tents in the summer, moving from place to place where fodder and pasturage is good.

Numerous villages are found in the valleys; they average from 50 to 60 small houses. Cows and sheep are the chief stock. In the valleys bullocks are used to carry merchandise, and those that trade in Khurasán use camels. The revenue of Kábul is

about £180,000 a-year. There is a considerable army.

Istálif, a town about 20 m. to the N.N.W. of Kábul, is a singularly beautiful and picturesque place. The houses are built in terraces on the mountain side. They form a pyramid, and are crowned by a temple and shrine. The valley beneath is much cultivated, and is laid out in gardens, vineyards, and orchards. Turrets and towers dot the rocky ridges, and high above are the eternal snows of the Hindú Khush. The pop. is estimated at about 18,000 souls. The town was destroyed and stormed on the 29th Sept., 1842, by a British force under Gen. McCaskell, as a punishment for their assistance in the massacre of the garrison at Chárikár, and also for harbouring the murderers of Burnes, the British Envoy to Kábul.

Chárikár, a small town about 40 m. to the N.N.W. of Kábul, and 20 m. to the N. of Istálif. It is the seat of the customs levied on the trade with Turkistán. It is watered by a canal from the Ghorband branch of the Báran river. Near Chárikár is the *Triodon*, or meeting of the three roads from Bactria mentioned by Pliny and Strabo. During the British occupation of Afghánistán Major Eldred Pottinger was stationed here, and in the revolt of 1841 the troops attempted to make their way to Kábul, but were all killed with the exception of Major Pottinger, Lieut. Haughton, and one Sípáhi. The pop. of Chárikár is estimated at 5,000 souls.

Afghanistán.—Before concluding this route the following general account of Afghánistán is given :— Afghánistán forms a great quadrilateral plateau, extending from E. long. 61° 30′ to 71°, and from N. lat. 27° 50′ to 35°. It is bounded on the N. by the Hindú Khush mountains, on the E. by the spurs of the Suláimán Hills, and for a space by the Indus, on the S. by the Lora and Halmand Rivers, and on the W. by the Lake of Sístán. This kingdom measures 600 m. from E. to W., and 450 m. from N. to S. The whole country is wild, rocky, and mountainous, interspersed with cultivated valleys. The elevation is from 4,000 ft. to 7,000 ft. above sea level.

The principal river in Afghánistán is the Kábul. It rises in the Unái Pass, and is joined by the river Logar at the Kábul city. About 30 m. further E. the Kábul is joined by the Alishang, and 20 m. further on, near Jalálábád, by another confluent. The ancient name of the river Kábul was *Kophes*. Next to the Kábul in importance is the river Halmand, which rises in the Koh i Bábá and Paghman Hills, between Kábul and Bámián. Its course is through the least known tract of Afghánistán. The whole length of the river is 615 m. The other rivers are the Tarnak, the Argandáb, the Lorá, the Kurram, and the Gomál.

Small quantities of gold are found in the streams in Laghman and the adjacent districts. Silver mines were worked in the Hindú Khush. Iron of excellent quality is found in the territory of Bajáur, and is largely exported. Lead is found in the Kurram district, and rich mines are said to be near Hirát, but they are scarcely worked. Antimony is found in considerable quantities at Sháh Maksúd, 30 m. N. of Kandahár. Coal is found in Zarmat and near Ghazní. Nitre is found all over Afghánistán, and sometimes spoils the water.

There are 2 harvests a year nearly all over Afghánistán. Wheat, barley, and a variety of lentils are grown. Rice, millet, maize, beetroot, turnips, and tobacco are also grown. Melons, grapes, and apples are grown in large quantities, as also the sugar-cane.

Canal irrigation is largely employed in the district or province of Kábul, and the Kárez or underground aqueduct is used in the W. provinces.

