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JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



VOL. LV.

PART I. (HISTORY, ANTIQUITIES, &C.)

(Nos. I to III.—1886 : with 9 plates.)

EDITED BY

THE PHILOLOGICAL SECRETARY.

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“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease.” SIR WM. JONES.

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Errata in Babu Sarat Chandra Dás' paper, Buddhist and other legends about Khoten :

Page 194, line 11,	<i>for</i>	" Sramanas "	<i>read</i>	" Dharmapálas."
" " " 16,	"	" Chhale "	"	" Chhab."
" 195, " 25,	"	" Sramanas "	"	" Dharmapálas."
" " " 1, (footnote),	"	" Lúa-lden "	"	" Lña-lden."
" " " 2,	"	" from "	"	" five."
" 196, " 23,	"	" Shel-chhale "	"	" Shel-Chhab."
" " " 31,	"	" Srideni "	"	" S'rídeví."
" 197, " 2,	"	" Vairochana "	"	" Vairachana."
" " " " "	"	" Manj "	"	" Manju."
" " " 19,	"	" Ghumatir "	"	" Ghumtir."
" " " 25,	"	" Vyayayasa "	"	" Vijaya Yasa."
" 198, " 10,	"	" Suñha "	"	" Siṃha."
" " " 16,	"	" " "	"	" " "
" " " 22,	"	" Satu "	"	" S'atru,"
" " " 34,	"	" Vairochana "	"	" Vairachana."
" " " 37,	"	" toan "	"	" tsan. "
" " " " "	"	" Srang-toan- jampo "	"	" Srang-tsan- gampo."
" 199, " 1, (footnote),	"	" Ching "	"	" Cheng."
" 200, " 2,	"	" Dongma "	"	" Dongmar."
" " " 13,	"	" " "	"	" " "
" " " 15,	"	" " "	"	" " "
" " " 25,	"	" Lhodai "	"	" Lhopal."
" 201, " 2,	"	" Bathdi "	"	" Bande."
" " " 31,	"	" Chandan Choni "	"	" Chandan Cho- vo "
" 202, " 34,	"	" Ganda "	"	" Gandha."
" 203, " 5,	"	" Kooli "	"	" Kaoli."
" " " 11,	"	" Chandana Choni "	"	" Chandana " Cho- va."

For Salana *read* Salanu throughout the paper.

Errata in Mr. Theobald's Paper on some Symbols on the Coins of
Kunanda, J. A. S. B., 1886, p. 161.

Page 163, line 14, *for* 'upper' *read* copper.
,, 165, ,, 21, ,, 'upper' ,, copper.
,, 166, ,, 13, ,, 'cut' ,, end.
,, 169, ,, 16, ,, 'carp' ,, loop.



JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. I.—1886.

Some Copper Coins of Akbar found in the Kángrá district.—By
E. E. OLIVER, M. I. C. E., M. R. A. S., &c.

(With two Plates.)

While on tour last cold weather as I was just leaving the Kángrá Valley a *baniyá* from Chintpúrní, a village on the boundary line separating the Kángrá from the Hoshiyárpur district, brought up to my camp a large bag of the copper coins of Akbar, numbering several hundred. All had been found together and were in excellent preservation, the lettering and ornamentations being almost as sharp as if fresh from the mint. Although struck at widely distant places and considerably differing dates, the larger portion of them could hardly have been long in circulation. They might not improbably have formed a part of one of the bags of 1,000 *paisá* which Bernier says, in Aurangzeb's time at least, were kept ready for distribution, and have been sent up to the valley for the payment of troops during one of the Mughal expeditions under Jehángír or Sháh Jehán, and have lain hid away ever since.

A selection of 90 or 100 of the best resulted in the following list of mints and months, and from these again I give in a couple of plates some 30, which may be of interest in continuation of recent papers on similar coins by Mr. Rodgers in the pages of this Journal.

"ILÁHÍ" YEARS.

Nos.	Wt. in grs.	Month.	Mint.	Year.	
1	312	Farwardin	Aṭak Banáras	41	{ Ob. ضرب فاوس اٹک بنارس Rev. فروردین الہی ۴۱
	318	"	"	40	

2 E. E. Oliver—Some Copper Coins of Akbar found in Kángará. [No. 1,

Nos.	Wt. on Pl. in grs.	Month.	Mint.	Year.		
	319	Farwardin	Gobindpur	47	Obv. گوبندپور نیم تنگہ اکبر شاہی	
14	319	„	Bairátah	45	„	
2	315	Ardibihist	Dehli	38	Obv. ضرب فلوس دہلی	
	318	„	„	35	„	
	318	„	Multán	4x	„	
3	314	Khúrdád	Dehli	41	„	
	316	„	Gobindpur	4x	„ گوبندپور . . . تنگہ اکبر شاہی	
4	320	Tír	Dehli	45	{ Obv. دہلی نیم تنگہ اکبر شاہی Rev. صلا تیر الہی ۱۴۵	
	315	„	Fathipur	44		
	319	„	Gobindpur	3		
5	318	Amardád	Sambhal	44	Obv. ضرب سنبھل نیم تنگہ اکبر شاہی	
	314	„	Lahore	4x		
6	322	Shahrewar	Gobindpur	4x	Obv. „	
7	317	Mihr	Dehli	39	{ Obv. ضرب فلوس دہلی Rev. صلا سہر الہی ۳۹	
8	318	Abán	Gobindpur	45	Obv. ضرب گوبند پور نیم تنگہ اکبر شاہی	
	316	„	Delhi	38	Obv. ضرب فلوس الہی دہلی	
15	„	„	Saháranpur	41	„	
9	326	Azar	(? Sirsa Banáras)	45	{ Obv. ضرب [سوسہ بنارس] Rev. آذر الہی ۱۴۵	
	321	average of three others.				
	316	„	Lahore	37	Obv. ضرب فلوس لاہور	
10	316	Dí	Lahore	39	Obv. „	
	315	„	Dehli	4x	„	
	„	„	Gobindpur	4x	„	
11	318	Bahman	Aṭak Banáras	40	„	
	316	„	Multan	38	„	
	317	„	Lahore	38	„	
	317	„	Gobindpur	46	„ ضرب گوبند پور نیم تنگہ اکبر شاہی	
12	318	Isfandarámuz	Dehli	45	„	
	318	„	Bariátah	45	„	
	319	„	Lahore	41	„	
13	320	Zarb	Sirhind	41	„	
	318	(average of 4) Muhr-i-Iláhábás			31	„
	316	(average of 4) Urdú-i-Zafarkarín			35	{ Obv. ضرب فلوس اردوئی 37 39 { Rev. ظفر قرین الہی

Nos.	Wt. on Pl. in grs.	Mint.	Year.	
16	317	Falús Alláha Akbar. Dáru'l khiláfat	987	{ Obv. ۳۵ فلوس اللہ اکبر دارالخلافة Rev. نهمصد و هشتاد و هفت ۹۸۷
17	318	Zarb falús Akbar (ábád ?)	981	”
18	313	Falus Hazrat Dehli	988	”
19	321	Zarb falús Dáru's Salṭanat Fathipur	{ 986 987 }	{ Obv. ضرب فلوس دارالسلطنت فتح پور Rev. نهمصد و هشتاد و شش ۹۸۶
20	320	Falús Dáru'l khiláfat Jaunpur	986	”
21	315	Zarb falús Dáru'l khiláfat Agra	{ 977 989 }	”
	320	Zarb falús Dáru'l khiláfat Lakhnau	987	”
	320	Zarb falús Dáru'l khiláfat Akbárábád	977	”
	319	Zarb falús Dáru's Salṭanat Lahore	987	”
22	318	Sikka falús zarb Bakhar	98	{ سکه فلوس ضرب بکھر نهمصد و هشتاد
23	314	Sikka falús zarb Kanauj	987	”
	318	Sikka falús zarb Ajmir	982, 983, 987 991, 993	”
24	318	Zarb falús Sherpur	982	”
25	319	Zarb falús Mirath	987, 989	{ ضرب فلوس میراثه نهمصد و هشتاد و هفت
	316	Zarb falús Ahmadábád	980	”
	323	Zarb falús Nárnol	962	”
	34 (average)	ditto, 963, 964, 965, 966, 969, 977, 986		”
	318	Zarb falús Urdú Zaferkarín Alif		”
26	318	Zarb falús Dáru'l khiláfat Deogir	986	{ ضرب فلوس دارالخلافة دیوگیر
27	320	Falús Dáru'l zarb Patnah	987	”
28	316	Zarb Sirhind	987	”
	318	Zarb Baldah Sirhind	987	{ Obv. صد ابان ۴۵ الهی Rev. نهمصد و هشتاد و هفت
29	322	Zarb falús Dáru'l Islam Doganw	98	{ Obv. دارالاسلام درگانو ضرب فلوس
	320½ (average)	980, 981, 986, 987, 992,		{ Rev. نهمصد و هشتاد صد و هفت

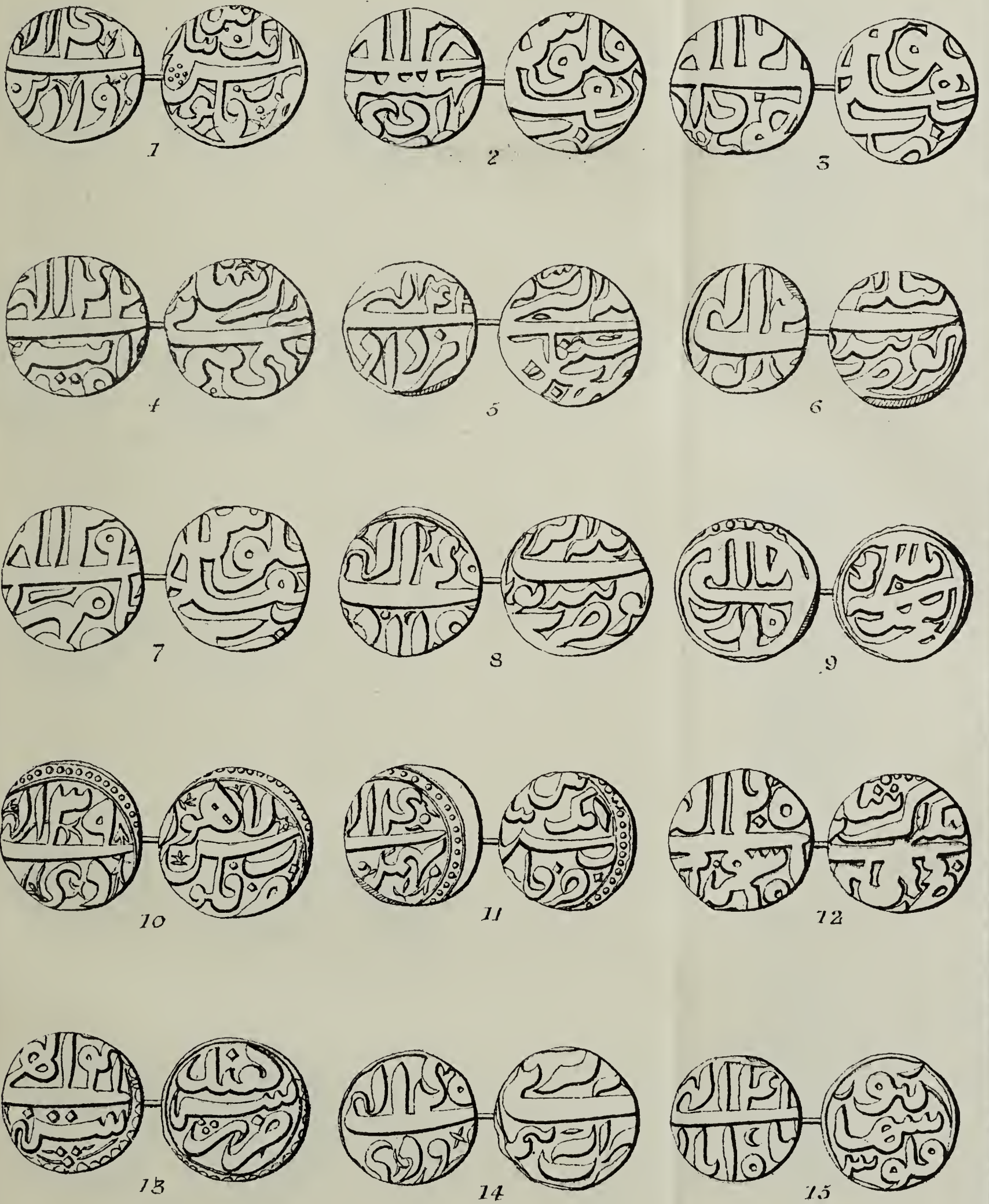
The whole are struck as *falús* or *ním tankahs*, the average of 90 coins weighed by me being $318\frac{1}{2}$ grains; several exceeded 320, in one case touching 326 grains.

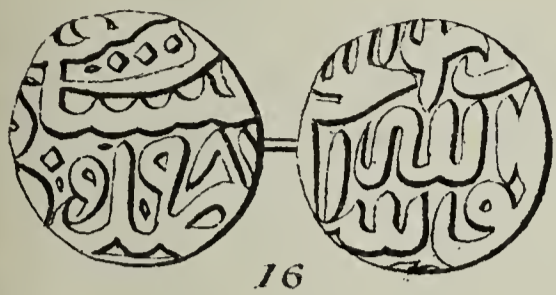
Some of the mints, 28 in all, exclusive of two unread, are new to me, or are variants of known mints, and one or two I have not been able to identify. Possibly some of the more experienced contributors to this Journal may be more successful.

Akbarábád, Mirath, Nárnol, Fathipur, Sherpur, Gobindpur, Bairátah, Deogir, Doganw, and (? Sirsa Banáras) are not mentioned by Abul Fazl in his list of mints given in the *Áin*. *Dáru'l Salṭanat Fathipur* is, however, presumably what he refers to as "the seat of government." (*Dáru'l Kḥiláfat*) Akbarábád is of course the Muhammadanised name of Agrah. Nárnol or Nárnaul was well-known for its copper mines and is very common, but I do not remember seeing Mirath mentioned as a mint of Akbar's before. Sherpur may not improbably be the town in the Bográ district, Bengal, referred to both in the *Áin* and the *Akbar-náma* as an important frontier post, and usually called "Sherpur Murchha" to distinguish it from another Sherpur in Maimansinh. Rája Mán Singh, Akbar's Hindú General in Bengal from 1589 to 1606 is said to have built a palace here, and have used it as a centre for military operations in Southern Bengal. In 1660 it finds a place in the Dutch Government maps under the disguise of "Ceerpoor Mirts." Of Gobinpurs there are two or three in Bengal, now insignificant villages. The name, however, survives in certain fixed divisions and in a mart in Gayá, that may formerly have been of greater importance.

Bairátah or Bairát, General Cunningham takes to be Virát, the capital of Matsya or Gujarát, where Hindú legends make the five Pándus spend their exile from Dilli. As Bairátnagar the old city was deserted for several centuries, but probably repeopled again in Akbar's time. It too was always celebrated for its copper mines and is mentioned in this connection by Abul Fazl in the *Áin*. Deogir, the Daulatábád of Muhammad bin Tughlaq, is variously called in the *Áin* by both names and as Dhárágarh, but whether during Akbar's time, or at any rate prior to 986, the date of this coin, it had any right to be termed *Dáru'l Kḥiláfat* may perhaps be doubted.

Dáru'l Islám Dogánw I have so far altogether failed to identify. Comparing some dozen coins there seems no reason to doubt the reading to be as above, and the prefix "*Dáru'l Islám*" points to a place of some importance. The dates of the coins in my cabinet extend over 12 years, or from 980 to 992 A. H. The termination *gánw* or *gáon* was common, and we have *Sátgánw*, *Pánchgánw*, *Cháligánw*, *Chittagáon*, *Sunárgáon*, *Lohgánw*, *Deogánw* and numerous others mentioned in the *Áin* and the





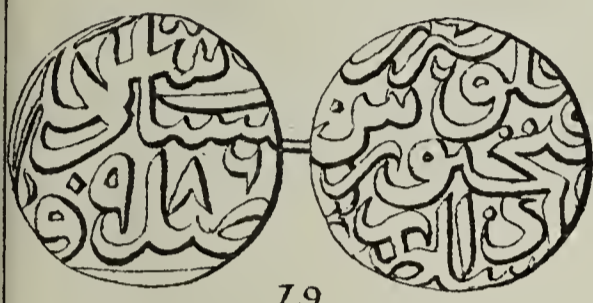
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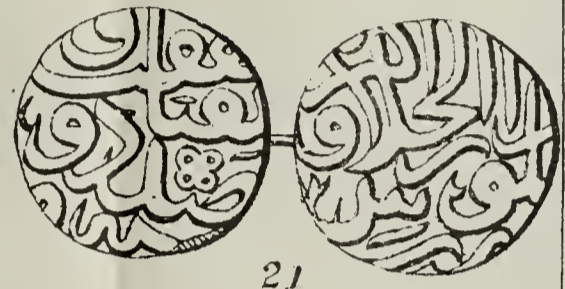
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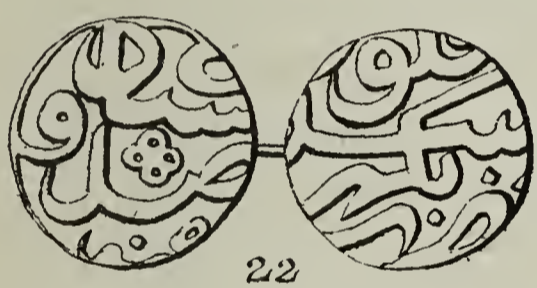
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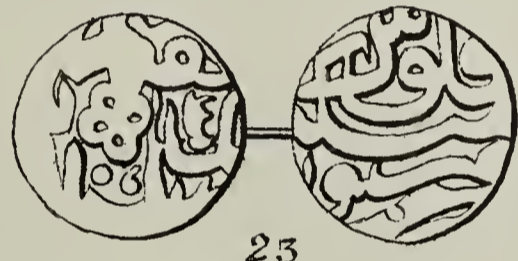
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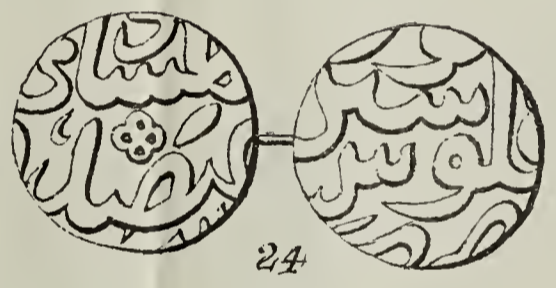
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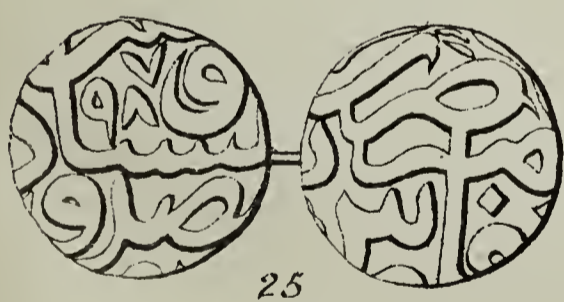
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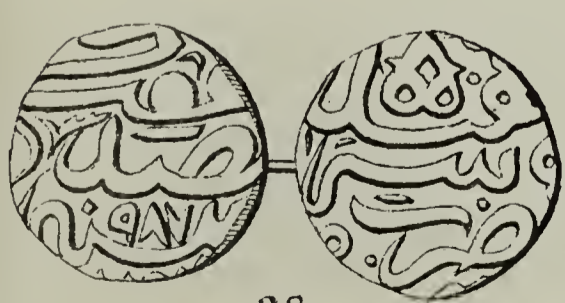
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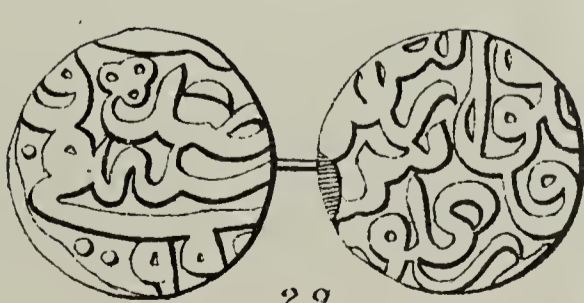
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the Akbarnáma, but I have not been able to trace any mention of a Dogánw.

No. 9. (? Sirsa Banáras) is quite open to other readings, and I only offer this tentatively. I have not found any mention of such a place. Aṭak Banáras and Kaṭak Banáras we know, but did Akbar ever christen any place Sirsa Banáras?

It will be noticed the *falús* struck at Nárnol commence from the year 962 A. H. or a year before Akbar's accession, but the only inscription is "*Zarb falús Nárnol*" and the coinage at this place may possibly have been continuous from the time of Sher Sháh to whose copper issue these pieces bear a marked likeness.

It is perhaps not a little curious in connection with this one find that it should have included specimens of the whole twelve Persian months from Farwardín to Isfandarmuz, in many cases of several mints.

The Antiquity, Authenticity and Genuineness of the Epic called THE PRITHÍ RÁJ RÁSÁ, and commonly ascribed to Chand Bardái.—By KAVI RÁJ SHYÁMAL DA'S, M. R. A. S., Poet Laureate and Member of the State Council of Mewar.*

This famous Hindí epic—generally believed by scholars† to be the work of Chand Bardái, the court bard of Prithí Ráj Chauhán, and describing the latter's history from his birth to his death—is *not genuine*, but was, in my humble opinion, fabricated several centuries after Chand's time, by a bard or bhát of Rájputáná, to show the greatness of his own caste and of the Chauháns, who had come to the province from other parts of the country, and were not held in great esteem by the Princes of Rájputáná.

The poem appears to have been composed by some literate bard of the family of *Kothária* or *Bedlá* Chauháns, to prove that they were related to the kings of Rájputáná: the author chanted the praise of

* [The author wishes it to be stated that this paper was written by him in Hindí, and translated into English by Munshí Rám Prásád. ED.]

† Mr. Beames supposes the 'Poem' to be the 'earliest work of Hindí Poetry'; in the Journal A. S. B. [1873, P. I., No. 1, page 167] we find "Chand is the earliest poet in the (Hindí) language." He also says that it was written about A. D. 1200. [In. Ant. Vol. I.] Had the poem been actually composed by Chand, the learned gentleman's suppositions would have been correct; but it was written comparatively later on, as I shall show in the following pages; and several Hindí poems written earlier than the 'Rásá' exist: *e. g.*, the 'Rámáyan' of Tulsí Dá.—the 'Ráe Mul Rása.'

the Princes of Mewar in high terms, with a view to persuade them to connive at the facts and admit the narrative to be true, so that the Princes of the other Rájputáná States might also be led to believe it, as really happened.

The author ascribed the poem to Chand Bardái, and did not mention his own name, as he was afraid he would not be believed.

I.

There is not the least doubt that the epic was composed in Rájputáná (or by a poet of the Province) as it teems with terms and expressions commonly used in the poetry of this Province, and not found in that of Braj Bháshá or any other eastern dialect of India.

In the opening stanzas of the poem we have :—

(a.) सत्त फुल्लौ चावदिसि Adi Parva, 2nd Chhappai Chhand.

(b.) ढती भारती व्यास भारत्य भाष्यौ ।

जिने उक्त पारत्य सारत्य साष्यौ ॥ A. P. 4th Bhujanga-prayâti.

In these lines the words “सत्त” “चावदिसि” “भारत्य” “पारत्य” and “सारत्य” belong to the poetry of Rájputáná.

(c.) In the *âkhet chûk* canto occurs the couplet—

‘यह घात सड गोरी सुबर ।

करुं चूक कै सज्ज रन’ ॥ 5th Chhappai.

Here चूककरना means ‘to kill treacherously,’ a sense in which it is never used in any other part of Hindustán.

In the Journal A. S. B. referred to in the preceding footnote, p. 175 Mr. Beames says: “Chand always puts an anuswâra to the last syllable of his words when writing Gâthâ. He seems to be under the impression that by doing so he is making them into Sanskrit.”

But this was not the author’s meaning, he intended to turn the style into Mágadhí or Bhála Bháshá, as poems composed three hundred years ago, were written generally in that tongue. The author had not himself studied the language, but had apparently heard of some Mágadhi poems, and to make his own composition appear ancient, he used *anuswâras*; but unfortunately the words thus framed were neither Mágadhí, Hindí, nor Sanskrit. It is plain from his use of *anuswâras* that he was totally ignorant of Sanskrit.

Only a few examples are cited for shortness’ sake; thousands of expressions could be quoted from the poem that are found only in the poetry of Rájputáná. Any intelligent Hindí poet on devoting attention to the poem would find it to be wholly in the style of the poets of Rájputáná who compose two kinds of poetry :—

(1.) In the Mārwarí dialect, called *Dingal*.

(2.) In the Braj Bháshá and other Hindí dialects, called *Pingal* in Rájputáná. [The literal meaning of ' *Pingal* ' is a " Treatise on Prosody. "]

All kinds of verses are in reality *kabits*, but the term is restricted here to two, *viz.*, *Chhappai** and *Manoharan* ; in like manner the poetry of Braj Bháshá came to be called *Pingal* in the Rájputáná phraseology.

Dingal is written always in one and the same style—but the poets of Rájputáná mingle the idioms of *Dingal* and their native expressions in *Pingal* : hence the poetry of this Province bears no resemblance to that of Agra, Delhi and Benares &c. provinces.

It should be remembered that there is some difference between the poetical and colloquial dialects of Rájputáná.

The poem is thus proved to have been composed in (or at least by a poet of) Rájputáná.

II.

The Prithí Ráj Rásá was not written in Prithí Raj's time, or by Chand, but later.

I shall prove this first by quoting passages from the poem, and then refuting them.

The dates and eras given in the poem are for the most part incorrect : *e. g.*, the year of Prithí Ráj's birth is given as follows :—

(a.) दो० । एकादस सें पञ्च दह
विक्रम साक अनंद ।
तिहि रिपु पुर जय हरन को
भे ष्ठिराज नरिंद ॥ I. 46.†

Translation.

In the auspicious year 1115 of Vikram's era was born Rájá Prithí Ráj to take his enemy's territory.

(b.) A little further on we find the following :

पद्मरी बंद । १ दर्वार बैठि सोमेस राय ।
लीने हजूर जोतिग बुलाय ॥
२ कहे जन्म कर्म बालक बिनेद ।
सुभ लग्न मुहूरत सुनत मोद ॥
३ संबत्त इक्क दस पञ्च अग ।
बैसाख तृतीय पख छष्ण लग्ग ॥
४ गुरु सिद्ध जोग चित्रा नखत्त ।
गुरु नाम करन सिसु परम हित्त ॥

* Lit. a verse having six feet.

† [The references given by the author being to MSS. in his own possession and not accessible to the public, have been corrected in accordance with the complete list of the cantos of the Prithiraj Rasa given by me in Proceedings A. S. B. for 1872, p. 62. Ed.]

- ५ ऊषा प्रकास इक घरिय राति ।
पल तीस अंस त्रय बाल जाति ॥
- ६ गुरु बुद्ध सुक्र परि दसैं थान ।
अष्टमे बार शनि फल बिधान ॥
- ७ पञ्चमे थान परि सोम भोम ।
ग्यारमे राज खल करन होम ॥
- ८ बारमें सूर सो करन रंग ।
अनमौ नमाइ तिन करै भंग ॥ I. 53.

This *Chhand* describes the horoscopic announcements at the birth of Prithí Ráj:

Translation.

1. Rájá Somesar Dev (the father of Prithí Ráj) sat in a darbar and called the astrologers before his presence.

2. He said to them “give an account of the birth, destiny, and pursuits of the infant :” there reigned joy as soon as (the assembly) heard the lucky moments of its birth.

3. The Samvat was 1115, the 3rd day of the dark fortnight of Baisákh; इकदश पञ्च = 1115; according to the Dehlí-dípak Nyáya—देहली दीपक न्याय—a poetical license, the term दश in the middle of इक and पञ्च, applies to both, making इकदश and दश पञ्च.

Dehlí-dípak, lit. the light on the threshold which illuminates the inside as well as the outside of a room.

4. It was Thursday, Siddhi Yoga,* and Chitrá Nakshatra;† the Guru or spiritual preceptor named the child with great cheerfulness.

5. One ghaṭí (24 minutes), 30 pals, and 3 amśas had elapsed of the Ushá Kál (the interval of four ghaṭís immediately preceding sunrise) when the infant was born.

6. Jupiter, Mercury and Venus were in the tenth mansion; and the consequences of Saturn being in the eighth mansion were given.

7. The Moon and Mars were in the fifth mansion; Ráhu was in the eleventh, which means the annihilation of the wicked (enemies).

8. The Sun was in the twelfth mansion, which meant the child would win great glory, and be able to trample down inveterate foes.

(c.) In the same Chhand, the astrologers have prophesied the age of Prithí Ráj to his father Somesara Dev in the following terms :—

“चालीस तीन तिन वर्ष साज ।
कलि पुहमि इन्द्र उद्धार काज ॥”

* A division of a great circle measured on the Ecliptic. (J. A. S. B. Vol. 9, p. 365.)

† A star-asterism.

Translation.

In the *Kali Yug* he would be a protector of the earth for forty-three years—in other words he would enjoy the age of forty-three years.

(d.) Again, there is a chhappai chhand, called *Kabit* by the poets of Rájputáná, describing the adoption of Prithí Ráj by his maternal grandfather Anang Pál Tunwar king of Delhi, who had no male issue :—

- कवित्त १ एकादश संवतह—अद्द अगह ति तीस भनि ।
 प्रथम सुरितु तहं हेम—सुद्ध मगसिर सुमास गनि ॥
 २ सेत पष्प पंचमिय—सकल वासर गुरु पूरन ।
 सुदिमगसिर सम इंद—जेग सिद्धहि सिध चूरन ॥
 ३ पऊ अनङ्गपाल अप्पिय पुहमि—पुत्तिय पुत्त पवित्त मन ॥
 व्हड्यो सुमोह सुख तन तरुनि—पति वद्री सज्जे सरन ॥ XVIII. 31.

Translation.

(1.) It was Samvat 1138, and commencement of the season of *Hemant* (winter)—and the bright fortnight of the propitious month of *Magsir*.

(2.) It was the 5th day of the lunar half—Thursday complete in all its parts—the moon of the ominous *Magsir* Nakshatra complete in all its phases—*Sidhi Jog*, which is a wholesome dose of aromatic powder.

(3.) King Anang Pál made over his kingdom to his daughter's son with a cheerful heart; he renounced all sorts of enjoyments, *viz.*, comforts of the body and gratifications resulting from females and their company—and went on a pilgrimage to the shrine of *Badrí Náth*.

(e.) Again in the *Mádho Bhát Kathá*.

- १ ग्यारह सै अठतीस भनि—भौ दिल्ली श्यीराज ।
 सुन्यौ साह सुरतान वर—बज्जै बज्ज सुबाज ॥
 २ ग्यारह सै अठतीसा मानं—भौ दिल्ली नप रा चौहानं ।
 विक्रम बिन सक बंधी स्वरं—तपै राज श्यिराज करुरं ॥ XIX. 65.

Translation.

1. *Dohá*—Prithí Ráj became king of Delhi in S. 1138; hearing this Sultán (Shahábuddín Ghorí) ordered martial music to be struck.

2. *Aril*—(Prithí Ráj) Chauhán became king of Delhi in S. 1138. This hero is worthy of giving currency to an era in his own name, although he is not Vikram. The stern rule of Prithí Ráj is current.

(f.) Again, the date of the battle gained by Kaimás, who is still famed as a wise Rájput among the servants of Prithí Ráj, over Shahábuddín Ghorí, is thus given :—

- (१) संवतहर चालीस—बदि चैत एकम दीस ।
रविवार पुष्य प्रमान—साहावदिय मैलान ॥ XLIV. 3.
- कवित्त (२) ग्यारह सै चालीस—चैत बदि सस्सिय दूजो ।
चद्यौ साह साहाव—आनि पंजाबह पूज्यो ॥
- (३) लकख तीन असवार—तीन सहस मद मत्तह ।
चल्यौ साह दर कूच—फटिय जुग्गिनिधर बत्तह ॥
- (४) सामन्त सूर विकसेउ अर—कायर कंपे कलह सुनि ।
कैमास मंत्रि मंत्रह दियो—ढिग बैठे चामंड फुनि ॥ *ib.* 14.

Translation.

(1.) In S. 1140 (हर = 11 in Astrology)—on the 1st of Chait Badi—Sunday, when it was Paushya Nakshatra, Shahábuddín Ghorí encamped his army.

(2.) In S. 1140, on the date of Chait Badi, when the moon of the 2nd day had risen [it seems that प्रतिपदा and द्वितीया fell on the same day, therefore सस्सिय दूजो is mentioned], Shahábuddín invaded (Hindústán) and reached the Panjáb.

(3.) He had with him three laks of cavalry, and three thousand mad elephants : he travelled by marches, and proceeded with a howl towards Juggini or Delhi.

(4.) The brave warriors rejoiced in heart, but the cowards trembled on hearing of battle : Minister Kemás who gave him (Prithí Ráj) counsel, and a great warrior Chámanḍ sat close by him.

(g.) Again,

- कवित्त (१) ग्यारह सै चालीस—सोम ग्यारस बदि चैतह ।
भये साह चञ्जआन—लरन ठाढे बनि खेतह ॥
- (२) पंच फौज सुरतान—पंच चञ्जआन बनाइय ।
दानव देव समान—ज्वान लरन रिन धाइय ॥
- (३) कहि चंद दंद दुनिया सुनो—वीर कहर चच्चर जहर ।
जोधान जोध जंगह जुरत—उभय मध्य बित्यो पहर ॥ XLIV. 38.

Translation.

(1.) In S. 1140, on Monday the 11th of the dark half of Chait, the Chauhán (Prithí Ráj) stood in arms ready for battle.

(2.) The Sultán divided his army into five detachments, the

Chauhán also made five sections of his own forces, the young soldiers hastened to the battle-field like demons and gods.—

(3.) Chand saith O people of the world hear!—a kind of poison in the form of anger shone forth from the forehead* of warriors. The foremost warriors joined in battle, and one watch passed between them, *i. e.*, the battle between the parties lasted for one watch (nearly = 3 hours).

(h.) Again,

The canto describing the six seasons has.

दो० ग्यारह सै एक्यावने—चैत तीज रविवार ।

कनवज देखन कारणे—चल्यौ सुसंभरी वार ॥ LIX. 84.

In S. 1151, on Sunday the 3rd of *Chait* (Badi?) the Lord of Sambharí started to see Kanauj.

(i.) Again,

The canto narrating the last battle between Prithí Ráj and Shaháb-uddín has

दो० (१) शाक सुविक्रम सत्तशिव—†अड अग्र पंचास !

शनिश्चर संक्रान्ति क्रक—आवन अडौ मास ॥

(२) आवन मावस सुभ दिवस—उभय घटी उदियत्त ।

प्रथम रोस दुइ दीन दल—मिलन सुभर रन रत्त ॥ LXIV. 63.

Translation.

(1.) In S. 1158, on Saturday the Kark Sankránti, half the month of Shráwan having passed, (the battle took place).

(2.) On the (Amávásya) fifteenth day of the dark half of Shráwan, an auspicious day—the sun having risen for two ghaṭís—was the first fury of the forces of the two Religionists (Muhammadans and Hindús) the meeting of the heroes intent on battle.

(j.) Again, we have on p. 1, leaf 380 :

कवित्त (१) एकादश सै सत्त—अड पञ्चास अधिकतर ।

सावन सुकल सुपष्प—बुड एका तिथि वासर ॥

(२) बज्रयोग रोहिनी—करन बालव धिक तैतल ।

प्रहर सैष रस घटिय—आदि तिथि एक पञ्चपल ॥

* चञ्चर

† Some MSS. read पञ्च here— but it does not matter whether we read पञ्च or अड—both are incorrect. [The readings in Tod's MS. differ much from those given above.—ED.]

(३) बित्युरिय वन जुद्ध सरल—जोगिनिपुर वासर विषम ।
संपत्तियान सुरसतिय जु रि—रह सुरवौ कीनो विरम ॥

Translation.

(1.) On Wednesday the first of the bright half of Shráwan in S. 1158.

(2.) (When it was the) Vajra Jog Rohiní Nakshatra Karn Bálaw, and Taitil in addition : six ghatís remained of the last watch,—and one ghatí and 5 pals had passed of the first day (pratipadá).

(3.) The news of the battle spread very easily and the day was very unfortunate for Delhi. The battle took place in such a manner that it appeared as if the goddess of wealth (*i. e.*, Lakshmi) fought with Saraswatí (the goddess of talents). [The rivalry between them is well known in the Puráns—if one of them favours a person, the other will not care for him—*i. e.*, a learned man is seldom seen to possess riches, and a rich man is seldom a man of letters.] The Sun also stayed to witness the action.

I have done with quotations—all of which have been ascertained by comparing the several MSS. of the poem in our library which are the same as that of Bedla.

Only one Samvat would have sufficed, but I thought it advisable to adduce several passages of Samvats, so that no one might argue that it might be a mistake of the scribe, and I hope the readers will thus be satisfied that no such error was committed.

III.

Now, to discuss the Samvats found in the foregoing quotations.

(a.) We must note the year when Prithí Ráj fought with Shahábuddín Ghorí, and the time when he ruled over Delhi.

The 'poem' gives us S. 1158 as the year of the battle.

But there is only one correct answer, *viz.*, that Prithí Ráj fought with Shahábuddín in the Pánjáb in S. 1249 = A. D. 1193, and ruled over Delhi before that time.

The reasons given below will testify to the truth of the statement.

The author of the 'Ṭabaqát Náçiri' (written in A. H. 602 = A. D. 1205 = S. 1262) writing about Shahábuddín says :—

"Shahábuddín Ghorí took Multán in A. H. 571 (= A. D. 1175 = S. 1232); and came towards Naharwára in A. H. 574 (= A. D. 1178 = S. 1235) *viá* Urchá and Multán; he encountered the forces of the Rájá

of Naharwára, Bhím Dev or Basu Dev by name; the Sultán's army retreated and he returned without success. He took Lahore from the descendants of Sultán Mahmúd in A. H. 577 (= A. D. 1181 = S. 1238).

“In A. H. 578 (= A. D. 1182 = S. 1239) the Sultán came towards Deval and seized the maritime districts—he obtained much booty.

“In A. H. 580 (= A. D. 1184 = S. 1241) he again went to Lahore and plundered the whole territory; imprisoned all the descendants of Mahmúd and built the fort of Siálkoṭ; created Ali Karmákh (who was the Commander-in-chief of his forces) Hákim (Governor) of Lahore, and Sirájuddín Minháj (the author's father) was appointed Qázi of the troops stationed in India.

“In A. H. 587 (= A. D. 1191 = S. 1248) he took the fort of Sirhindá and entrusted it to Qázi Ziáuddín who was a cousin of the author's maternal grandfather. The Qázi garrisoned the fort with 1200 men to guard it till the Sultán's arrival. But Ráe Kolá Pithaurá had approached and the Sultán arrived as well; all the Rájas of Hindústán were on Pithaurá's side. The Sultán attacked Rája Govind Ráe of Delhi who was seated on an elephant, and knocked down two of his teeth with a lance. The Rájá threw a stone that severely wounded the Sultán's arm who was supported, while falling down from his horse, by a Khiljí soldier, and all the Sultán's men took to flight.

“Ráe Pithaurá beseiged Qázi Tolak in the Fort of Sirhindá, the battle was continued for thirteen months.

“The Sultán returned to Hindústán to take vengeance. The author heard from Muiz-uddín, a trustworthy person, that the Muhammadan army on the occasion consisted of one hundred and twenty thousand cavalry.

“Before engaging in battle, the Sultán divided his army into four separate detachments, and ordered his men to shoot arrows from all directions, and to give way when the elephants and soldiers of the enemy (Hindús) made an attack.