Sheep, cows, and horses are the principal domestic animals of Afghánistán, and the camel is also much used. The cows of Kandahár and Sístán give a large quantity of milk. There are 2 kinds of sheep, one with a white fleece, and the other with a russet-brown fleece. The white wool

is exported to Europe *viâ* Bombay, and to Persia. Black goats, a variety of the shawl-goat, are also to be found. Pointers and greyhounds are also largely bred, but they are of an inferior kind to the English. The Afghán horses are strong, stout, heavy-shouldered animals, about 14 hands high. They are chiefly fit for burden, &c.; their pace is slow, and they are not fit for hard work.

There are no navigable rivers in Afghánistán, nor are there any made roads. There are 6 trade routes through Afghánistán. They are as follows:—1. From Persia by Mashid to Hirát; 2. From Bukhárá by Maimanah to Hirát; 3. From Bukhárá to Kábul; 4. From the Panjáb by Pesháwar and the Tatára Pass to Kabul; 5. From the Panjáb by the Gomal Pass to Ghazní; 6. From Sindh by the Bolán Pass to Ḳandahár.

There are many ancient remains in the province of Kábul. At Roh-Dáman, N. of Kábul, are the sites of many ancient cities, the principal of which is called Beghrám. Thousands of coins of the time of Alexander the Great have been found here. Nearer Kábul, on the hills S. of the city, are the remains of several Buddhist topes.

The inhabitants of Afghánistán may be divided into a dozen Afghán clans, the principal of which are as follows: the Duránís, the Ghilzáís, the Yúsufzais, and the Kakars. There are many other tribes who are not Afghán, such as the Tájiks, the Kizilbáshís, the Hazáras, the Hindkhis, and the Bilúchís. The Afgháns are cruel, treacherhs, vain and passionate, brave, and eurcrupulous. "Nothing," said Sir ounbert Edwardes, "is finer than their physique, or worse than their morale."

Ghazni is a town and fortress, situated 85 m. S.W. of Kábul, in N. lat. 33° 34′, and E. long. 68° 19′. The traveller will pass Zargan Sháh, Safid Sang, and several other villages in the valley of the Logar, and come to the village of Khushi, of which mention has been made before. The stages from Khushi to Ghazní are as follows:—

Hissarak	10 miles.
Habib Kila'ah	9 ,,
Amír Kila'ah	9 ,,
Haidarkhel	13 ,,
Haft Asyah	11 ,,
Shash Gau	8¾ ,,
Ghazní	13½ ,,
Total	74¼ miles.

The road from Hissarak lies through an uninteresting country along the bed of the Kushí ravine. The country around is bare and sterile, and there are no villages nor houses to be seen. A little further on, when the Logar stream is reached, a strip of green cultivation is to be seen on each side of it, and here and there strong mud forts, flanked with bastions. Plantations of willows and poplars are also passed.

About a m. from Hissarak, the Logar stream is crossed by a ford. The route continues along the same sort of road, but the valley gradually narrows. About 4 m. from Habib Kila'ah, a cross road strikes off to the village of Chillozán, and by it Ghazní can be reached in one day, but the road is only practicable for a good horseman.

Amír Kila'ah consists of 3 forts, which completely cross the valley, as it is only 600 yds. wide here. One of these forts is of an octagonal shape, and loopholed for musketry. Water can be obtained here, and some small supplies, and perhaps fodder or grazing for camels, but only for a small party.

The march from Amír Kila'ah to Haidarkhel is at first along a very narrow valley, and the road is commanded all the way by spurs from the mountains running down on each side. At the 2nd m. from Amír Kila'ah, pass a large fortified village, called Tangí Wardak, with 3 forts, on the left bank of the Logar stream. At the 4th m., pass the small village of Ḍoabhí, at the junction of the Logar and Shiniz streams. The road here leaves the valley of the Logar,

and turns up the bed of the Shiniz, and striking across, joins the highway between Kábul and Ghazní.