“The Muhammadans defeated the Hindús by acting up to his will and order; God granted victory to the Sultán and the heathens fled.

“Pithaurá descended from his elephant and galloped off the field on horseback instantly; but he was captured in the land adjoining the Saraswatí, and sent to hell (killed).

“Govind Ráe of Delhi was killed, whose corpse was identified by the Sultán who had himself broken two of his teeth in a former battle.

“Delhi, Ajmere, Hánsi and Saraswatí were annexed to the Empire. This victory was gained in A. H. 588 (= A. D. 1192 = S. 1249); the

Sultán appointed Qutb-ud-dín Aibak in charge of the Fort of Kahrám, who took Mirath and Delhi, and also the Fort of Kol in A. H. 589 (= A. D. 1193 = S. 1250).

“The Sultán proceeded to Kanauj and Benáres from Ghazní in A. H. 590 (= A. D. 1194 = S. 1250-1251), and repulsed Rájá Jaichand near Chandáwal; more than three hundred elephants formed part of the booty.

“Qutb-uddín conquered Naharwára, Kálewá, Badáon and many other districts.

“God willing, an account of these battles will be written in the Fath Qutbí (a book that seems from the title to give a history of Sultán Qutb-uddín Aibak).”

Now, the year 587 A. H. corresponds to A. D. 1191 = S. 1248.

„ 588 „ „ A. D. 1192 = S. 1249.

This shows the battle between Shahábuddín and Prithí Ráj Chauhán, and the latter's death, to have occurred in S. 1248-49; that is about 90 years after the date mentioned in the ‘Prithí Ráj Rásá.’ (S. 1158,)

Although the author of the ‘Ṭabaqát Náçirí’ was a foreigner, he could not have committed mistakes in the dates, if he did in names.

The 2nd Vol. of the ‘Abul Fidá’ [written in A. H. 700 = A. D. 1300 = S. 1356-57, originally in Arabic, and afterwards translated into Persian and Urdú] narrating Shahábuddín's advent into Hindústán, states briefly the events that happened in the years A. H. (586, 587, 589) and does not mention anything about Prithí Ráj's battle; but the existence of Shahábuddín Ghorí is proved to a certainty from the narrative, and all the later histories available uniformly mention S. 1249 (= A. D. 1192-93) for the battle between them.

The time of Rájá Jaichand and Shahábuddín having been ascertained and settled, there remains no doubt as to that of Prithí Ráj, seeing he was their contemporary.

Having done with the testimony borne by books, I now proceed to refer to stone Inscriptions found in Mewár, and some copper-plate grants (given in the Journals of the Society) that all go the same way.

Inscription I.*

This Inscription exists in the village of Bijholí in Mewár, about 100 miles from the capital, on a rock under a Mahwá (*Bassia latifolia*)

* The Sanskrit texts and translations of the Inscriptions referred to in this paper will be found in the Appendix.

tree, close to the wall, to the north of the tank at the shrine of Párswanáth. It records the grant of the village of Rewná by Somesvara Dev, the father of Prithí Ráj; and was executed by a Mahájan in S. 1226 = A. D. 1169. This shows that Prithí Ráj could not have lived or died in S. 1158, = A. D. 1101 as mentioned in the 'Rásá.' The Inscription concludes the genealogy of the Chauháns at Someswar Dev; this shows that Prithí Ráj (his son) had not ascended the throne when the Inscription was placed in Phálgun Badi S. 1226.

Inscription II.

Found on a pillar over the northern gateway of a palace in Menál garh in Mewár; recording the erection of a monastery by Bháv Brahma, while Prithí Ráj Chauhán was the reigning monarch, Dated (Málwi) Vikram's Samvat 1226 (= A. D. 1169).

Comparing this Inscription with the preceding it is concluded that Prithí Ráj must have ascended the throne between Phalgun Badi and Chait Badi S. 1226.

However, if it was customary to reckon the commencement of the Samvat from any other month than Chait (as is still usual in some provinces) a greater interval may have elapsed between Phálgun Badi and Prithí Ráj's succession to his father's throne.

It is the general rule that Histories mention the events of the time, and may contain some exaggerations or false statements even—but for the most part the true facts are recorded—there is no error in dates or years; if there is, it is in books (like the Prithí Ráj Rásá) forged in the names of former authors as is usual with the founders of new religious systems, who compose new books, and name them after older authors to give them the authority of the Puráns.

Had Chand Bardái, the court-bard of Rájá Prithí Ráj Chauhán composed the poem, so grave a mistake of 90 years* could not have been made: and the poet could not have expected to gain anything by writing an incorrect date intentionally.

There are some copper-plate patents of Rájá Jai Chand of Kanauj, bearing dates S. 1233--1243 (= A. D. 1177—1187), mentioned in the Journal of the Society for 1873, p. 317.

He was overthrown by the Muhammadans in A. D. 1193 (= S. 1249).

Prithí Ráj had married Sanjogitá the daughter of Jai Chand, who was defeated by Shahábuddín Ghorí in Kanauj, after the latter had conquered Delhi, as mentioned in the "Ṭabaqát Náçirí."

* 1249 — 1158 = 91.

Colonel Tod has given S. 1249 for the battle between Shahábuddín and Prithí Ráj; but he does not adduce any arguments against S. 1158 given in the *Prithí Ráj Rásá*.

Again, he describes the existence of Ráná Ráhup, (son of Ráwal Samar Singh's* grandson) in the 13th century of Vikram's era, who lived really in the fourth quarter of the 14th century.

The Colonel is not to blame, because the '*Prithí Ráj Rásá*' has caused mistakes of dates in the histories and annals of Rájputáná; and it was difficult, rather impossible for him, to write otherwise, when materials for History were available with great difficulty. If he is to blame at all, it is simply that he did not attend to the sequence of facts in his book.†

His narrative misled many authors, as for instance, Forbes in his '*Rás Mála*;' Prinsep in Vol. II. of his '*Antiquities*;' and Dr. Hunter in Vol. IX. of his '*Imperial Gazetteer*' p. 166 [London edition, 1881], where we read "In A. D. 1201, Ráhup was in possession of Chittore," *i. e.*, in S. 1257—58; but we find no trace of Ráwal Samar Singh even till after S. 1324 (= 1267 A. D.), as the next Inscription in this paper will show.

IV.

Next, something must be said about the mistakes occasioned by the '*Prithí Ráj Rásá*' in History.

The Muhammadans had a regular system of writing History, the Hindús had no such system; if there was anything of the kind, it was simply the genealogies, and very little, if any, historical accounts written in the books of the bards, or exaggerated poems of the times.

It is worth keeping in mind that the genealogical tables given in such books are found to be somewhat correct after the Samvat year 1600; those between S. 1400 and S. 1600 are wrong in several instances; but those previous to S. 1400 (= A. D. 1343) found in them are all wrong and guesswork.

When the '*Prithí Ráj Rásá*' was forged and made known to the public as a poem by Chand, the bards and poets adopted the 12th century of Vikram's era for Prithí Ráj's death, in all their books bearing on the history of Rájputáná.

As for example—

(1) The marriage of Ráwal Samarsí Jí of Mewár with Prithá, the sister of Prithí Ráj, narrated in the '*Rásá*,' led them to adopt the S. 1106 as that of Ráwal Samarsí's ascending the throne of Mewár,

* Called also Samarsí.

† Tod's '*Rájasthán*.'

and S. 1158, the 3rd of the waxing moon of Shráwan for his death with 13,000 cavalry, simultaneous with Prithí Ráj's death in the battle against Shahábuddín Ghorí.

To confirm this Samvat 1158 adopted for Ráwal Samar Singh's death, they inserted by guesswork Samvats, in their books, of all the kings who ruled between Ráwal Samarsí and Mokul :—

- | | |
|-----------------------|------------------------|
| 1. Ráwal Samar Singh. | 11. Ráná Bhuvan Singh. |
| 2. „ Ratna Singh. | 12. „ Bhím Singh. |
| 3. „ Karna Singh. | 13. „ Jai Singh. |
| 4. Ráná Ráhup. | 14. „ Lakshman Singh. |
| 5. „ Narpati. | 15. „ Ari Singh. |
| 6. „ Dinkaran. | 16. „ Ajai Singh. |
| 7. „ Yashakaran. | 17. „ Hamír Singh. |
| 8. „ Nág Pál. | 18. „ Kshetra Singh. |
| 9. „ Púrna Mal. | 19. „ Laksh Singh. |
| 10. „ Prithví Pál. | 20. „ Mokul Jí. |

The people of the Rájputáná States believed in the Samvats given for these kings by the bards, and inserted in their books.

It is impossible that Ráwal Samar Singh could have married the sister of Prithí Ráj who lived about a century before him.

A masonry bridge constructed over the *Gambhirí* that flows past the celebrated Fort of Chitor, is attributed to Mahá Ráná Lakshman Singh's son Ari Singh; though I have not found it stated in any Persian history, yet some Muhammadans attribute the architecture to Khizr Khán, the son of Aláuddín Khiljí; whosoever might have been the builder, this much is certain that it was built towards the close of the 14th century of Vikram's Samvat, and the style is strongly in favour of its being a Muhammadan structure.

Inscription III.

There are nine arches in the bridge; in the eighth arch (taken from the east to the west), there is a slab bearing an inscription dated S. 1324 (= A. D. 1267), when Ráwal Tej Singh, father of Ráwal Samar Singh was reigning over Mewár. It appears to have been originally placed in some temple, and afterwards put in its present position when the bridge was built, *i. e.*, some materials for it were taken from the débris of the temple.

The characters are so deeply chiselled in that they have suffered very little from the constant action of water against the tablet (during the floods) for several centuries.

Two lines of the Inscription are extant, and they are given in Appendix III.

Inscription IV.

In the ninth arch of the same bridge we find an Inscription S. 13—2, the 13th of the bright half of Jeshṭha, recording that Ráwal Samar Singh granted a piece of land, on the bank of the river below the Lákhotá Bári (gate) on the northern border of the Fort of Chitor, for the good of his mother Jaitalla Deví (जयतल्ल देवी).

It is a pity that this Inscription is much broken, and thus cannot furnish any important information. Of the four figures of the year, the third is broken. However, so much is certain that it was executed in Samar Singh's reign: seeing the century to be 13 and the unit's place occupied by 2, I think the decimal place must have been taken up by 3, thus making up 1332; because the style of this Inscription closely resembles that of Inscription III, (dated 1324) and probably one and the same person was the author of both.

Inscription V.

Found embedded in the inner yard of a palace at Chitorgarh, dated S. 1335, Thursday, the 5th of Baiśákh Sudi—of Ráwal Samar Singh's time. It records the grant of land by him to a temple of S'yám Páraśwanáth, built by his mother Jaitalla Deví, Queen of Ráwal Tej Singh.

Inscription VI.

The Inscription exists in a monastery adjoining the temple of Achalesvara, near Achalgarh on Mount Abú. Its date is S. 1342 (= A. D. 1285)—and it records the erection of a golden pillar for, and the reparation of, the monastery by Ráwal Samar Singh.

Inscription VII.

This Inscription is dated S. 1344 (= A. D. 1287)—Baiśákh Sudi 3rd recording a land-grant to a temple of Vaidya Náth Mahádev, when Ráwal Samar Singh was the reigning sovereign at Chitor. The temple was originally built in the tank dug by Chitrang Morí.

There are altogether eight lines—the character is Devákshara—it is on a pillar called *Surah* (सुरह), bearing the figure of a cow in relief, and one of the Mahádeva lingam.

I found this valuable writing on a white stone (not exactly marble) pillar, at the third gate from the Súraj Pol (Sun-gate), and had it removed to Oodeypore, the present capital—and it lies here in the palace.

Text.

- [1] संवत् १३४४ वशाख शुद्धि ३
 [2] अद्य श्री चिचकूटे समस्त महा-
 [3] -रावल कुल श्री समर सिंह देव कक्ष्या
 [4] [ण?] विजय राज्य त्येवं काले चिचांग
 [5] तडाग मध्ये श्री वैद्य नाथ छते सकं
 [6] रा...लार राम्बटेन चौकडी दत्त द्रा...
 [7] ग्राम १ कायस्थ कुले यपंत सांग
 [8] सुत वीजडेन कारापितं ॥

These inscriptions prove that Ráwal Samar Singh's father Tej Singh was the reigning sovereign of Chitor and Mewár in S. 1324; and that Ráwal Samar Singh reigned from S. 1332—S. 1344 (= A. D. 1275—1287).

Thus we see, the reign of Samar Singh could never have been before S. 1324, though there is nothing improbable as to his having reigned a few years after S. 1344.

Therefore, the S. 1158 (= A. D. 1101) written in the '*Prithí Ráj Rásá*' for the death of Ráwal Samar Singh with Prithí Ráj, cannot be correct any how.

Moreover Ráwal Samar Singh cannot be proved to have been in existence even in S. 1249 (= A. D. 1192-93). the actual year of the battle between Prithí Ráj and Shahábuddín Ghorí.

Hence, it follows, if Prithí Ráj's sister was married *at all* to any ruler of Chitor, she must have been wedded to another prince; because Prithí Ráj was killed in S. 1249, and Samar Singh's inscriptions are dated S. 1332—1344; that is, his reign falls 83* years after the death of Prithí Ráj: hence the assertion that, the latter's sister was married to this Samar Singh, is absurd.

It may be argued that there may have been another Rájá, bearing the name Samar Singh at Chitor: but the argument falls to the ground by the following correct and infallible genealogy, extending from Bápá Ráwal to Samar Singh, and copied from a stone Inscription:—

- | | |
|-------------------------|-----------------------------|
| 1. Bápá Ráwal—बापारावल | 7. Agh Singh—अघ सिंह |
| 2. Guhil—गुहिल | 8. Samháyak—समहायक |
| 3. Bhoj—भोज | 9. Khamán—खमाण |
| 4. Shil—शील | 10. Allat—अल्लट |
| 5. Kalbhoj—कालभोज | 11. Naraváhan—नरवाहन |
| 6. Bhartri Bhat—भट्ट भट | 12. Shakti Kumár—शक्तिकुमार |

* 1332 — 1249 = 83.

- | | |
|------------------------------|------------------------------|
| 13. S'uchi Varma—शुचिवर्म | 22. Kshem Singh—क्षेम सिंह |
| 14. Naravarma—नर वर्म | 23. Sámant Singh—सामन्त सिंह |
| 15. Kírti Varma—कीर्ति वर्म | 24. Kumár Singh—कुमार सिंह |
| 16. Bairaḍ—बैरड | 25. Mathan Singh—मथन सिंह |
| 17. Bairí Singh—बैरी सिंह | 26. Padma Singh—पद्म सिंह |
| 18. Bijai Singh—विजय सिंह | 27. Jaitra Singh—जैत्र सिंह |
| 19. Ari Singh—अरि सिंह | 28. Tej Singh—तेज सिंह |
| 20. Chonḍ Singh—चांड सिंह | 29. Samar Singh—समर सिंह |
| 21. Vikram Singh—विक्रम सिंह | 30. Ratna Singh—रत्न सिंह |

In this list there is only one Samar Singh (No. 29) who ruled at Chitor—and the 'Rásá' also mentions Samar Singh, as the son of Ráwal Tej Singh, and that Ratna Singh (No. 30) was his elder son. (Kumbh Karan was the younger.) These facts identify the genealogical No. 29 to be the person meant by the author of the "Rásá," who has by mistake placed Samar Singh's name in the poem in connection with the 12th century of Vikram's era.

Aláuddín Khiljí of Delhi took the Fort of Chitor after severe bloodshed in S. 1359 (= A. D. 1302-3) when Ratna Singh, the son of Samar Singh, was the reigning prince there: this fact disproves the statement of the 'Rásá' that Ráwal Samar Singh married the sister of Prithí Ráj, and was killed with him in S. 1158 (= A. D. 1101) which is impossible, because a son and successor can by no means reign two centuries after his father's death.

(1.) Thus, a mistake of a very serious nature was caused by the 'Prithí Ráj Rásá' in the history of Mewár, *viz.*, that "Ráwal Samar Singh ascended the throne of Mewár in S. 1106 (= A. D. 1050) and was killed with Prithí Ráj Chauhán fighting on his side against Shahábuddín Ghorí in S. 1158 (= A. D. 1101).

This statement makes Ráwal Samar Singh flourish about two* centuries earlier than his actual existence, and having been believed to be true by the bards and poets of Rájputáná, the period intervening between Ráwal Samar Singh and Mokul Jí was thus lengthened; and the poets had to adjust this ignorantly or blindly made up long period among the reigns between Samar Singh and (the death of) Mokul Jí, and the gap was thus bridged over.

(2.) In like manner, the historians of Jodhpur took for granted the S. 1132 (= A. D. 1075) for the accession of Rájá Jai Chandra Ráthor of Kanauj, because Prithí Ráj had married Sanjogitá, daughter of Jai Chandra. They too divided the hundred years of the error among the number of generations between Jai Chandra and (the death) of Rao Chaṇḍá of Mandore.

* 1344 — 1158 = 186 years.

Jai Chandra's accession could not possibly have been in S. 1132 (= A. D. 1075).

The Journal of the Asiatic Society of Bengal for 1864, Vol. XXXIII, No. 3, p. 232, has a table of the Ráthors of Kanauj, by Major-General Cunningham :

	V. S.	A. D.
Chandra Dev.....	1106	1050
Madan Pál	1136	1080
Govind Chandra	1171	1115
Bijai Chandra	1221	1165
Jai Chandra	1231*	1175

That is Jai Chandra lived about one hundred* years after the Samvat accepted by the Jodhpur historians for his accession, as concluded from the 'Prithí Ráj Rásá.'

Again, referring to the inscriptions in the Journal of the Society of Bengal for 1858, No. 3, pp. 217-221, that is, copper-plates published and translated by Fitz-Edward Hall.

(a) Madan Pál Dev's Grant—S. 1154 [= A. D. 1098, p. 221].

(b) Govind Chandra's Grant—S. 1182 [= A. D. 1126, p. 243].

That is, even these sovereigns lived later than S. 1132, the year fixed upon for Jai Chandra's accession, who really lived much later than they.

(3.) In the same way, the bards of Amber (Jaipur) adopted S. 1127 and S. 1151 corresponding to A. D. 1071 and A. D. 1095 for the accession and the death respectively of Prajun Jí Kachhwáhá, who is named among the heroes of Prithí Ráj, the hero of the 'Rásá.'

These dates also can never be correct. Though I have nowhere come across the exact year when Prajun Jí preceeded to the gadí, yet, if he was a warrior of Prithí Ráj, he must evidently have lived about S. 1249 (= A. D. 1193) which is the correct year of Prithí Ráj's death.

(4.) In like manner the annals of Búndí, Sirohí, and Jessalmer &c. have recorded incorrect eras, as found in or deduced from the 'Rásá'—a fact which interfered seriously with the true aim of annalists to record true years.

The argument that the scribe through mistake might have put down Samvat 11 hundred for 12 hundred, will be refuted on the following grounds:—

(a.) The term 'twelve' cannot be replaced by 'eleven' in poetry, as the metre would not hold good.

(b.) The 'Astrological terms' 'S'iva' and 'Har' used in the 'poem' for 'eleven' cannot indicate 'twelve,' nor can twelve be substituted for them.

* 1231 — 1132 = 99.

(c.) The same years (*viz.*, eleven hundred) are found in the MSS. of the 'Rásá' about one or two centuries old, as well as in comparatively modern ones.

(d.) It is not as if the years were mentioned only in one or two places which might be due to a mistake of the scribe; they are found in many places, and moreover the years, months and dates are written in *words* in the form of couplets and verses in the horoscope of Prithí Ráj, given in the Rásá.

The horoscope on being examined by Náráyan Dev Shástrí [a learned Pandit of Benares, and who is in the Mewár State service] has not been found to tally with the data, according to his calculations given below:—

Data.

"Born in S. 1115, on Thursday, the third of the waning Moon of Baisakh. It was the Chitrá Nakshatra, and Sidhi Jog—one and a half ghatikás previous to sunrise, when the child was born. His name being Prithí Ráj, his Ráshi is the first half of Chitrá, *i. e.*, Virgo or Kanyá: the Moon and Mars are in the 5th mansion, and Virgo is also in the same: that is, the birth took place in the Vṛisha Lagna; Saturn is in the eighth; Jupiter, Mercury and Venus in the tenth; Ráhu in the eleventh, and the Sun in the 12th mansion.

Quæsitæ.

Required to find out whether these combinations are correct or otherwise according to astronomical calculations.

Now, according to the Súryasiddhánta the third date of Baiśákh Badi S. 1115, falls on Sunday.

Kali Jug Ahargan, *i. e.*, the number of days since the commencement of Kali Jug is 1519100;

स्यह सूर्य्य (clear Sun)—11/21/24/49;

स्यह चन्द्र (clear Moon)—6/16/27/17;

Nakshatra should be Swáti—(स्वाती) and Jog should be Vajra—(वज्र).

Since the birth happened before sunrise, the Sun could never have been in the 12th mansion from the Lagna; the Sun is in the 12th mansion in the Vṛisha Lagna, when it is in मेष (Aries ♈): but in the data it is in मीन (Pisces)—which is impossible.

The position of the other Planets or Grahas, *e. g.*, Mars, &c. need not be discussed; because the position of the Sun having been shown to be incorrect, it is certain that the other combinations recorded in the horoscope are also impossible.

In the same way the Samvat 1158 is assigned by the “*Rásá*” to the last battle with Shahábuddín, which resulted in the death of Prithí Ráj—and the date is said to have been Amávásyá or the 15th day of the waning Moon of Shrávan; the Sun to have been in (the sign of) Cancer (कक) the Nakshatra Rohiṇí and the Moon to have been in Taurus (दृष).

Now, if the Moon be in Rohiṇí, the Sun should be in Taurus: but according to the rule, the Sun and the Moon must be in one and the same Ráshi.

That the Sun should have been in Cancer seems correct: but the Moon could not have been in Taurus as told in the ‘*Rásá*’; on the other hand it must have been in Cancer.

Thus it seems the author was quite ignorant of astronomy, and hence he did not notice this mistake: it is also rendered manifest that he was not the court-bard of Rájá Someśwara Dev or Prithí Ráj, as in that case he must have known the true dates and combinations of the planets when the latter was born.

I think the arguments so far stated are sufficient to prove that the ‘*Prithí Ráj Rásá*’ was not composed by Chand or in his time.

IV.

Then the question naturally arises, “When and by whom was the Epic composed?” if not by Chand Bardái.

I have stated the poem to be the work of some poet of Rájputáná, and I venture to say I can prove the period of the composition on the following grounds:—

(1.) In the poems composed in Rájputáná before Akbar’s time and still available, Persian words and expressions are not met with: only the words of Sanskrit, Braj Bháshá, Mágadhi or Prákrit, Rájputáná dialects, and sometimes of Gujaráti also are found.

The Princes of Rájputáná opened intercourse with the Imperial Court during Akbar’s time. Rájá Bhára Mal Kachhwáhá of Amber (Jaipur) went to the Court in S. 1619 (= A. D. 1562) for the first time. In his domains there were very few Márwári poets, and Braj Bháshá poetry is still widely prevalent there. The poems now available about the Rájás of Jaipur or their brotherhood, are found to have been composed by Márwár or Mewár poets: that is Márwár stands first, and Mewár holds the second place as far as Márwári or Dingal poetry is concerned.

The intercourse of the poets of Márwár and Mewár with the Imperial Court commenced during the latter days of Akbar’s reign.

When the dispute between the sons of Rao Mál Dev of Jodhpur was over, and Udai Singh was established on the throne in S. 1639

(= A. D. 1582), he commenced living at Akbar's Court: since that time the intercourse of the Márwár poets became more frequent, and several other famous Hindí poets got encouragement at the same time, *e. g.* Gosáin Tulsí Dás, Kesáv Dás, Súr Dás, Bárhuts Narhar Dás, Íśwar Dás, and Lakhá &c., &c., and a greater proportion of Persian words found way in the poems of Hindí produced in Rájputáná.

On perusing the 'Prithí Ráj Rásá' Persian words are found to exist in it in the proportion of 1 : 8, *or* 1 : 10 to Hindí, Márwári and Sanskrit words or to those of any other Indian dialect.

After S. 1640 (= A. D. 1583), the people of Mewár commenced intercourse with the Imperial Darbar: the Mahá Ráná of the time (Pratáp Singh) did not go there, but some of his relatives, who were dissatisfied with him, did go, as for instance Shakat Singh, Jagmál and Sagar Singh, and many poets accompanied them; and Persian words came to be greatly introduced in the poems of Mewári and Márwári tongues.

The 'Prithí Ráj Rásá' was in my humble opinion composed at some date during the thirty years between S. 1640 (= A. D. 1583) and S. 1670 (= A. D. 1613); which I proceed to show:—

I. In the Hammír Kávya composed about S. 1540-42 (A. D. 1484-86), which describes the battles fought by Chauhán Hammír and his ancestors, the description given of the battle between Prithí Ráj and Shahábuddín Ghorí, does not agree with that given in the 'Rásá;' neither do the genealogical tables of the Chauháns agree in these two poems.

It is a matter of common sense that, if a standard work like the 'Prithí Ráj Rásá' had been composed before the 'Hammír Kávya,' the author of the latter would certainly have borrowed facts from it.

II. Had the 'Rásá' been composed even a century or two after Ráwal Samar Singh's time, mistakes of so serious a nature could not have occurred, as are actually seen. We generally do not find such mistakes in the Samvats or dates of kings who lived two, or two and a half centuries before a history is written.

Thus it follows, the 'Rásá' was composed about three centuries after Samar Singh's time; and the latter lived about a hundred* years after Prithí Ráj.

Hence it follows that the 'Prithí Ráj Rásá' was fabricated about four centuries after Prithí Ráj's or Chand's age; and the author based his fabric on some corrupt history.

* Prithí Ráj died in S. 1249. Ráwal Samar Singh ruled till about S. 1344; the difference in their periods is thus 1344 — 1249 = 95 years.

Now, I proceed to prove the ‘Rásá’ to have been written after S. 1640.

The author has praised the kings of Mewár very highly in the name of Ráwal Samar Singh—whom in one place, where pronouncing benedictions, he calls by the following epithets:—

- (a) “कलंकियां राय कंदार ;
- (b) “पापियां राय प्रयाग ;
- (c) “हत्यारां राय बाणारसी ;
- (d) “मदवान राय राजान रौ गंग ;
- (e) “सुलतान ग्रहण मोखन ;
- (f) “सुलतान मान मलन ॥”

These, when translated into English, would stand respectively thus:—

(a) (Like the god) Kedárnáth for (removing the stain of) those who are charged with anything disgraceful ;

(b) (Like the sacred shrine of) Prayág (the modern Alláhábád) for the sinful ;

(c) Vánárasí [correctly ‘Váránasi’ the modern Benares] or ‘the Sacred City of the Hindús’ for those who are charged with murder—one of the deadly sins ;

(d) The Ganges for drunkards or proud kings [मदवान राय].

(e) Who liberated (the) Sultán after once taking him prisoner.

(f) Who crushed (the) Sultán’s pride.

All these titles allude to Mahá Ráná Sangrám Singh of Mewár. The fourth epithet (d) suggests that the other Rájás yielded to the Muhammadan Sultáns and prided themselves, also that they indulged in wine. The Ránás of Mewár did not take wine—hence the title गंग (Ganges), for the purification of those Rájás, is given to them (Ránás) with a taunt to the latter.

The fifth title (e) alludes to the fact of Mahá Ráná Sangrám Singh’s having captured Sultán Mahmúd of Málwá in A. H. 924 (= A. D. 1518 = S. 1574), and afterwards setting him free.

The last title (f) alludes to the kings of Gujarát, whom the Mahá Ráná had defeated and plundered their territory.

Several other poets of the period have described the Ránás of Mewár similarly:—

१ दे० अइ रे अकवरियाह—तेज तुहालो तुरकड़ा ।

नय २ नीसरियाह—राणविनाशहराजवी ॥

२ अकबर घोर अंधार—जंघाणा हिन्दू अवर ।

जागे जग दातार—पोहीरे राण प्रताप सी ॥

Translation.

(1.) O ! Akbar, O ! Turk, to thy glory, all the Rájás yielded, except the Ráná (of Udaipur).

(2) Akbar resembles a deep darkness ; all other Hindús felt their eyes heavy with slumber ; whereas Ráná Pratáp Singh* was on the watch, who was a great benefactor of the universe.

[The poets stamp a stain of disgrace on those Hindú Rájás who offered service, and gave away daughters in marriage, to the Moslem kings.]

From the six epithets quoted above, it is easily inferred that the 'Rásá' was composed after Mahá Ráná Sangrám Singh had defeated the king of Málwá in S. 1574 (= A. D. 1518) ; and the presence of Persian words in the 'Poem' indicates that it was composed after S. 1640 (= A. D. 1583), when the first intercourse of the poets of Rájputáná with the Imperial Court was opened, and they allowed Persian expressions to adulterate their style.

(B.)

Having shown the 'Rásá' to have been written after S. 1640 (= A. D. 1583), I shall now prove that it was composed before S. 1670 (= A. D. 1613).

In the Dillí-kí-kathá (दिल्ली की कथा) Prastáv we find the couplet :—

दो० । सोरे सै सत्तोतरे—विक्रम साक वदीत ।
दिल्लीधर चीतोड़पत—ले खग्गां बल जीत ॥† III. 31.

= In S. 1677 (= A. D. 1620) of Vikram's era, the lord of Chitor would conquer Delhi.

Here the poet delivers a prophecy that the kings of Chitor would take Delhi.

Therefore, it is quite evident that the couplet and hence the poem was written some time before S. 1677.

It was probably written before S. 1671 (= A. D. 1614)—because in that year a treaty was concluded between Mahá Ráná Amar Singh I., and the Sultán Jahángir, through the mediation of Prince Khurram. Therefore the above-mentioned prophecy could not have been delivered after S. 1671, when the treaty was concluded, because then all thought of ever conquering Delhi on the part of the Ránás had vanished. They had left off shaving (the head), eating out of a metallic plate,

* Reigned from S. 1628—1653 (= A. D. 1571—1596).

† [Col. Tod's MS. has मेवान for चीतोड़.—ED.]

fastening the sword to the belt, and keeping the kettle-drum in the van of their processions, long before S. 1671, in Mahá Ráná Pratáp Singh's time (whose reign ended in S. 1658 = A. D. 1601),—with an oath to revive* these customs only on retaking Delhi.

The noble deeds of the Ránás of this State during S. 1640-70, and the awe inspired by Mahá Ráná Sangrám Singh and his predecessors in the minds of the people led them (people) to cherish a sanguine expectation that some Ráná or other would take Delhi; and with this idea the author of the 'Rásá' inserted the couplet in his production.

I do not hold the narrative of the 'Prithí Ráj Rásá' to be totally incorrect; but it is clear enough, that the author must have based his fabric on some wrong annals.

My main object in writing this paper (for publication) is to caution the public against the incorrect dates given in the 'Rásá' and against the belief that it was composed by Chand Bardái, or even by any author who was his contemporary.

The spuriousness of the Rásá, and my doubts as to its antiquity, are further confirmed by the fact that its narrative, and the names of persons and dates as found in it, do not agree with those in the Persian works of Prithí Ráj's time.

I second the statement made by Vincent A. Smith, Esq., B. C. S :—

“The Rásá as we now have it, is misleading, and all but worthless for the purposes of the Historian.” [J. A. S. B. 1881. Pt. I, No. I, page 29.]

APPENDIX.

Inscription I.

[This Inscription is very corrupt, being full of mistakes made by the Insciber, who makes no distinction between स, ष and श्, and has made a mess of the vowel-marks (मात्रा) and the Anuswáras and Visargas. Here and there some letters have been defaced: thus it is very difficult to arrive at the original readings and the author's meaning; but the Pandits here have tried their utmost to make the best of it as it stands. The transcript was taken on Gokank paper, and deciphered by Pandit Rám Pratáp Jotishí, a good Sanskrit scholar and the only antiquarian in the city.

* Not revived till now. The Ránás do eat out of a metallic dish, but still a leaf-platter is placed underneath it.

The inscription measures 12 ft. 9 inches at the longest, and 8 ft. 6 inches at the shortest part in length, and the breadth is about 3 ft. 8 inches. Altogether, there are 30 lines, and 92 ślokas.

The first ten ślokas are a salutation to the Baudha divinities: then a genealogy of the Chauháns, in which all the names are not clearly made out, is comprised in the ślokas 11—29 (inclusive). Our translation extends only so far, as the rest of the inscription is not pertinent to our purpose; the inscription is valuable for the date and the genealogy, which differs from all other tables.—Trans.]

—————
Translation (from the Hindí).*

1. Obeisance to Him, who has given up all worldly concerns.

I bow to, praise meditate upon, and seek the protection of the light existing in the soul, which is intelligent, self-effulgent, without beginning and without end, felt only with wisdom, ever-glorious;—which enlightens the understanding of the creatures, is known by the name “Syát,”† and but to exist, is all-pervading, the most wonderful, the *summum bonum* or the source of all good and joy, and ever-existing.

2. May the peerless sun of righteousness be the source of your (*i. e.*, of the audience-mankind) peace and happiness—that never sets, is not reckoned among the inauspicious planets, the strength of whose rays is not unbearable.....who does no one ill.

3. There was the sage Sánti Nátha—whose both beautiful hands with brilliant nails stretch out to cherish and satisfy the accomplished goddess (Lakshmí) of happiness for the people of the world, blessed with sons and prosperity, and for these fortunate (or learned) men bending low with humiliation, like the decorated ground of Braj for Lakshmí, the spouse of Vishṇu, to sport upon.

4. I bow to the very mighty one Nemi Nátha—who sounded the Páncha Janya or Krishna’s conch, while breathing through the nostrils with the tip of the lotus-like; who fully strung the bow of Vishṇu called Sárnga (शङ्ख) with his thumb, like Bala-Ráma (who had a plough for his weapon), and whirled it about with the finger.

[This is an allusion to Nemi Nátha’s having gone to Dwáriká where Krishna lived, and blowing his conch and stringing and whirling his bow—each of which was unwieldy for any one else but Vishṇu himself. A lotus was his (Nemi Nátha’s) emblem.—This story has been taken as recited by a Jati, and is well-known to the Jains.]

* [The Hindi is, as will be seen, rather a loose paraphrase of the original Sanskrit. It is impossible to effect a literal agreement between the two, the general sense of the Sanskrit seems, however, fairly expressed in most places.—ED.]

† The formula for the Deity, of the Syádvádin sect of the Jains,

5. May the Tirthánkara* Párswanátha have success ! whose lecture-ground is gazed upon by the curious spectators in great admiration, the fore-part of the lofty rampart of which is closely crowded with the leading gods, which is surrounded on all sides with streamers, brilliant with the sun-gem and rendered vocal with jingles or bells.

6. May the ever-prevailing enshrinement of (Vardhamána) Mahávira who excels the heroes, ever be on the increase.

[In this śloka the poet makes a display of his poetical talent; he repeats the same line twice, which admits of a double meaning by **श्लेषालङ्कार.**]

7. I pray Saraswatí who bestows riches, strength and the essence of things, who is wise, and an incarnation of the Vṛittis,† and generous in giving enjoyment and salvation to her votaries.

8. We worship with success the lords who always remain absorbed in devotion, who are independent or self-willed, and as it were an ocean (of ambrosia in the form) of the greatest degree of mercy; at the head of whose list stands Nábheya (the son of Nábhi Rájá), *i. e.*, Rishabha Deva (**ऋषभदेव**). They who have obtained salvation by receiving the best portion of the light of these lords, adorn like a garland of pearls the bosom of the fair one (who is) deliverance.

9. Oh ! ye twenty-four (Tirthánkaras) of Jainism, the source of rejoicing to the hearts of humble or good persons, the support of 'True Piety', who destroy the actions which cause birth and death, a series of the sources of good, who have undisturbed wisdom, and take an interest in the good of beings, the (cradle) source of (the goddess Lakshmí of) bliss, the sustainers of the world, ye guide us aright into good actions.

* The following is a list of the 24 Tirthánkaras :—

1. Rishabha Nátha.	13. Bimala Nátha.
2. Ajita Nátha.	14. Ananta Nátha.
3. Sámhú Nátha.	15. Dharma Nátha.
4. Abhinandana Swámin.	16. Sánti Nátha.
5. Sumati Nátha.	17. Kuṇṭha Nátha.
6. Padma Prabhu.	18. Aru Nátha.
7. Supárswa Nátha.	19. Malli Nátha.
8. Chanda Prabhu.	20. Muni Suvrata Swámin.
9. Subudha Nátha.	21. Nemi Nátha.
10. Sítala Nátha.	22. Araṭha Nemi Nátha.
11. Sreyámsa Nátha.	23. Párswa Nátha.
12. Vasu Pújya.	24. Mahávira Swámin.

† 1. कैशिकी, 2. साल्वती, 3. भारती, and 4. आर्भट्टी. In this śloka Saraswatí is called भारती, the third Vṛitti of poetry.

Genealogy of the Chauháns.

10. The rare first-born (king) in the noble race of the Chauháns was Jadáwtadwa* [or Jadáw Chandra] who was ever-thriving, successful in all his actions, knew the hidden policy of kings, possessed armies and other influence, and never bowed to anybody.

11. Noble-looking, free from blemish, brilliant, tender-bodied like a wreath of flowers, wearing garments, white like limpid and pure wavelets, bending (modestly) with the weight of (breasts in the form of) high† (?) hills, such a one, the goddess Sákambará‡ is like Lakshmi the spouse of Vishnu.

12. In Ahikshetrapura, the first ruler was Púrnatalla surrounded with numerous warriors, like a bed smiling with flower-plants.

13. From him were descended Jai Ráj and Vighrah Ráj—Chandra and Gopendra—the last was succeeded by Durlabh Ráj, then ruled Gúrvak, Shashi Nrip, and after the latter Gúwák and Sachandan; (then the throne was occupied in turns by) Vapyai Ráj, who ruled over the Vindhya mountains, Singh Ráo and Vighrah; then ruled Durlabh, Gúndú, Vákpati, and lastly his younger brother Vírya Rám succeeded.

14. Then ruled Chand, Sri Singh the foremost among the Ránaks, from the latter was descended Dúsal, then came his brother Bísal, the beloved (lord) of Ráj Devi; his son was Prithvi Ráj I., the lord of Rásalya Devi, to him was born Jaidev, the consort of Saumalla Devi.

15. Who after killing three Rájás, the first of whom was Yasho Ráj the Padhingamichal, defeated the chief whose name was Solhan Dand in the field of battle; and as it pleased him best, he kept him in irons, and committed him (alive) to a fortress with an entrance resembling the mouth of Yam.

16. His son was Arjo Ráj who kept Hari (Vishnu) in his heart, who was the seat of virtue, whose vastness or range was aimed at, who was rare (great) in depth and generosity, whose depth could be sounded by none.

The king as well as the ocean were the seats of Hari, but it is marvellous that unlike the ocean the former had neither mire, nor was capable of being churned, nor deprived of wealth (Lakshmi); neither the generator of the mine of guilt§ (the Moon), nor was he served by double-tongued (serpents) hypocrites.

* This name cannot be properly made out in the transcript, which in this and in other places seems full of mistakes.

† ग appears to be उचुंग ॥

‡ The name *Sámbar* is the present form.

§ दौषाकर may also mean 'that which causes night.'

17. His stern rule (iron-hook) had as a matter of course, freed his kingdom from (the elephant of) wickedness, or conquered the country of Kuśaváraṇ. It is to be wondered at that, he had thrown the reputation of Indra into the shade by acquiring salvation and Náráyaṇ with his piety.

18. From Arṇo Ráj was descended Vighrah Ráj, the light of the earth, which is no matter of surprise. But it is astonishing that the descendant of that Arṇo Ráj (ocean), namely the Moon, is devoid of sensation, liable to waning, and marked with spots. [Whereas Vighrah Ráj, son to the king Arṇo Ráj, was free from these defects.]

19. His hand imparted its beauty to his terrible sword, which was graceful in the act of killing, and crushed the pride of mad and noble elephants.

20. He was prepared to proceed to the world of Yam a he, one of the noblest among men, seizer of lands, expert in wielding the lance, ascended into Heaven, as he was really a Protector of the needy and the distressed.

21. He converted Jáválipur into Jwálápur ('City of Flames') by setting it on fire; reduced small villages into hamlets or mere collections of huts; his anger rendered the strength of his foes as frail as the thread of the mandár-cotton (the white flower with radiating threads that issues from the plant called *Asclepias gigantea*).

22. Whose fame, acquired by means of his getting a sword and wearied from not succeeding in taking Delhi, spread in the streets as well as in chimney-rooms. [असिका लाभ लंभितं has been explained above = "acquired by means sword." If the reading is मासिका लाभ लंभितं the meaning would be = "Whose fame, *blackened only* by his failure in taking Delhi," &c.]

23. His elder brother's son was named Prithvi Ráj II, who resembled Vishṇu in preserving his subjects, and chased away poverty from his dominions, by giving away kine and gold(-en hills) in charity to the poor.

24. He, who was thoroughly devoted to religion, dedicated the village of Morákri to the self-revealed Párśwa Nátha for enjoyment (in this world) and salvation (in the next).

25. He cherished the Bráhmans by giving them gold in charity, and by performing the ceremony of Tuládán (giving his own weight in gold) on ten several occasions, as well as by grants of towns (and villages), he defeated the intelligent king Vastu Pál and took his beautiful elephant named Mansidhi.

26. He was followed by king Someśwar who got his kingdom with the blessing of the god Someśwar; and being his true devotee, he came to be regarded like S'iva among mankind.

27. He, the very potent one, got the surname of Pratáp Lankeśwar : from his presence the chief (among the powerful) enemies fled, and many met their death by his sword.

28. Actuated by a desire to enter the Heaven, he offered the village of Rewná (during his administration), to the self-existent Párswa Nátha :

* * * * *

[The ślokas 29—90 give a genealogy of the person who built the temple.]

* * * * *

Dated S. 1226 (= A. D. 1169)—Thursday the 3rd of the dark semi-lunation of Phálgun at the time of the Rohiní Nakshatra, Vṛidhi Yog, and Taitil Karan.

Inscription VI.

[This Inscription measuring 3 feet 2 inches by 3 feet runs to the length of 48 lines, each containing 70 letters on an average, and consists of 62 ślokas of different metres. The ordinary salutation to the gods ends at śloka 10th ; then we read a genealogy of the Ránás of Udayapur, from Bápá Ráwal to Samar Singh, which ends at the 48th śloka. The following translation is an English version of the Hindí rendering of the Gujarátí translation (of the text) found in a collection of inscriptions, published in Ahmedábád in Guzerat.—Translator.]

Translation.

1. Obeisance to Śiva ! whose might, capable of being known to himself and naturally free from impurity, is but little appreciated by Brahmá (the Creator) and other gods. May the lord Achaleśwara, free from all concern with the universe, who liberates the beings of the world who are absorbed in Him from its bonds, be pleased ever to give us bliss.

2. Who seated on a lotus [or a Padmásana, a seat or throne made in the shape of a lotus, on which idols are placed], offers the oblation of souls (vitality) to (the sacrificial fire of) the body for Creation's sake ; prior to such a one the Omnipresent Being, was born Śiva having a Níla-lohita (with a blue neck and red hair) body.

May Śankara (Śiva), holding in his lotus-like hand, the brilliant fifth head of Brahmá, forcibly detached from the trunk, with the tip of the nail of his (Śiva's) wicked* thumb, protect you.

* Because charged with *Brahmá-hatya* = murder of a Bráhman.

3. May the elephant-faced god Ganeś, grant you wealth, who is the remover of misfortunes, whose brilliant temples (like mountain-peaks) are buzzed about till now by a swarm of black bees, which are as it were performing penances to him, with a desire to get rid of their black colour, and repeating a humming prayer composed of (letters or) sounds which we cannot make out, having given up all other occupation, and feeling honourable pride or intoxication.

4. May Hanúmán deliver us from evil, whose wonderful leap to cross the ocean,* set the terrestrial sphere a-whirling, by causing a cloven range of mountains to fall down in the shrinking ocean, caused the sky to burst asunder and come down and the points of the compass to contract to a centre, that disturbed the equilibrium of the (vessel of the) universal frame, and thus threw the world into a state of agitation resembling that (which happens) at the end of a kalp (the destruction), although the day had not arrived.

5. The foremost (noble) race of Gohil is triumphant, whose lineage, is formed of a number of clans and sub-clans, having good qualities, recognised as the head of Princes or ruler of mountains, resembles the bamboo plant, of which the joints have a number of branches large and small, which is suited to have a bow-string fastened to it, and crowns the crests of hills.

6. That the race of this Gohil has the reputation of Náráyaṇ or Vishnú among the kings, is right, else how could the kings, [whose purpose is to attain salvation, holding white *dandás* (mendicants' staff) in the form of canes (for inflicting punishment), inclined to the protection of lives, and ever enjoying the blessing of wealth, allow their hands full liberty to deal in charity by giving away money], have reposed confidence of protection in it?

7. The territory, well-suited to remove misfortunes, saturated with the filthy odour exhaled from the (decomposing) fat of wicked persons (killed) by Bápá Ráwul, excelling the Paradise in beauty, and bringing the pride of all other cities of the world to a test, bears the name *Med-pát* (the modern Mewar).

8. There is in this land of Mewar a town (named) Nághrid (now the village of Nágdá) well-deserving celebrity, where the sage Hárít rich only in penances, performed austerities.

9. There are many well-to-do householders, who have commenced a series of sacrifices for the welfare of the world, being pious, and having a store of articles fit to be burnt as oblations (or virtue), they satisfy Agni (the god of fire) with those substances.

There are also a great many sages, who have won felicity by practis-

* While on search for Sitá.—Rámáyan.

ing Pránáyám (a system of Yog in which the breath is drawn in through the nostrils, and then exhaled in the opposite direction after a periodical stoppage), who have acquired true wisdom, and seated in a lovely and charming spot, perceive the Deity existing in the soul.

10. In that forest, where ascetics practise Yog and are generally freed from the bonds preventing the approach to heaven; Hárít Ríṣhi who subdued the senses by the practice of Yog, who clearly sees the occurrences of the universe, and attained final absorption into Śiva, the abode of the result of ascetic severities, granted (the goddess of) royalty to his votary, the renowned Bápá Ráwal.

11. Bápá Ráwal artfully transferred the characteristics of a Bráhmaṇ (acquired during his breeding in a Bráhmaṇ household) to Hárít Ríṣhi resembling Brahmá in his prowess, as it were by means of his services to the sage: and in return he received, the splendour of a Kshatriya from the Ríṣhi, in the form of a golden anklet. The descendants of Bápá called Gohils incessantly adorn the earth like so many incarnations of Kshatriyadom up to the present day.

12. Bápá Ráwal's son was Gohil who dealt out justice impartially; the Rájás descended from him are distinguished by the title of Gohils (the modern Gohilots or Gehlots).

13. From Gohil was descended Bhoj, whose intellect was brilliant like a ray of nectar, whose ornament was (the ambrosia of) learning, who could easily hold the passion of love in subjection, and was of extremely good and charming (amiable) manners, who crushed the pride of the ocean, (which is deep and a seat of fortune) and was a worshipper of the Lord of Lakshmi, *i. e.*, Vishnú.

14. He was succeeded by a king named Shil, whose hand was terrible with a wanton sword, who had a horripilation expressive of exquisite delight or spiritedness, and a body like an incarnation of the high sentiments themselves, who was a great warrior, and enjoyed the wealth of the enemies (slain by him).

15. His son was Kálbhoj, who cut asunder the love of the females (of Dravida and Kalinga or) who wear garments reaching down to the toes, the crown of the kings of noble races, who inflicted punishment on the rulers of the Carnatic, who took delight in worshipping the images of Vishnú, well-versed in the mysteries of law and witticism, (whose strictness was) unbearable from his dealing punishment with a violent bow true to its aim and terrible like death.

16. Then came Bhartri Bhat, who satisfied women with his protection, and the learned men with presents, the quarters of the world with lots of conveyances, the Bráhmaṇs with (handsome) presents and gifts on the occasions of births (of descendants), who were made as happy as

the fountains of delight, who had stout progeny and was very charming, protected the earth and crushed the pride of the Kalpa Briksha (the fabulous tree that grants all felicity).

17. To him was born a Prince named Agh Singh, who was slender-waisted and broad-chested, terrified the kings, who support the earth (like the elephants at the corners), or the mad elephants of the mountains.

18. His son was Samháyak who trusted to his own valour and prowess, never yielded to any one, and bore the heavy burden of State (or the earth, like the King of Serpents), from (the sparks of) whose anger (resembling the fire in fierceness) the troubled foes were dispersed, and in which (sparks) wicked people feeling a difficulty in subduing the senses, fell like so many insects (gathering round a lamp or fire).

19. He was followed by Khumán, whose sword (like a nimbus-rain-cloud) fell upon (drenched) the best of warriors with its sharp edge (like a piercing shower) in the sky of the day of attack, overclouded with the dust rising up from the ground by the tread of forces: it is wonderful that the red powder, besmearing the breasts of the wives of warriors (killed by him), was washed away with the tears black with the collyrium of their (wives') eyes, and similarly, the hearts of clear-intellected men are peeling like a roar of thunder when lightning falls (to the ground).

20. Then succeeded Allat, who was invincible in battle and a rival of death in killing, as his terrible sword conquered the forces of his enemies in mere sport.

21. Next was born Narváhan, who captured the conveyances of his rival kings in battle, worshipped Śiva with conscientiousness, struck awe and terror in the hearts of all his enemies.

22. After him succeeded Śakti Kumár who eradicated the policy of all his enemies with his valour, who was free from stain and possessed good qualities, the renown of whose noble deeds excelled even the stars in brilliance.

23. From Śiva, whose feet rest over high mountains, was born the beautiful Swámi Kártik: so from Śakti Kumár, whose feet rested on the crown of great Princes, was descended king Śuchi Varma who displayed his terrible strength to his enemies.

24. Verses celebrating the heroic deeds of whose hands were chaunted by the celestial maidens of melodious tones, who was entitled to the reputation of Indra in heaven, on account of his great and noble actions, such a one Śuchi Varma was succeeded by Nara Varma, who turned pale the complexion of his enemies' wives agitated with love, who illuminated all the worlds with the lustre of his renown.

25. On Nara Varma's desiring to taste the delight of meeting the wives of the gods [*i. e.*, when he entered Heaven], the earth was protected by *Kirti Varma*, who was on a par with Indra in piety.

26. On Kirti Varma's,—who was very fierce, and weak from constant love (to acquire new possessions) and also devoted to very austere penances,—performing ablutions in (the sacred stream of) the Ganges (the Sindhu of Heaven) and sporting with the heavenly damsels, Bairad succeeded to the throne, who pulled down the houses of enemies with his hands, and had the forehead of his foes kept lower than his throne (in homage) on account of his valour.

27. On the death of Bairad, a source of delight to the host of his enemies, succeeded Bairi Singh, who made his name quite significant, as he was a lion among his rivals.

28. After him reigned a king Vijai Singh by name, who was a Lion with Victory for his title or surname, who had a broad chest and a slender waist, and caused mountains or (the hearts of) kings to tremble, even in sport; he was a destroyer of (elephants in the shape of) enemies.

29. His enemies' wives, pressed down with grief for their husbands' death, gave up the whiteness of their bodies with the sandal-paste applied to their breasts, and thus acted as it were the part of a *Karṇikár* (कर्णिकार, a species of the bread-fruit tree *Lacucha*) flower, which is red inside with a yellow coating on the outside. [In just the same way the interiors of their bodies were red, while the outside appearance was languid and pale with grief].

30. (He was succeeded by) Ari Singh (अरिसिंह) a great hero, who wrote down inscriptions of his noble deeds in all the quarters, with the ink composed of the smoke (soot) rising from the corpses of his enemies, burnt (to ashes) in the fire of his energy (rage).

31. Through his favour, learned* men's wives were enabled to paint their eyelids with collyrium, and filled their eyes with tears of delight. On the other hand, he deprived the eyelids of his enemies' wives of their collyrium (that was) washed away with tears of mourning; and thus it is wonderful that one and the same king produced double effects.

32. From Ari Singh was born Chond Singh, glorious as the Sun and brilliant like the crown-gem of princes, his throne shone over mountains as that of the Sun over Sumeru (सुमेरु).

33. The son of Chond was Vikram Singh, whose sword fell upon the temples of elephants (and cut them asunder), who overtook even

* If सुमनस्त्री is taken to mean 'gods' wives,' there would be an allusion to the belief that heroes killed in the battle-field become gods.

Death itself in the battle-field, and spread a tale of his valour among his enemies.

34. Then ruled Kshem Singh for the prosperity of the earth, he rooted out all the (thorns) formidable enemies with the strength of his hands.

35. The wives of demons, grown senseless, and graceful in the act of staggering, occasioned by satiety or intoxication from drinking a portion of the blood, gave it in skulls filled up to the brim and overflowing, to their husbands, who drinking to an excess out of the vessels placed in the hands of jolly female attendants, merrily sing aloud the noble acts of that king in the battle-fields.

36. Kshem Singh found a successor in Sámant Singh, protector of the earth, excelling even Cupid himself in beauty, who seized all the property of the petty kings in his empire.

37. Kumár Singh then became the leader of the armies of the Gohils, of which the glory is curious [as led only by generals after Khumán whose descendants did not command in person]* which never sustained a defeat, and he retook the lands that had been taken by adversaries.

38. Then succeeded a king whose name was formed by two words, one signifying a Lion, and the other meaning the crusher of the pride of his enemies' armaments; that is, his name was *Mathan Singh*, really significant of his qualities, for he defeated his foes with his valour.

39. His sword could assume double aspects in the field of battle: (1) While in the scabbard it did not sprinkle any blood at all; (2) When active in the field in spilling blood, it was not satiated and did not seek the scabbard.

40. After him king Padma Singh, the essence of the rest, protected the land of Mewar, and made it happy.

41. The learned Padma Singh, glorious like the lustre of a pearl got from the globes (resembling hill-peaks) over the heads of his enemies' mad elephants unseamed by his sword, nicely inscribed the song or narrative of the vigour of his arms on the tablet of battle-fields.

42. On Padma Singh's ascending the seat of immortals (*i. e.*, Heaven), succeeded king Jaitra Singh,† the strength of whose hands shook the foundations of an enemy called Nadole, and who was to the army of the Turks like Agastya to the Ocean. [As the sage Agastya

* *विद्योग* = separation. Taking it (= *विशेषण, योगः*) to mean constant attendance, the [] would stand thus: 'as constantly led by the descendants of Khuman in person.'

† There is a small pillar at Ekling Ji, bearing the S. 1270 (= A. D. 1213), and records the name of Jaitra Singh as the then sovereign.

sucked up the Ocean, so the Turkish army was (devoured, *i. e.*,) killed with the sword of this Prince.]

43. Verses celebrating the heroic deeds of Jaitra Singh's hands are loudly echoed up to the present times in battle-fields by demons, intoxicated with a drink of the blood of the soldiers of the Sindhis (slaughtered by Jaitra), as well as jolly with the embraces of their (own) wives surrounding them.

44. After Jaitra Singh the earth was made splendid by the renowned piety of Tej Singh, who was quite free from fear, and planted the root of anxiety in the hearts of enemies.

45. Tej Singh, a tourist among crores of cultivators, sowed the seeds of (the pearl of) salvation (in fertile grounds) by giving away lands in charity, and by watering them with the handful of water (indicating a vow) for giving alms, and bestowing care on the field in the form of advices from a good spiritual preceptor, he obtained the fruit of virtue: and afterwards having performed ablutions, he raised a store of mounds of the spreading renown of his wealth in all the quarters.

46. This clever prince Samar Singh (son to Tej Singh), the tip of whose grinders shines like a touchstone delivered (the land of Gujarát) from its drowning state in the ocean (of the Turkish army), like the Boar Incarnation of Vishnú, and is administering his kingdom with a liberality and charity equal to that of Kurna and Bali (the types of Bounty).

47. O! son of Tej Singh, the renown established by your sword is celebrated in battle-fields till now, by demons holding in both hands the heads detached from the bodies of the slain (in battle), and striking them together as if to beat the time to the fourth cadence, and thus add harmony to the fine art of music, leading their beloved ones into a dance, and intoxicated with the blood of the enemy.

48. O! lord of men, all your noble qualities cannot be recounted, as there is a fear of their swelling up the volume of the book, because your character is formed of crores of strings of good qualities that cannot be numbered.

49. Abu reigns supreme as a gem among the mountains served by the gods, in which the sage Vaṣiṣṭha, free from the 16* sources of vanity, performed austerities.

50. That bestows every sort of prosperity on those who are impatient under difficulties, and gives salvation to those who hold the passions in check, that is a seat of fortune, whose body is pure from the company of the sacred stream of the Ganges, in such a mount Abu, the powerful lord

* 1, Earth; 2, water; 3, light; 4, air; 5, ether, = the 5 elements; 6, ear; 7, touch; 8, nose; 9, sight; 10, taste &c. = the 10 senses; and 16, the mind.

of Bhawáni, that is, Siva, the symbol of the all-pervading attribute, and thus moveable, has acquired a permanent and stationary abode.

51. Is not the monastery over this mountain a heap of the essence of all beauty? (a monastery) that had no beginning, and is wonderful and a fit abode for devotees.

52. In which a great many devotees and men of unblemished character, and also many gods have acquired emancipation of the soul, and thus (attained) the Supreme Being in all the (three) subdivisions of 'time,' of which the origin has been described with that of Abu by the authors of the Purans, that monastery holds in this mountain the wealth of the three worlds, under the guise of (its existence in) the (three) past, present and future.

53. Samar Singh, lord of the masters of the earth, ordered the reparation of this monastery at his own expense for his welfare, because he is possessed with a zeal in such virtuous deeds, and very willingly founded an almshouse, with arrangements of dainty and sumptuous food to be distributed to the sages* at a great expense.

54. A high golden flag-staff was erected in honour of Achaleswar by Samar Singh, who perceived the life to be transient like wind and lightning.

55. This monastery was formerly occupied by *Bhávágni* the master of the place, who had rooted out all causes of the least dishonour in the world, by fastings in the worship of Śiva.

56. Having bodies pure from giving up all mutual enmity, whose minds are affectionate and who look upon mankind with pity, who have fully found out the principles of redemption, such lions and elephants perform austerities about this convent.

57. Bháv Śankar, the disciple of Bhávágni and like him in faith, is engaged in penances difficult of performance, with a desire of final absorption into Śiva.

58. The trees growing over mount Abu, always richly laden with fruits and flowers, express in numberless ways (by their roots and leaves), the diligence in continence of the sages who have eradicated the inclination for the pleasures of the sense, to the visitors.

59. Guided by the counsels of Bháv Śankar, king Samar Singh built this monastery with a golden flag-staff on Mount Abu.

60. Veda Śarmá the son of Priya Paṭú, a Nágara Bráhmaṇ of Chittore, who prepared the inscription that was placed in the village of *Ekling Ji*, among the temples of (Ekling Ji)† the lord of the three

* सन्यासी = a Bráhmaṇ of the fourth order (of life).

† The shrine of Ekling Ji lies about 12 miles to the north of the capital, in a fine valley.

worlds, the Divine Samádhís Chakra, is the author of this Inscription also charming to the minds of the learned, and pure because it describes distinguished (and hence noble) qualities.

61. May this Inscription be a means of livelihood to the poets who read it, so long as the Lord Achalesvar lives in (the company of) Mount Abu.

62. This innocent Inscription was marked with characters by Şubh Chand, and chiselled out by a clever mason named Karma Singh.

63. Dated S. 1342 (= A. D. 1285) on the first of the waxing Moon of Magsir (October).

APPENDIX.

I.

Text.

॥ श्रीपार्श्वनाथ जी का कुंड सूं उत्तर तरफ़ कोट नखे मोरडी नीचला अक्षर ॥
ॐ नमो वीतरागाय, चिद्रूपं सहजोदितं निरवधिं चानैक निष्कार्पितं नित्यो-
न्मीलितमुल्लसत् परकलं स्यात्कार विस्फारितं सदुक्तं परमाद्भुतं शिवसुखानं-
दास्पदं शाश्वतं नौमिस्तौमिजपाभियामि शरणं तज्ज्योतिरात्मस्थितम् १
नास्तं गतः कुग्रह

॥१॥ संग्रहोवा नेतीब्रतेजा ॥१॥ — — — — — वः — — — — — नैव
सुदुष्ट देहो ऽपूर्वो रविस्तात् समुदे वृषोवः २ भवेच्छीशांतिः सा सुतविभव
भंगीभवभृतां विभोर्यस्याभातिस्फुरितनखरोचिः करद्युगं, विनम्राणामेषा
मखिल कृतिनां मंगलमयीं स्थिरीकर्तुं लक्ष्मीमुपरचितरंगा व्रजमिव ३
नासाश्वासेनयेनप्रब

॥२॥ लबल भृता परितः पांचजन्यः ॥२॥ — — — — —
— — — — — पद्माग्रदैशैः । हस्तांगुष्ठेन सार्ङ्गं धनुरतुलवलं कृत्स्नमारोप्यविष्णो
रंगुल्यांदोलितोयं हल भृदिवनतिं तस्यनेमेस्तनोमि ४ प्रांशुप्राकारकांता
त्रिदश परिवृढ व्यूहबद्धावकाशां वाचालांके तु कोटीत्कणद्युमणिमणिकिं-
किणीभिः समंतात्, यस्य व्याख्यान भूमिमहह किमिदमित्याकु

॥३॥ लाः कौतुकेन प्रेक्षंतेप्राणभाजः ॥३॥ सखलुविजयतांतीर्थकृत् पार्श्वनाथः ५
वर्द्धतां वर्द्धमानस्य वर्द्धमानमहोदयः वर्द्धतां वर्द्धमानस्य वर्द्धमानमहोदयः ६
सारदां सारदां स्तौमिसारदान विसारदां भारतीं भारतीं भक्त भुक्ति मुक्ति
विशारदां ७ निः प्रत्यूहमुपास्महे नितपतोऽतंत्रानपि स्वामिनः श्रीनाभेय
पुरःसरान् परकृपापीयूषपाथोनिधीन् यज्ज्योतिःपरभागभाजनत

॥४॥ या

मुक्तात्मतामाश्रिताः श्रीमन्मुक्ति नितंबिनीस्तन तटेद्वारश्रियं बिभ्रति ८
भयानां हृदयाभिरामवसतिः सद्गर्भतः संस्थितिः कर्मोन्मूलन संगतिः शुभत-
तिर्निर्बाधबोधोद्भृतिः जीवानामुपकारकारणरतिःश्रेय श्रियांसंहति र्देयान्मे
भवसंभृतिः शिवमतिजैने चतुर्विंशतिः ९ श्रीचाहमान क्षिति राजवंश
पौर्वोप्य पौर्वोपिति जडावतद्वः भिस्तो

॥५॥ तवान

नृपरंभयुक्तो नोनिःफलः सारयुतेनतेनो १० लावण्यनिर्मलमहोज्वलिता
गयष्टि रच्छोच्छलच्छुचिपयः परिधानधात्री — — गपर्वतपयोधरभारभुम्भां
साकंभराजनि जनीवततोपिविष्णोः ११ विप्रश्रीवत्सगोत्रेभू दहिक्त्रपुरेपुरा
सामंतोनंत सामंत पूर्यतस्तो नृपस्ततः १२ तस्माच्छीजय राजविग्रह नृपौ
श्रीचंद्रगोपेद्रकौ त

॥६॥ स्माद्दुर्लभगूर्वकौशुणि

नृपोगवाकसच्चंदनौ श्रीमद्वप्ययराजविंध्यनृपतिः श्रीसिंहराव्विग्रहौ श्रीमद्दु-
र्लभगुंदुवाक्पतिनृपाः श्रीवीर्यरामेनुजः १३ श्रीचंडोवनि पेत्रिराणकधर
श्रीसिंहटोदूसल स्तुद्राताथततो पिवीसलनृपः श्रीराजदेवीप्रियः पृथ्वीराज-
नृपोथतत्तनुभ वेरासल्यदेवीविभु स्तत्पुत्रो जयदेव इत्यवनिपः सौमल्लदेवी-
पतिः १४ हत्वापधिग

॥७॥ मिंचलाभिधयसो राजादिवीरत्रयं

क्षिप्रं क्रूरकृतांतवक्रकुहरे श्रीमार्गं दुर्गान्वितं श्रीमत्सोलाण दंडनायकवरः
संग्राम रंगांगणे जीवन्नेवनियंत्रितः करभकेयेनृनि — — सात् १५ अर्णो
राजोस्य स्तुनुर्द्धत हृदयहरिः सत्ववाशिष्ठसीमे गांभीर्यौदार्यवर्यः समभवद-
परालम्बमध्योनदीत्सः तच्चित्रं जंतजाद्यः स्थितिरवृत्तमहापंकहेतुर्नमथ्यो न
श्रीमुक्तोनदोषाकर

॥८॥ रचितरतिर्नद्विजिह्वाधिसेव्यः १६

यद्राज्यं कुशवारणं प्रतिहृतं राजांकुशेनस्वयं येनात्रैवन चित्रमेतत्पुनर्मन्या-
महे तंप्रति तच्चित्रं प्रतिभासते सुकृतिनानिर्वाण नारायण न्यक्काराचरणेन
भंगकरणं श्रीदेवराजं प्रति १७ कुवलयविकासकर्त्ता विग्रहराजो जनिस्ततो
चित्रं तत्तनयस्तच्चित्रं यत्र जडक्षीणसकलंकः १८ भादानत्वंचकभादानपते
परस्य भादा

॥९॥ नः यस्यदधत्करवालः करालः क

रतलाकलितः १९ कृतांतपथसज्जोभूत्सज्जनो सज्जनोभुवः वैकुंतकुंतपालो-

गाद्यतोवैकुण्ठपालकः २० जाबालिपुरंज्वाला पुरं कृतापल्लिकापिपल्ली वाततूल-
तुल्यं रोषात्तद्वलं येन सौर्येण २१ प्रतोल्यांच वलभ्यांच येन विश्रामितं यशः
ठिल्लिकाग्रहण आंतमाशिकालाभलंभितः २२ तज्ज्येष्ठ भ्रातृपुत्रोभूत् पृथ्वी-
राजः प्रभू

॥१०॥ पमः तस्मादर्जितदीनागोहेमपर्वतदानतः २३ अतिधर्मरते—

पि पार्श्वनाथस्वयंभुवे दत्तमेराकरी ग्रामंभुक्तिमुक्तिश्च हेतुना २४ स्वर्गादि
दाननिवहै दर्शभिर्महद्भिस्तोलानरै नगर दानचयैश्च विप्राः येनार्चिताश्चतुर-
भूपतिवस्तपालमाक्रम्य चारुमनसिद्विकरी गृहीतः २५ सोमेश्वरालब्धराज्य-
स्ततः सोमेश्वरोत्पः सोमेश्वरनतो यस्माज्जन सोमेश्वरोभवत् २६ प्रताप-
लंकेश्वर इत्यभिख्यायः प्राप्तवान् प्रौढप्रथुप्रतापः यस्याभिमुख्ये वरवैरिमुख्या

॥११॥ केचिन्मृताः केचिदभिद्रुताश्च २७ येन श्री

पार्श्वनाथाय रेवातीरे स्वयंभुवे शासने रेवणा ग्रामोदत्तः स्वर्गायकांक्षया २८
ष्य कारापकवंशानुक्रमः ॥ तीर्थे श्रीनेमिनाथस्य राज्ये नारायणस्य च अंभो-
धिमयनादेवबलिभिर्बलशालिभिः २९ निर्गतः प्रवरोवंशोदेवदंडैः समाश्रितः
श्रीमालपत्तनेस्थाने स्थापितः शतमन्युना ३० श्रीमालशैल प्रवरावचूलपूर्वोत्तरः
सत्वमुखः सुवृत्तः प्राग्वाटवंशोक्तिबभूव तस्मिन् मुक्तोपमेवै श्रवणाभिधानः
३१ तद्रागयस्तने येन

॥१२॥ कारितं

जिनमंदिरं त्यक्त्वाभ्रांत्यांयतस्तत्वमेकत्व स्थिरतां गतां ३२ योऽचोकरच्चंद्रसूरि
प्रभाणिथाघ्रेरकादौ जिन मंदिराणि कीर्तिंद्रमारामसमृद्धिहेतोर्विभातिकंदा
इवयान्यमंदाः ३३ कल्लोलमांसलित कीर्ति सुधासमुद्रः सद्गुद्धिबंधुरवधू धरणी
धरेणः वीरोपकार करण प्रगुणांतरात्मा श्रीचंचुलस्वतनयं पदेऽभूत् ३४
शुभंकरस्तस्य सुतोजनियु शिष्टैर्मह्मिष्टैः परिकीर्त्यकीर्तिः श्रीजाटसोसूततदंग
जन्मायदंग जन्माखलुपुण्यराशिः

॥१३॥ ३५ मंदिरं वर्द्ध

मानस्य श्रीनाराणक संस्थितं भातियत्कारितं स्वीयपुण्यस्कंधमिवोज्वलम् ३६
चत्वारश्चतुराचाराः पुत्राः पात्रं शुभश्रियः अमुष्या मुष्यधर्माणोबभूवभार्य-
योर्दयोः ३७ एकस्यांदावजायेतां श्रीमदांबटपद्मयो अपर — — —
— — — लक्ष्मटदेसलौ ३८ पाकाणां नृवरेवीरवेशकारणपाटवं प्रकटित्
स्वीयवित्तेन धातुनैवमहीतलं ३९ पुत्रौपवित्रौ गुणरत्नपात्रौ विशुद्धगात्रौ
समशीलरात्रौ बभूवतुर्लक्ष्मटकस्य जैत्रौमुनींदुरामेद्वभिधौ

॥१४॥ यसस्यौ ४०

षट्संडागमबद्धसौ हृदभराः षज्जीवरक्षेत्राः षड्भेदेन्द्रियवश्यता परिकराः
षट्कर्मकृत्वादराः षट्षंडावनि कीर्तिपालनपराः षाड्गुण्यचिंताकराः सदृष्ट्यं-
बुजभास्कराः समभवः सद्देशलस्यां गजाः ४१ श्रेष्ठीदुद्कनायकः पृथमकः
श्रीमोसलोकेगडि देवस्पर्श इतोऽपि सीधकवरः श्रीराहकोनामतः एतेतुक्रम-
तोजिन क्रमयुगाभोजैक भूमोपमामान्या राजशतैर्वदान्यमतयो राजंति
जंबूत्सवाः ४२ हर्म्यं श्रीवर्द्धमानस्याजयमेरोर्विभूषणं

॥१५॥ कारितं यैर्महाभागैर्वि

मानमिवनाकिनां ४३ तेषामंतश्रियः पात्र — — कः श्रेष्ठिभूषणं मंडलकरं
माहादुर्गं भूषयामास भूतिना ४४ योन्यायां कुरसैचनैकजलदः कीर्तिर्निधानां
परां सौजन्यां बुजिनीविकासनारविः पापाद्रिभेदेपविः कारुण्यामृतवारिधे-
र्विलसनेराकाशशांकोपमो नित्यंसाधुजनोपकारकरण व्यापार वद्धादरः ४५
येनाकारिजितारिनेमिभवनं देवाद्रिष्टंगोधरं चंचत्कांचन चारुदंडकलसच्छोणी
प्रभा भास्वरं खिलत् खिचर सुंदरी श्रमभरभंजध्वजोद्दीजनैर्वत्रेष्टापदश्रैल
श्रंगजि

॥१६॥ नभूत् प्रोद्दामसद्गश्रियं ४६ श्रीसीयकस्य भार्येद्वे

नाग श्रीमामगंभिधे आद्यायास्तुस्त्रयः पुत्रा द्वितीयायाः सुतद्वयम् ४७ पंचा-
चारपरायणात्ममतयः पंचांगमंत्रोज्वलाः पंचज्ञानविचारणा सुचतुराः पंचै-
न्द्रियार्थोज्वलाः श्रीमत्यंचगुरुप्रणाममनसः पंचाणुशुद्धव्रताः पंचैतेतनयागृहस्थ-
विनयाः श्रीसीयकश्रेष्ठिनः ४८ श्राव्यः श्रीनागदेवोभूल्लोलाकश्चोज्वलस्तथा
महीधरोदेवधरोद्वावेतावन्यमाटजौ ४९ उज्वलस्यांगजन्मानौ श्रीमवल्लभ
लक्ष्मणौ अभूतां भुवनोद्गासियसोदुर्लभ लक्ष्मणौ ५० गांभिर्यं जलधेः स्थिर

॥१७॥ त्वमचलात्तेज

स्विता भास्वतः सौम्यंचंद्रमसः शुचित्वममरस्योतस्विनीतः परम् एकैकं परि-
गृह्यविश्वविदितोयो वेधसासादरम् मन्येबीजकृतेकृतः सुकृतिनासल्लोलकः
श्रेष्ठिनः ५१ अथागमन्मंदिरमेषकीर्तिः श्रीविंदमल्लोधनधान्यवल्ली चपालु
— — — — भ्यसुप्तकंचीनरेणंपुरतः स्थितः सः ५२ उवाचकस्त्वं
किमिहाभ्युपेतः कुतः सतंप्राह फणीश्वरोहं पातालमूलात्तवदेशनाय श्रीपार्श्व-
नाथः स्वयमेष्यतीह ५३ प्रातस्तत्रसमुत्थायनकंचनवि

॥१८॥ वेचितं स्वप्नस्यांतर्मतो भावायतो वातादि दूषिताः ५४ लोला

कस्य प्रियास्तिस्वोबभूवुर्मनसः प्रिया ललिताकमल श्रीश्वलक्ष्मीर्लक्ष्मीसनाभयः
५५ ततः सभक्तांललितां वभाषेगत्वा प्रियां तस्य निशि प्रसुप्तां षट्शुक्लभद्रे-

धरणोहमेहि श्री — — — — — श्रूयामि ५६ तथासचाक्तो
 — — — — — मद्रेसत्यमेतत्तु श्रीपार्श्वनाथस्य
 समुद्धृतिं स प्रासादमर्चंचिकरिष्यतीह ५७ गत्वापुनर्लोकिकमेवमूचेभोभक्त-
 सक्तानुगतातिरक्ताः देवेधनेधर्म विधौजिनेष्टौ श्रीरेवतीतीरमिहापपार्श्वः ५८
 समुद्धरेनं कुरुधर्म का

॥१६॥ यैत्वकारय श्रीजिनचे

त्यनेहं येनास्यसि श्रीकुलकीर्त्तिपुत्रः पौत्रोरुसंतानमुखादि वृद्धिं ५९ त —
 — — — माख्यं वनमिहनिवासेजिनपतेस्त एवेतेग्रावाणाः शूठकमठ-
 मुक्तागगनतः सधारामे — — — परयतः कुंडसरित । स्तदत्रेतत्स्नानं
 — — — गमं प्रापपरमं ६० अत्रास्त्युत्तममुत्तमादिशिपरं सार्द्धुष्टमंचो
 स्थितं तीर्थं श्रीवरलाइकात्रपरमंदे वोऽति मुक्ताभिधः सत्यश्चात्रघटेश्वरः
 सुरनतोदेवः कुमारेश्वरः सौभाग्येश्वर दक्षिणेश्वर सुरौ मार्कंडरिचेश्वरौ ६१
 सत्योंबरेश्वरोदेवो ब्र

॥१७॥ ह्यमह्येश्वरावपि कुटिलेशः ॥२०॥ कर्करेशोयत्रास्ति कपिलेश्वरः ६२ महा-
 नालमहाकाल — रथेश्वर संज्ञकाः श्रीत्रिपुष्करतांप्राप — रित्रिभुवनार्चि-
 ताः ६३ कीर्त्तिनाथंचके — — — — मिस्वामिनः संगमीसःपुटी-
 सश्चमुखेश्वरघटेश्वरा ६४ नित्यप्रमेदितोदेवो सिद्धेश्वर गया युसः गंगाभेदेन
 सोमेश गंगानाथ त्रिपुरांतकाः ६५ संस्ता त्रिकोटि लिंगानांयत्रास्ति कुटिला-
 नदी स्वर्णजालेश्वरोदेवः समंकपिलधारया ६६ नाल्य

॥१८॥ मृत्युर्नवारोगा न द्रुभिर्क्षमवर्षणं यत्रदेवप्रभावेन

कल्पिपंकः प्रधर्षणं ६६ षण्मासेजायते यत्र शिवलिंगाः स्वयंभुवः तत्र कोटी-
 श्वरेणान का स्लाघा क्रियतेमया ६७ इत्येवज — — — —
 कर्त्तावर्त्तारक्रिया कर्त्ता पार्श्वजिनेश्वरोऽत्रकृपया सोथाद्यवासः पतेः शक्तेर्यै
 क्रियिकश्चिय स्त्रिभुवन प्राणिप्रबोधं प्रभुः ६८ इत्याकर्ण्यवचोविभाव्यमनसा-
 तस्योरगः स्वामिनः स प्रातप्रति बुध्यपार्श्वमभितः क्षोणीविदार्यक्षणा । ताव-
 तत्रविभुंददर्श

॥१९॥ सहसान्यप्राकृता कारिणं कुंडाभ्यर्णतपवधानदधतं स्वायंभुवः

श्चिश्चियं ६९ नासीद्यत्रजिनेद्रपादनमतंनो धर्मकर्मारजनं नस्नानं नविलेपनं नच-
 तपोध्यानं नदानार्चनं नोवासन् मुनि दर्शन — — — —
 — — — ७० तत्कुंडमध्यादथनिर्जगाम श्रीसीयकस्या गमनेनपद्मा श्रीक्षेत्र-
 पालस्तदथांबिका च श्रीज्वालिनी श्रीधरणोरगेशः ७१ यदावतारमाकार्षी-
 दत्र पार्श्वजिनेश्वरः तदानागहृदेयक्ष गिरिस्तंबप्रपातसः ७२ यक्षोपिदत्तवान्
 स्वप्नं लक्ष्मण ब्रह्मचारि

॥२३॥ णः तत्राहमपियास्यामियत्र पार्श्वविभुर्मम ७३ रेवती

कुंडतीरेणया नारीस्नान माचरेत् सा पुत्र भर्तुं सौभाग्यं लक्ष्मींचलभते स्थिरं
७४ ब्राह्मण क्षत्रियो वापि वैश्यो वा शूद्र एव च अंत्यजो वापि स्नानं च
स कर्त्तात्युत्तमांगतिं ७५ धनं धान्यं — — — — धैर्यं धौरेयतांधियांधरा-
धिपति सन्मानं लक्ष्मीं चाप्नोति पुष्कलाम् ७६ तीर्थाश्चर्यमिदं जनेनविदितं
यद्गीयते सांप्रतं कुष्ठ प्रेत पिशाच कुज्वररुजाहीनां गगंडापहं संन्यासंच
चकार निर्गतभयंदृक्कष्टमालीद्वयं काकीनाकमवाप देवकलया किं किं संपद्यते
७७ श्लाघ्यं जन्मकृतं धनंच सफलं नी

॥२४॥ ता प्रसिद्धिं मतिः

सद्धर्मापि च दर्शितस्तनुरुह स्वप्नोर्पित सत्यतां — — — — रदृष्टि दूषि-
तमनाः सदृष्टिमार्गे कृतो जैन — — — — — तमा श्रीलोलकः
श्रेष्ठिनः ७८ किं मेरोः षडंगमेतत् किमुतहिमगिरेः कूट कोटि प्रकांडं
किंवा कैलाश कूटं किमथ सुरपतेः स्वर्विमानं विमानं इत्थं यत्तर्कतेस्म
प्रतिदिनममरैर्मर्त्य राजात्करैर्वामन्ये श्रीलोलकस्य त्रिभुवन भरणा दुष्कृतं
कीर्त्तिपुंजम् ७९ पवन सुतपताका पाणितो भव्यमुख्यान् पटुपटहनिनादा-
दाङ्गयत्येषजैनः कलिकलुषमथोच्चैर्दूरमु

॥२५॥ त्सारयेद्वा त्रिभुवन विभु — भा

नृत्यतिवालयोयं ८० — — स्थानकमाधरंति दधते काश्चिच्चगीतोत्सव का-
श्चिद्विप्रतिताल वंशललितं कुर्वन्ति नृत्यंचकाः काश्चिद्वाद्यमुपानयन्ति निवृतं
वीणास्वरं काश्चन यः प्रोच्चैर्ध्वज किंकिणी युवतयः केषांमुदेनाभवन् ८१ यः
सदृत्तयुतः सुदीप्ति कलितस्त्रा सादिदायेज्जितस्त्रिंताख्यानपदार्थदान चतुर-
स्त्रिंतामण्यैः सोदरः सोभूच्छ्रीजिनचंद्र सूरिसु गुरुस्तत्पादपंकेरुहे यो भृंगाय-
तपव लोलकवरस्तीर्थं चकारै

॥२६॥ षसः ८२ रेवत्याः सरितस्तटेतरु वरायत्राङ्गयन्ते भृशं

शाखाबाहुलतोत्तरैन्नर सुरान् पुंस्कोकिलानां रुतैः मत्पुष्पोच्चय पत्रसत्फल-
चयैरा निर्मलैर्वारिभिर्भोभोभ्यर्चयतां भिषेकयन वा श्रीपार्श्वनाथं प्रभुं ८३
यावत्पुष्कर तीर्थसेकत कुलं यावच्च गंगाजलं यावत्तारक चंद्र भास्कर करा
यावच्च दिक्कुंजराः यावच्छ्रीजिन चंद्रशासन मिदं यावन्महेंद्रं पदं तावत्तिष्ठ-
तुयः प्रशस्ति सहितं जैनं स्थिरं मंदिरं ८४ पूर्वतो रेवती सिंधुर्देवस्यापि पुरं
तथा दक्षिणस्यां मठस्थान मुदीचां कुंडमुत्तमं ८५ दक्षिणोत्तरतोवाटिनाना
वृक्षैरलं ह

॥२७॥ ता का

रितं लोलिकेनैतत् सप्तायतन संयुता ८६ श्रीमन्म — — र सिंहोभूद्गुण
भद्रेण महामुनिः कृताप्रशस्तिरेषा च कवि — — — भूषणा ८७ नैगमा-
न्वयकायस्थ क्कीतिगस्य च सूनुना लिखिता केषवेनेदं मुक्ता फलमिवोज्वला
८८ हरसिंह सूत्रधारोथ तत्पुत्रो पाल्लणोभुवि तदंगजे माहडेनापि निर्मि-
तंजिन मंदिरं ८९ नानिग पुत्र गोविंद पाळ्ण सुतदेळ्णौ उत्कीर्णा प्रशस्ति-
रेषा कीर्त्तिस्तंभं प्रतिष्ठितं ९० प्रसिद्धि मगमदेवकाले विक्रम भाखतः षड्विंश
द्वादशशते फाल्गुने कृष्ण प

॥२८॥ क्षके ९१

तृतीयायां तिथौ वारे गुरौ तारे च हस्तके वृद्धिनाम नियोगे च करणेतैतले
तथा ९२ संवत् १२२६ फाल्गुनविद ३ कामारेवणायामयोरंतराले गुहिल
पुत्ररादाम्बर महंघणसींहाभ्यां दत्तक्षेत्र डोहली १ खडुवरा ग्रामवास्तव्य
गौडसौनीग वासुदेवाभ्यां दत्तडोहलिका १ आंतरी प्रतिगणकेरायता
ग्रामीय महंतली बडीयोपलीभ्यां दत्तकूडो डोहलिका १ बडोवाग्रामवास्त-
व्यपारिग्रही आळ्णनेन दत्तक्षेत्र डोहलिका १ लघुविक्रौलीग्राम संगुहिल
पुत्रण० प्राहर महंतममा

॥२९॥ हवा

भ्यां दत्तक्षेत्र डोहलिका १ बळ्भिवसुधामुक्ता राजाभिर्भरतादयः यस्य यस्य
यदाभूमिस्तस्य तस्य तदाफलं १

II.