The town of Ghazní is composed of dirty, irregular streets of houses, several stories high, and will not bear comparison with Kábul and Ḳandahár. This town gave its name to the founder of the Muslim Empire in India, and Maḥmúd of Ghazní, who reigned from 997 to 1030 A.D., was only the first of the series of invaders who streamed S. into India from Afghánistán. *The Citadel* is situated at the N. end of the town. It was destroyed by Gen. Nott in 1842, but has since then been re-built. "At the time of the Afghán rising, in 1841, the citadel was garrisoned by the 27th Bengal N.I. The place was besieged by the Afgháns, and the garrison forced to retire to the citadel, where they gallantly held out, though suffering great privations, from Nov. 1841 till March 6th, 1842, when, their supply of water failing, they were obliged to evacuate the fort, and afterwards to surrender to the Afghán chief. The officers were brutally treated, and the Sípáhís either sold into slavery or murdered. In September, 1842, Gen. Nott re-captured Ghazní."

This town was again captured by the British under Gen. Sir D. Stewart, after a desperate fight, on the 19th April, 1880. It was only occupied for a few days, as Sir D. Stewart then moved on to join Sir F. Roberts at Kábul. He placed Sardár Álam Khán in Ghazní as governor, to hold the town for the new Amír, Abdu'r Rahmán. After the abdication of Yákub Khán, Ghazní formed the centre of intrigue to re-place him.

Girisht is a small town between Ḳandahár and Hirát. It has a strong fort, and commands the passage and summer ford of the river Halmand. It was held for the British by a native garrison, under a gallant Indian soldier, Badwant Sinh, from 1839 till August, 1842.

Hirát.—Before finishing the account of Afghánistán a short description of the Province and Town of Hirát must be given. It is the most W. province of Afghánistán, and formerly belonged to Persia. It is bounded on the N. by the Thár Veláyat and Fírúzkotí country; on the E. by Ḳandahár and the Taimúnís; on the S. by Lash Joroen and Sístán; and on the W. by Persia and the Hari Rúd. The male pop. is estimated roughly at 70,000, and of these 5 regts. of infantry and 4,000 cavalry are embodied into a regular army. The revenue is estimated at from £89,000 to £130,000. Hirát is governed by an officer appointed by the Amír of Afghánistán.

Town of Hirát is the capital of the Province of the same name. It is situated on the right bank of the Hari Rúd river, in N. lat. 34° 22′ and E. long. 62° 8′, and at an elevation of 2,650 ft. above sea level. It is 369 m. distant from Ḳandahár, and 881 m. from Pesháwar, and about 700 m. from Tehrán. It is built in the centre of a beautiful and fertile plain. The city is almost a sq., and is surrounded by walls from 25 ft. to 30 ft. high, built on ramparts from 40 ft. to 60 ft. in height, and a deep wet ditch. There are 3 gates in the walls. The houses are 2 stories high. Hirát is said to be the dirtiest city in the world.

The Jám 'i Masjid is the principal building. It was built about the end of the 15th century, and is at the N.E. of the town. It occupies an area of 800 sq. yds., and was beautifully adorned with painting and gilding. It had numerous cupolas and pillars, but many of these have been destroyed.

The Ark or Citadel is to the N. of the city, and is about 200 yds from the main wall. It is 150 yds. long from E. to W., and about 50 yds. broad from N. to S. This is the old citadel, and connected with it is the Ark i Nao, or "New citadel," which is a much larger building.

The original inhabitants of Hirát were Persians, but there are now more Turkomans, Hindús, Afgháns, and Tátars. There are also a great number of Jews. "Probably no city in Central Asia has sustained so many sieges, and been so often destroyed and de-

populated as Hirát. From the middle of the 12th century, when it fell into the hands of the Turkomans, who committed the most frightful ravages, and left not one stone upon another, till 1863, when it was finally taken by the Amír of Afghánistán, in whose hands it has since remained, Hirát has been the scene of continual strife. The Turkomans, the Uzbeks, and the Persians have repeatedly besieged and taken the city, only in turn to be driven out." For its famous defence by Major Eldred Pottinger in 1837—8 see Kaye's "Lives of Indian Officers."