Text.

॥ मेनालकागढमेमेलधराउवारणाराज्यमेदरवाजाऊपरैथांबामे उंनमः शिवाय-
मालवेशगतवत्सरशतैः द्वादशैश्चघट् विंशपूर्वकैः कारितंमठमनुत्तमंकलौभावब्रह्म-
मुनिनामनक्षयम् तस्मात्सत्यमयः सुभाषितमयः कंदर्पशोभामयः स्वस्वद्रम्ममय
कुलाकुलमयः कल्याणमालामयः धर्मज्ञचमकल्मषंकृतधियं श्रीचाहमान्यान्यं
सांप्रक्ष्माधिप्रसुंदरोवनिपतिः श्रीप्रथ्वीराजोभव तस्मैधर्मवरिष्ठस्य पृथ्वीराजस्य
धीमतः पुन्येकुर्वतिवैराज्येनिष्पन्नंमवमुत्तमं

III.

Text.

पुलाकेनीकैतलेटीकादरवाजाशुं आठामाकोठामे प्रशस्तिपश्चिमकीफेटमे ओलां २
॥१॥ संवत् १३ २४ वर्षेइहचित्रकूटमाहादुर्गं तलहट्टिकायांपवित्र श्रीचैत्रंगणा-
द्यागांगणतरणि स्वप्रपितामह प्रभु श्रीहेमप्रभूसूरिभिः वेणितस्यसुविहित

शिरामणिसिद्धांतसिंधुभट्टारक श्रीपद्य च स्वरिप्रतिष्ठितस्यास्यदेव श्रीमहा-
वीरवैतस्य प्रतिभासमुद्र क

॥२॥ विकुंजरः पितृतुल्यातुद्यवात्सल्य ॥ प्रत्य श्रीरत्नप्रभव सूरिणामादेशात् राज
भगवन्नारायण महाराज श्रीतेजः सिंहदेवकल्याण विजयी राजा विरुधमान
प्रधान राज राज पुत्रकांगापुत्र परनारि साहा

IV.

Text.

पुलाका ६ कोठामे पूर्वकीफेटमें

— — — — स्फुस्तदुद्गाविनां भूपाः श्रीगुहिलान्वय प्रधवत्प्राप्ता-
द्यजन्मक्रमा पू हच्छ सच्छात

पुर पुल प्रावपा

सिंहदेवः तत्सुधं पुण्यपदं पाताभिनवरुक्मांगदहव श्रीसमर सिंहेवः तेन
श्रीसमरसिंहेनक्तकाय जनद्याश्रेयसे — — — — —

— — — भर्तृपुरीयगच्छे श्रीसामला — — — — —

— — — — — रगच्छा
चार्याणां—पद्यशालायां श्वभूमिदीयतेमम गच्छा श्रीजयतल्लदे व्यासाध्वी सूमलो-

पदे श्रेनकूर्म प्रविकल्पय — — — — —

— — — वधिप्रासादोर्दकारि आत्मियाकुकुंज्या प्रति — — — — —

— — — — — दितस्य
मूलद्वारे प्रवेशेवामदक्षाणां विभागेद्वेद्वेहृद्रेददात् उत्तरस्यां दिशिउपनदं लक्षा-

वर्त्तस्या वाटिकाविनायक समयानापीक्षत्रस्यां तोवाटिकायां भूमि अदात् तथाच
श्रीचित्रकूट तलहट्टिकायां — — — — —

सज्जपुरमंडपिकायां बूढाडूर्गमंडपिकायां आसुचतुर्घुमंडपिकासु प्रत्येकं वठ-
कडीयाद्रम्म २४ चतुरविंशति ४ दीयंते — — — — स्मादेवजगति

मध्यवर्त्तिसिंहनाद क्षेत्रपालयोग्यं श्रीचित्रकूट तलहट्टिकायां मंडपिकायां द्रम्म
— — — — च कपिल कूपात्रा गतायाः सारदायायोग्यं द्रम्म १४ चतुकडो

अघाट मंडपिकायांतु श्रीपद्मवत्ययोग्यं च उकडिया द्रम्म १६ षोडशसज्जन पुर
मंडपिकायां भवि — — — — — राजा श्रीसमरसिंह — — — —

सेवन

पुलाका ६कोठामे अक्षरजोडे संवत् १३ २ जेष्ठशुदि १३ श्रीभुवन चंद्र
सूरि श्रेयसे गटीकायुग्मदत्त श्री

V.

Text.

नोकोठाके पाक्केमेलाका चोकमे गड्यो थाबो नीकल्यो जीरा
 संवत् १३ ३५ वर्षेवशाख शुदि ५ गुरौ श्रीएकलिंगहराराधनपाशुपतवा
 यहारीतरशिद्धत्रिय गुहिलपुत्र — — — हलघ सहोदर्यच श्रीचूडामणीय
 भर्तस्थानेद्रव द्विजाप्तवि भागातुच्छे श्रीभर्तपुरीयगच्छे श्रीचूडामणी भर्तपुरे
 श्रीगुहिल पुत्र विहार आदेश प्रतिपतौ श्रीचित्रकूट ममेदपाटाधिपति श्रीतेज-
 सिंहराज्ञा श्रीजयतल्लदेव्या श्रीश्यामपार्श्वनाथसही स्वश्रेयसेकारिता तद्राज्ञी-
 वसही पाश्चात्यभागे — — — गच्छीय श्रीप्रद्युम्नसूरिभ्यो महाराज कुलगुहि
 लपुत्र वंशतिलक श्रीसमरसिंहेन चतुराघाटोपे तायदान युताचमठभूमे — —
 — घाटाः पूर्वोत्तरयोर्द्योतिः साठलस्यावासः दक्षिणस्यां श्रीसोमनाथः पश्चि-
 मायां श्रीभर्तपुरगच्छीयचतुर्विंशति जिन — — — लयोर्राज्ञी वसहिकाच
 अन्यचात्रदानानि श्रीचित्रकूट तलहट्टिका मंडपिकायां च उद्रम्मा २४ तथा
 उत्तरायनेष्टतर्क १४ तथा तैलकर्ष ६ आघाट मंडपिकायां द्रम्मा ३६ घोहर
 मंडपिकायाः द्रम्मा ३२ सज्जनपुर मंडपिकायांद्रं. ३४ अमून्यत्रदानानि दत्तानि
 श्रीएकलिंग शिवसेवनतत्पर श्रीहारीतराशि वंश संभूतमहेश्वरराशितच्छिष्य
 श्रीशिवराशि गोडजातीय द्विजदिवाकर वंशोद्भव व्यासरत्न सुतद्योतिः साठलत-
 व्वाचविप्रदेह्ण सुतभट्टसाठासत्पुत्र द्वारभट्टखी मटसुद्धर्तुभीमासहितेन एभि-
 र्मिलित्वा श्रीभर्तपुरीयगच्छे — — — कारि ॥

VI.

Text.

आबू पर्वत उपर अचलगढनी पासे अचलेश्वर माहादेवतुं मंदिरके तेनी पासे
 ना मठनी अंदरना शिलालेखनुं अक्षरांतर
 ॥१॥ उः ॥ उंनमः शिवाय ॥ ध्यानानंदपराः सुराः कति कति ब्रह्मादयो ऽपि
 स्वसंवेद्यं यस्य महः स्वभावविशदं किंचिद्विदां कुर्वते । मायामुक्तवपुः स्वसंगत-
 भवाऽभावप्रदः प्रीतितो लोकाना मचलेश्वरः स दिशतु श्रेयः प्र
 ॥२॥ भुः प्रत्यहं ॥१॥ सर्गार्थं स्वतनुं ऊताश मनिशं पद्मासने जुङ्गतः प्राणैः प्राजनि
 नीललोहितवपु र्यो विश्वमूर्तः पुरादुष्टां गुष्टनखांकुरेण हठत स्तेजोमयं पंचमं
 च्छिन्नं धाटशिरः करां बजतले विभ्रत्स वस्त्रा
 ॥३॥ यतां ॥२॥ अव्यक्ताक्षरनिर्भरध्वनिजप स्यक्तान्यकर्मैश्रमः स्वदेहात्सितिमान
 मुञ्जितुमना दानांबुसंबर्धितः । यत्कुं भाचलगस्तपांसि वितनो त्यद्यापि भ्रंग-
 व्रजः प्रत्यूहापगमोन्नति गर्जमुखोदेवः स वोऽस्तु श्रिये

- ॥४॥ ॥३॥ किंच ॥ क्षुब्धद्वारिधिदीर्यमाण शिखरिश्रेणिभ्रम द्रुतलं वृद्यद्योमदि
गंतसंहति पतद्गुह्यांड भांडस्थिति कल्पांतस्य विपर्ययेऽपिजगता मुदेग मुच्चै
दिशं त्तिंधो लंघन मद्भुतं हनुमतः पाया दपाया त्सनः ॥४॥ शाखोप शाखा
॥५॥ कुलितः सुपूर्वा गुणोचितः पत्रविभूषितांशः कृतास्पदो मूर्द्धनि भूधराणां जय
त्युदारो गुहिलस्य वंशः ॥५॥ यदंशो गुहिलस्य राजभगवन्नारायणः कीर्त्यते त
त्सत्यं कथ मन्यथा नृपतय स्तंसंश्रयंते त्तरां मुक्तेः कल्पितवेत
॥६॥ सैः करतलव्यासक्तदंडोज्ज्वलाः प्राणत्राणधियः श्रियः समुदयै न्यस्तापहस्ता
सदा ॥६॥ मेदः क्लेदभरेण दुर्जनजनस्याप्लावितः संगरे देशः क्लेशकथापकर्षण
पटुर्यो बप्यकेनो चक्रैः । लावण्योत्करनीर्जितामरपु
॥७॥ रः श्रीमेदपाटाभिधा माधत्ते स्मस एष शेषनगर श्रीगर्गसर्वं कषः ॥७॥ अस्ति
नागहृदं नाम सायाम मिह पत्तनं ॥ चक्रे तपांसि हारीतराशि र्यत्र तपो-
धनः ॥८॥ केपि क्वापि परप्रभावजनितैः पुण्यै र्द्विभिर्निर्विभुं प्रीणंति ज्वलनं
द्विता
॥९॥ य जगतां प्रारब्धयागक्रमाः । अन्ये प्राणनिरोध बोधितसुखाः पश्यंति चा-
त्मस्थितं विश्वं सद्विजनस्थलीषु मुनयो यत्रा प्रतत्वोदयाः ॥९॥ अस्मिन्नेव वने
तपस्विनि जने प्रायः स्वलदंधने वृत्तांतं भुवनस्य योगनियतः प्रत्यक्षतः
पश्यति । हा
॥१०॥ रीतः शिवसंग मंगविगमा त्प्राप्तः स्वसेवाकृते वप्याय प्रथिताय सिद्धिनिलयो
राज्यश्रियं दत्तवान ॥१०॥ हारीता क्लिल बप्यकोऽङ्गिवलयव्याजेन लेभेमहः
क्षात्रं धाटनिभा द्वितीयं मुनये ब्राह्मं स्वसेवाकृ
॥१०॥ लात् । एते द्यापि महीभुजः क्षितितले तदंशसं भुतयः शोभंते सुत्तरा
मुपात्तवपुषः क्षात्रा हि धर्माइव ॥११॥ वप्यकस्य तनयो नयनेता संबभूव
नृपति गुहिलाख्यः । यस्य नामकलितां किल जातिं
॥११॥ भूभुजोदधति तत्कलजाताः ॥१२॥ यत्पीयूषमयूष सुंदरमतिर्विद्या सुधालं-
कृतिर्निः प्रत्यहविनिर्जितस्मरगतिः प्राकाम्यरम्याकृतिः । गांभीर्योन्नतिसंभृतस्य
जलधेर्विस्फोटिताहं कृति स्तस्मा द्भोज
॥१२॥ नरेश्वरः स समभू त्संसेवित श्रीपतिः ॥१३॥ शीलः सलील करवालकराल-
पाणि र्भेजे भूजेन तदनु प्रतिपक्षलक्ष्मी । उत्साहभावगमकं पुलकं दधानो वीरः
स्वयं रस इव स्फुटबद्धदेहः ॥१४॥ चोडस्वीर
॥१३॥ तिखंडनःकलनृपश्रेणी शिरोमंडनः कर्णाटेश्वर दंडनः प्रभुकला मैत्रीमनो-
नंदनः । तत्सूनु नयमर्मनर्ममृशचिवः श्रीकालभोजः क्षमापालः कालकरालकर्काश
धनुर्दंडप्रचंडो जनि ॥१५॥ क्वाया

- ॥१४॥ मिर्वनिताः फलैः सुमनसः सत्यत्रपुंजैर्दिशः शाखाभिर्दिजवर्गमर्गलभुजः
कुर्वन् सुदा मास्पदं ॥ तदंशः प्रबलां कुरोतिरुचिरः प्रादुर्बभूवा वनीपालो
भर्तृभटस्त्रिविष्टपतरो गर्वाभिहर्त्ताततः ॥१६॥ सुष्टिप्र
- ॥१५॥ मेयमध्यः कपाटवक्षस्थलस्तदनु । सिंहस्त्रासितभूधरमत्तेभो भूपति
र्जयति ॥१७॥ तज्जन्मासमहायिकः स्वभुजयोः प्राप्तैकसाहायिकः क्षोणीभार
मुदारमन्नतशिराधत्तेस्मभोगीश्वरः यत्नो
- ॥१६॥ धानलविस्फुलिंगमहसिप्रत्यर्थिनोऽनर्थिनः प्रांचत्यक्षपरीग्रहाकुलधियः
पेतुः पतंगा इव ॥१६॥ घुंमाणस्य ततः प्रयाणवियतिक्षोणीरजो दुर्दिने निस्त्रिं
शांबुधरः शिषेच सुभटान् धारा
- ॥१७॥ जलैरुज्वलैः । तन्नारीकुचकुं कुमानि जगलुश्चित्राणि नेत्राजनैरित्याश्चर्य
महो मनस्तु सुधिया मद्यापि विस्फूजति ॥१६॥ अल्लटो जनि ततः क्षितिपालः
संगरे नुकृतदुर्जयकालः । यस्य वैरिष्ट
- ॥१८॥ तनां करवालः क्रीडयैव जयति स्म करालः ॥२०॥ उदयति स्म ततो नरवट्ट
हनः समिति संहृतभूपतिवाहनः विनयसंचयसेवितशंकरः सकलवैरिजनस्य
भयंकरः ॥२१॥ विक्रमविधूतविश्वप्रतिभ
- ॥१६॥ टनीते स्तथा गुणस्फीतेः । कीर्तिस्तारकजैत्रीशक्तिकुमारस्यसंजज्ञे
॥२२॥ आसीत्ततो नरपतिः शुचिवर्मनामा युद्धप्रदेशरिपुरदशितचंडधामा ।
उच्चैर्महीधरशिरःसु निवेशिताङ्गैः शंभो
- ॥२०॥ विशाख इव विक्रमसंभृतश्रीः ॥२३॥ स्वर्लोके शुचिवर्मणि स्वसुकृतः पौरंदरं
विभ्रमं बिभ्राणे कलकंठकिन्नरवधूसंगीतदोर्विक्रमे । माद्यन्मारविकारवैरित-
रुणोगं डस्थलीपांडुरैर्ब्रह्मांडं न
- ॥२१॥ रवर्मणा धवलितं शुभ्रैर्यशोभिस्ततः २४ जाते सुरस्त्रीपरिरंभसौख्यस-
मुत्सुके श्रीनरवर्मदेवे ररक्ष भूमी मथकीर्तिवर्मा नरेश्वरः शक्रसमानधर्मा
॥२५॥ कामक्षामनिका मतापिनि तपेऽसु ।
- ॥२२॥ श्चिन्नूपेरागिणि स्वः सिंधोर्जलसंज्ञुते रमयति स्वर्लोकवामभ्रवः । दोर्दंड-
द्वयभ्रवैरिवसतिः क्षोणीश्वरो वैरटश्चक्रे विक्रमतः स्वपीठविलुठन्मूर्ध्नि श्विरं
द्वेषिणः ॥२६॥ तस्मिन्नपरते राज्ञि मुदिताशेषविद्विषि । वैरिसिं
- ॥२३॥ हस्ततश्चक्रे निजं नामार्थवद्भुवि ॥२७॥ व्यूढोरस्तस्तनुर्मध्ये च्चेडाकंपित
भूधरः । विजयोपपदः सिंहस्ततो रिकरिणोऽवधीत् ॥२८॥ यन्मुक्तं हृदयांग-
रागसहितं गौरत्वं मेतद्विषन्नारीभिर्विरहात्ततोऽपि समभूत् किं कर्णिका
- ॥२४॥ रक्रमः ॥ धत्ते यत्कुसुमं तदीयमुचितं रक्तत्वमाभ्यंतरे बाह्ये पिंजरतां
चकाराणगुणग्रामोपसंवर्गणं ॥२६॥ ततः प्रतापानलदग्धवैरिद्वितीशधूमो च्छम
१सीरसेन नृपो रिसिंहः सकलासु दिक्षु लिलेख वीरः स्वयशः प्रशस्तिं

- ॥२५॥ ॥३०॥ लोचनेषु सुमनस्तखणीना मंजनानि दिशता यदनेन वारि कञ्चित्
महो र ब त चित्रं कज्जलं हृत मरातिवधूनां ॥३१॥ नृपोत्तमां गोपलकांति कूट
प्रकाशिताष्टापदपादपीठः । अभूदमुष्मा दथ चोडनामा नरेश्व
॥२६॥ रः सूर्यसमानधामा ॥३२॥ कुंभिकुंभविलुठत्करवालः संगरे विमुखनिर्मित-
कालः । तस्य सूनु रथ विक्रमसिंहो वैरि विक्रमकथां निरमाइत् ॥३३॥ भुज-
वीर्यविलासेन समस्तो धृतकंटकः । चक्रे भुवि ततः क्षेम क्षे
॥२७॥ मसिंहो नरेश्वरः ॥३४॥ रक्तं किञ्चि न्निपिय प्रमदपरिलसत्पादविन्यास-
मुग्धाः कांतेभ्यः प्रेतबध्वो ददति रसभरोद्गारमुद्रा कपालैः । पायं पायं त
दुच्चैर्मुदितसहचरीहस्तविन्यस्तपात्रं प्रीता स्ते ते पिशा
॥२८॥ चाः समरभुवि यशो यस्य संव्याहरंति ॥३५॥ सामंतसिंह नामा कामा-
धिकसर्वसुंदरशरीरः । भूपालो जनि तस्मा दपहृतसामंत सर्वस्वः ॥३६॥ घोमाण-
संततिवियोगविलक्षलक्ष्मीं सेना मट्टा
॥२९॥ श्विरहां गुहिलान्वयस्य । राजन्वतीं वसुमती मकरो त्कुमारसिंह स्ततो
रिपुगता मपहृत्य भूयः ॥३७॥ नामा पि यस्य जिष्णोः परबलमथनेन सान्वयं
जज्ञे विक्रमविनीतशत्रु नृपति रभून्मथनसिं
॥३०॥ हो ऽथ ॥३८॥ कोणस्थितिः प्रतिभटक्षतजं न भुंक्ते कोणं न वैरिरुधिराणि
निपीयमानः । संग्रामसीमनि पुनः परिरभ्य यस्य पाणिं द्विसंश्रय मवाप फलं
क्रपाणः ॥३९॥ श्लेषनिः श्लेषसारेण पद्म
॥३१॥ सिंहेन भूभुजा । मेदपाटमही पश्चा त्यालिता लालिता पि च ॥४०॥ व्यादी-
र्णवैरिमदसिंधुरकुंभकूट निव्यूतमौक्तिकमणिस्फुटवर्णं भाजः । युद्धप्रदेशफल-
कासु समुल्लिलेख विद्वानयं स्वभुजवीररसप्र
॥३२॥ बंधान् ॥४१॥ नडूलमूलं कखबाङ्गलक्ष्मी स्तुरुष्कसैन्यार्णव कुंभयोनिः । अस्मिन्
सुराधीशसहासनस्ये ररक्ष भूमी मथ जैत्रसिंहः ॥४२॥ अद्यापि संधकचमरू-
धिरा वमत्तसंधूर्णमान रमणीपरिरंभणेन आ
॥३३॥ नंद मंद मनसः समरेपिशाचाः श्रीजैत्रसिंह भुजविक्रम मुद्गुणंति ॥४२॥
धवलयति स्म यशोभिः पुण्यैर्भूमंडलं तद मुं । विहिता हितभृष शंक स्तेजः
संहो निरातंकः ॥४४॥ उग्रं
॥३४॥ मौक्तिकबीज मुत्तमभुवि त्यागस्य दानांबुभिः सिल्का सद्गुरुसा धनेन नितरा
मादाय पुण्यं फलं । राज्ञाऽनेन कृषाणकोटि मटता स्वैरंविगाह्य श्रियः पश्चा
त्केपि विवर्द्धिता दिशि दिशि
॥३५॥ स्फारा यशोराशयः ॥४५॥ आद्यक्रोडवपुः कृषाणविलसद्दंष्ट्रां कुरोयः क्षणा
न्मग्ना मुद्धरति स्म गुर्जरमही मुच्चैर्स्तुरुष्कार्णवात् । तेजः सिंहसुतः स एष
समरः क्षोणीश्वरग्रामणी राधत्ते वलिकर्णयो र्धुं

- ॥३६॥ र मिलागोले वदान्योऽधुना ॥३६॥ तालीभिः स्फुटतूर्यतालरचना संजी-
वनीभिः करद्वंद्वोपात्तकबंध मुग्धशिरस संनर्त्तयंतः प्रियाः । अद्याप्य न्नदरा-
क्षसा स्तवयशः खंडं प्रतिष्ठंरणे गायंति प्रति
- ॥३७॥ पक्षशोणितमदा स्तेजस्विसिंहात्मज ॥३७॥ अप्रमेयगुणगुं फकोटिभिर्गाढ-
बद्धवृषविग्रहाकृतेः । कीर्त्यतेन सकला तवस्तुति ग्रंथगौरवभयान्नरेश्वर ॥३८॥
अर्बुदो विजयते गिरिरु
- ॥३८॥ चैर्देवसेवितकुलाचलरत्नं । यत्र घोडशविकारविपाकैरुज्जिम्भतोऽद्वत तपांसि
वसिष्ठः ॥३९॥ श्लेषवेशविमुग्धदांत जनयोः सद्भुक्तिमुक्तिप्रदे लक्ष्मीवेश्मनि
पुण्यजहनुतनयासं
- ॥३९॥ सर्गपूतात्मनि । प्राप प्रागचलेश्वरत्व मचले यस्मिन् भवानीपति विश्वव्याप्ति-
विभाव्यसर्वगतया देव श्लोपि प्रभुः ॥४०॥ सर्व सौंदर्यसारस्य कोऽपि पुंज इवा
द्भुतः । अयं यत्र
- ॥४०॥ मठ स्तिष्ठ त्यनादि स्तापसोचितः ॥४१॥ यत्र क्वापि तपस्विनः सुचरिताः
कुत्रापि मर्त्याः क्वचिद्दीर्वाणाः परमात्मनिर्वृति मिव प्राप्ताः क्षणेषु त्रिषु ।
यस्या द्योद्गति मर्बुदेन सहितां गायं
- ॥४१॥ ति पौराणि काः संघत्ते स खलु क्षणत्रयमिषा त्रैलोक्यलक्ष्मीमिह ॥४२॥
जीर्णोद्धार मकारय न्मठ मिमं भूमीश्वरग्रामणी देवः श्रीसमरः स्वभाग्य-
विभवादिष्टो निजश्रेयसे । किंचास्मि
- ॥४२॥ न्यर मास्तिको नरपति श्चक्रे वसुर्भ्यः कृपासंश्लिष्टः शुभभोजनस्थिति मपि
प्रीत्या मुनिभ्य स्ततः ॥४३॥ अचलेशदंडमुच्चैः सौवर्णं समरभूपालः । आयु
र्वायु चलाचल मिह दृष्ट्वा कारयामास ॥४४॥
- ॥४३॥ आसीद्भावाग्निनामेह स्थानाधीशः पुरा मठे हेलोन्मूलित संसारबीजः
पाशुपतै र्वृत्तैः ॥४५॥ अन्योन्यवैरविरहेण विशुद्ध देहाः स्नेहानुबंधिहृदया
सदया जनेषु । अस्मिन् तपस्यति मृगे
- ॥४४॥ द्रगजादयो पि सत्वाः समीक्षितविमोक्षविधायितत्वाः ॥४५॥ शिष्य स्तस्या
यमधुना नैष्टिको भावशंकरः । शिवसायोज्यलाभाय कुरुते दुष्करं तपः ॥४६॥
फलकुसुमसमृ
- ॥४५॥ द्विं सर्वकालंवहंतः परमनियमनिष्ठां यस्य भूमिरुहो ऽमी अपरमुनिजनेषु
प्रायशः सूचयंति खलितविषयवृत्तेरर्बुदाद्रि प्रसूताः ॥४६॥ राज्ञा समर-
सिंहेन भावशंक
- ॥४६॥ रणासनात् । मठः सौवर्णदंडेन सहितः कारितो ऽर्बुदे ॥४७॥ यो ऽकाशी
देकलिंगत्रिभूवन विदित श्रीसमा धीशचक्रस्वामि प्रासादवृंदे प्रियपटुतनयो
वेदशर्मा

।४७॥ प्रशस्तीः । तेनै षा पि व्यधायि स्फुटगुणविशदा नागरज्ञाति भाजा विप्रेणा
शेषविद्वज्जनहृदयहरा चित्रकूटस्थितेन ॥६६॥ याव दर्बुदमही धरसंगं संबि-
भर्त्ति भगवा

।।४८॥ न चलेषुः । ताव देव पठता मुपजीव्या सत्प्रशस्ति रिय मस्त कवीनां ॥६१॥
लिखिता शुभ्रचंद्रेण प्रशस्ति रिय मुज्वला उत् कीर्णा कर्मसिंहेन सूत्रधारेण
धीमता । ६२॥

सं १३ ४२ वर्षे मार्गशुदि १ प्रशस्तिः कृता ।

APPENDIX.

I.

Translation.

॥ श्रीपार्श्वनाथ जीका कुंड सूँ उत्तर तरफ कोट नखे मझडी नीचला अक्षर
गाम बीभोली मे

बीत रागसे नमस्कार चैतन्यरूप स्वयंप्रकाश आद्यन्तरहित केवलज्ञानाभ्या-
ससे प्राप्तहोनेवाला नित्य प्रकाशमान जिससे दूसरे जीवोंके ज्ञानादिक प्रका-
शितहोते हैं स्यात् शब्दसे बोधित सत्तामात्रस्वरूप सबसे संबन्धरखनेवाला
परम आश्चर्य वाला कल्याण सुख आनन्दकास्थान सदावर्तमान ऐसे उस
आत्मामें विद्यमानतेजको मैं नमस्कारकरताहूँ उसकी स्तुति करताहूँ ॥ १ ॥

जोकभी अस्त नहींहोता पापग्रहों में जिसकी गणना नहीं है जिसका तेज
असह्य नहीं है

जिसका देह दुष्ट नहीं है ऐसा वह धर्मरूप अपूर्व सूर्य तुम्हारे आनन्दके
वास्ते हो ॥ २ ॥

जिस विभूका प्रकाशमान नखकी कांतिवाला कर युग पुत्रादिक विभवेांके
धारणकरनेवाले विनम्र इनसब भाग्यवान पुरुषों की बद्धत मंगल परिपूर्ण-
लक्ष्मीको स्थिर करने के लिये उपरचित बनाया है रचनाविशेष जिसमें ऐसी
ब्रजकी भूमिके समान शोभता है वह श्रीशान्तिनाथ ऊआ ॥ ३ ॥

नेमिनाथ जो जैनियोंका २२ वा तीर्थङ्कर था वह द्वारिकामे श्रीकृष्णके घर
गया उनके बजानेका शंख जो दूसरेसे नहीं बजसक्ता था बजाया उनके शार्ङ्ग
धनुषको अङ्गुलीमें घुमाया ऐसी जैनियों की कथा है

नासासे श्वास लेते ऊए जिस अधिक बलवालेने पांचजन्य शंखको बजाया
हाथके अंगूठेसे विष्णुके बज्रतमारी शार्ङ्ग नामक धनुषको
बलदेवजीके समान पूरा चढाकर अंगुलीसे घुमाया उस नेमि को नमस्कार
करताहूँ ॥ ४ ॥

जिस्की व्याख्यान देने की भूमिको सब प्राणी यह क्या है इस कौतुकसे
देखते हैं वह तीर्थंकर आचार्य पार्श्वनाथ जय को प्राप्तहो जिस व्याख्यान भूमिके
उच्च कोटके चौरफ देवताओंके स्वामियोंके समूहसे अवकाश खालीस्थान
नहीं रहा उस व्याख्यान भूमिके चारोतरफ ध्वजादंडकी किंकिणी सूर्यकांति-
मणि चमकती है शब्दकरती है ॥ ५ ॥

इस श्लोकमें कवि अपनी काव्यकुशलता दिखलाता है इसलिये दुबारा एकपद
कहा जिस्में अर्थका श्लेष है। महावीरस्वामी २४ वें तीर्थंकर का वर्णन इस श्लोकमें
है वीरोमें बढतेऊए महावीर खाभीका बढताऊआ महोदय अर्थात् स्थापना-
त्सव बढतारहो ॥ ६ ॥

बलको देनेवाली सारांशको देनेमे चतुर दौलतको देने वाली ओर वृत्तिरूप
भक्तोंको भोग मोक्ष देनेमें प्रवीण ऐसी सरस्वतीका स्तवन करताहूँ ॥ ७ ॥

कवितामें चार वृत्ति हैं अर्थात् रचना भेद है १ कैशिकी २ सात्वती ३
भारती ४ आरभटी ।

निरंतर तपस्या करनेवाले स्वतंत्र श्री नाभेयादि अत्यन्त कृपारूपी अमृतके
समुद्र ऐसे स्वामियोंको निर्विघ्न हम उपासना करते हैं जिनके प्रकाशके उत्तम-
भागके पात्र होनेसे मुक्तिको पायेऊए पुरुष मुक्तिरूपी स्त्रीके स्तनोपर हार
रूप होकर रहते हैं ॥ ८ ॥

जैनोंके २४ तीर्थंकर भव्य अर्थात् विनीत या अच्छे पुरुषोंके हृदयानंदका स्थान
सद्गर्भका आधार जन्म मरण देनेवाले कर्मोंका नाशकरनेवाले शुभकी पंक्ति
बे रोक टोक ज्ञानको धारणकरनेवाले जीवोंके उपकारकरनेमे प्रीतिरखनेवाले
कल्याणरूपीलक्ष्मीके उत्पत्तिस्थान संसारको पालन करनेवाले अच्छीमतिको-
शुभकर्मोंमे देव ॥ ९ ॥

२४ तीर्थंकर के नाम

- १ ऋषभनाथ
- २ अजीतनाथ
- ३ शंभूनाथ
- ४ अभिनंदनजी
- ५ सुमतिनाथजी

- ६ पद्मप्रभूजी
 ७ पार्श्वनाथजी
 ८ चंदाप्रभूजी
 ९ सुबुधनाथजी
 ५ १० शीतलनाथजी
 ११ श्रेयांशुनाथजी
 १२ वासुपूज्यजी
 १३ बिमलनाथजी
 १४ अनन्तनाथजी
 १५ धर्मनाथजी
 १६ शांतिनाथजी
 १७ कुंथनाथजी
 १८ अरुनाथजी
 १९ मल्लिनाथजी
 २० मुनिसुव्रतस्वामी
 २१ नेमिनाथजी
 २२ अरट्ट नेमिनाथजी
 २३ पार्श्वनाथजी
 २४ महावीरस्वामी

अथवंशवर्णनं

श्री चौहान वंशमें प्रथमोत्पन्न अपूर्व जडावतद्व * नामक ऊँचा बढनेवाला नृपों के भेदोंको जाननेवाला जिस्को सब काम सफल और सैन्यादि बलकरके युक्त और जो किसीके सान्हने नहीं भुका ॥१०॥

लावण्य सौन्दर्य का स्थान मलरहित तेजयुक्त पुष्पमाला सदृश शरीर वाली स्वच्छ उकलते हुए पवित्रजलके समान वस्त्र धारणकरनेवाली ऊँचे पर्वतों के समान जो स्तन उनके भारसे जुकीऊँई शाकम्बरा देवी विष्णुकी लक्ष्मीके समान ऊँई ॥११॥

पहिले अहिच्छेत्रपुर मे विप्र श्रीवत्स गोत्रमें असंख्यसामन्त या वीर रूपी वृद्धोंसे भरा ऊँचा क्यारा थावला ऐसा पूर्णतल्ल सामन्त राजा ऊँचा ॥१२॥

उस राजासे जयराज विग्रहराज चन्द्र उससे पर दुर्लभ राज गुर्वक शशिन्दप गूवाक सच्चन्दन वप्यय राज ऊँए जिन्होंने विंध्यामे राज किया श्रीसिंहराव और विग्रह दुर्लभ गुन्दू वाक् पति उस्का क्कैटाभाई श्रीवीर्य राम ॥१३॥

* Var : lect : चन्द्र.

श्रीचंड उसके बाद राणकमें श्रेष्ठ श्रीसिंहसे दूसल उस्का भाई वीसल राज देवीका पति वीसलके पृथ्वी राज रासल्य देवीका पति उस्का बेटा जयदेव सौमल्य देवी का पति ॥१४॥

पधिंगमिचल उपनामक यशोराज से आदिलेकर ३ राजाओंको मारकर जलदी संग्रामभूमिमे जीतकर सोल्हण दण्ड नायकको जमराजके मुंहके समान गुफावाले किलेमे हथकडियां डालकर बेखटके अपनी इच्छाके अनुसार जीता ऊआ कैद कर दिया ॥१५॥

इस्का पुत्र अर्णोराज ऊआ वह कैसा है धारण किया है हृदयमे हरिको जिसने सत्व अर्थात् पराक्रमका स्थान इच्छा की गई है सीमा जिस्की गंभीरता और उदारता करके श्रेष्ठ दूसरों से नहीं पाया गया है मध्य यावीच जिस्का ऐसावह नदियों का स्वामी अर्थात् अर्णोराज ऊआ परन्तु आश्चर्य यह है कि भगवानके रहनेके स्थान देना हैं परंतु यहसमुद्रके समान न कीचड का कारण न मथनेके योग्य न श्रीसे अलग इसने दोषाकर चांद को नहीं बनाया और द्विजिङ्ग सर्प अथवा कपटियों से सेव्यनहीं ॥१६॥

जिसराजा के अंकुस से कुशवारणदेश आधीन किया गया या जिस्का राज्य पापरूपीहस्ती से रहित ऊआ यहां यह बात आश्चर्यनहीं है फिर उसके विषयमे जो आश्चर्यकि हमको मालूम होता है वह ऐसा मानते हैं पुण्यवत्तामें मोक्ष नारायण देनोके प्राप्तन्यूनता करनेसे इंद्रकी प्रतिष्ठा भंगकी गई ॥१७॥

उस अर्णो राजसे भूमंडल को प्रकाशकरनेवाला विग्रहराज नामक राजा ऊआ इस बातमें आश्चर्य नहीं है परंतु यह आश्चर्य है कि उस अर्णो राजे समुद्रका पुत्र चंद्र जड (मूर्ख) है क्षीणहेता है और कलंक सहित है १८

जिस्के हाथमें लिया ऊआ भयङ्कर खड्ग उसके हाथकी शोभा धारणकरता ऊआ प्रतिघातपाने या हनन करनेसे शोभायमान ऐसा खड्ग मतवाले उत्तम हस्ती की कान्तिको खंडन करने वालाथा १९

यमलोक को जानेके वास्ते तैयार ऊआ उत्तम मनुष्य पृथ्वीका हरलेनेवाला भालेके युद्धमे प्रवीण वैकुंठको गया क्योंकि निश्चय वह हीन दीन लोगोंका पालनेवालाथा २०

जावली पुरको जिसने ज्वालापुर करदिया अर्थात् उस्को फूंकदिया और पल्ली छोटे गांवको उसने जोपडेवाला करदिया गुस्सेसे जिस पराक्रमने शत्रुका बल बुढियाका सूत बाततूल तुल्यकरदिया २१

जिसने यशको गलीमें चंद्र शालामें फैलाया कैसा यश कि जो दिल्लीके न लेनेसे थका ऊआ कुरिकाके लाभसे प्राप्त या जिसमें दिल्लीके न लेनेसे कालापन आया २२

उस्के बडे भाईका बेटा बिष्णुके समान पालक पृथ्वीराज नामक ऊआ क्योंकि गोदान स्वर्ण पर्वतादिकोंके दानसे दीनताको दूरकिया २३

धर्ममें अत्यासक्तने अनिर्मित वा स्वयं भूरूप पार्श्वनाथको भक्ति मुक्तिके हेतु मोराक्री ग्रामदिया २४

जिससे स्वर्ण आदिक दान १० बडे तुला पुरुषदानोंसे और नगरोंके प्रदानसे भी ब्राह्मण पूजा किये गये और चतुरराजा वस्तुपाल को जीत करके उस्का सुन्दर मनसिद्धि नामक हाथी लियागया २५

उस्केबाद सोमेश्वर के प्रसादसे जिसने राज्य पाया सोमेश्वर नाम राजा जिसकारणसे कि सोमेश्वरकी उस्को बज्जत भक्तिथी मनुष्योंमें शिवसमान ऊआ २६

जिस अत्यन्त महा प्रताप वालेने प्रताप लंकेश्वर के नाम को पाया जिस्के सान्हने बडेबैरियों के सरगिरोह कोई मरे कोई भागगये २७

जिसने रेवा के तीर पर पार्श्वनाथ स्वयम्भूको अपने राज्य समयमें स्वर्ग की कामनासे रेवणा नामक ग्राम भेट किया २८

२९ ६० तक कारापकवंश वर्णनम् संवत् १२ २६ विक्रमी फालगुन वद ३ गुरुवार हस्तनक्षत्र वृद्धियोग तैतिलकरण

॥ श्रीश्रीहरिः ॥

V I.

Translation.

आबू पर्वत पर अचल गढके पास अचलेश्वर महादेवका मंदिर है उसके पास के मठमें के शिलालेखका भाषांतर

शिवजीको नमस्कार ध्यानका श्रेष्ठ आनंद है जिनको ऐसे बज्जतेक ब्रह्मादिक देवताभी अपनेको पहचानने योग्य तथा स्वभावही से निर्मल ऐसे जिनके तेज को किञ्चित मात्र जानते हैं माया रहित शरीरवाले अपने मे मिलेऊये लोगों को संसार का अभावदेनेवाले अचलेश्वर प्रभू प्रीति पूर्वक प्रतिदिवस कल्याण करे ॥१॥

पद्मासन परबैठकर सृष्टी रचनेके हेतु जो अपने शरीररूप अग्निको सदा प्राणों करके आऊती देतेहैं ऐसे विश्वमूर्ति जगतरूप ईश्वर से पूर्व नील लोहित (कंठ श्याम और केश लाल हैं) ऐसा जिनका शरीर सो शिवजी उत्पन्न ऊये दुष्ट अंगूठेके नखके अंकुर से हठकरके काटा ऊआ जो ब्रह्माके तेजामय

पांचवेसिरको कमलसमान हाथमें धारण करने वाले ऐसे शंकर तुम्हारी रक्षा करे ॥२॥

नहीं समझमें आते हैं जिसके अक्षर जो ऐसा अत्यंतशब्द वाला जप है जिसका और कामों में परिश्रम त्यागदिया है जिसने और जिसके मनमें शरीर का कालापन त्यागने की इच्छा है ऐसा मद यानी घमंड करके जिसने वृद्धीपाई है ऐसे भौरोंके भुंड आज तक तेजरूपी कुम्भस्थल पर्वत को प्राया है और वहां तपश्चर्या करे हैं जिससे विघ्नके नाशका उदय है और हाथीका है मुखजिसका ऐसे जो गणपति देव तुम्हे लक्ष्मी दे ॥३॥

हिलते ऊँच समुद्र से फटते ऊँचे पर्वतों की पंक्ति करके फिरता ऊँचा जो भूतल है अर्थात् चलायमान जो पृथ्वी है ऐसा टूटके पडता ऊँचा जो आकाश तथादिशा के क्षेत्रोंका इकट्टाहोना ब्रह्माण्डरूपमात्र की स्थिति पडती है जिससे वैसेही कल्पान्तर के विपरीत पनेमें भी जगत को अत्यन्त उद्वेग देनेवाला और अद्भुतसमुद्रको फांदना जिनका वे हनुमानजी अपने को नाशसे बचावे ॥४॥

शाखा उपशाखा करके अथवा बड़ी क्लोटी डालीकरके व्याप्त ऐसा सुंदर है वंश अथवा गाठ या संगति जिसकी ऐसे गुणयुक्त करके योग्य अथवा प्रत्यंचा की डोरी बांधने लायक और राजाओं के मस्तकपर वा पर्वतों के शिखर पर किया है निवासस्थानजिसने ऐसे बडेगुहिल वंश जयपाते हैं ॥५॥

जिस गुहिलका वंश राजाओंमें भगवान नारायणके समान कहलाता है यहसत्य है ऐसा न होयतो मुक्तिके लिये कल्पनाकरीऊँई और वेतों करके हाथमें रक्खा है उज्वलदण्ड जिसने ऐसा और प्राणकी रक्षा करनेमें है बुद्धि जिसकी ऐसा और लक्ष्मीके उत्तम उदय के साथ सदा जल रक्खा है हाथमें जिनेने ऐसे राजा उस्का कैसे आश्रय करै ॥६॥

क्लेश की बातों को ओझीकाटनेमें चतुर एसा जो देश वा पारावलमें दुर्जन-मनुष्यों की मेद की दुरगंधिके समूह करके अत्यन्त आर्द्रकिया ऊँचा है अतएव उस देशकी शोभा अधिक है स्वर्गको जीता है जिसने और सब शहरों की शोभाके गर्वको कसौटीमें लानेवाला परीक्षा करनेवाला एसा जोमेद पाट नामको धारण करे है ॥७॥

इस मेदपाट अथवा मेवाड देशमें बडाई के योग्य नाग हृद नागदा नामक-शहर है वहां तपमात्र है धन जिनके ऐसे हारीतऋषी ने तपश्चर्याकरी है ॥८॥

और जहां जगतके हितके लिये आरंभकिया है यज्ञका अनुक्रम जिनेने ऐसे कितने एक गृहस्थ पुरुष उत्तम महिमाधारी उत्पन्न ऊँचे पुण्यरूप हविष् (यज्ञ कुंडमें होमनेके पदार्थ) करके बडे समर्थ जो लोग अग्निको प्रसन्नकरै है वैसेही

औरभी प्राणायामकीरीतिसे प्राणवायुको नासामार्ग उंचाखेंचकर रोककर क्रमसे पीछा उतार वण्णकरनेकी व्यवहारकरके जाना है मुख जिसने और प्राप्त ऊआ है तत्त्व ज्ञान जिनको ऐसे मुनिजन सुंदर एकान्तस्थलमे रहकर आत्मामें रहे ऊये विश्वको देखते हैं ९

तपस्वी पुरुष जहां रहते हैं और बऊधा जहां बंधन कूट जाते हैं ऐसे इस वनमे योग दूरा वण्णकरी ऊई है इन्द्रिया जिसने ऐसे जो हारीत मुनि जगत के वृत्तांतको प्रत्यक्ष देखते हैं अपने शरीर के नाशपीछे शिवजीके संग को पाये ऊये सिद्धिके स्थानरूप से हारीत अपनी सेवामें प्रख्यात ऐसे जो बापा रावल उनको राज्य लक्ष्मी दी १०

बापारावलने अपनी की ऊई सेवाके कूलसे ब्रह्माके समान हारीत मुनिके पाससे पैरकी बेडी (पुरुषोंके पैरमें पहरने का कडा) का कूलकरके अपनां ब्राह्मण संबंधी तेज मुनिको देकर क्षत्रीका तेज प्राप्त किया तिनके वंशमें उत्पन्न ऊये ये गोहिल पृथ्वीमें आजतक क्या देहधारी क्षत्रियोंके धर्मजनहोय ऐसे निरंतर शोभे हैं ॥११॥

बापारावलका पुत्र न्यायमें बरतनेबालेगुहिल नामी राजा ऊआ जिसके कुलमें जन्मपाये ऊये राजा गोहिल जातसे पहिचाने जाते हैं ॥१२॥

सो वे गोहिलसे अमृतके किरण के समान सुन्दर बुद्धिवाले विद्या रूपी अमृतका अलंकार धारी विनाविघ्नके कामदेवके वेग को जीतनेवाले अतिशय मनोहर आकृतिवाले गांभीर्य उदय वावृद्धिमे भरे ऊये समुद्रके गर्वको तोडने वाले और लक्ष्मीके पतिके सेवक भोजनामी राजा भये १३

जिसके बाद लीला युक्त तीक्ष्ण तरवार सहित भयानक हाथवाले शील नाम उत्साह का बोधदेनेवाला रोमांचको धारणकरनेवाला एसा आप रसके समान साक्षात बना है देह जिसका एसा शूरवीर शीलनामी शत्रुओं की लक्ष्मी हाथसे भोगने वाला ऊआ ॥१४॥

पैरकी अंगुलियों पर्यंत वस्त्रपहरने वाली जो स्त्री (अथवा शब्दस्तोम महा-निधि नामकोषमें चाल शब्दका अर्थ द्राविड़ और कलिङ्ग देशके मध्य का देश करके लिखा है उस प्रमाणसे इसदेशमें रहनेवाली स्त्री) की प्रीत को तोडने वाले कुलवान राजाओंकी पंक्तियोंके मुकटरूप कर्णाटक देशके राजाको दंडदेने वाले भगवान की प्रतिमाओं में प्रीतलगाने से अपने मनको आनन्ददेने वाले न्यायकामर्म रहस्य तथा पारिहास वाक्यमे मंत्री रूप कालके समान भयंकर तीक्ष्णधनुषके दंडकरके असह्य एसा उनके काल भोजनामी राजा उत्पन्न ऊआ ॥१५॥

जिनका वंश अपनी छायासे स्त्रियों को और फलकर के विद्वानों को तथा सब असवारीके यूथोंसे दिशाओं को ब्राह्मणों को शाखाओं करके हर्षके स्थान समान आनन्द पावें ऐसा करनेवाले बलिष्ठ अंकूरवाले अतिमनोहर पृथ्वीको पालनेवाले और कल्पवृक्षके गर्वको दूरकरनेवाले भट्ट भट नामी भये ॥१६॥

जिनके बाद मुठीमे आनेवाला अर्थात् सूक्ष्मकटिभागवाले और कपाटके सदृश बड़ी क्वातीवाले जिसने भयभीतकर रक्खाहो पृथ्वीको धारण करनेवाले राजारूप मदेानमत्त हाथीको अथवा पर्वतके मदेानमत्त हाथियोको जिसने पृथ्वीपत्ति सिंह जय पाते हैं ॥१७॥

इनका पुत्र समहायिक नामी अपने हाथसे ही प्राप्तिकी है एक सहायता जिसने और जिसने नहीं भुकाया है कहीं सिर अपना ऐसा भोगीश्वर पृथ्वी नाथ बड़े भारी भारको धारणकरे है जिसके क्रोधरूप अग्नि की चिनगारियोंके तेजसे दुखी शत्रु दौडते हैं ऐसेही इन्द्रियों को स्वाधीन रखनेमे व्याकुल बुद्धिवाले पतंगकी भांति पडते हैं ॥१८॥

इसके बाद पृथ्वी की रजसे धूमिल ऊँचा है दिवस जिसमे ऐसे प्रयाण (युद्धके लिये जाने को तैयार समयके) आकाशमें खुमान का खड्ग रूप मेघ स्वच्छधार रूपजल करके उत्तम योद्धाओं को शीचे है और उनकी स्त्रियों के नेत्र अंजन सहित विचित्र है कुच ऊपर का कुंकुम धुलजाता है ऐसे ही सुन्दर बुद्धवालोके मन आज विद्युत्पातको भांति गर्जनाकरे है सो अति आश्चर्य है ॥१९॥

इनके बाद संग्राममें कोई भी जीतसके नहीं ऐसे ही कालका अनुकरण बराबरी करनेवाले और जिसका भयंकर खड्ग शत्रुओं की सेना को खलके समान नाशकरकेजीते हैं जिसने एसा पृथ्वी को पालने द्वारा अक्षुण्ण भया ॥२०॥

तिनके बाद संग्राममे राजाओं के वाहनों को क्हीनलेनेवाले विवेक विचार सहित शिवजी की सेवा करनेवाले और सर्व शत्रुओंको भयदेनेवाले नरवाहन उदयको प्राप्त ऊँचे ॥२१॥

इनके बाद पराक्रम करके सर्व शत्रुओं की नीतिको धो डालनेवाले गुणकरके उज्वल ऐशेशक्ति कुमार की कीर्त्ति ताराओंको भी जीतनेवाली ताराओंके समान चमकती ऊँई उत्पन्न ऊँई ॥२२॥

ऊँचे पर्वतोंपर पैररखनेवाले शंकर से शोभित कार्तिक स्वामी ऊँचे वैसेही बड़े राजाओंके भी मुकट मस्तकपर पैर रखनेवाले शक्तिकुमार से युद्ध भूमिमें शत्रुओंको प्रचंड तेज दिखानेवाले शुचिवर्मा राजा ऊँचा ॥२३॥

मधुर स्वरवाली किन्नरकी देवताओंके यहाँ गाने वाली स्त्रियोंने भी गाया

है जिसके हाथके पराक्रम का यश जो ऐसा शुचिवर्मा अपने बड़े सत्कर्मों से स्वर्ग लोकमें इंद्रके वैभवको पाया तिसके पीछे मदको पाया ऊँचा काम देवके विकारवाली शत्रुओंकी स्त्रियोंकी गंडस्थली है पांडुर श्वेत पीत रंगवाली जिसकरके सर्व ब्रह्मांडको उज्वल यशोंकरके नरवर्मा राजाने श्वेत किया ॥२४॥

नरवर्मा राजा देवताओंकी स्त्रियोंके मिलनेके आनन्दमें उत्साही ऊँचे वाद स्वर्गमें गये बाद इंद्रके समान है धर्म जिसका ऐसा कीर्ति वर्मा पृथ्वीकी रक्षा-करता था ॥२५॥

काम करके दुर्बल अत्यंत क्रोधवाले तपमें प्रीतवाले ये कीर्ति वर्मा राजा स्वर्ग का समुद्र जो गंगानदीके जलमें नहाये सो और स्वर्ग लोककी स्त्रियोंको खेलाते ऊँचे अपने दोनो हाथों से तोड़ डाले हैं शत्रुओंके घर जिसने ऐसा उग्रपराक्रम करके द्वेषियों के सिरोंको सिंहासनके नीचे घुमानेवाला वैरड राजा भया ॥२६॥

प्रसन्नता को घाई है सर्व द्वेषियोंने जिससे एसा जो वैरट राजा मृत्युपाये बाद वैरिसिंह पृथ्वीमें अपना नाम करनेवाला शत्रुओंमें सिंहतुल्य ऊँचा ॥२७॥

इनके बाद बड़ीकातीवाला और पतली कमरवाला और क्रीडामात्रमें पर्वतों वा राजाओंको भय भीत करनेवाले विजय हैं उपपद पासकास्थान एसा जो सिंह विजय सिंह शत्रुरूप हाथियों को मारने वाला भया ॥२८॥

उनके शत्रुओंकी स्त्रियां अपने पतिके वियोगजन्य विरह से क्रीड दिया है जिसने हृदय के ऊपर चुपडना चंदन सहित गौरत्व इसीसे कर्णिकार (गर मालाका जाड) का क्रमनिरन्तरभाव उत्पन्न ऊँचा है क्या क्योंकि जिसका फूल कारण और गुणके समूहके साथ सर्वरीति मिलता आवे ऐसी जिसकी योग्यता ऐसे लाल पने को भीतर की तर्फ और पीले पने को बाहर की तरफ धारण करे है ॥२९॥

तिसके बाद प्रतापरूप अग्निमें जल गये शत्रुराजाओंके धर्मों से वनी ऊँई श्याही को रस करी एसा शूरवीर अरि सिंह राजा सर्वदिक्षाओंमें अपने यशकी प्रशस्ति लिखता ऊँचा ॥३०॥

विद्वानों की तरुण स्त्रियोंके नेत्रोंमें अंजन को देनेवाला ऐसे इस राजाने उनको नेत्रों में जल हर्षाश्रु दिया और शत्रुओंकी स्त्रियों का काजल रोदनाश्रु से हर लिया यही आश्चर्य है ॥३१॥

इनके बाद इस अरि सिंहसे राजाओंके मस्तक रूप रत्नोंकी कान्तिवाले पर्वत के शिखर पर प्रकाश वान है सुवर्ण का सिंहासन जिसका ऐसे सूर्य के समान तेजवाले चाडनामी राजा ऊँचे ॥३२॥

इनके बाद हाथियोंके कुंभस्थलपर चलै है खड्ग जिसकी और संग्राममें पीछा हटाया है काल को भी जिसने ऐसे शत्रुओंमें जिसके पराक्रमकी कथा प्रवृत्त करनेवाला जो चौड सिंह का पुत्र विक्रम सिंह भया ॥३३॥

हाथ के पराक्रम की चेष्टाओं करके उखाड डाले हैं सर्व कंटक सर्वकूरशत्रु ऐसे जो क्षेम सिंह राजा उसके पीछे पृथ्वीमें कल्याण के करने वालेज्ये ॥३४॥

किञ्चित रुधिर पीकर ऊँचा है हर्ष करके अथवा उत्कृष्ट मदकरके शोभाय मान है गति चाल जिसकी जिसमें मूढ बेभान ऐसी प्रेतों की स्त्रियां रसना के अतिशयपनासे उद्गार मुद्रा तप्त ऊँचे की निशानी युक्त ऐसी खप्परों सहित हर्षयुक्त साथ रहनेवाली दासियों के हाथमें अपना पात्र रखे ऊँचे पतियों को देती हैं और खूबपीकर प्रसन्न होकर वह पिशाच जिसका यज्ञ गाते हैं ॥३५॥

उस क्षेम सिंहसे कामदेवके शरीरसे भी सुन्दर शरीरवाले अपने मंडलके राजाओं का सर्वस्व हरलेनेवाला सामंत सिंह नामी पृथ्वी पालक राजा ऊँचे ॥३६॥

खुमाण की प्रजाके वियोगसे विस्मयकारक है लक्ष्मी वा शोभाजिसकी और विरह को नहीं देखनेवाली गोहिल वंशकी सेना उसके द्वारा शत्रुओं के पास गई ऊँई पृथ्वी को पीकीलेकर कुमार सिंह राजा ऊँचा ॥३७॥

इनके बाद जीतनेवाला एसा जो पुरुष का नाम शत्रुओंकी सेना का मथन-करे ऐसे अनुकूल अर्थ सहित ऊँचा है; सो मथन सिंह नामसे राजा पराक्रम करके युक्त शत्रुओं को जीतनेवाला ऊँचा ॥३८॥

मियानमें रखी ऊँई प्रत्येक युद्धके रुधिर को भोगता नहीं है और रुधिर को पीता ऊँचा मियानको जो नहीं मानता एसा खड्ग जो मथन सिंह हाथमें मिलकर संग्रामकी सीमाके विषय २ आश्रयवाले फलको पाता है क्षणमें रुधिर और क्षणमें मियान को पाता है ॥३९॥

अनन्तर बाकीके सर्वसार रूप पद्म सिंह राजाने मेवाडकी पृथ्वी पाली और खेलायकर प्रसन्न रखी ॥४०॥

इसपर से ऐसा अनुमान होसक्ता है कि कुमार सिंहसे ऊपरका पंद्रहवा पुरुष खुमाण ऊँचा है तिनके वंश जो कि सैन्य विना राजाके केवल सेनापतिके स्वाधीन रह कर जय प्राप्त करते होंगे परंतु कुमार सिंहने तो सेना राजा युक्तकरी अत एव स्वतः राजा है इस प्रकार रहा होगा अथवा अपने मंडले श्वर राजाओं को सैन्यमें सहचर साथ चलनेवाले सेवकतुल्य रखे होंगे ॥ विद्वान के समान यह पद्म सिंह राजा चीरडाले हैं शत्रुओंके मदीन्मत्त

हाथियोंके कुंभस्थलरूप पर्वतोंके शिखरोंमें से निकलपडे ऊये मोतीके समान मणीतुल्य उत्तमवर्णको भोगे एसा अपने हाथ संबंधी बीररसके प्रबंधों को संग्राम भूमिरूपपाटियों में अच्छीरीति से लिखा ॥

ये पद्म सिंह देवताओंके आसनपर बैठे बाद स्वर्गमें गये बाद कोशक शत्रुराजा की जडको घर्षनाकरने उखाडनेवाली है हाथकी लक्ष्मी जिसकी शक्ती ऐसी ओर तुर्कस्थानके रहनेवाले सैन्यरूप समुद्रके लिये अगस्त्य मुनीके समान जैत्र *सिंह राजा पृथ्वीकी रक्षा करनेवाले ऊये ॥४२॥

सिंधियों की सेनाके रुधिरसे मदनमत्त वैसही घेरामे घिरीऊई अपनी स्त्रियोंके आलिंगनके आनन्दमें मग्न है मन जिसका ऐसे पिशाच संग्राममें आजतक श्रीजैत्र सिंहके हाथके पराक्रम को ऊंचेस्वरसे गाते हैं ४३

(इस श्लोकके उत्तरार्धमें भृष शुक लिखा है सो वहां भृष शुक ऐसे लिखना चाहिये) करी है शत्रुओं को बडतसी शंकाजिसने एसा भयरहित तेज सिंह राजा जैत्र सिंहके बाद पुण्य रूप यशवानने इस भूमंडल को उज्वल किया ॥४४॥

कृषाणों की कोटी प्रत्येफिरनेवाला एसा यह तेज सिंह राजाने उत्तम भूमिमें त्याग दान संबंधी मोतीका मुक्तिका बीज बोया और उनके दानके हेतु संकल्प कियेऊवेजलसे सीचकर सद्गुरुरूप साधन करके बडे पुण्यरूप फलको लेकर और नहायकर अपने आप लक्ष्मी संबंधी कितनेक वितारवान यशके ढेर दिशादिशाओंमें वृद्धि जादा बढाया ॥४५॥

कसेटी समान शोभाय मान है दाढका अंकूर जिसका ऐसे जो आदि वराह तुरुष्क तुरक रूप समुद्रमें से डूबी ऊई गुजरात की पृथ्वी का उद्धार किया है सोई यहतेज सिंह का पुत्र राजाओं का राजा हाशियार समर सिंह राजा अभी भूगोलमें बलि राजा और कर्ण राजाके समान दान *करता ऊआ ॥४६॥ पृथ्वीको धारण करता है ॥

हे तेज सिंह के पुत्र बात के सच्चे चौथे तालकी रचना को सजीवन करने वाली तालियोंसे भी करके दोनोहाथमें लिये हैं घडसे कूटपडे ऊये मस्तक ऐसे जो है और अपनी प्रियाओंको नचाते ऊये शत्रुओंके रुधिरका है नशा शोक जिनको ऐसे उन्मत्त राक्षस खड्गकी प्रतिष्ठाके पाये ऊये तुम्हारे यशको आजतक संग्राममें गाते है ॥४७॥

* इस जैत्र सिंहके समयकी एकलिङ्गजी में एक खांभी है उस में सम्वत् १२७० में महाराजा धिराज जैत्र सिंहदेवेषु करके लिखा है

* बलि राजा और कर्ण राजा की तरह दातार होकर पृथ्वी को पालता है.

हे नरके ईश्वर ! प्रमाणमें न आवे नापसके नही ऐसे गुणों की गुंथन जिनकी किराड़ संख्या करके टूटबांधा है धर्मके देहके समान आकृति जिसके समान तुमहो जिस की गाने योग्य है सर्व स्तुति से ग्रंथ बडेहो जानेके भयसे नही गाई जा सकती है ॥४८॥

देवताओंने सेवनकिया है बडेपर्वतों मे रत्नरूप आबू पर्वत बज्जत जयको पाता है जिसमें सोलह विकारोंके *परि पक्कपनसे रहित देहाभिमान शून्य ऐसे वसिष्ठ मुनितपश्चर्याकरे है ॥४९॥

क्लेशमें है प्रवेश जिनका ऐसे अत्यंतमूढ पुरुष और चतुर पुरुषके अनुक्रमसे सर्व वैभव तथा मुक्तिदे देनेवाले और लक्ष्मीके घर तथा पुण्यरूप गंगाजीके संगसे पवित्र है आत्मा जिसकी ऐसा जो पर्वतमें समर्थ भवानीपति देव जगतमें व्यापक रहने का भावदीखे ऐसे सवमें रहने के कारण अचलेश्वर पनको पृथ्वीके ईश्वर पनको अथवा कभी चलायमानहोयनही ऐसीस्थिति को पायाहैं ॥५०॥

सर्व सुंदर पनको सारका ढेर न होय क्या ऐसे अद्भुत तपस्त्रियोंको रहने योग्य यह अनादिमठ जिसमें रहा है ५१

जिसमें कभी तपस्त्री और कभी सुन्दर आचरणवाले मनुष्य और कभी देवता लोग आत्माकी निवृत्तिके लियेही जैसे तीनों कालमें भूत भविष्य वर्तमान पर ब्रह्मको पाया है जिसकी प्रथम उत्पत्तीको आबूपर्वत सहित पौराणिकोंने गाया है सो मठ तीनों क्षणमें करके तीनोंलोक स्वर्ग मृत्यु पाताल की लक्ष्मीको इस पर्वतमें धारण की है ॥५२॥

पृथ्वी पतिके पति श्रीसमर सिंह अपने भाग्यके वैभव से आज्ञाकरनेवाले इन्होंने अपने कल्याणके लिये इसमठ का जीर्णोद्धार किया: क्योंकि ऐसे काममे उत्तम आस्था अर्थात् श्रद्धावाला है अतएव युक्तिसे राजा सन्यासी और मुनियों के लिये उत्तम भोजन की स्थिति अर्थात् अन्न क्षेत्रभी प्रीतिसे बज्जत-द्रव्य व्ययकर करता है ॥५३॥

समर सिंह राजाने आयू को वायू और विजलीके समान चलायमान देखकर अचलेश्वर का ध्वजस्तंभ स्वर्णका ऊंचा वनवाया (इसश्लोकमे कर्तरी प्रयोग है परंतु अर्थ की अनुकूलताके लिये भाषांतरमे कर्मणि प्रयोग लिखा है) ॥५४॥

शंकरके व्रतों करके व्रतपाली अनादरमात्रमे जिसने उखाड़ डाला है संसार का बीज ऐसा भावाग्नि नामी स्थानाधीश स्थानकास्वामी पहिले इसमठमेथे ॥५५॥

* पृथ्वी जलतेज वायु और आकाश येपांचमहा भूत तथा श्रोत्र त्वचा प्राण दृष्टि और जिह्वा ये दश इन्द्रिय और मन यह १६ विकारक हाते है

परस्परके वैर भावको त्यागकरके शुद्धदेहवाले स्नेहमे बंधा ऊँचा है मन जिसका और मनुष्योंमे दयावाले अच्छी रीतिदेखा है मोक्षके करनेवाला तत्व जिनेने ऐसे जो सिंह तथाहाथी आदिजीव इसमठके पास तपश्चर्या करे है ॥५६॥

वह भावा “अग्निमें” निष्ठा तत्परतावाला भाव शंकर नामी शिष्य शिवजीके सायुज्य अपनी देहसे मिलनेके लाभके लिये दुःखसे जो होसक्ता है ऐसा तप करे है ॥५७॥

आबु पर्वतमे से उत्पन्न ऊँचे भये फल और फूलों को समृद्धी को सदाकाल धारण करनेवाले यह वृक्षोंने नाशपाया है *विषय वासना जिसकी ऐसी पुरुषों कीसी उत्तम ऐसे नियमितविषयकी निष्ठा दूसरे मुनियोंमे बद्धत प्रकार करके सूचनाकरे हैं विषय सुखके त्याग करनेवाले मुनिजन जैसे दृढ नियम पालते हैं ऐसे तुम इतर पुरुषभी हमारी वृक्षोंकी जड एसी वृत्तिको देखकर सीखा एसा दिखाते है ॥५८॥

समर सिंह राजाने भाव शंकरके उपदेशसे सुवर्णके दंड सहित मठ आबु-पर्वतमें कराया ॥५९॥

एकलिंगग्राममें त्रिभुवन स्वर्ग मृत्यु पाताललोक में प्रख्यात ऐसे जो श्री समाधीश चक्रस्वामी श्रीएक लिंगजीके शिवालयोंके समूहोंमे प्रियपटुका पुत्र जो वेदशर्मा प्रशस्ति का करनेवाला भया सेा चित्र कोटका रहनेवाला नागत ज्ञाति का ब्राह्मण वेदशर्माने सर्व विद्वानोंके मनको हरनेवाली और प्रकाशिर गुणकरके उज्वल एसी यह प्रशस्तिकरी ॥६०॥

भगवान् अचलेश्वर जहांतक आबुपर्वतके संगको धारण करे वहांतक बांचने-वाले कवियोंको यह प्रशस्ति आजीविकारूप होय ॥६१॥

यह उज्वल प्रशस्ति शुभचंद्रने लिखी और बुद्धिवान् शिलाट्ट कर्मसिंहने खोदी ॥६२॥

विक्रम संवत् १३४२ के वर्षमे मृगशर शुदि १ केदिन प्रशस्तिकरी
इति भाषान्तर

* पांच ज्ञान इन्द्रियों को ग्रहण करने योग्य शब्द स्पर्श रूप रस और गंध इन वषयोंको दृष्ट्या ।

Notes on the Chittagong Dialect.—By F. E. PARGITER, B. A., C. S.

INTRODUCTORY REMARKS.

The language spoken in Chittagong is a dialect of Bengali, but greatly corrupted, owing to the remote position of the district, the strong Muhammadan element in the population, and the tendency in East Bengal to speak quickly and clip the words.

These causes have been at work in Bakarganj, and the country east of the Meghna, and the language spoken there differs from ordinary good Bengali, the difference increasing as we proceed south-eastwards. The extreme is reached in Chittagong where the difference is so marked that a native from other parts of Bengal does not readily understand the language. Thus *আই ন দেইত ফারির* means *আমি দেখিতে পারি না*, I cannot see; *ব্যাগ্গুন* means *বেবাক গুলিন*, everything; *তর* stands for *তার পর*, after that. Ordinary colloquial Bengali is also met with there, or at least words used in ordinary colloquial Bengali, but such words are mixed up with purely local expressions, so that without a knowledge of the latter, it is not easy to understand what is said.

In offering these notes on the Chittagong dialect I know how incomplete they are, how many matters are unnoticed, and how much remains to be filled in to render this sketch thoroughly serviceable. These notes were collected some years ago, when I was residing in Chittagong. I have since then collected memoranda when studying the colloquial in other districts of Eastern Bengal where I have been. Several of the peculiarities here noticed are not confined to Chittagong, but prevail generally throughout Eastern Bengal, though not in so marked a degree. I may hope, however, that these notes, incomplete though they are, may be of use to others, whether as an aid in learning the vernacular, or as an inducement to supply what is wanting.

NOTES ON THE GRAMMAR OF CHITTAGONG DIALECT.

PRONUNCIATION OF THE LETTERS.

The letters are the same as in pure Bengali; but the following peculiarities may be noticed—

ক at the beginning of a word very often has the sound of the letters *ح* (h) and *خ* (kh) in the Hindustani—thus *কাইম* “a split bamboo” is pronounced *kháim*; *কোন্দে* “whither?” *khonde*; *কৌন* “who” *khaun*.

খ is often pronounced like হ; and is sometimes corrupted to গ, thus *মুগ দেই চিনি* = *মুখ দেখিলে চিনি*, “I should recognise him if I saw his face.”

ছ is almost invariably pronounced like s; thus আছি “I am” is pronounced ási.

ট and ঠ are often corrupted to ড; thus উড for উঠ “get up”; মাড়ি for মাটি “earth”; উডান for উঠান, “the court-yard in a house.”

প at the beginning of a word is very often pronounced like ফ, f, —thus ফারি for পারি “I can.”

ফ is often pronounced like প or হ—thus পেল্লাম for ফেলিলাম “I threw”; and হেল for ফেল “throw.”

শ sometimes and স generally, at the beginning of a word, are pronounced like হ h—thus সকল “all” becomes hakal; শোর “a noise” becomes húr.

য in combination is almost always *distinctly* pronounced as y—thus কর্গ্য “kargya.” When the vowels অ and আ immediately precede the য phalá, they are pronounced as if the vowel ই came in between, and this is especially the case when the য in combination is followed by the vowel এ—thus মাপেয় “he measured,” is pronounced máipye; সাক্ষ্য evidence sáikhya; আসেয় “he came” áisye. Similarly সমক্ষে “in the presence of,” “before,” is pronounced samaikhye.

CORRUPTION OF WORDS.

The chief peculiarity of the dialect spoken in Chittagong is the extent to which the words are shortened by corruption. The chief ways in which this occurs are these—

(1) A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending; the elision is almost invariable if the second vowel be ই or ঐ—thus; ডাকিও “call” becomes ডাইও; আসি and আসিও “come” become আই and আইও; ডুবা “a bamboo hedge around a tank” becomes ডুআ; দেখিতে “to see” becomes দেইতে; বেবাক “all” becomes বেআক and then ব্যাক; বাঁধে “he binds” becomes বাএ; শশুর “father-in-law” becomes হউর; খাইলাম “I ate” becomes খাইআম; বসিও “sit down” becomes বইও; খুলিয়া “having opened” becomes খুইয়া and খুই; নিকাল “draw out” becomes নিআল.

But ম in such a position is often changed to anuswár; thus আমি “I” become আঁই; তুমি “thou” becomes তুঁই; তামাক “tobacco” becomes তাঁউক and তাউক; আমার “my” becomes আঁর; and তোমার “thy” তাঁর.

(2) A compound consonant preceded by a long vowel in the middle of a word is generally reduced to a single one, all except the last being omitted or being replaced by anuswar;—thus শূখনা “dry” becomes হুঁনা.

(3) Final এ is often dropped, especially in the locative affix তে in nouns, and in the infinitive of verbs—thus বাড়িতে “at home” becomes বাড়িত্; কহিতে “to say” becomes কহিত্.

(4) Final অ is omitted in the 3rd person, Past and Pluperfect Tenses, in verbs; thus গেল্ for গেল; আহিল্ for আহিল; কর্গিল্ for কর্গিল.

(5) Short words with আ in the first syllable, sometimes insert ই (less frequently উ) after the আ in pronunciation—thus আইজ for আজ “to-day”; হাইল for হাল “rudder”; আউগে for আগে “before”.

(6) In words of several syllables, especially those borrowed from Persian and Arabic, the accent is thrown back as far as possible, and the following syllables are lightened; thus হওয়াল (Arab. حواله) “charge” becomes হাওলা “a háola” (a tenure in which the tenant receives “charge” of a tract of jungle to be reclaimed); এলাকা (Arab. علاقه) “connexion” becomes এলকা.

DECLENSION OF NOUNS.

The declension of nouns does not differ materially from ordinary Bengali, allowance being made for the changes due to corruption, thus the দিয়া of the Instrumental is corrupted to দি. The chief peculiarities are these—the Nominative often ends in এ; the Ablative is formed with তুন “from”; and the Locative often drops the এ of the termination “তে” so that it ends in t, as ফারত for পারেতে “on the bank.” The abl. তুন is added in nouns to the word itself, but in pronouns to the genitive case.

A sort of double case is sometimes met with, thus বহিনেরত্ (gen. and loc. cases) “at a sister’s [bári].” I have also heard হাওয়ার ঈতে “by the force (lit., *this*) of the wind”; but this expression seems to be merely an instance of the common use of the pronominal form যি “this” (“what-do-you-call-it”) to denote something that one cannot name at the moment.

<i>Sing.</i>		<i>Sing.</i>	
N.	পুত or পুতে a son.	N.	ফোইর a tank.
Ac.	পুতরে	Ac.	ফোইর
I.	পুতরদি	I.	ফোইরদি
D.	পুতরে	D.	ফেইরে
Ab.	পুততুন	Ab.	ফোইরতুন
G.	পুতর	G.	ফোইরর
L.	পুতে	L.	ফোইরত
V.	ও পুত		

NUMERALS.

The numerals are the same as in ordinary Bengali, but অষ্ট is commonly used for eight instead of আঠ.

The word উত্তা or উত্তা is very generally used after a numeral to denote a “thing” or “piece,” thus অষ্ট উত্তা “eight things.” When affixed to the word এক “one,” the compound becomes এক উত্তা, অষ্ট উত্তা and উত্তা “one thing or piece.” It is also added to nouns to particularise, thus হে রাত উত্তা “that particular night.”

আনে (for থানে) is also used, thus দোনে আনে “both things.”

গুন is used with adjectives, thus কত গুন “how many?” “how much?” ব্যাগুন “everything.”

THE VERB.

The most striking differences occur in the conjugation of the verb, which varies considerably from ordinary Bengali. Verbs are all conjugated very much in the same way, but the formation of the Past Tense (and the Pluperfect which is formed from it) presents several differences which depend on the final letter of the root.

The ordinary mode of forming the Past Tense is by affixing য়ি, য় and য়ে to the root if it end in a consonant, and ইয়ি, ইয় and ইয়ে if it end in a vowel, for the 1st, 2nd and 3rd persons respectively. This য় is distinctly pronounced *y*—thus মাপি “I measured;” আসি or (আসি) “I came;” আসে (or আসে) or আইয়ে “he came;” খাইয়ে “he ate;” বুঝি “I understood.”

But if the root ends in র or ড়, (and also গ), the affixes are গি, গ্য and গে respectively—thus কর্গি “I did;” পড়্গি “I read;” and the গ is sometimes changed to জ thus ধর্গি or ধর্জি “I seized.” The regular forms, however, or forms closely like them are in use, thus খাইলাম “I ate;” ফেল্লাম “I threw;” নাচিলাম “I danced.”

The Pluperfect is formed by affixing লাম, লা (or লি) and ল, to the 1st person, Past Tense—thus লেখিলাম “I had written;” লাগিলান “I had begun;” কর্গিলাম “I had done;” ধর্জিলি “you seized,” but আসেয়ল্ “he had come.”

The 1st person Future is formed by affixing যুম, গাম and জুম with or without a conjunctive ই, to the root, thus করিয়ুম or কর্গাম “I shall do;” পারিজুম “I shall be able.” The other two persons are nearly regular.