The other principal route up to Kábul is from Kohat. The stages are as follows :—

No.	Names of Stages.	Dist. in miles.
1	Kohat	
2	Nasratkhel	6
3	Ráis	11
4	Hangu	8
5	Torí	8
6	Káí	8
7	Nariol	6
8	Darsammand	9
9	Thall	10
10	Ghilzi Bandar	10
11	Hazir Pir's Ziarat . .	15
12	Darwázah Pass . . .	10½
13	Kot Mian-jí	12½
14	Zabardast Kila'ah . .	10
15	'Ali Khel	10
16	Hazar Darakht . . .	13
17	Hazra	8
18	Dobandí	8
19	Khushi	9
20	Zargan Shahr	12
21	Safid Sang	12
22	Char Asiah	10
23	Kábul	10
	Total miles . . .	234

This route is not so much used as the other given at the commencement.

The road from Kohat to Nasratkhel leads over an undulating, cultivated country. It crosses many water-courses and passes the village of Muḥammadzái at about 3 m. from Kohat. The valley through which the road passes measures from 1½ to 2 m. in breadth. The hills to the N. are barren, precipitous, and rise to a height of 1,500 ft. above the plain, but they do not command the road.

The second stage to Ráis is for the 3 first m. along a similar road to the 1st, after then it enters an extensive grove of sisu and mulberry trees, and crosses a stream down to the village of Marai. The road then passes through the villages of Upper and Lower Ustarzi. At 9 m. from Kohat the hills close in and leave only a gap for the exit of the Bara. On the left bank of this stream a road has been constructed. A m. and ½ further on the traveller must cross the Bara. After heavy rains this stream is dangerous and even at times impassable. The village of Ráis is of considerable size. The hills all round are wild and covered with low jungle. There is some cultivation near the village. Here the Bara is joined by the Tori stream.

From Ráis to Hangu the road is good all the way. About 2 m. from Ráis pass the village of Ibráhim Zai, which is on the opposite side of the Torí. The road now passes through a succession of narrow valleys, surrounded by steep hills. At about 6 m. it enters a more open valley and then a cultivated plain in the centre of the valley. *Hangu* contains about 500 houses and perhaps 1,500 inhabitants, but it has no fortifications, and is surrounded by high hills covered with thick jungle. The next stage is to Tori. The road ascends the Hangu valley and runs along the left bank of the Torí river at about ½ a m. distance. On the right are low stony hills covered with brushwood, and between it and them patches of cultivation. Towards the N., at the end of the valley, are the Samána Hills, which average 6,000 ft. above sea level. The village of Thagu is then reached, where there is good encamping-ground and water can be procured from the river Torí.

At 5 m. from this encamping-ground cross the Torí, which is here but a small stream. The village of *Káí* is situated in a naturally strong position at the end of a low range of stony hills. It is surrounded by a low wall

and on the ridge are 2 towers. There is here a good supply of water in the winter months, but in the summer it is scarce. The lands between Kái and the hills to the S. are entirely under cultivation. Under the hills, and close to them, is a large village called Muḥammad Khoja.

To Nariol, the next stage, are two roads or rather tracks; one, the most direct, is 4 m., but the other is an easier road, and is 6 m. in length. It is skirted by low stony hills, and before it reaches the village crosses over a small stream. Between Nariol and Torawarí, the next village, cross over 3 Nálahs. They are large, and difficult to cross. *Darsammand* is a strong village surrounded by 3 stone walls. It has a bázár with about 30 shops. There is a plentiful supply of water from numerous streams in its vicinity. Clumps of walnut and other trees lie between the village and the hills. Other supplies besides water are procurable.

At 1 m. from Darsammand pass the ruins of Gandiaur. For the next 2 m. the road skirts along low cultivated ground, and then crossing the Schalli enters a country high, undulating, and covered with dense jungle. Before reaching Thall the Sangropa Nálah is crossed, but the descent is easy. *Thall* is a rather large village, situated at the junction of the Sangroba Nálah and the river Kurram. Water and supplies are here procurable. For 6 m. the road passes through fine scenery and is tolerably good, though there are some difficult Nálahs to be crossed. It then descends into the bed of the Kurram and proceeds along it as far as Ghilzi Bandar.