THE SUBSTANTIVE VERB.

*Present.**Past.*

- | | |
|-------------------------|----------------------------|
| 1. আছি “I am,” “we are” | আছিলাম “I was,” “we were.” |
| 2. আছ | আছিল |
| 3. আছে | আছিল্ |

The following is a specimen of a verb in its full conjugation.

CONJUGATION OF THE VERB করিতে “to do, make.”

Present.

1. করির্ “I do,” “we do.”
2. করর্
3. করের্; honorific. কর্তন

Imperfect.

1. করিতে আছিলম “I was doing.”
2. — আছিলা
3. — আছিল্

Past.

1. কর্গি “I did;” or regularly করিলাম (করি আম)
2. কর্গা করিলা
3. কর্গে করিল্

Pluperfect.

1. কর্গিলাম “I had done.”
2. কর্গিলা
3. কর্গিল্

Future.

1. করিষুম* or কর্গাম্; or regularly কর্বে and করিবাম “I shall do.”
2. কর্বে
3. কর্বে* or কর্বে

Imperative.

2. কর “do thou”; and with the negative ন, করিও
3. করুক

Infinitive করিতে and করিতাম “to do.”

Prest. Part. করিতে “doing.”

Past Part. (করা) “done.”

Conj. Part. করি, করিয়াবে “having done.”

The following are specimens of other verbs, which show variations in the Present and Past Tenses.

VERB রাখিতে “to keep.”

Prest.

Past.

- | | |
|-----------|----------------------------|
| 1. রাখির্ | রাখাম or রাখা |
| 2. রাখর্ | রাখা (or রাখিয়) |
| 3. রাখের | রাখে (pronounced ráikhye). |

* This form is most common.

VERB খাইতে “to eat.”

<i>Prest.</i>	<i>Past.</i>
1. খাইর	খাইয়ি or (খাইলাম)
2. খাওর	খাইয়
3. খাএর or খার	খাইয়ে

The verb খাইতে “to go” has an irregular participle গৌই “having gone,” which is often added to other verbs, to render them more forcible, thus আঁই গেলাম গৌই “I went away”; দেও গৌই “give.”

THE INTERROGATIVE.

A phrase is rendered interrogative by placing না after the verb, expressed or understood, for the present tense, and নি (sometimes না) for all the other tenses—thus যাওর না “are you going?” গেলা নি “did you go?” যাইবা নি “will you go?” ও চর ন না? “is it not a *char*?”*

THE NEGATIVE.

The negative is expressed by ন, which is placed before the verb, thus—আঁই ন দিয়ুম “I shall not give.” ন যাইও “do not go.” ন আইয়ে “he has not come.” With the verb হইতে, ন is often blended into one word, thus—ন হইল্ becomes নইল্ “it was not.” But the *imperative* use of না remains the same as in ordinary Bengali, thus—যাও না “go.”

ADVERBS.

Adverbs of place are formed from the pronominal bases by affixing (1) ডে—thus কোডেডে “where?” or (2) যাঁ, যান or যানে (corruption of খান?)—thus ইযাঁ, ইযান and ইযানে “here.”

Adverbs of direction are formed from the same bases by affixing দি or ন্দি (corruption of দিগে?) thus—ইন্দি “hither;” উন্দি “thither;” কোন্দি “whither?”

Adverbs of time are formed by adding the word উক্কে (وقت) or its corrupted form উক্কে to the pronouns, thus—হেউক্কে “then.”

VOCABULARY.

I append a vocabulary of words peculiar to Chittagong. Out of a large number I noted down, I have struck out all that were to be found in Bengali Dictionaries, and those that remain are either peculiar, or are used in peculiar senses. A considerable number of the words, however, are not confined to Chittagong, but may be met with in Noakhali, Bakarganj, and other districts of Eastern Bengal.

* Char = a sandbank in a river.

অগাঁৱা কৰিতে *v. n.* to go to stool.

অহৰ (একত্ৰ) *adv.* together.

অহে = উহে *q. v.*

আইল (for আলি) *s.* ridge of earth dividing fields.

আউগে (= আগে) *prep.* before, in front of.

আউড় } standing with the hands
আড় } raised and the palms out-
wards to prevent a per-
son coming against one.

আউলা ঘৰ *s.* kitchen.

আওৰা *adj.* unclaimed (as property, waifs and strays). Pers. *آوار* scattered.

আওঁৰ *s.* small water-way in a band (= চূঙ্গা).

আখিৰা *s.* hermitage.

আগাত *s.* the top (of a tree), the prow (of a boat).

আচু *s.* scratch.

আজা *s.* clasping around a person's body with both arms.

আজাইৰ *s.* a workman's leisure time after work is done.

আড়গড়া *s.* rough fence made of stakes.

আড়া *s.* small wage.

আনি বোলাক *s.* a bolák (*q. v.*) without the pendants.

আবাদুয়া *adj.* quarrelsome. [son).

আম কাষে উঠাইতে to burn (a per-
আমাত *s.* silence.

আৰ্ছা *s.* extension of time.

আল্গা *adj.* another, different; দৰকা
আল্গা কৰিতে to close a door (but
not fasten it).

ইয়ত (loc. case of *pron.* এ) *adv.*
here, in this place.

ইন্দি *adv.* hither, in this direction.

ইয়া *adv.* so, thus.

ইয়ান *adv.* here, in this place (cor-
rupted from এ খানে?)

উআ *particle* (= টি, টা) used with
numerals to denote "things,"
and with nouns to particularise;
— মাত উআ seven things; হে রাত
উআ that particular night.

উজাইতে *v. n.* (from উজু and আসিতে?)
to approach direct, go straight
towards. Its imperative উজাও,
"come straight here!" is used
as a cry to the neighbours for
help, when an offence is being
committed.

উজাল (from উজ্জ্বল) *s.* a torch made
of a bundle of split bamboos.

উজু *adj.* right in front, straight, up-
right.

উহে (from উহু *وقت*, time) used in
composition to denote time, thus
কোনুহে, when?

উদলা *adj.* stark naked. [open.

উদ্যা *adj.* unenclosed, unfenced,

উন্দি *adv.* thither, in that direction.

উমী লোক *s.* simple country folk,
who have always lived in the
country and are ignorant of the
ways of towns.

উৰা *s.* buffalo-shed.

উই } *s.* machán or raised place in
উএ } a house for placing paddy
baskets.

উফা *adj.* straight and upright (ap-
plied to a cow's horns).

এহিয়ার *adv.* now.

ওরা *s.* basket for collecting cow-
dung (= পেড়ুয়া)

কই (pronounced koï) *adv.* where? in what place? It is used to express strong and contemptuous negation, as কই রাস্তা, “where is there a road?” “there is no road at all.”

কছায়ন *s.* quarrel.

কজিয়া (for কলীজা) *s.* the liver.

কচি *s.* switch, small branch.

কড়াই } *s.* low pot with a large
কড়া } mouth.

করণী ঝলি a jhali made of upright split bamboos spread out and fastened to transverse strips of bamboo.

কর্দা *s.* log, block of wood.

কলা *s.* small earthenware vessel.

কলাই *s.* the head.

কাইন্দ *s.* small natural embankment.

কাইম *s.* split bamboo; সোণার কাইম a plain gold circular bracelet.

কাগনা *s.* bracelet, wristlet.

কান্নানা খারু *s.* silver kháru.

কাছা *s.* edge, margin.

কাটতী *s.* deducting, deduction.

কাটী *s.* band, embankment.

কাটীবন্দী *s.* constructing an embankment.

কাং *prep.* for, on account of; in, among.

কারি *adj.* severe (applied to a blow).

কারুল *s.* heifer.

কালগাটীয়া *s.* old grass.

কাহিল করিতে *v. a.* to defeat (in a lawsuit). Arab. قائل

কিয়ত (loc. case of pron. কি) *adv.* where? in what place?

কিলাই } *adv.* why?
কিলে }

কুটিতে *v. a.* to husk (paddy) by pounding.

কুট্গামি *s.* seduction, intrigue.

কুড়িয়া *s.* manger.

কুদিতে *v. n.* to hasten forward with anger, *lit.* to leap, bound.

কুরাই *s.* collection, gathering.

কুরাইতে *v. a.* to collect, gather together.

কুশাইর } *s.* sugarcane.
কুশ্যার }

কেয়ার *s.* door, (= কপাট).

কেবেরাল *s.* quarrel, contention.

কোটা *adj.* turned inwards (as a cow's horns).

কোঠা *s.* field.

কোডেড *adv.* where? in what place?

কোন্দি *adv.* whither? in which direction?

কোব *s.* a blow, hit, stroke. কোব ধরিতে *v. a.* to begin. Pers. کوب beating.

কোবাইতে *v. a.* to cut, wound.

কোরে *adv.* at the side of, near.

কোষ নৌকা a large boat, bound and fastened with iron. Probably a corruption of Eng. ‘coast’ = a ‘coasting boat’, one that goes to sea.

খচি *s.* small stake in a fence.

খটিতে *v. n.* to slip aside, slink away.

খটিয়া *s.* post of a fence.

খাইন *s.* subscription, contribution.

খাওইয়া *s.* eater, person to be fed.

খাওলা *s.* eating, feasting.

খাঁড়ি *s.* channel of a river.

খাটী *s.* small enclosure made in a tank to catch fish in.

খান্দি *s.* instrument for making a hole through an earthen floor in house-breaking.

খামার বাড়ি (or ঘর) *s.* a house built near a man's land, where he puts up during the tilling season.

খারু *s.* bracelet for wrist: also an anklet.

খুপিয়া রাস্তা *s.* private path.

খের *s.* paddy-grass.

খেশী *s.* a relation, relative. Pers. خویش own.

খোচা মারিতে *v. a.* to dig a thing into the ground (as if to feel what is there).

খোয়া *s.* mist, fog.

গম *adv.* well, much.

গমিতে *v. n.* to go.

গর্দনিয়া *s.* pushing a person by the back of the neck. Pers. گردن neck.

গাটে *adv.* leaning one's body against anything.

গাতা *s.* swelling caused by a blow.

গাবুর *s.* coolie, servant, labourer.

গীলা (= তাল) *s.* padlock.

গুজার করিতে *v. a.* to publish, notify, make known. Pers. گزار passing (from mouth to mouth) hence public, notorious.

গৃহস্থ *s.* cultivator of land, husbandman.

গৃহস্থী *s.* status of a cultivator of land.

গোছ *s.* stake for fixing nets in the water.

গোছি *s.* stick.

গোখা *s.* bund, embankment.

গোন *s.* delay.

গোপ্তা *s.* private path.

গোবাম *s.* common pasture-land, a common.

গোমটা *s.* cow-dung.

গোয়াল *s.* cow-house.

গ্যা (gyá) is used during hesitation in speech, just as তোমার is used in Central Bengal.

ঘাটপান *s.* ferry-hire.

চঙ কাপড় *s.* kind of cloth with a variegated stripe down the middle (generally worn by Mags).

চঙ্গ *s.* high machán in fields.

চাই *s.* instrument for catching fish.

চাকা *s.* clod, lump of earth.

চান্দ বোলাক *s.* semicircular bolák (*q. v.*)

চামুয়া *s.* four-sided basket (= ডোঙ্গা).

চিক্কর (from চিৎকার) *s.* scream.

চিটী *s.* small split bamboos laid lengthwise in the frame of a roof.

চিন্নাল *s.* early aus rice-crop.

চুআ (from চুল), *s.* hair of the head.

চুঙ্গা *s.* a small water-way in a bund (= আওঁর).

চেচরাইতে *v. a.* to drag along on the ground.

চেলী *s.* male buffalo.

চোআ (pronounced soá), see চোপা.

চোইতে (from চষিতে) *v. a.* to plough.

চোঙ্গ *s.* husk (of paddy).

চৌআইলা (from চৌচতুর four and আলি boundary) *s.* land bounding on all sides the land in question.

চৌআলিয়া (from আলি) *s.* boundaries.

ছাইন (from ছাঁচি?) *s.* eave of the thatch.

ছানি } *s.* wicker or cane work
 ছায়নি } cover (around a glass jar).
 ছিকা *s.* a kind of shelf.
 ছিবা *s.* branch or sprout of bamboo.
 ছেঁচ *adj.* charred.
 ছৈলান *s.* wandering about.
 ছোঁআ *s.* branches and sticks thrown
 into water to prevent people
 fishing there.
 জমিতে *v. a.* to gather, rise up, collect
 (as water when its flow is ob-
 structed).
 জাগির *s.* teacher, tutor. [chest.
 জাবরাইতে *v. a.* to clasp around the
 জালি *s.* woven purse, closed at its
 mouth by drawing a thread
 tight.
 জিঁবত (loc. case of *pron.* যাহা) *adv.*
 where, in which place.
 জিজ্ঞাসা বাদ *s.* asking, questioning.
 জিত করিতে *v. n.* to persist.
 জিদা *adj.* sent, despatched.
 জুঙ্গরা, জোঙ্গরা, and জুঙ্গইর *s.* kind of
 umbrella or hood made of leaves,
 and suspended from the head over
 the back, (so as to leave the hands
 free).
 জুফা *s.* a bamboo split partially down,
 and fastened around with hoops,
 so as to form a round vessel, for
 holding things.
 জেরবার করিতে *v. a.* to render re-
 sponsible or liable. زیر بار Pers.
 under a burden, responsible.
 জরবারী *s.* ruining, breaking, injury.
 জোন *s.* moon-light.
 জোয়ার *s.* trench, rut.
 জোরা *s.* (tidal watercourse?) small
 nullah.

ঝালি *s.* a closely-constructed tatti,
 (through which one cannot see).
 ঝাকি জাল *s.* circular fishing-net,
 thrown so as to fall in a circle
 on the water and sink.
 ঝাড় ঝাড় *s.* scrub jungle.
 ঝাপাইতে *v. a.* to cover (something)
 with (something else).
 ঝুক দিতে *v. a.* to get before one, to
 anticipate one, get the start of
 one.
 ঝোর *s.* small path.
 টকটকাইতে *v. a.* to obstruct, hinder.
 টহলুয়া *s.* a servant who does all the
 odd jobs in a kitchen.
 টাকিয়া *s.* stem of a tree, trunk.
 টান }
 টার } *s.* recollection, remembrance.
 টুনি *s.* post, stake.
 টেও }
 টেঙ } *s.* thigh, leg (of an animal).
 টেওঁইয়া জাল a wedge-shaped fishing-
 net (pushed forward and down-
 ward).
 টেঙ্গরা *s.* an open fence of upright
 and horizontal bamboos.
 টেপা *s.* a small pot, with a hole in
 the bottom, used in making salt.
 টোপা }
 টোবা } *s.* small pond.
 টাউর *s.* looking at, inspection, at-
 tention.
 টাহর *s.* fancy, thought, opinion,
 (= خیال). With করিতে to re-
 cognise, know.
 টেটা *s.* = তম্বল.
 ডগ্গর *s.* double drum.
 ডল *s.* flood.
 ডুনা *s.* fish-basket.

ডুব *s.* a funnel made of bamboo for catching fish.

ডুবা *s.* bamboo hedge around a tank.

ডুমা *s.* small cloth, or scarf = Hind. gámcha.

ডুরিয়া *s.* fish-basket carried on the back between the shoulders.

ডেঙ্গা *s.* wall of earth surrounding a bári.

ডেঁআইতে } *v. a.* to drive (cattle).
ডেঁআনিতে }

ডোঙ্গা *s.* four-sided basket (= চামুয়া).

ডোনা } *s.* fisherman.
ডোম }

ডোমা *s.* kind of cloth with broad red border, worn by Musalmáns.

ডোল *s.* a large deep mat-basket for keeping rice or paddy.

ডৌনিয়া *adj.* (from ডোল fashion, manner) of a kind, like; as কোন ডৌলিয়া of what kind? like what?

ঢল *s.* flood, rise of water, in a river.

ঢম্বল *s.* iron fishing-spear.

ঢাকাঢাকো *adv.* close by, very near.

ঢাকে *prep.* at the side, by the side.

ঢেমণী } *s.* a kept mistress.
ঢেমসী }

তর (= তার পর) after that.

তরে *adv.* for, for the purpose of.

তাউক *s.* tobacco. [Mags.]

তামি *s.* red-bordered cloth, worn by

তার *s.* bracelet for the upper arm.

তির *s.* cross-beam of a roof.

তুন *prep.* from.

তুপিয়া *s.* mound of earth at the side of a field.

তৈঁহ } *pron.* he, she.
তে }

তৈনতি (Arab. تعيناتي) *adj.* deputed, despatched.

তোআইতে *v. a.* to search, seek.

তোতিতে (?) *v. n.* to wake, be awake.

থাকি *prep.* from (ablative).

থান পাইতে *v. a.* to get notice (of a thing).

থিয়াইতে *v. n.* to wait, stand, remain.

থীইতে *v. n.* to stand: thus শীধ হই থীও "stand upright."

থেকিয়া *prep.* from.

দছাদছি pulling one another.

দল্যা *s.* salt in lumps or cakes.

দাঁ *s.* an oar, the blade of which is a separate piece of wood fastened on to the handle.

দাএল বালী *s.* a sort of beaded bálí (*q. v.*)

দুপাদুপি pushing and pulling one another about.

দুমি *s.* a beetle for ramming earth down.

দুয়ারের মোখা (from মুখ) *s.* the frame of a door.

দোআইন্দা? *s.* narrow path between two houses.

দোআধারা ঝলি *s.* a jhali made of split bamboos spread out and intertwined cross-wise.

ধর পড়াইতে *v. n.* to roll about on the ground.

ধাইতে *v. n.* to run away, flee.

ধাইল *s.* eave of a house.

ধারি *s.* open foot-path, foot-track.

ধুঁড়িতে *v. a.* to search for, seek.

ধূল } *s.* earth impregnated with
ধূলা } salt.

নরচর *s.* difference of opinion, want of unanimity.

নাইয়র *s.* a wife's going to her father's house.
নাচি *s.* dancing.
নাড়া *adj.* fastened, bound (as a door).
নাশী *s.* a drain.
নিছান *adj.* pulled out.
নিজ্জাস *adv.* excellently, well.
নোড়া (= পুতা) *s.* stone roller used in preparing spices.
পঙ্গ *s.* the semi-cylindrical mat-covering over a boat.
পটিতে *v. a.* to enter, go in.
পনা *s.* vegetation that grows on the surface of a tank.
পরক করিতে *v. a.* to store up.
পল *s.* (pala) a hemispherical basket, with a narrow mouth at the top, for fishing.
পসর } (= আলো) *s.* light, moon-
পহর } light; blaze, flame.
পাএবস্তা *adj.* alluvial.
পান্নি *s.* an oar, made of one piece of wood. Also পাজ্জোই.
পাছে *s.* stern (of a boat).
পাঞ্জলা *s.* assembly, gathering (for purposes of discussion).
পাটা (= শিল) *s.* flat stone on which spices are prepared.
পাড়া *s.* heap, pile.
পাড়ালিয়া *s.* inhabitant of a párá.
পাতা জঙ্গল low (grass) jungle.
পাতিল *s.* a low pot, similar to a টেপা.
পান *s.* boat hire.
পাল *s.* side, direction.
পালি *s.* bale (of cotton).
পিছকুলে, *adv.* at the back, behind.
পিটিতে *v. a.* to beat (the ground so as to smooth it).

পীছ মোরা বন্ধন fastening one's hands behind his back.
পুন্নি *s.* Mag priest (unable to read or write). Burmese *phungyi*.
পুছ করিতে *v. a.* to ask, question, interrogate.
পুতা (= নোড়া) *s.* stone roller used in preparing spices.
পুনি *s.* tank. Sansk. *पुष्करणि*
পুয়াইত্যা about 4 A. M., see ফইত্যা
পুন *s.* lime-pit, lime-kiln.
পুপতো ভাই father's sister's son.
পুপা *s.* paternal aunt.
পুপ্ছাল (corrupted from পূর্ক চাল?)
s. the Eastern part of Thana Satkaniya, east of the hills.
পেড়ুয়া *s.* basket for collecting cowdung (= ওরা).
পেয়াল *s.* dry paddy grass.
পোইঞ্চি = বেয়াল
পোকে *s.* a snake.
পোঁচিতে } *v. a.* to cut in a sawing
পোছিতে } manner.
ফইত্যা (loc. case) early in the morning, before day-break, see পুয়াইত্যা
ফরক *adj.* separate. Arab. *فراق*.
ফালাইতে *v. a.* to throw.
ফালি *s.* a square-shaped chili basket.
ফূআতো = পুপতো.
ফেণা = পনা.
ফোআই *s.* an oar (= পাজ্জোই?)
ফোইর *s.* a tank.
ফোতন *adv.* lying on one's back.
বণ্টক *s.* division, partition.
বদর *s.* shout, noise.
বয়লা *s.* a hollow kháru.
বর্গ *s.* concord, agreement.
বসতিতে *v. n.* to live, dwell.

বাইতে *v. a.* to pull, row (a boat);
drag (a fishing-net).
বাইন *s.* scattering (seed).
বাউঁ *s.* bracelet.
বাউঁক *s.* piece of bamboo used for
carrying things on the shoulder.
বাঁধিতে (with নৌকা) *v. a.* to build,
construct.
বাঁশডুবা } *s.* bamboo thicket or clump.
বাঁশডুগা }
বাণ (ভাণ?) মারিতে *v. a.* to bewitch,
enchanter.
বাদ *adv.* without. Arab. *بعده* after.
বাদে *adv.* besides, except. *id.*
বান্দা *s.* pledgment, mortgage.
বালাম নৌকা a large boat, bound and
fastened with bamboo and cane.
বালী *s.* a nose-ring (fastened through
the septum).
বাসুয়া *s.* inhabitant, resident.
বিগুঁ (= বাউ) *s.* a fathom.
বিগুন্দি জাল *s.* large fishing-net.
বিচোইন *s.* hand-pankha.
বিজরা *adj.* unmarked, unstamped,
unbranded.
বিঝারা *adj.* illicit, unlicensed.
বুঝ করিতে *v. n.* to decide.
বেড় *s.* ditch, channel.
বেনা *s.* torch of twisted straw.
বেব্যাক } (from বেবাক) *adj.* all,
বাগ } every.
বেশ *s.* property, wealth. [paddy.
বৈটা *s.* a basket, holding 8 áris of
বৈয়ম *s.* large glass jar with a narrow
mouth, enclosed in wicker-work
(ছানি) with a wickerwork handle;
a tall jar.
বোমুতা *s.* the threads of a weaving
instrument (রাজ).

বোর (bora) *s.* a (pán) garden.
বোলাক *s.* gold nose-ring with pen-
dants.
ব্যাম } (corrupted from ব্যামোহ) *s.*
ব্যামু } illness, sickness.
ভাট *s.* handle (of a knife).
ভিণ্টা *s.* mud floor of a house.
ভোট *adv.* under, below.
মগ্গরিব *s.* time for lighting the lamp,
about half-an-hour after sunset.
Arab. *مغرب* sunset, west.
মরা পড়িতে *v. n.* (to be killed, *but*
generally) to be drowned.
মাগিতে *v. n.* to beg, live by beg-
ging.
মাগী *s.* young woman, wench; mis-
tress, leman.
মাঝি *s.* headman, foreman (of a
boat, or of coolies).
মাটিরাল *s.* a man who digs earth.
মাটীল *adj.* earthen.
মাতন *s.* word, speaking, question.
মাত বোল *s.* talking, conversation.
মাতিতে *v. n.* to speak, utter sound.
মিস্তুরি *s.* barber; carpenter.
মুই (from মুখি) facing towards. It
is compounded with উত্তর, পূর্ব,
দক্ষিণ and পশ্চিম; thus with the
two former, উন্মুই northwards,
and ফূম্মুই eastwards.
মুরা *s.* a hill.
মুলুক জালাইতে to make the place
hot, to have the authorities down
on one, *lit.* to set the country
(Arab. *ملك*) on fire.
মেজা *s.* ground, floor.
মেলা *s.* feast, banquet.
মেলা যাইতে (mēlá) *v. n.* to go along,
walk along.

যোগাড় *s.* help, aid (by money or advice).

রওয়াজা *s.* a Mag headman of a village.

রাউলি *s.* Mag priest and teacher.

রাগিতে *v. n.* to become angry.

রাজ *s.* weaving instrument.

রাণ (Pers. ران thigh) *s.* the side of the thigh.

রাফ্ট *adj.* well-known, manifest, plain, clear. Pers. راست true.

রওয়াল *s.* kind of bracelet (= পো-ইঞ্চি).

লক্ষ } *prep.* close to, near.

লগে } *prep.* with (with gen. case).

লবন রাঁধিতে to make salt by boiling off the water from salt-water.

লম্বরী *s.* peon; from English 'number', each peon having a badge with his number on it.

লম্বা ঘর *s.* prison, jail.

লয় *s.* Sir; it is used interrogatively when a person does not understand what is said to him, "Sir?"

লয় *prep.* with — see লগে.

লাই (corrupted from লাগি?) *prep.* by reason of, on account of.

লাই *s.* basket.

লাইতাই *s.* an outer or secondary verandah.

লাগ পাইতে *v. a.* (= ধরিতে) to catch, seize.

লাগিয়ত *adj.* leased out, sublet.

লাগিয়ত করিতে *v. a.* to lease out (land); to transplant (paddy).

লাতিয়া *s.* verandah.

লামাত (from নামিতে) *prep.* below, down-stream.

লেঙ্গটা (from নগ্ন) *adj.* naked.

লেটাইতে } *v. a.* to lay down or place
লেডাইতে } on the ground.

লেডগ *adv.* lying on one's back.

শয়িতে *v. n.* to lie down.

শরপরে *s.* kind of hard light mud that covers a field.

শিরে *prep.* upon.

শীজ *s.* flame of fire.

শূখ্না *adj.* dry, dried up.

শোল *adj.* hollow.

শ্যালোক (from শ্যাল) a person related to one through one's wife, wife's relation.

মকালে *adv.* quickly, without delay.

মতাই *s.* step-mother.

মতিনী *s.* rival wife, co-wife. Sansk. মদলী.

মতীঝী *s.* co-wife's daughter.

মরারতি করিয়া, not acting willingly. Arab. شرارة perversity.

মরে *adv.* commonly, ordinarily.

মরেঙ্গা নৌকা *s.* a dug-out, plain open boat made out of a single tree.

মাতাতো *adj.* born of the same father, but a different mother.

মাধ্য *adj.* able, capable.

মারক *s.* frame of the roof on which the thatch is laid.

মুকি (= সিকি) *s.* 4-anna piece.

মুগম্মতে (from গম well) *adv.* very well.

মুরিতে *v. a.* to sweep.

মোরজদা *s.* salt-water inundation.

হউর (= স্বশুর) *s.* father-in-law.

হউড়ী (= শাশুড়ী) *s.* mother-in-law.

হকলিন (= সকল গুলিন) everything.

হাঙ্গাগ হইতে *v. n.* to awake.

হাঁজ
হাঁজনিয়া } (from সন্ধ্যা) *s.* evening,
হাঁজিনী } twilight.

হাটি *s.* ridge in a chili field.

হাড়িতে *v. a.* to uproot.

হাতত (hátata) (= সাতাতো) ভাই *s.*
half-brother.

হাতা *s.* cloth hand-bag.

হাতীনা *s.* verandah.

হাঙ্গা *s.* ladder.

হামতমাম } *s.* jointship in food and
হামতম } business, commensa-
 } lity. Pers. هم طعام
 } eating together.

হাল মেলানির সময় time of unyoking
the plough, about 10 A. M.

হালিতে *v. n.* to decline, to diminish ;
বেলা হালি গেল it was past noon.

হালী *s.* ploughman.

হাল্যাভাতি *s.* the time when people
stop ploughing to take their
morning meal; about 10 A. M.

হিয়ন } *adv.* here, in this place.
হিয়ানে }

হীন *pron.* that.

ছাঁরে *prep.* with, together with.

হুর (= শোর) *s.* noise.

হেডেড } *adv.* there, in that place.
হেঙে }

হেতে *pron.* he, she.

হোথাং *adv.* lying on one's back,
supine.

হোন্দি = কোন্দি *q. v.*

Birthday of the Emperor Jaláluddin Muhammad Akbar.—By KAVI RÁJ
SHYÁMAL DÁS, M. R. A. S. and F. R. Hist. Society.

[Translated by Babu Ráma Prasád.]

I. VIEWS OF DIFFERENT AUTHORITIES.

In the course of my constant references to the histories of India to gather information for my forthcoming work on Rájputána, I have found out that Persian authors are not unanimous as to the date of Akbar's birth.

(1.) Abul Fazl, Akbar's Minister says :—“ Hamidah Bánú Begam, queen of Húmáyún was delivered of prince Akbar at Amarkot on Sunday night, the 5th Rajjab A. H. 949* (= Kartik Sudi 6th, Samvat, 1599 = 15th October, A. D. 1542).”

But he is not certain of the truth of this : he says that two astrologers (probably not living when Abul Fazl wrote,) Maulána Chand and Ilias were present at Amarkot when the prince was born ; and he gives several horoscopes prepared according to the Greek (Yunáni) and Hindu systems of astrology of the prince, which do not agree, some of them marking the sun in Libra and others in Scorpio ; some mentioning

* Akbarnamah, Vol. I, pp. 31—53.

the birth to have taken place in the Sinha (Leo) Lagna, and others again in Kanyá (Virgo).

The author does not mention the annual birthday festivals as he does those of the accession day.

(2.) Nizámuddin Bakhshi assigns the same date for Akbar's birth in the 'Tabaqati Akbari' as Abul Fazl, who has also been followed by Badáuni in the 'Muntakhib-ut-Tawárikh,'

Their statements as high officials of the Empire, were taken to be correct and trustworthy, and adopted by the authors of the 1. Iqbál Náma-e Jahángiri; 2. Tarikh Farishta; 3. Muntakhib-ul-Lubáb; 4. Sai-r-ul Mutákharin and 5. Mulakhasut Tawárikh.

(3.) The author of the 'Miráti Aftáb Numá' gives no positive opinion on the point in question, but describes it in the following doubtful strain:—

“In the year A. H. 949 according to some accounts, or in A. H. 950 as others would have it, at Amarkot was born Jaláluddín Muhammad Akbar of Hamidah Banú Begam* a descendant of Ahmad Jám.” “According to the Akbarnáma the auspicious birth of the prince took place at Amarkot on Sunday night the 15th Rajjab A. H. 949, the sun being at the time in Scorpio.”

(4.) On leaf 44 of MSS. Tazkirat-ul Wáqyát the author Akbar Jauhar who was Aftábchi or the ewer-bearer of the Emperor Húmáyún writes:—

“While the Emperor Húmáyún was encamped on the banks of a pond, at a distance of 12 kos = (24 miles) from Amarkot on the way to Bakkar, a messenger arrived in the morning from the former place with the joyful intelligence of the birth of a son and heir; and delivered his charge in the following terms:—

“The Supreme Being has been pleased to bless your Majesty's royal household with a fortunate prince,” which highly pleased the Emperor.

This auspicious event happened on the night of Saturday the 14th of Shábán A. H. 949 = 23rd November, 1542 = Margsir Sudi 15th Samvat, 1599.

“The moon of the 14th night (full moon) is called Badr, in consequence of which the child was named Badr-ud-din which signifies nearly the same thing as Jaláluddín, the name by which Akbar is commonly known.

“When the Emperor had finished his devotions and thanksgivings to the Creator, the chiefs came and offered their congratulations.

“His Majesty then asked the author of this (Akbar Jauhar) what articles he had given him in trust?

* Miráti Aftáb Numá MSS. leaf 212.

“Two hundred Sháhrukhi coins, silver gauntlets, and one pod of musk,” was the answer. Further “that the coins and the gauntlets were made over to Khudáwand Khán.”

“His Majesty asked the reason of my giving to another person the things that had been entrusted to me.

“A due execution of your Majesty’s order,” was the response.

“His Majesty sent for the pod of musk which was immediately produced.

“The Emperor asked for a China plate, and having broken the pod in it, distributed it among the nobles, in demonstration of the joy felt at the prince’s birth.

The courtiers expressed their good wishes and congratulated his Majesty on the occasion.”

(5) The English authorities have simply followed Abul Fazl without further enquiry, *e. g.*

1, Erskine—History of India under Baber and Húmáyún, Vol. II, p. 254.

2, Dawson—History of Hindústán, Vol. II, p. 160.

3, Sir H. M. Elliot—History of India, Vol. I, p. 318.

4, Elphinstone—History of India, p. 453.

5, Mill.—Gives no date.

II. OPINIONS OF LIVING SCHOLARS.

The statement of Akbar Jauhar makes the birthday fall about 5 weeks (the period intervening between 5th Rajjab and 14th Shábán) after the date assigned by Abul Fazl.

This difference put me into a dilemma, and I had to put off inserting the date of Akbar’s birth in my book till I could satisfy myself of the truth of one or other of the statements.

With this view, the first step I took was to put the question to the Persian scholars of the day, through the columns of the “*Khair Khwáh-e Alam*” (a newspaper published in Urdu) in an article contributed to that paper by my friend Maulavi Ubaidulla Farhati, but without result.

Next, I referred to the under-mentioned learned gentlemen famed for their knowledge of Indian History :

1. Rájá Siva Prasád, C. S. I.

2. Maulavi Sayyid Ahmad Khán, C. S. I.

3. Maulavi Anwárul Haq (Mir Munshi in the office of A. G. G. for Rajputáná). I am very glad to say, Rájá Sivá Prasád, to whom I am much indebted for his assistance confirms the statements of Abul Fazl by quoting the same date, 5th Rajjab A. H. 949, from some of the Persian works alluded to in the foregoing pages, and adds weight to their state-

ments by proving the same date to be mentioned in the horoscopes of Akbar, copies of which are in the possession of trustworthy old Hindu astrologers.

I am glad to be able to say I have also got copies of the horoscopes of the Mughal kings and of the Rájás of some of the States in Rajputáná, *e. g.*, Udaipur, Jaipur, and Jodhpur, &c., from well-known astrologers in Ujjain and other places, who follow astrology as an hereditary profession; but no reliable horoscope of Akbar has been found. Lastly, I relied on the labours of Dr. Hunter who writing of Amarkot in his Imperial Gazetteer (Vol. IX, p. 182) says:

“Here, in October 1542, was born Akbar the son of Húmáyún, the exiled Mughal Emperor, then on his way to Afghánistán. The presumed spot of Akbar’s birth is marked by a stone-slab, with an inscription.”

This passage inspired me with the hope of gaining my object. Consequently, I addressed a letter to my well-known friend, Sir Edward C. E., Bradford, K. C. S. I., Agent to the Governor-General for Rajputáná, requesting him to secure for me a copy of the inscription. He kindly complied with my request, and the following reply was thankfully received this month :

(True Copy.)

“Camp Ajmere, 1st December, 1885.

DEAR SIR,

With reference to your letter of the 1st October, Sir Edward Bradford has asked me to send you the enclosed paper received from the Deputy Commissioner Thurr and Parkur containing copy of the inscription on the stone at Umarkot.

To

KAVI RAJ
SHYAMAL DASS,
Oodeypore.

Yours truly
(Sd.) ELLIOT COLVIN.

(Copy of the enclosure.)

“Sir,

With reference to your letter, dated the 26th instant, I beg respectfully to state that the stone is situated about two miles north-west of Umarkot with the inscription—

هن هندايم
محمد اکبر بادشاه
جائو سنه ۹۶۳ هجری

Akbar Bádsháh was born in the year 963 Hijri.”*

Amarkot,

30th Oct., 1885.

I beg to remain

Sir

To

K. B. Kazi

Faiz Muhammed.

Your most obedient servant

UMEDALI K. MUNSHI,

Head Master A. V. School, Amarkot.

The year Hijri 963 (= A. D. 1555-56), however, is not that of Akbar's birth, but that of his accession to the throne; the date of his birth is not given at all: the inscription is thus valueless, and was most probably written at a far later date.

Thus left to my own resources, I feel in duty bound to submit my humble views, the outcome of my attempts at settling the question, for the approval of the learned members of the Asiatic Society of Bengal, to whom this Paper is intended for a “New Year's Present.”

III.—THE AUTHOR'S VIEWS.

I am led to believe the statement of Akbar Jauhar to be correct and trustworthy on the following grounds:—

(1) He was a contemporary of Humáyún, his constant companion in all reverses of fortune, and the Emperor reposed full confidence in him.

(2) He was present when the glad tidings of Akbar's birth were conveyed to Humáyún, who took from him the musk-pod to distribute it among the courtiers.

Under these circumstances, he (Jauhar) could not possibly have recorded an incorrect date for the Prince's birth.

IV.—OBJECTIONS ANSWERED.

(a) It cannot be assumed that the scribe made a mistake in transcribing the MSS of the Tazkirat-ul Wáqyát long after the date of its composition, for, in it after writing the date and month the author explains the name Jaláluddin (Badrudin) to be due to the birth having taken place on the 14th, the moon of which (being full) is called Badr.

This shows that the 14th could not possibly have been written by mistake instead of any other date.

(b) The argument that Akbar assumed the title of Jaláluddin on succeeding to the throne, does not hold good; because, according to Jauhar, it was given to him on the very day of his birth, a statement sup-

* [The language of this inscription, or so much of it as does not consist of proper names, is Sindhi *हिन हंध में* = ‘in this place’ *जाचो* = ‘was born.’ *में* is expressed by *mím* with *kasra tanwin*, and *ध* by *ḍ* with two dots over it. ED.]

ported by the “*Mirati Aftáb Numá’*” of *Sháh Nawáz Khán*, who says :—

“The fort *Jae-Sháhi* (now known as *Jalálábád*) was given by the Emperor *Muhammad Humáyún* to Prince *Jaláluddin Muhammad Akbar* in *jágir* for his table-charges during princehood when *Humáyún* had been exiled from India by the *Patháns*, and had established himself in *Cabul* after punishing his brothers (relatives).*

“Since it came into the prince’s charge, it flourished and increased in population, and was called after him *Jalálábád*.”

From this it is inferred, that the birth took place on the 14th date, whence the name *Jaláluddin* was given to the prince.

The date recorded by *Jauhar* is therefore unquestionable.

Now, the following account of the village of *Jún* to which *Humáyún* had his Queen *Hamidah Bánú Begam* and the prince *Akbar* brought from *Amarkot*) by *Jauhar*, proves that the birth did really happen in the month of *Shábán* :—

“Several bands of robbers had to be encountered near the village of *Jun*; *Sheikh Ali Beg* returned after putting them to flight. The Emperor halted in a garden adjoining the village, and ordered entrenchments to be thrown up round it: then he sent one of the chiefs to *Amarkot* to bring the young prince, the females and the servants. On the 20th *Ramzán* the prince arrived, and had the honour of being embraced by his Majesty for the first time on the 35th day of his age.”†

This proves to a certainty that the prince was born on the 14th *Shábán*.

A few lines further on, the author mentions the *Roza* or fast, from which the inference is drawn that the prince did really arrive in *Ramzán*, the month when the *Roza* or fast is kept.

V.

What led the authors of the ‘*Akbar Namah*,’ the ‘*Tabaqáti Akbari*,’ and the ‘*Muntakhib-ut-Tawárikh*’ to record the 5th *Rajjab*, Sunday instead of the true date, 14th *Shábán*, Saturday?

My explanation may be embodied in a single term, superstition, still I should like to say something in detail.

There is a couplet enjoining on the *Hindús* to conceal nine things :—

आयुर्वित्तं गृहच्छिद्रं मंत्रमैथुनमौषधीं ।
दानमानापमानञ्च नव गोप्यानि कारयेत् ॥

* MSS. *Mirati Aftáb Númá*, p. 212.