There is good encamping-ground at Hazir Pír's Ziarat and a plentiful supply of water from the Kurram river, and provisions of all sorts are procurable. From this place to the Darwázah Pass the road passes through an undulating desert, covered with thin grass, stones, and jungle. The road from the Darwázah Pass to Koṭ Manjí is very bad and stony.

At Zahardast Kila'ah there is good encamping-ground. Almost no supplies are procurable. There is a large village at Ali Khel, and provisions can be obtained and plenty of water. Fuel is abundant. The road descends to Hazar Darakht and then ascends. The country all round consists of lofty ranges of mountains covered with pines and deodars. There is no village at Hazar Darakht, only a good encamping-ground.

The encamping-ground at Hazra is 13,458 ft. above sea level, and the road is blocked with snow between December and April. To Dobandi, the next stage, ascend the Shutargardan Pass for about 2 m. and then descend towards Logar. The road is very steep and bad, and it is surrounded by high mountains. No supplies are procurable at Dobandi. The road from thence to Khushi is along the bed of the same stream that it has followed from the Shutargardan Pass. It then turns and ascends a steep hill, and then passes through a wild, barren, and dreary country till it nears Khushi, where there are fields and orchards. Supplies are here procurable.

The rest of the Route has been described before.

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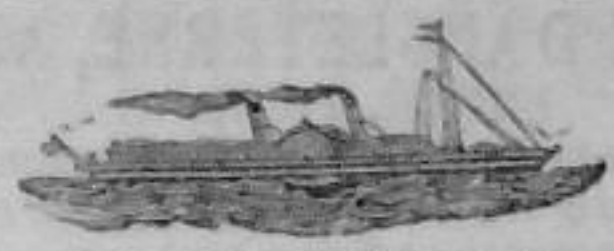
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Travellers visiting Cologne, and intending to buy my genuine article, are cautioned against being led astray by cabmen, guides, commissioners, and other parties, who offer their services to them. I therefore beg to state that my manufacture and shop are in the same house, situated *opposite* the Jülich's Place, and nowhere else. It happens too, frequently, that the said persons conduct the uninstructed strangers to shops of one of the fictitious firms, where notwithstanding assertion to the contrary, they are remunerated with nearly the half part of the price paid by the purchaser, who, of course, must pay indirectly this remuneration by a high price and a bad article.

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COLOGNE, *January*, 1888.

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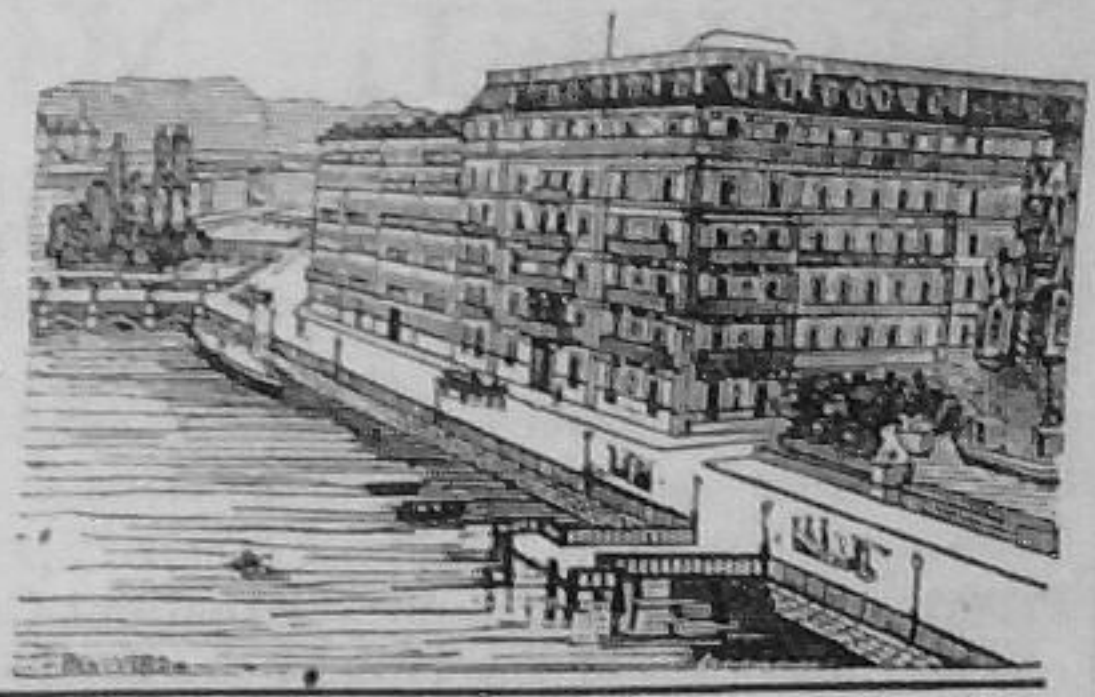
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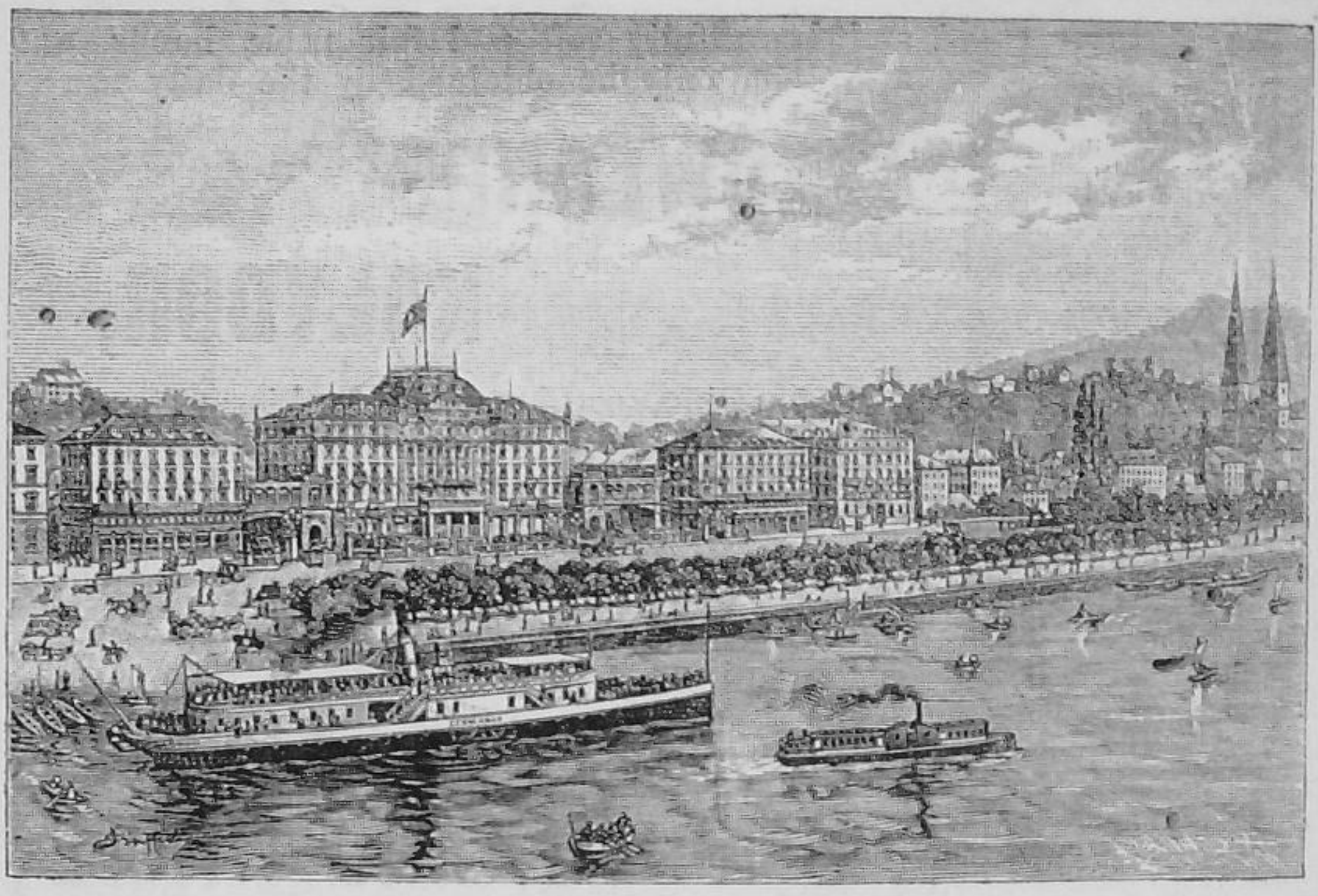