† MSS. *Tazkirelul Wáqyat*, leaf 45.

that is, 1, age, 2, wealth, 3, defects in one's household, 4, mantra (Vedic or Tantric), 5, coition, 6, medicine, 7, charity, 8, honour and 9, dishonour should be concealed.

Now, the first of these with which we are immediately concerned, is still strictly observed by well-to-do Hindús, of whom only 10 per cent. of enlightened views would ever dare to lay aside this rule. The annual birthday festivities are in most cases held a day or two previous to or after the actual birthday; and if the date is published in this way, the year of birth is kept a profound secret. Horoscopes of the nobility and gentry are always entrusted to confidential family-priests, who never betray their charge, or are at least expected not to do so.

The writer has personally observed people sometimes accusing their enemies of practising witchcraft against the life of some person; and to confirm the charge brought by them, the accusers try to produce fabricated horoscopes bearing special symbols, and a puppet figure of the proposed victim, from the houses of the parties accused.

The Mughals borrowed these superstitious notions from the Hindús. This is corroborated by the account, my able friend Major (now Colonel) John Biddulph gives of the superstitious observances current among the tribes of the Hindú-Kush in his book of the same name, under the headings :

1, constellations, 2, earthquakes, 3, fairies and demons, 4, magic charms and 5, divination* &c., &c.

From his description of these things it is evident that the people of Central Asia and the Tibetan regions have not, in spite of their conversion to Islám, given up the customs prevalent among the Aryan Hindús.

The Mughals consulted good or bad omens before important undertakings, as for instance—

(1) On the eve of the battle at Fatehpur Sikri between Bábar and Maharána SÁNGÁ (Sangrám Singh) in S. 1584 (= A. D. 1527), the astrologer Sharif announced that the planet Mars being in the van, the Emperor's defeat was certain. Bábar did not care a fig for the prophecy, seeing it was against his purpose to believe it: but all his people were utterly discouraged at the astrologer's remark, and their hearts failed them.

(2) When prince Humáyún was taken seriously ill, Bábar was advised to sacrifice the thing most precious to him, for the prince's recovery. He proposed to go round the prince's bed, wishing the sickness might leave the prince and visit his own person. The courtiers, believing the Emperor would thus stake his life, tried to persuade him

* Tribes of the Hindú-Kush, pp. 94—98.

against the proposal but in vain, as Bábar would not listen to their counsel. The consequences of such a proceeding are thus summed up by Abul Fazl :

“From the very moment that the Emperor did this, the prince began to recover; the malady descended upon Bábar resulting in his death.”*

(3) “Jiji Anagah”—one of the nurses of prince Akbar, being on bad terms with another nurse Máhum Anagah by name—was very uneasy when accused of practising magic on the prince in the eighth month of his existence, thereby charming him to refuse to be nursed by any other woman than herself; but as the legend goes, the young prince to remove her anxiety, one day consoled her thus:—“Be of good cheer; I will not cease to be nursed by you, and on growing up I will hold your children in due regard.”†

(4) Speaking of a talismanic knife presented to Akbar by the Rája of Kajli in the 14th year of the Emperor’s reign, Abul Fazl writes:—

“The knife is still kept in the Imperial Treasury, and I have several times heard the Emperor say ‘More than two hundred persons on the point of death from illness, recovered instantly on touching it.’”‡

(5) “Prince Salim born with the blessings of Shekh Salim Chishti, after the Emperor had lost some children, was not allowed to be brought to the Emperor’s presence for two months.”§

Abul Fazl writes this in a roundabout way, but the true reason probably was the advice of astrologers.

There is not the least doubt of Akbar’s belief in the miraculous powers of Shekh Salim. On one occasion the Emperor travelled on foot from Agra to worship at the sacred shrine of Khwájá Muin-ud-din Chishti in Ajmere; and again from Chitore to offer thanksgiving for his victory gained there.

It is needless to multiply proofs in support of the prevalence of superstitious customs among the Mughals. Superstition having a stronger hold upon the minds of females than those of males, I fancy Hamidah Bánu Begam, Akbar’s mother and his guardian from his infancy till long after his accession to the throne, was possibly instrumental in keeping his birthday a mystery, as no one could be more anxious for his safety. She might have reported the 5th Rajjab to Abul Fazl and other courtiers, as it is not easy to conjecture that they could have remembered the birthday during the troublous times when Akbar was born—the Begam’s report was trusted, and horoscopes were prepared accordingly.

* Akbar Namah, Vol. I, pp. 144–145.

† Akbar Namah, Vol. I, p. 225.

‡ Akbar Namah, Vol. II, p. 431.

§ Akbar Namah, Vol. II, p. 435.

There is, however, one other alternative ; that is, that the authors of the “ Akbar Námah,” the “ Tabaqáti Akbari,” and the “ Muntakhib-ut-Tawárikh ” might not have liked to publish the true date even if they knew* it—to show their care for their master’s safety, and thus to evince their loyalty to him, who was also swayed by superstitious feelings particularly till his fortieth year.

VI.

It might be questioned why attention has not been directed to the account of the Emperor Jaláluddin Muhammad Akbar’s birth recorded by Akbar Jauhar in the *Tazkirat-ul-Wáqyát* ?

This could not be, because Jauhar was a person of low position, literate enough just only to enable him to read and write in the ordinary routine of business : he put down a record of the events just as they passed, to serve the purposes of a private record, but written with the greatest sincerity.

As he was not learned, his production has no claims to erudition, like those of the other authors, whose books were generally studied.

Jauhar’s work probably lay as a hidden treasure for years and years after his death, and was brought to light only when European scholars commenced their researches, and it was they who appreciated it fully : as a happy result of this we are placed within reach of manuscripts of the work.

Akbar Jauhar had no interest in altering the birthday of Akbar, for as I have already said his were private records ; moreover he has corroborated his statements fully, never losing the thread of the narrative.

Therefore, I conclude that the Emperor Akbar was born on Saturday the 14th Shábán in the Hijri year 949 [corresponding to the 15th of the bright half of Margsir, 1599 of the Vikram era = 23rd November A. D. 1542] as recorded in the “ *Tazkirat-ul-Waqyát* ” by Akbar Jouhar, Humáyún’s ewer-carrier.

I trust the worthy members of the Society will express their own opinions on the points here discussed ; and I shall very thankfully insert in my work, the result of their researches if satisfactory.

* This is probable of Abul Fazl, who after writing several horoscopes of Akbar that do not tally, says :—

“ It is but meet that everybody should not know the actual account of the birthday of a sample of creation (like Akbar). ”



JOURNAL

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ASIATIC SOCIETY OF BENGAL.



Part I.—HISTORY, LITERATURE, &c.

No. II.—1886.

The Decline of the Sámánís and the Rise of the Ghaznavís in Máwará-un-Nahr and part of Khurásán. (With some unpublished coins.)—
By E. E. OLIVER, M. I. C. E., M. R. A. S.

To Englishmen in India the history and geography of Central Asia are matters that have always commanded considerable attention, and of recent years “the progress of events” has forced them into recognition as matters of interest, possibly vital interest, to Englishmen everywhere. But beyond the outlines of certain well known historical features and a few famous names, our knowledge is still very indefinite and uncertain, and an attempt to fill in the details for any particular time or State, difficult in the extreme. The history of the Middle Ages in the East may be said to be still unwritten. The whole is made up of struggles for supremacy by various races, conflicting tribes, and petty chiefs, who founded innumerable dynasties, the very names of which, with the cities and territories they ruled, are now unknown, or at best can be traced by evidence the most slender and obscure.

Not the least valuable among such evidence is the numismatic. “The coins of the Muslim East”, as Mr. Stanley Lane Poole writes in a recent work, “do not so much recall history as make it.” The right to coin money in his own name, and of being mentioned in the Friday prayers was one of the most cherished privileges of every Muhammadan who could in any way get himself recognised as a ruler, and, fortunately

for history, his vanity in this respect has made his coinage richer in names, places, and dates, than perhaps any other. His own, his father's, and his son's names, the contemporary Khalífah, the name of his Suzerain and of his father, his titles, the place of mintage, the date, and sometimes even the month, are occasionally to be met with on the same coin; a little history in itself which as a check on the native chronicles becomes invaluable.

Comparison of such evidence on a sufficiently large scale would in time enable us to clear up the history of many now entirely obscure periods. Such comparison is, however, only possible under the most exceptional circumstances, discoveries of large hoards of coins are very few and far between, and though from time to time a few worn coins with strange Kufic inscriptions of curious interest do find their way to the bazars of Northern India, they are of course rare, and collectors being now so numerous, it is highly improbable that sufficient will fall to one individual to serve any useful purpose. The Indian official is moreover handicapped in many other ways, by the want of books of reference, and of information as to what has been done already, and still more by the want of time for anything outside his immediate work at the State mill. The most practical suggestion is that of Mr. Stanley Lane Poole in the last number of the Numismatic Chronicle to compile from all sources a History of the Muhammadan Empire as established by coins, comparing the leading cabinets of the world. And for the purpose of such a *Fasti Arabici* every coin accurately described may prove of value. Such a reason may perhaps serve as an excuse for the publication of the few I have met with, in preference to waiting in the probably vain hope of completing a series.

If not indeed to make such description intelligible, at any rate to give something of interest to the dry numismatic bones, it is desirable to make some effort to cover them with what has been so far ascertained of the history of their whilom owners, and at the risk of trespassing on ground already explored by past masters in the art, I have endeavoured to bring together in a brief and imperfect sketch an outline of the decline of one and the rise of another dynasty on the banks of the Oxus.

Máwará-un-Nahr, literally "what is beyond the River," is perhaps not so convenient a term as Transoxania, or the Greater Bukháriá of old European writers, but is more accurate. By it may be understood the territory bounded on the North by Táshkand, on the East by Farghánah or Khokand, on the South by Balkh, and on the West by Khwárazm or Khiva; of which the capital was Samarkand, and under the Sámánís, Bukhára. The Sámánís themselves were originally natives of Khurásán,

and incorporated their own heritage there with their new dominions, some portions more or less of Khurásán at least so remaining till the fall of the dynasty.

The authorities used are mainly the Ṭabakát-i-Náṣiri of Minháj-i-Siráj, with Major Raverty's notes, the Kitab-i-Yamíní of Al Utbi. Vambéry's History of Bukhárá, with the selected translations from other chroniclers to be found in Elliot's Historians of India. And it is perhaps needless to add that what follows here has pretensions to nothing beyond being a sketch.

Asad bin Abd-ullah "the Good and Friend of the oppressed," Viceroy of the Khalífah in Khurásán, was implored by a nobleman of Balkh, named Sámán, one of the remaining followers of Zoroaster, to assist him against enemies who had expelled him from his city. Asad took up this nobleman's cause and reinstated him in his home, upon which Sámán showed his gratitude by embracing the faith of Islam, and named his first son after his protector, Asad.

This Asad had four sons, who following their father and grandfather's new creed devoted themselves to the cause of the Arabs, and rapidly rose to power and fame. Their swords were needed in the cause of the Faith, and the Khalífah Mámún promptly recognized their "talents, capabilities, bravery and innate nobility of mind," and conferred territories upon them. To Núh was granted Samarkand, to Ahmad, Farghánah to Yahyá Shásh,* the modern Táshkand and Isfanjáb,† and to Ilyás, Hirát. This was in 204 H. when Ghassan bin' Ubbád was the Khalífah's Viceroy in Khurásán. Succeeding Khalífahs confirmed the grants, the government of Samarkand passing at Núh's death to his brother Ahmad, who, of all the brothers appears to have been the most sagacious, energetic, and powerful. In addition to Farghánah the whole of Káshghar and Eastern Turkistán to the frontier of China is said to have come into his hands, and his fame, as one of the most upright and best Princes of the dynasty "was celebrated throughout Irán and Turán." He died at Samarkand in 216 H. and was succeeded by Naṣr, one of a family of nine sons.

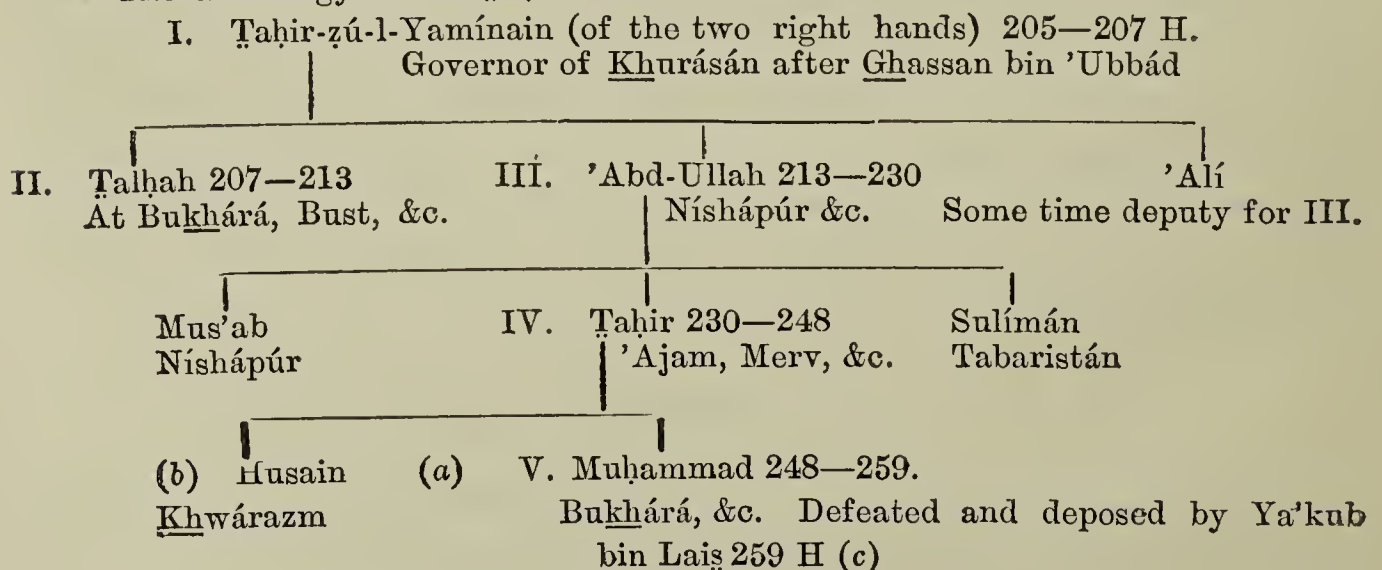
* Shásh was also the name of the territory in Máwará-un-Nahr on the Jaxartes, the inhabitants of which were Musalmáns of the Ghuzz and Khalj tribes.

† A city towards Turkestan.

NAŞR I 261—279 H.

A man described as of many virtues, but of weak and suspicious nature, who to a great extent was indebted to the support of a younger brother, Ismá'íl, for the establishment of his throne. The dynasty of the Ṭāhirís* had closed with the deposition of Muhammad (a) in 259 H. but there were still powerful members of the family, who with others were rival claimants to the Sámáni family lands. Husain bin Ṭāhir(b) had been plundering and laying waste Bukhárá. Ya'kúb bin Laiş(c), Saffári, had among other successes taken Hirát in 256-7 H. Nishápúr and Bukhárá in 259 H., and the inhabitants of all these territories were split up into innumerable parties. Especially was this the case in Bukhárá where certain of the nobles applied to Naşr for protection. Ismá'íl was forthwith despatched and made his entry as Naşr's representative in 260 H., the latter's name being forthwith substituted in the Khutbah (Friday prayers) and Sikkah (money issue) for that of Ya'kúb bin Laiş. The government of the territory was formally conferred on Ismá'íl in 261, who became universally popular, his popularity being materially increased by a severe defeat inflicted on Husain bin Ṭāhir who had advanced on a fresh plundering expedition. He was too popular in fact to please Naşr, who now tried to depose him, and was only prevented by the intervention of mutual friends. Naşr still jealous and suspicious, soon sought new cause of quarrel and in 272 H. moved against his brother with a large army. Ismá'íl was joined by his friend and ally Ráfi' bin Harşamah who had been made the deputy governor of the Khalifah in Khurásán.† For the time being hostilities were avoided and in 273 Ráfi' managed to patch up a peace, but within 15 months the quarrel was revived and a fierce and obstinate battle

* The Genealogy of the Ṭāhirís was as follows :



† Deputy to Muḥammad bin Ṭāhir.

took place (275 H.) in which Naṣr was entirely defeated and taken prisoner. The victorious Ismá'íl showed the greatest generosity and respect to his brother as head of the Sámání house, forgave him, and induced him to return at once to Samarkand, remaining his lieutenant in Bukhárá. For the next few years Naṣr remained quietly at Samarkand where he died on the 22nd of Jumádí-ul-awwal, 279 H.

ISMÁ'ÍL 279—295 H.

Ismá'íl assumed the government of Máwará-un-Nahr, as of all the territory which his brother had held, making Naṣr's son governor of Samarkand, and choosing Bukhárá for his own residence, receiving the usual diploma of investiture from the Khalifah. Such recognition had by this time become practically a matter of indifference, the Khalifate having ceased to be respected as a civil power and the Court of Baghdád only maintaining itself by a series of small intrigues. In fact at the very time Al Mu'tazid-b'illah was accrediting Ismá'íl the "Defender of the Faith and of the Khalifate against all enemies" he was sending secret orders to 'Amrú bin Laiṣ, the Saffári, to attack and overthrow him. The result was a war lasting some seven years, which only terminated by the total defeat of 'Amrú under the walls of Balkh, who was taken prisoner 287 H. and sent by Ismá'íl to the Khalifah to dispose of as he deemed fit. The Khalifah rewarded want of success by causing 'Amrú to be paraded on a camel through the Baghdád streets and thrown into prison, where he was either starved to death or beheaded about 290; while to Ismá'íl he sent costly gifts and a further diploma investing him with the sovereignty of Khurásán from Bastam (the modern Sháhrúd) eastwards as far as Balkh, and northwards from Kain, by Sijistán, 'Irák, and Mazandarán to the Oxus. It is from this date, 287 H. that Ismá'íl is by many writers spoken of as the first of his dynasty entitled to be called a sovereign Prince. At the beginning of his reign he had defeated the 'Alawi Muḥammad bin Zaid* in Tabaristán, had disposed of the remaining claimants of the Ṭahírís, defeated and reduced to subordinate governors the Saffáris† in Sijistán and Balkh, and in a series of campaigns defeated the Turks on his northern border. Bukhárá was now the virtual capital of the Central Asian States. "The power of the ruler on the Zarafshán," (Scatterer of gold); says Professor Vambéry "extending northwards to the confines of the Great Desert, eastwards to the Thien-Shan mountains, southwards to the Persian Gulf and the northern frontier of India, and westwards beyond 'Irák to within a few days'

* Muḥammad bin Zaid ul 'Alawi, a descendant of the Khalifah, 'Alí.

† Some particulars of the Saffáris are given subsequently.

journey of Baghdád." Ismá'il's representatives governed the towns of Merv, Níshápúr, Rai, Amol, Kázvin, Işfáhán, Shiráz, Hirát and Balkh.* He was well-known as a religious and pious prince, not less famous as a brave soldier than as remarkable for his love of justice, humanity, and taste for learning. He could have had but short respite from his protracted wars, repelling the invasions of Turks on the north, or waging crusades at the bidding of the Lord of the Faithful, but he did great things for Bukhárá, which under his rule became the centre of wealth and learning for nearly half Muḥammadan Asia. For details regarding his encouragement of science and literature, his patronage of eminent theologians and scholars, the palaces he erected, the schools he founded, his efforts for the encouragement of manufactures and for an improved water supply, a reference must be made to the chapter in Vambéry's Bukhárá, in which city the name of Ismá'il Sámání is still venerated. He was born at Farghánah in the month of Shawwál 234 H., was 15 when his father died, governed Bukhárá for 20 years as the representative of his brother Naşr, and for 14 years independently, dying on Tuesday the 14th of Şafar 295 H. his title then becoming Amir-i-Mázi, "the Late Amir."

ABU NAŞR-I-AḤMAD 295—301 H.

That is, Aḥmad the father of Naşr, the eldest of Ismá'il's four sons, afterwards designated Amír-i-Shahíd, "the martyred Amir" succeeded. "A prince of ungovernable temper and warlike tastes, but without a trace of his father's pacific virtues." His first act was to seize his uncle the governor of Samarḳand and imprison him in Bukhárá, his next, to punish the governor of Tabaristán who fled to Baghdád. He then marched on Sijistán against the Şaffárí Mu'addil who had assumed the sovereignty, but who was promptly subdued and imprisoned, Abu Şálih bin Mansur, the son of Aḥmad's uncle, being established as governor. Subsequently the Sijistánis revolted and confining Abu Şálih in the fortress of Ark set up 'Amrú bin Ya'qúb of the house of Laiş in 300 H., whereupon Aḥmad promptly re-invaded them and 'Amrú surrendering, another Sámání governor was set up. Aḥmad's severities, and the execution of certain of his retainers, soon, however, raised enemies in his own house ready to assassinate him. He is said to have lived in constant fear of his life and to have had two trained lions secured every night near his sleeping apartments. The precaution being omitted one night, his own servants seized the opportunity, and earned for him the title of "Martyred," on day the 23rd Jamádi-ul-ákhir 301 H. His mint towns observed are Samarḳand, Shásh and Andarábah.

* His mint towns represented in the British Museum are, Samarḳand, Shásh, Andarábah, Balkh, Ma'ádin, and Níshápúr.

NASR II 301—331 H.

Surnamed Abu Şálih and afterwards entitled Amír-í-Sa'íd, the "August Amir," then a boy of 8 or 10, was taken from the harem to succeed his father; Abú 'Abd-ullah Muḥammad bin Aḥmad al Jihání being appointed Regent. The Regent was a sagacious and moderate man who administered the government with a firm hand, but the extreme youth of the Amir encouraged a refractory spirit among many of the nobles and governors in the Provinces. Ishák Sámáni, with his son Ilyás* revolted at Samarkand and two campaigns were undertaken against him before he was finally defeated. Manşúr,* another son of this Ishák, at one time governor of Rai, raised the standard of rebellion at Nishápúr in 302, and Husain 'Alí the governor of Hirát joined him. Manşúr died, and Husain was captured, and imprisoned, but subsequently pardoned. In 307 Aḥmad bin Sahl also an Amir or governor of Hirát, a faithful partizan of the family but to whom promises had been broken, rebelled, was beseiged, imprisoned, and died. In 309 troubles arose in Tabaristán. The 'Alawis had not only recovered from their defeats under Ismá'il and Aḥmad, but began extending their authority over part of Khurásán. They too were defeated, but peace was not restored, fresh partizans appearing in some quarters as fast as dislodged in others, and some years of desultory fighting ensued before Naşr could re-establish the Sámáni power in that Province again. Hirát seems to have been a scene of constant change. In 309 Abu Manşúr-i-Jihání was appointed governor. In 311 Şáh Malik son of Ya'qúb bin Laiş, Şaffárá, was beaten off after four months' investment by one Simjur. In 319 Abu Zakria-i-Yahyá Sámání* successfully attacked the city, leaving a slave Ķarátigín in possession. Almost immediately Naşr himself arrived and re-established Simjur. In 321 Manşúr the son of 'Alí was appointed and held it for three years, when it was conferred upon Muḥammad bin Ḥasan bin Ishák. The same year, 324, Abú-l-'Abbás Muhammad bin Al-Jarráḥ took it, and sent his predecessor bound to one Balkátigín. In 329 Balkátigín was himself removed from the government of Hirát which was again conferred upon Abu Manşúr-i-Ķarátigín. This would appear the first mention of Balkátigín, or of a Balkátigín, and it was also during this reign that Alptigín is first spoken of as one of Naşr's mamelukes or slaves, though it is not until the reign of Núḥ I that he is mentioned as "Amir."

Naşr as a ruler appears not to have been without talents, and in spite of difficulties to have retained the territories of his predecessors intact, if indeed he did not somewhat extend them. His range of mint

* See Genealogical Table of the Sámánís.

cities, as far as known, is more extensive, including Samarkand, Bukhârá, Shâsh, Balkh, Níshápúr, Muḥammadiyah, Kumm, Andarâbah, Ma'dín, Binkith, Akhsíkat, and Tamkat-Ilak, of which some are difficult to identify. He died in Rajab 331 H. after a reign of 30 years, extending over four of the Khalifahs. Of his three sons he had named the youngest but was actually succeeded by the eldest.

NÚH I 331—343 H.

The reign of Núh the first, styled Amír-i-Hamíd, “the Laudable Amir,” like that of his predecessors was made up of a long series of wars and revolts, and even more than Aḥmad or Naṣr he was in the hands of his officials. The Sámánís in place of leading themselves, became more and more the puppets of the Turks, who had already begun to assert their power as the dominant race. Núh’s wars commenced with a campaign in 332 against Rukn-ud-daulah, the Diálamah or Buwiah, who had seized Rai. Abú 'Alí, Núh’s general, who, after two campaigns succeeded in restoring order, demanded the Viceroyalty of Khurásán as his reward, and on being refused broke into open rebellion. Abú Ishák-i-Ibrahím, Núh’s uncle and rival, obtained powers from the Khalifah, joined the rebellion, and seized upon the high lands of 'Irâk and part of Khurásán (335 H.) and but for the rebels quarrelling among themselves Núh, would have lost his throne. He had in 332 put down the rebellion in Merv, and in 335 proceeded there again on the same errand, the nobles and soldiery showing signs of disaffection. On succeeding his father he had appointed as Wazir and entrusted with the administration of affairs, Shams-ul-Aïmmah, a man Minháj speaks of as having “by his enlightenment and just administration annoyed and irritated the rebellious party beyond measure,” who was now charged by a section of the army with being the cause of all the confusion and division in the State, and demanded as a victim. “Give him into our hands,” they said “or we will join your uncle.” Núh was constrained by necessity to deliver the Imám into the hands of these tyrants, and they brought him forth. At the entrance to the royal residence there stood two tall white poplar-trees. These they bent downwards, and, fastening each of that unfortunate minister’s feet to a branch of either tree which was nearest it, let the trees spring back again into their upright position, and the great man was torn asunder.” The risk of being too famous as a “just man” was even greater under the Sámánís than among the Athenians. But the sacrifice of the minister did not postpone the evil day. Abú 'Alí the general went over and joined Rukn-ud-daulah, and a fresh revolt resulted in the latter becoming the independent ruler of Khurásán, the

Buwiahs* extending their power to Shiráz, the Sámánís being confined very much within their original frontiers of Trans-Oxania.† Núh died after a reign, in no other way especially remarkable, of 13 years, in 343 H.

'ABD-UL MALIK I 343—350 H.

The son of Núh, a boy of 16, was selected by the nobles to succeed him, the real business of State being carried on by the Wazir Abú Manşúr Muhammad bin Al 'Aziz, and the Commander-in-chief, Abú Sa'id-i-Bakir. The Amir or his advisers seem to have heartily endeavoured to restore the power of the Sámánís in the West, though the best the generals could succeed in obtaining were tolerable conditions of peace, but no submission. The final conclusion of the treaty with the Buwiahs seems to have brought the Commander-in-chief under suspicion, for both he and the Wazir were subsequently put to death by the Amir's order, the command of the troops being in 346 H. entrusted to Alptigín, the Hájib or chamberlain. It may here be noticed it was in this reign that according to Baihaqi a merchant named Naşr, a Hájí, speculated in a slave named Sabuktigín, and brought him to Bukhárá, where Alptigín purchased him, and took the *slave* along with him when he went as governor of Tūkháristán, and subsequently when the government of Khurásán was entrusted to him, Sabuktigín accompanied his master, who after many vicissitudes of fortune finally took him to Ghaznín.

Abdul Malik was passionately devoted to field sports and "chivalrous amusements" which gained for him the title of Abu-l Fawáris, the "Father of Knights," he was also called Amír Rashíd the "orthodox Amir." He died after a seven years' reign on the 8th Shawwál 350 H. from the consequences of a fall while playing Chaugan or "Polo."

MANŞÚR I 350—366 H.

Abú Şálih-i-Manşúr, Amír-i-Sadíd, "the Steadfast Amir," was elected by the commanders of troops, the heads and elders of the religious bodies, and the law, to succeed his brother. The Amír-i Hájib Alptigín who then held the governorship of Níshápúr, was during the election at Bukhárá absent somewhere in Khurásán. He was written to and consulted, and is said to have declared in preference for the son instead of

* See the genealogical table of the Buwiahs, in which the principal territories held by the family at different times are indicated.

† The only mints represented in the British Museum are Samarkand, Bukhárá, Shásh and Níshápúr.

the uncle of 'Abd-ul-Malik, although if the latter, who died at 17, had a son, he could have been but an infant. Whatever his advice may have been, it arrived too late, and meanwhile hearing of Manşúr's election, Alptigín would fain have recalled it. The advice moreover appears to have given offence, for the government of Nishápúr was conferred upon Ibn 'Abd-ur-Razzák, much to the powerful Turk's astonishment, who hurried back to Bukhárá, some accounts say, with a formidable body of troops which were only stopped at the Oxus by a strong force of Manşúr's adherents; others that he was met by a conciliatory letter assuring him of favour, turned aside from Balkh and proceeded to Ghaznín. Whichever is true, the increasing decay of the Sámání power is as evident as the rising influence of the "Turks," the former slave having now become a power in the land, and it is clear, that about this time Alptigín went, presumably for the second time, to Ghaznín as the Sámání Viceroy and died there in 352 H. On all sides powerful nobles were forming similar semi-independent States. In Farghánah, Sijistan and 'Irák were revolts. The Buwiahs were masters of half Irán, and that dynasty had now become one with which the Sámánís were not strong enough to cope. Manşúr's campaign against them had to be brought to an end. He made peace with Rukn-ud-daulah, and in 361 H. married the latter's granddaughter, the daughter of 'Uzd-ud-daulah Faná Khúsrau which prince retained possession of 'Irák, Rai, Gurgán and Tabáristán in fief on payment of an annual tribute. Manşúr died on Tuesday the 11th of Shawwál 365 H.*

NÚḤ II 365—387 H.

Better known as Amír Abú-l-Kásim-i-NúḤ was elected by the people to fill his father's throne, and, in spite of the patent of investiture and standard sent him by the "Lord of the Faithful," Al Tâ'i-lillah found still more stormy days and harder fights in store for him. The new ruler made Abú-l 'Abbás-i-Tásh the Ḥájib, and with him associated Fáyik-i-Kháshah, or Buk-Túzún as he is variously called, in the command of the troops and direction of military affairs; Tásh having the title of Ḥisám-ud-daulah "the sword of the kingdom." The son of another Turkish slave, Abú-l-Ḥasan-i-Símjúr ruled in the Amir's name over Nishápúr and parts of Khurásán, to which was subsequently added the territory of Tús, if not indeed part of Máwará-un-Nahr. Abul Ḥasan-i 'Abdullah son of Aḥmad Al'-Utbá, a member of whose family

* His chief known mints were Samarkand, Bukhárá, Shásh, Fargháná, Nishápúr, Andarábah, and Amal.

compiled the *Taríkh-i-Yamíní*, was made Wazir. *Ḳábús* the son of *Washmgir* was made, or rather recognized, as governor in *Gurgán*, and others in outlying provinces, but in most cases such governors were practically independent. *Tásh* the *Hájib* was despatched against *'Uzd-ud-daulah* the *Buwíah* who ruled both the *'Iráks*, but defeated. Not long after both *Tásh* and *Símjúr* themselves revolted, although after some struggles both returned to their allegiance, and *Abú 'Alí* the son of the latter was given the command of the Amir's troops. *Abú 'Alí* turned out in every way even a baser man than his father, for he had no sooner entered the service than he commenced intriguing against *Núh*.

On the eastern frontier of the kingdom a new power had for some time been growing, in the shape of the *Khánate* of *Turkistán*. Regarding the earlier of these *Turkistán Kháns* but little is known, and that little to a great extent unreliable. Of *Ílaks* and *Bughrás* and *Arsaláns* there are at least two or three of each casually mentioned by *Muhammadan* historians, with a considerable amount of uncertainty as to their identity, and possibly the same man is occasionally made to do duty for two separate chiefs. The first who became a convert to *Islám* is said to have been *Sátúk-Ḳujah*, or *Sátúk Ḳarachár*, who endeavoured to extend the belief among his people, probably about 315 or 320 H. On his death, his son *Músá* succeeded, and after *Músá* his grandson *Abú Naṣr-i-Aḥmad*, bin *'Alí*, bin *Músá*, under the title of *the Ílak Khán*, the title of *Ílak* by some being held to be the ruler of a tribe, or a leader, subordinate to a *Khán*. This *Ílak* bore the *Musalmán* title of *Shams-ud-daulah*, and is presumably the one who entered *Márwará-un-Nahr* from *Turkistán* in 367. The fourth was the grandson, *Abú Músá-i-Hárún Bughrá Khán* bin *Sulímán* bin *Ílak*, and though it is probably his successor, the more famous *Ílak*, who really completed the uniting and consolidating the scattered *Turkish States* from the Eastern frontier of *Khokand* to the modern Chinese province of *Kansu*, *Bughrá Khán* had nevertheless already become celebrated both as a powerful ruler and for his successful religious wars in the cause of *Islám*. He had united all the Eastern *Turkish tribes* under his sceptre and was now pushing his conquests westwards, thinking to enrich himself with some fragments of the decaying *Sámání* empire. Ignoring the puppet Amir, and addressing himself to the rebellious *Abú 'Alí* he entered *Máwará-un-Nahr* from *Káshghar* his capital, for the first time in 372 H., and subsequently in communication with *Fáyik* and *Abú 'Alí* with the latter of whom he had a secret treaty to divide the country, invaded in force in 380 H.

The *Sámání* forces were beaten on one or two occasions, the ablest of their generals, *Madáwanj*, being defeated near *Samarḳand*. The rebellious *Fáyik* would seem to have been then put at the head of the army,

and to have promptly betrayed his trust, and when Bughrá advanced to Bukhárá there was nothing left for Núh but flight in disguise with a few faithful retainers, Bughrá entering the capital in triumph in 382 H. Fáyik, who had now declared himself his subject and been rewarded with Isfanjáb was despatched to Balkh, to collect taxes, and cause the Khán's names to be inserted in the public prayers and the coinage. Bughrá, however, did not remain long in Bukhárá, becoming much afflicted by a painful disease, which he attributed to the unhealthiness of the Sámání capital, he determined to return to Kashghar. As soon as he commenced his retreat,* Núh with the assistance of certain tribes of Ghuzz Turks, *viz.*, Turkománs, plucked up heart and set off in pursuit overtaking him at Samarkand. Bughra at once faced about, and inflicted another defeat on the Amir, but before reaching Turkistán died himself in 383 H. He is described as a just and well-disposed monarch, the friend of learning, and the learned, from Kashghar to Chín. It is also worthy of note that it was in her reign, in 375, that Saljúk, the son of Lukmán, one of the aforesaid Ghúzz Turks with his family and dependents finding their native pastures in the Karakhita too circumscribed, entered Máwará-un-Nahr for the sake of the pasturage, wintering in the Núr of Bukhárá, and summering in the Sughd of Samarkand, and living to ultimately establish the famous Saljúk dynasty.

Núh once more retired to his faithful capital, almost the only part of his dominions that remained so, and cast about for some alliance to strengthen himself against his rebellious vassals. Such an alliance he found in Sabuktigín the famous founder of the dynasty of the Ghaznavís. Upwards of thirty years had elapsed since Sabuktigín had gone with Alptigín to Ghaznín and several changes, which will be subsequently noticed, had meanwhile occurred there, but the former slave, who had now become practically the independent ruler over territory extending from Ghaznín to the Indus, was nevertheless still devoted to the house of his suzerain. The people of Balkh had already implored his aid against the tyranny of Fáyik, and when a similar call came from Núh, Sabuktigín marched to the Oxus with a large army, including 200 elephants, halting on the way for a short holy war against certain heretics and schismatics on the confines of Talkan, for which the Khalifah rewarded him with the title of Náşer-ud-din, "The defender of the Faith." Núh met him at Kāsh, and their united forces marched into Khurásán. Abú 'Alí although powerfully supported by the governors of Gurgán and 'Irák was no match for the combined armies of Núh and Sabuktigín, with whom was his son Maĥmúd. A battle was fought

* The Tabakát records that he made 'Abd-ul-Aziz, an uncle of Núh's his regent at Bukhárá.

on the plains of Hirát in Shawwál 384 H., Núh resigning the entire command to Sabuktigín, in which the rebels were routed and fled to Nishápúr. This was the occasion when the aged Sabuktigín received the title of Násir-ud-daulah "Succourer of the kingdom," and Maḥmúd that of Saif-ud-daulah "Sword of the kingdom." Núh returned triumphantly to Bukhārā and Sabuktigín to Ghaznīn, Maḥmúd being nominated to the command of the troops with the government of the territories of Balkh, Hirát and Nishápúr, having his head quarters at the latter place.* In the following year, 385, Abu 'Alí, who had taken refuge with Abú-l-Ḥasan-i-Buwiah, at Rai, thinking the departure of Sabuktigín had partly left the field open to him, attacked Maḥmúd at Nishápúr who after some hard fighting was defeated and driven back to Hirát: Abú 'Alí occupying Nishápúr, until Sabuktigín advancing with a considerable force to the rescue, he moved forward to meet him. A severe and sanguinary battle ensued near Tús; Abú 'Alí, with whom was Fáyik, being utterly routed and driven to Khwárazm.† The Sháh of Khwárazm, Abú Abdullah, in spite of a generous appeal from Núh, put the fugitive in irons (386), a procedure that roused the indignation of the Viceroy Múmún Maḥmúd at Jurgán, who forthwith attacked and defeated the Sháh, threw him into the identical irons from which Abú 'Alí was released, and finally in thoroughly Roman fashion executed him to make a holiday for a party of friends.‡ Abú 'Alí was formally pardoned by the easy going Núh, but Sabuktigín considering him too dangerous a traitor, demanded his custody, and threw him into prison, where he died 387 H.

But, to use the somewhat inflated language of Al 'Utbi, the once "lofty flame of the house of Sámání had sunk very low, and the star of their empire almost set." Ilak Naşr the successor of Búghra, the most powerful and famous of all the Kháns of Turkestán, was already on the frontier squeezing the Revenue Collectors, and preparing for invasion in communication with the ever ubiquitous Fáyik. Sabuktigín, who since his last victory had remained at Merv, now moved to Balkh, where he received an imploring letter from Núh for fresh assistance. This, after some little consultation with his officers, he commenced active preparation to render, meanwhile to him Ilak also made overtures, urged their

* Coin No. XXIX of those now figured is of great interest in this connection confirming the accuracy of the chronicler, being struck by Maḥmúd the son of Sabuktigín, about this time, as "Saif-ud-daulah" and governor of Nishápúr, giving also the name of his suzerain and of the khalifah who had recognized him.

† Minháj says, Fáyik was thrown into prison at Bukhárā and died there, but other writers do not agree, and Minháj himself brings him on the scene again shortly after.

‡ This on the authority of Al Utbi, but I have not been able to identify Múmún.

brotherhood of faith, and the desirability of an alliance against the feeble Amir, who squandered his substance and neglected the cause of Islám. In reply Sabuktigín declared his loyalty and attachment to the Sámání house, and his intention to fight all who rebelled against it. An answer, that, plainly translated, might be read as a determination to establish his own dynasty rather than assist Ílak or any one else to establish his. Both sides therefore prepared for war, Núh, true to his weak and vacillating character, was helpless in the hands of any adventurer near him, and Sabuktigín's advice to stand firm and show himself a king, was thrown away. He was ready to send troops, or to give fresh titles of honour, but not to do anything more; a plan that in no way commended itself to the stout old warrior of Ghaznín, who forthwith took matters into his own hands, and sent his son Maḥmúd with 20,000 cavalry to Bukhárá; thus virtually deposing Núh and insuring the reversion of the kingdom. Ílak who, though master of a large army, was either not sufficiently prepared to fight, or thought more was to be gained by diplomacy, now made overtures of peace, and Sabuktigín, disgusted with the inertness of Núh, accepted them, the Boundary Commission of the time fixing Kútúm as the actual frontier, Fáyik as usual receiving a solatium as governor of Samarkand, and Maḥmúd returning as governor to Níshápúr. Sabuktigín returned to Balkh and Núh enjoyed a brief respite in Bukhárá, where he "went to the neighbourhood of mercy" on Friday, 13th Rajab, 387 H. in which year also died Sabuktigín.*

MANSÚR II 387—389 H.