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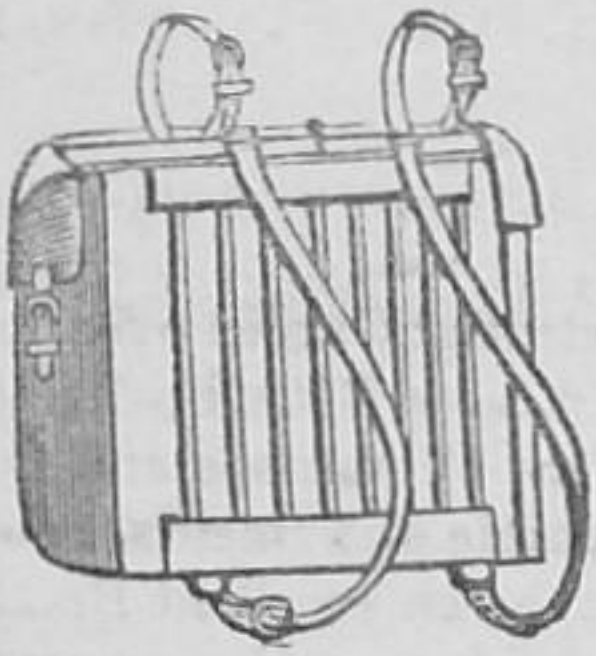
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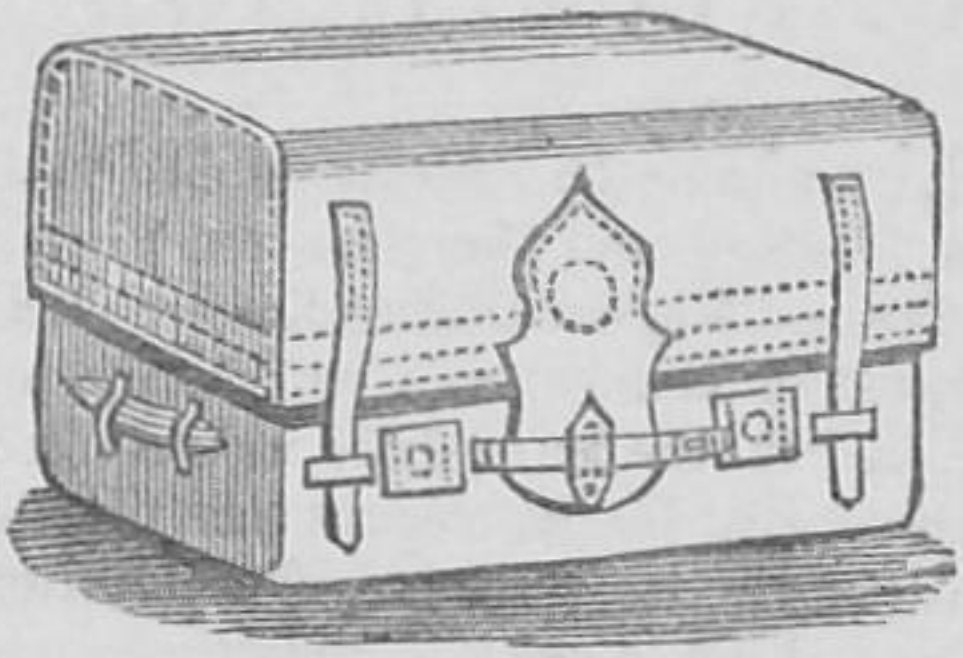
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