The history of the last two Sámánís who occupied for some two years the nominal throne of Bukhárá, is merely a chronicle of the struggles for the fragments of the Empire. Amír Abú-l-Hirs-i-Manşúr, who has been nominated by his father Núh as his successor, ascended the throne a raw and inexperienced youth, and among other of the mistakes of his brief reign of 20 months, he committed the great one of quarrelling with Maḥmúd. To the ruler of Ghaznín and the conqueror of India his unfriendliness was a matter of small consequence; he was pleased to ignore it, simply keeping aloof, attending to the consolidation of his power in Ghaznín, and the deposition of his brother Ismá'il, who had in the first instance succeeded his father there. Fáyik was again entrusted with the command of the forces and again almost immediately commenced negotiations with Ílak, by whom he was summoned to Samar-

* The only mints of Núh are Bukhárá, Shásh, and for the early part of his reign, Níshápúr.

ḵand and sent back to Bukhárá with Turkistan troops, the newly made Amir retiring to Ámul. At Fáyik's solicitation he came back again, entrusting the command that had formerly been Maḥmud's to a courtier named Baktúzún. These two worthies conspired together to dethrone him, which they did taking him from Bukhárá to Balkh and thence by Merv to Sarrakhs, where they put out his eyes, and set up in his place Abú-l-Fawáris 'Abd-ul Malik, his brother, a mere child with whom they went back to Merv.

'ABD-UL-MALIK II 389 H.

'Abd-ul-Malik the second, cannot be said to have ever ruled, but briefly to trace his fortunes, and the still more exciting adventures of his brother Ibráhím, will perhaps be the most convenient way of dealing with the events that followed. Maḥmúd who had disposed of the claims of his brother Ismá'íl at Ghaznín, was already on the march with an army to Khurásán, and made the treatment of Manşúr an excuse for interference. By the time Fáyik and Baktúzún had nominated 'Abd-ul-Malik Amir, he had arrived at Balkh, from whence a very short time brought him to the gates of Merv. The conspirators fought and fled, but subsequently negotiated an arrangement by which Hirát and Balkh should be held by Maḥmúd, Merv and Níshápúr by them, the date of the arrangement being given as 26th Jamádi-ul-awwal, 389 H. Maḥmúd giving the command of his troops to his brother Naşr, making Balkh the capital of his provinces west of the Kohi Baba, "the Father of Mountains." Not, however, before inflicting a severe defeat on a body of Sámání nobles collected under Dara bin Kábús, bin Washmgir, the governor of Gurgán, that had followed his army in hopes of plunder. 'Abd-ul-Malik and Fáyik returned to Bukhárá, where shortly after in the month of Shá'bán the latter died, "deeply regretting and heartily repenting of all the treachery he had committed, a contrition," as Minháj adds "that came too late." The adherents of the Sámání dynasty were all dispersed.

In the meantime Ýlak had also moved uninvited to chastise the enemies of order in his neighbour's country, and revenge the cruelties practised on Manşúr. He advanced from Fargháná to Bukhárá in the month Zi Ḳa'dah of the same year giving out that his object was to render aid to the Amir, and at the same time seizing and putting in irons a deputation of nobles who came out to meet him. He entered the city on the 10th of the month, any pretence was no longer necessary, the four sons of Núḥ, their uncles and all other representatives of the Sámání

family likely to give trouble were arrested, 'Abd-ul-Malik the boy Amir being sent to a prison at Ūzgand in Fargháná, the blind Manşúr Yá'qub, Ibráhím and the others being separately confined to prevent their taking counsel together. Abú Ibráhím-i-Ismá'íl known to history as Muntaşir was the only one who escaped or is ever heard of again, and he for some years made a series of gallant but abortive attempts to restore the fallen fortunes of his house.

MUNTAŞIR, THE LAST OF THE SÁMÁNÍS.

The adventures of Muntaşir suggest a chapter of the chronicles of the Cid, and the story as told by the contemporary Al 'Utbi offers a characteristic bit of the intricacies of Central Asian History. Disguising himself as a slave girl he succeeded during the confusion at Bukhárá in getting away, taking refuge for three days in the house of an old woman in the city, and eventually in the dress of a common soldier reaching Khwárazm. Here he was joined by a few Sámání nobles and soldiers, and received warm sympathy and afterwards assistance from Shams-al Muáli Kábus of Gurgán. To cope with an adversary like Ílak was hopeless, but for a long time he was able to carry on a desultory war on the confines of Khurásán and Máwará-un-Nahr. When Ílak left Bukhárá he paid that city a flying visit, capturing J'afartigín and 17 other principal Kháns, and being welcomed by the people. His Hájib, one Arslán-i-Bálú, defeated Tigín Khán a general of Ílak's near Samarqand, but both beat a hasty retreat on the first rumour of Ílak's preparation to return. At times his following became formidable and he encountered on various occasions the troops both of Ílak and of Naşr, Mahmud's brother, who was now commanding at Nishápúr and governor of Khurásán, and with occasional success. In 391 he succeeded in capturing Nishápúr, the Ghaznavi general falling back to await reinforcements from Maḥmúd, who sent to his assistance the Hájib Altontásh, the then governor of Hirát, by whom Muntaşir was driven back to the frontier of Gurgán to find his former friend there, Shams al Muáli, turned against him. Again rallying, with the help of the Ghuzz Turks (Turkománs) and their chief Bighú, he successfully attacked Ílak in 393, and is next heard of as "flying in the night" in personal fear of his Ghuzz allies. Now he appeals *ad misericordiam* to Maḥmúd, reminding him of the rights of his ancestors, the Sultan's feudal relations, of the many sorrows and extreme distress which had been his misfortune, and breaks out into verse which Reynolds freely translates.

“ To mine eye, on which thy goodness still is painted, thou art dear ;
 To mine heart, which oft from misery’s blows hath fainted, thou art dear ;
 To a soul forlorn, to sorrow born,
 Which Heaven has grudged to cheer,
 That looking round, few friends hath found,
 Oh, chieftain thou art dear.”

Without waiting or perhaps expecting a reply to this effusion, he makes for Merv, there unsuccessfully soliciting assistance from Abú Ja’far ; thence to Abiward, in 394, where Abú Naşr, a general of Maḥmúd’s lends him active support, and the two attack and are beaten by the Sháh of Khwárazm. Next with a few followers, who seem to have stood faithfully to him through every calamity, he makes for Isfarayín, only to find that city closed against him. Then crossing the Oxus once more, he is met by the cavalry from Bukhárá and narrowly escapes with his life. At this crisis he falls back on his Ghuzz-Turk friends again, the military governor of Samarkand joining him with 3,000 men, and the citizens sending him 300 “ picked Turks and a supply of money.” So that he is sufficiently formidable to first alarm, and subsequently defeat, the forces of Ýlak, near the village of Burband in Shá’bán 394 ; the Ghuzz coming in for abundant loot. Ýlak is now roused, assembles an army and inflicts upon him a crushing defeat, the Ghuzz having meanwhile gone off with their loot. This defeat seems to have been a final one, Muntaşir retreating to Balkh from which place his flight, like the hunted hare, was in a long continued circle. From Balkh he fled to Kohistán.* Naşr the Ghaznavi general, Arslan Jazíb the prince of Tus, and Tughánjak Prince of Sarkhás hurrying after him, he continues his course to Júmand and Bastam, where Shams-ul Muáli, of Gurgán, with 2,000 body-guards, takes up the running to Bihar and Nísa. Beguiled by false promises he is induced once again to attempt Bukhárá and arrives at Sháh Ḥamad his few attendants wearied with long marches and their long continued run of ill-luck. Deserted by his worn out followers, with no supplies, or other means of further resistance, he retreated to the encampment of a nomad Arab tribe, and sought shelter in the tents of one Máh Rúe the “ moon-faced ” chief of the tribe. In Al ’Utbi’s words, “ when the night arrived the vile Arabs of this Arab made a sudden attack upon him and spilt his noble blood upon the first day of the month Rabí-ul-awwal, in the year 395, and they buried his remains in marshy ground of the irrigated country of Mardám.” “ Moon-face,” it is satisfactory to note, was afterwards put to death for his brutality by Maḥmúd, whose sympathies were aroused for the unfortunate Muntaşir.

* The troops both of Maḥmúd and Ýlak were on the look out for him.

Thus ended the dynasty of the Sámánís, Muntaşir being the last of his house. With him a family became extinct which for the space of nearly a century and a half had ruled over a large part of Central Asia, "and whose members," as Vambéry writes, "may therefore with truth be regarded as the founders of that religious and social polity which was regarded by the Muhammadans of three continents, as the nearest approach to the golden age of Islám, and is in consequence still to this day held in high veneration. Baghdád and other cities of Western Asia were open to all manner of free-thinkers, but Bukhárá, Balkh, and Samarkand, were, under the Sámánís, the special refuge of the Muhammadan scholars and zealots * * *. The political supremacy of Bukhárá over the different tribes of Central Asia, which has been maintained up to modern times by the rulers on the Zarafshán, may be traced to a similar origin. The deference paid by the mighty Sabuktigin to Bukhára, a deference imitated in later times by Afghans, Indians and Uzbeks, began during the period of the greatness of the Sámánís. They represented the last Iranian dynasty in the land of the ancient Iranian civilization and the importance of the legacy left by them to their Turko-Tartaric successors on the throne of Transoxania cannot be overrated."

ILAK NAŞR AT BUKHÁRÁ 389—403 H.

Abú-l-Hasan-i Naşr Ilak Khán, the son of 'Alí, who is described as the brother of Hárún-i Bughra, now that the Sámání family were removed, ruled unopposed in Máwará-un-Nahr, and not long afterwards, he wrote to Maḥmúd congratulating him on his inheritance of the kingdom of Khurásán and proposing a friendly alliance, with a settlement of boundaries, all the trans-Oxus territory to appertain to him, and all Mádún-un-Nahr, or Cis-Oxus, to Maḥmúd. Ilak probably at this time was, at least nominally, acknowledged ruler of all the territory from the borders of China to the Caspian Sea. Maḥmúd's ambition was in the direction of India, and some such treaty and alliance seems to have been made about 396 H. and for some time friendly relations to have been preserved. An embassy was sent by Maḥmúd, consisting of Tughánjak Prince of Sarkhás and Abú-l-Ta'ib Sahl bin Sulaimán, Sa'lúki the Imám of the sacred traditions, who is described as one of the singular scholars of the age—"sound in controversial tact, casuistical divinity and lunar calculations"—to demand the hand of Ilak's daughter for his son Muhammad, a young lady,—“the unequalled pearl” who was subsequently married to another son Masa'ud, and the most valuable presents were interchanged on both sides. Such an alliance, however, proved but

temporary, for no sooner had Maḥmúd proceeded on one of his expeditions to India, to where he had gone the same year, (396), than Ílak seized the opportunity for invasion, sending Sub'áshitigín* with a large force to occupy the country Cis-Oxus, and a general, Ja'fartigín, to invest Balkh. Sub'áshitigín advancing as far as Hirát, Arslán-i-Jázíb the Prince† of Tus, who had been established there by Maḥmúd, fell back to Ghaznín in accordance with the previous instructions left him.

Maḥmúd who at the time was at Múltán, which city he had just taken, no sooner received the news than he hastened back to Ghaznín, arriving, says one chronicler, in 40 days, beat off Ja'fartigín from Balkh, and sending Arslán with 10,000 cavalry in advance, pressed Sub'áshitigín so hard, the latter had to abandon the most of his baggage, entrust a subsequent instalment to the Sháh of Khwárazm, and save himself by flight across the desert. "So hot was the pursuit there was not even an opportunity for bathing" says Al Útbi. Ílak who was himself trans-Oxus made an unsuccessful attempt to divert Maḥmúd by sending a further force of 6,000 cavalry under Ja'afartigín. This was in 397 H. Ílak now prepared for a fresh struggle, allying himself with Kadr Khán the ruler of Khután, a city to the east of Yarkand, who may possibly have been his brother,‡ and moved on Balkh with a large army, including 40,000 cavalry. The preparations of Maḥmúd were also on a large scale, for in addition to his Afghán, Turkish, and Hindu troops, was a contingent of the Ghuzz (Turkománs). The armies met near Balkh and the order of battle was arranged with great care on both sides. Maḥmúd assigned the centre to his brother Naṣr, Abu Naṣr Farighúni, and Abú 'Abdullah Tái, with a force of Kurds; the Hájib Altúntásh commanding the right and Prince Arsalán Jázíb the left; himself holding a force of 500 elephants in reserve. Ílak placed Kadr Khán with the Khután army on the right and Ja'afartigín on the left, himself taking the centre with a picked force of Turkish troops, who appear to have done great execution, and for some time the fortune of the day was doubtful, but Maḥmúd finally heading a charge with the elephants on Ílak's centre, turned the scale, and gained the victory. Ílak was now finally driven back to Máwará-un-Nahr, many prisoners being taken, and numbers of his followers drowned in the Oxus. Khondamir asserts with confidence that this was in 397 H. but the date generally accepted is the 22nd Rubí al Akhir 398 H. Maḥmúd next turned his attention to certain of his provincial governors who had been unfaithful to their trust, including Khalaf bin Ahmad of Sijistán, who for the second time had been found

* Khondamir says "Siáshitigín."

† A petty chief.

‡ Some accounts put his contingent at 30,000 men.

intriguing with Ílak, and if he had not rendered actual assistance, had encouraged his invasion; and who in consequence was now permanently imprisoned in the fortress of Juzdaz in Kábulistán. Shortly after, in 401, Maḥmúd again departed for Hindústán, against the fortress of Bhímnagar.

Ílak, who at the battle of Balkh, must have been pretty well advanced in years, never seems to have recovered from the disappointment of that defeat, and though he nourished the hope of revenge, time did not permit him to gratify it, for he died in 403 H.*

TUGHÁN OR TUGÍN KHÁN 403—408 H. AND ARSALÁN KHÁN.

Sharf-ud-din Tughán, or Tugin, Khán now succeeded him in Máwará-un-Nahr and Turkistán, though it is probable he may have ruled territory prior to this, and it is more than likely that though ruling in Bukhárá, the seat of his government was Kashghar. His authority was not unquestioned even in parts of Máwará-un-Nahr, while immediately beyond was a general struggle for power. Every man did very much what pleased him, some had united to oppose Ílak, others were nominally subordinate to Maḥmúd, but at any time ready to set up petty kingdoms for themselves. The Turkish nomads spoken of as Ghuzz, a term that probably included tribes scattered over most of what is shown on modern maps as Turkistán, and who have since come to be famous as Turkmáns or Turkománs, have been several times referred to, and, as also noticed, some of these had moved with their flocks and herds to the pasture lands of Bukhárá and Samarkand, in fact had established themselves on both sides of the Oxus. There they stayed, for it can hardly be said they settled, embraced Islámism, and were ready to take sides in any expedition that offered prospects of plunder. The chief named Beghú, mentioned as assisting Muntaşir against Ílak, a chief variously stated to have been a commander under Saljúk, or a son of Músá bin Saljúk, and the uncle of Tughríl Beg, was probably one of the first founders of the Saljúk family which was then coming rapidly to the front rank and became, within a year from the death of Maḥmúd, 422 H. a power of more importance than ever the Sámánís had been.

Major Raverty and most authorities give the name as Tughán, and the former suggests a possible derivation from *tughán* the Turkish for falcon—the “falcon knight,” but on the coin No. XVII of the annexed plates, which is in exceptionally good preservation, the mint, Bukhárá,

* The mints on the British Museum coin of Ílak are Bukhárá and Khujandah, to those may be added Samarkand and Fargháná on coins now figured. Of Manşúr II or Abd al Malik II Sámánís no coins are known.

and the date, 407 H. being quite clear, the name appears to read جفر يتكين Jafari (?) Tagín and M. de Tiesenhausen in a notice of Count Stroganoff's collection describes a very similar coin (No. 31) of the same name struck at Bukhárá in 406. The first name may be doubtful, but the last cannot be read Tughán the ك is clear. It is therefore possible the name of this Khán was Tagín, and it is not probable a rival Chief ruled in Bukhárá during these two years, although there were rival Afrásiyáb Kháns there shortly after, as for instance 'Alítigín, against whose tyranny Maḥmúd was appealed to on more than one occasion.*

In 408 his dominions were invaded by a vast horde of settlers from Chín who had been displaced from their own lands, to the number of 100,000 tents, (*khargahs*) equal to that number of families. The Khán resented the invasion in the name of Islám, summoning all believers to his assistance, and though himself ill at the time, after much fighting drove them back, vast booty and many captives falling into the hands of the "Musalmán Turks" and their allies. He died the same year, and was succeeded by another brother Abú-l-Muzaffar-i-Arsalán Khán, also styled Al-Aṣam, "the deaf." It was in this year that the princess, 'the casketed gem of Ílak Naṣr," who had previously been betrothed to Maḥmúd's eldest son and who was afterwards married to Mas'úd, arrived at Balkh, which capital was illuminated; and it was not long after that Maḥmúd made over to Mas'úd the government of Khurásán, with Hirát as his head quarters. Some accounts show this Arsalán as fighting with Maḥmúd in 410, and overthrown, but Maḥmúd appears to have made an expedition to India in 409, and another in 410, when he was absent from Ghaznín some four years. The date of Arsalán's death is uncertain.

THE SUBSEQUENT KHÁNS OF TURKISTÁN.

History in the matter of these Turkistán Kháns or Afrásiyábí maliks, as they are variously called, is nearly as uncertain as regarding the predecessors of Ílak. Some are mentioned as more or less intimately connected, both by marriage and alliance, with Maḥmúd and his immediate successor Mas'úd, and as a considerable power beyond the Oxus; others again in connection with the Saljúks, with whom they also intermarried, and who after a time may be looked on as the suzerain power to which they were at least nominally subject. These warlike, plunder-seeking sons of the desert kept moving further forward to the rich cities of

* On the other hand No. XXIV of the coin figured seems to read Tughán Khán but without mint and date or much legible the name of the Khalifah al Kádir B'illah.

Khurásán and after Mas'úd's time their chief strongholds were probably Balkh on the east and Níshápúr on the west, from whence their influence gradually extended, till some of their chiefs met the crusaders in Syria, but it seems doubtful if they were ever able to maintain themselves in Máwará-un-Nahr. The substance of power there remained with the Turkistán Kháns, or their representatives.

According to Major Raverty,* the eighth in order of succession was Ḳadr Khán, son of Yúsuf, son of the Bughrá Khán-i-Hárún but numismatic evidence goes to show that more probably Yúsuf was the son of 'Alí, the brother of this Bughrá. He is described as a prince of great justice and goodness and to have entered into a fresh treaty with Maḥmúd. One authority, Gardezí, says, the complaints by the Musalmáns against the Afrásiyáb Khán 'Alítigín of Bukhárá had reached Maḥmúd at Balkh in 415, and he advanced to deliver them, upon hearing which Ḳadr Khán left Kashghar, met him at Samarkand and there arranged the treaty. Faṣíhi, however, puts the date at 419, about the time Maḥmúd seized Isrá'il the Saljuk and sent him off to Kálinjar in India. In 417 two of Ḳadr Khán's brothers, Ḳayá and Bughrá, are stated to have sent envoys to Ghaznín proposing a matrimonial alliance. Maḥmúd replied it was not the custom to give the sisters and daughters of Musulmáns to infidels, but if they would become Muhammadans the matter would be considered. Subsequently it was agreed that his daughter Zainab should be betrothed to Yughántigín, afterwards Bughrá Khán II, Ḳadr's son; while the latter's daughter was also to be betrothed to Mas'úd. Ḳadr Khán is shown as dying in 423 H.

The IXth Arsalán Khán the second, Major Raverty calls the son of Bughrá Khán-i-Hárún, and says at that time Arsalán was Lord of Kashghar, Khutan, Khujand, and Bilásághún. It is very unlikely, however, that a son of Bughrá's would have been shut out of the succession for forty years, and on two or three of the coins now figured, the name of Arsalán is associated with Yúsuf as a title or family name, and on one of those described by M. de Tiesenhausen (No. 32) the name reads Arsalán Ílak Yúsuf bin 'Alí which would point to his being a possible brother of Ḳadr Khán (No. VIII). Some hostility arose between Arsalán and a Bughrá, also described as a brother, by whom he is made captive and imprisoned. This Arsalán is the person to whom Mas'úd of Ghaznín sent a despatch after the battle with the Saljúks at Dandánқан a fort near Merv, in 431 H.†

* The account of the following Kháns is mainly taken from Major Raverty's notes to the Ṭabaqát.

† As before remarked there is an amount of uncertainty as to the identity of, these various Arsaláns and Bughrás. The first Arsalán, brother of Ílak is shown

The Xth, was the son of Qadr, Yughántigín or Bughrá Khán the second, then Lord of Bánkí or Taráz and Isfanjáb (a town on the borders of Turkistán). He nominated a son Ja'fartigín his heir, on which the mother of Ibrahím, a younger son poisoned him with several of his Amirs and also put an end to Arsalán the second who was still in confinement, in 439 H.

The XIth was the son Ibrahím, who was killed on an expedition against Binaltigín, or Niáltigín on which he had been sent by his brother, and with him the direct line terminates. It may also be noticed that an Ibrahím named Tamghaj or Taghmáj Khán is mentioned by one author as flourishing about this time.

The XIIth Abú-l-Muzaffar-i-Tafkáj Khán, the son of another Ibrahím bin Naşr. He had previously been a ruler of Samarqand under the sovereign and now succeeded to the throne, dying of paralysis in 460 H.

The XIIIth Shams ul Mulk Naşr, known as the Khákán, was a son of Taf-káj. He married the daughter of Sultán Alp Arsalán, the Saljúk, who in 453 or 454 undertook the subjugation of Turkistán, but had to abandon the enterprise and return from Kashghar to the aid of the Khali-fah. Alp Arsalán's son, afterwards famous as Sultán Malik Sháh, married a niece of Naşr's named Turkán Khátún and on at least one or two occasions Malik Sháh invaded the Khán's dominions. In 468 he entered Máwará-un-Nahr and deposed Sulímán Khán who governed at Samarqand, and by way of teaching this governor to behave himself, he was made to walk all the way to Işfahán on foot, but was subsequently restored. In 471, Sultán Malik Sháh came again and finally removed him. Naşr died in 472 H.

The XIVth was Khizr Khán, a brother of Naşr, who died soon after.

The XVth Ahmad Khán the son of Khizr, or of another brother Ja'far, whose tyranny became so notorious that Sultán Malik Sháh marched into Máwará-un-Nahr to coerce him. Ahmad was defeated and sent to his aunt, Turkán Khátún, but after awhile restored to the sovereignty. In 488 H. he was put to death for heresy.

as succeeding in 408, but nothing is known as regards his death. The second is said to be advanced from the over-lordship of Kashghar &c. to sovereign power in 423. It is not quite clear that they were different persons.

So also the Qadrkhán who is mentioned as furnishing such material aid to I'lak at the battle of Balkh in 398 is not afterwards accounted, for while in the Tabakát the Kadrkhán who concludes a treaty with Mahmúd in 416 or 419 is called the brother of the late I'lak, Gardezi calls him cousin. They may be the same. Possibly further numismatic evidence may help to clear up the difficulties.

The XVIth Maḥmúd Khán, son of an uncle of Aḥmad, but of which uncle does not appear, succeeded both in Turkistán and Máwará-un-Nahr but in the year 490 H. Dabkúli-i-Tughán Khán, son of Kara Khán marched an army against him and slew him.

The XVIIth was Kadrkhán, or Kunduz Khán, bin 'Umr Khán, bin Aḥmad Khán (No. XV). In 495 H. he invaded part of Khurásán, and in Shábán of the same year, Sanjar son of Sultán Malik Sháh defeated him near Tirmiz and put him to death.

The XVIIIth Muhammad Khán, or Arsalán the third, by some called Aḥmad, a son of a sister of Sanjar's by Sulímán bin Dáud bin Bughra (No. X) and who for some time before had been in exile succeeded in 495 H. In 523 Sayyid Ashraf the 'Alawi with the people of Samarqand rebelled against him and some say slew his son Naṣr; others that the two septs of Kárlúghíah and Ghuzz Turks who formed a large part of Arsalán's army, combined with Naṣr were induced by the Samarqandís to revolt, and the latter was executed. Arsalán had called upon his uncle Sanjar for aid, but suppressed the outbreak before any arrived, he had, however, fallen under suspicion of plotting against the Saljukí, and Sanjar advanced against Samarqand, took it in 524, and deported Arsalán to his brother-in-law, at Merv. Arsalán was restored to the throne by Sultán Sanjar in 526. The year of his death is not recorded. It is also noticeable that in 522 Aghúz the Chíní with a vast horde invaded Kashghar. He was driven out, but the same authority speaks of his successor as the Gúr Khán, a name that shortly became famous.

The XIXth Ḥasantigín bin 'Alí bin 'Abd-ul Múmin, more commonly called Abú-l-Ma'alí Kuliji-i-Tamgháj, a man of the same family, was then raised to the throne by command of Sultán Sanjar but died shortly afterwards.

The XXth Rukn-ud-dín Maḥmúd Khán, bin Arsalán (No. XVIII) and great nephew of Sultan Sanjar, sometimes also called Khákán, was raised to the throne by his great uncle's support in 526. In 531 he encountered the Gúrkhán of the Karakhitái in battle within the limits of Khujand, but was defeated and compelled to retire to Samarqand. Sultán Sanjar advanced with a large force to his assistance but was also defeated in 534, and about this time it may be said the suzerainty of Máwará-un-Nahr was transferred from the Saljuks to the tribes of Northern Turks once more. Maḥmúd Khán forsaking his country and possessions, went to Khurásán with Sultán Sanjar, and remained at his court till the latter was taken captive by the Ghuzz, when as a temporary measure he was raised to the sovereignty of Khurásán. Shortly after Sanjar escaped and died in 552, when Maḥmúd had a stormy reign of 5½ years as nominal sovereign again, he was finally blinded by a former slave of Sanjar's, Mu'ayyid-ud-din, and died in 558 H.

The XXIst a Tamgháj Khán bin Muḥammad Khán, but what Muhammad does not appear. He became the governor of Máwará-un-Nahr after Sanjar's imprisonment by the Ghuzz, but possessed little beyond nominal power, and his reign was short and stormy. He was tributary to the Kara Khitáis, who continued to hold sway until finally driven out by Muḥammad Khwarazm Sháh. He was subsequently slain by the Kárluks or Kárlúghs, and his corpse cast into the desert in 550 or 551. Tamgháj it may be mentioned appears as the name of a territory in Turkistán, and is also a dynastic name.

The XXIInd Jalál-ud-din 'Alí son of Hasantigín (No. XIX) also entitled Khizr Khán, and by some Jaghar Khán, succeeded with the support of the Kara Khitáis, but as in the case of his predecessor, and subsequently of his successor, who was styled the Kháqán of Máwará-un-Nahr, was entirely subordinate to the Gúr Kháns, and when Iyal Arsalán Khwárazm Sháh marched an army to Bukhára and Samarkand in 553 the *Flak* of the Turkán with 10,000 men was sent by the Gúrkhán to his assistance. The length of his reign which must have been long is uncertain, as is the date of the accession of his son.

The XXIIIrd Sultán 'Uṣmán bin Jalál-ud-din, who on account of the antiquity of his race was styled Sultán us Salátín, and who was said to be a second Yúsuf in beauty. He solicited the hand of a daughter of his suzerain in marriage, but the Gúr Khán refused, for which very reason Sultán Muḥammad Khwárazm Sháh gave him a daughter of his own in 606. Great friendship arose between 'Uṣmán and his father-in-law, which was afterwards turned to equal resentment, for 'Uṣmán threw over Muḥammad and was making overtures to the Gúr Khán, when the former marched against Samarkand, and at the instigation of his own wife, Khán Malik by name, 'Uṣmán was put to death in 609 H. and with him finally ended the Afrásiyáb dynasty. Sultán 'Uṣmán it was who is said to have interceded with the Kara Khitáis, and saved the life of Sultán Mu'izz-ud-din Muḥammad bin Sám Ghúri after his defeat at Andkhúd in 601 H. and enabled him to escape.*

THE DYNASTY OF THE ŞAFFÁRÍS. 255—300 H.

In immediate subjection to the Sámání kings, and subsequently more or less closely identified with the Ghaznavi rulers to whom in

* In the genealogical tree appended I have endeavoured to show as far as possible, in a tentative way, the relationship of these Turkistán kháns. There is, however, much still wanting to make an intelligible account of them possible. Perhaps numismatic material may exist in some of our Indian cabinets to supplement, and in many respects correct this.

turns they became subordinate, were the semi-independent governors of Sijistán or Nimroz, who succeeded, and were allied to, the dynasty of the Şaffárís. The following short summary may help to make their connection with the period clearer.

According to the *Ṭabaḳát*, Ya'ḳúb, 'Amrú, 'Alí and Mu'addil, were four brothers the sons of Laiş, the Saffár or worker in brass, who was the head of the braziers of Sijistán in the days when Ibrahím was the governor and Şáliḥ the deputy governor on the part of Muḥammad Ṭáhir, the last of the Ṭáhirís, then Amir of *Khurásán*. Laiş is described as a restless refractory fellow with a large following, and his character seems to have descended to his son Ya'ḳúb, who caused Şáliḥ to be put to death, armed his followers, seized the deputy governor's palace, declared himself Amir, and raised an army that in a brief space not only made him master of the situation, but enabled him to start a career of conquest of his own. Having raised his army he led it towards Bust, and Zawulistán, Zamín-i-Dáwar and Ghaznín, subduing the whole of them, thence advanced into *Tukháristán* an ancient district of *Balkh*; *Balkh* itself, and on to Kábul, with uniform success. In 256 he returned to Sijistán and subsequently advanced to Hirát which cost him much fighting before he obtained possession of it. After this he took Bádghais, Búshanj, Jám, Bákḥurz, and in 259 Níshápúr, where he seized Muhammad-i-Ṭáhir with his treasure and followers, and having visited Gurzán and Ṭabaristán, and extorted tribute, again returned to Sijistán, setting free Muhammad-i-Ṭáhir who found a refuge at the court of the Khalifah in 261. His brother 'Amrú he made governor of Hirát, and after one more excursion into 'Iráḳ he died at *Khandah-i-Shápúr* a town of Ahwaz in 265 H.

The Hind was 'AMRÚ, the brother, who on succeeding withdrew his forces from 'Iráḳ and the year following (266) moved to Hirát and thence to Níshápúr before the gates of which he was defeated by one of the Ṭáhirí Amirs and fell back on Hirát. In 271 the Khalifah deposed him, and declared the government of *Khurásán* given back to Muḥammad-i-Ṭáhir, sending one Ráfi' bin Harşamah as his deputy, who joined his forces with the Ṭáhir Amir's. But in 284 'Amrú defeated them and sent Ráfi's head to the Khalifah at Baghdád with a request that he, 'Amrú, might now be recognised as the governor of Máwará-un-Nahr, *Khurásán*, Nimroz, Fárs, Kirmán, Ahwáz, and the guardian of the entrance of the Palace of the Khalifahs; moreover that the name of 'Amrú should be mentioned in the *Khuṭbah* and inserted on the coins of Makkah, Madínah, and Hijáz. All of which demands

seem to have readily agreed to by the Khalifah's court and the usual "dresses of honour and counter-marks of favour and distinction" sent him. At the same time, it will be remembered the Baghdád court had just conferred similar favours on Ismá'il Sámání. No sooner had Amrú proceeded to take possession of Máwará-un-Nahr, than Ismá'il advanced from Bukhára and crossed the Oxus to prevent him. How 'Amrú was defeated under the walls of Balkh in 287 and sent a prisoner to the Khalifah, and the fate he met with in Baghdád has already been noticed. Arraján is his only mint represented in the British Museum.

The IIIrd TÁHIR the grandson of 'Amrú was then set up, and after a somewhat chequered career, in which he was once or twice in possession of Fárs, was defeated by a rebel slave, a Sigizí, and together with a brother of Ya'kúb's, deported to Baghdád and there made a public show of like his grandfather, dying in 296 H. Two of his known mints are Fárs and Zaranj.

The IVth LAIŞ bin 'Alí another son of the Brazier, who entered Fárs from Sijistan, attacked and drove out the Sigizí slave but was again driven out by the Sigizí reinforced by troops of the Khalifah. Soon after, however, this Sigizí withheld the Khalifah's share of the revenue and was in his turn driven out to the wilds of Khurásán. In the same year, 296, Abu Naşr-i-Ahmad Sámání obtained possession of Sijistán, taken prisoners several of the Saffáris, and leaving his cousin Abú Şáliḥ Maşşúr as governor. Laiş bin 'Alí is said to have died in Fárs in 298 H. Bust is his only mint in the British Museum.

The Vth MU'ADDIL the brother of Laiş (No. IV) assumed the sovereignty in 299 driving out the Sámání governor, upon which Ahmad Sámání despatched a large army under some of his principal nobles, Hasain 'Alí, Marw-ar-Rudi, Ahmad bin Sahl, &c., to whom Mu'addil surrendered at discretion and was taken to Bukhára and thence sent to Baghdád, which city would seem to have served as the Jericho of the time.

The VIth 'AMRÚ, great-grandson of the 'Amrú the son of the Brazier attempted the sovereignty in 300 H. when again Aḥmad Sámání despatched a force under the above-mentioned nobles, but after a defence of 9 months 'Amrú surrendered his capital, and the territory of Sijistan received a Sámání governor; who is not mentioned.

THE GOVERNORS OF SIJISTÁN. 300—393 H.

Ist. Shortly after the above events AḤMAD said to have been the grandson of Ṭáhir, (No. III above) who was living in distress at Hirát, attracted the notice of Naṣr the II, Sámání, and had bestowed upon him the government of his native country, Sijistán. From Aḥmad there follows a period regarding which there appears little beyond numismatic evidence, and that very scanty. How long Aḥmad was governor was unknown, but from a coin in the British Museum, struck at Sijistán in 306 No. II KAṢAYYAR bin Aḥmad would appear to have been then governor. Whether immediately after or no is not known but he must have been followed by

No. III KHALAF, whose coinage both gold and copper shows him to have ruled at Sijistán from at least 325 to 334 H. and during the Khalifat of Al Mustakfi and Al Muti'. This of course may have extended either or both ways. The copper coin now figured as No. XXVII is very nearly identical with the one in the National Collection, with the exception that the date reads 334, as compared with 325. A Khalaf is mentioned as the son of 'Abú Ja'far bin Laiṣ, but which Laiṣ is uncertain, and this Khalaf as being the father of a Muhammad who again was the father of an Aḥmad. Giving this genealogy for what it is worth the

(? 1Vth) Aḥmad bin Muḥammad, would, from another British Museum coin, appear to have been the governor of Sijistán in 340 H. but as regards the length of his rule all dates are wanting. His successor was presumably

(? Vth) Khalaf bin Aḥmad, whose biography has been noticed at length by several contemporary writers. At times in direct subjection to the Sámánís, making a pilgrimage in 353 to Makkah, leaving his son-in-law, Ṭáhir bin Ḥusain, to act as his deputy; obtaining aid from Maṣṣúr bin Nuh on his return to drive out the deputy, Al Ḥusain bin Ṭáhir, who in the meantime had succeeded his father, and usurped. Again on the withdrawal of the Bukhárá troops asserting supremacy and engaging in expeditions of his own. Rebelling against Núḥ bin

Mansúr, by whom his capital was invested. Intriguing with and against the Ghaznavis. Joining Sabuktigín with a contingent, who sends back his forces with honour and consideration only to find him intriguing with Ilak. Subsequently seizing provinces of Mahmúd's, whose uncle Bughrájak was slain by Khalaf's son Táhír at Fushanj in 390. By Mahmúd he is besieged in the fortress of Ták, reduced and has to make abject submission. Anon in 393 abdicating in favour of his son Táhír,* but thinking better of this, treacherously putting the latter to death. Again besieged by Mahmúd whom he flatters by addressing as "Sultán" and has Júzjánán assigned as his residence. Intriguing once more in 398 with Ilak, and dying the following year in close confinement in the fortress of Juzdez. He was reputed a learned and intelligent man, and by his command a commentary on the Kur'án in 100 volumes at a cost of 100,000 dinars, was compiled.

Al Husain bin Táhír whose coin is in the British Museum is most probably the man who was deputy for a brief period, for after Khalaf the sovereignty of Sijistán or Nimroz remained in the possession of the rulers of Ghaznín for some time, until, by the support of the Saljúk Sultáns, Alp Arsalán and Malik Sháh a great-grandson of Khalaf, by name Táhír bin Muhammad bin Táhír bin Khalaf, obtained the government of the country, and became the first of the "Maliks of Sijistán and Nimroz" as chronicled in the *Tabákat*.†

THE EARLY RULERS OF GHAZNÍN. 322—388 H.

It has already been noticed that the earlier Muhammadan rulers in Ghaznín were governors subordinate to the Sámání sovereigns, and it is in association with the latter that most notices of Alptigín and Sabuktigín occur. That they were termed "Turkish slaves" does not necessarily imply that they were slaves in the common acceptation of the term. Although described as purchased by the Sámání nobles, they filled the position of trusted advisers, were entrusted with high civil and military commands, ranked among the chief personages in the State, and in fact very soon became its masters. It is unnecessary to recapitulate the few particulars given regarding these two more famous names, while to attempt any complete outline of the reign of Mahmúd or his successors in Ghaznín would be beyond the scope of this already lengthy paper, but in connection with some of the coins figured it is

* After this date money was coined in Sijistán in the name of Mahmud.

† A genealogical tree showing the relationships of the Suffaris and Sijistán governors is appended. [See also Major Raverty's article on "the Kings of the Saffaríún dynasty" in *J. A. S. B.* Pt. I. for 1885, p. 139.—Ed.]

necessary to briefly notice such scanty information as is available relating to the early governors, who have been almost entirely omitted from general history.

Of the origin of Alptigín, or Albtigín, beyond that he was a "Turk" the *slave* of the Sámání dynasty, no reliable account is forthcoming. According to Faṣihí and others, he was born in 267 H., a date more than doubtful, as it would make him 79 when appointed commander-in-chief in Khurásán. There is more evidence to show that he displaced "Lawík*" and captured Ghaznín first in 322 H., and from that time had more or less to do with the administration of affairs there, although it is exceedingly improbable that his residence was continuous. In 346 he is spoken of as the Hájib and commander-in-chief of 'Abd-ul-Malik Sámání and by him also entrusted with the governorship of Hirát to which place he sent Ishák-i-Ṭáhirí as his deputy. In 350 he had become one of the most, if indeed not the most, powerful Amir at the Sámání court, holding among other offices the governorship of Níshápúr. After some little friction with the court in connection with the election of Manşúr the first to the throne, he went to Ghaznín in 351, and in 352 H. he died there, and was succeeded by his son Ishák.

The governor Lawík, long a competitor for power in Ghaznín, almost immediately attacked Ishák who was either defeated or considered it more desirable to retire on Bukhárá, whither he was "accompanied (in 353) by his father's *slave* Sabuktigín". At Bukhárá he obtained the formal investiture of government, and returned reinforced, Faṣihí says the following year, to Ghaznín, Lawík taking to flight. After a year at Ghaznín Ishák died (early in?) 355 H., and was succeeded by Balkátigín, formerly chief of the Turkish troops under Alptigín.

Balkátigín as a successor of Ishák has been passed unnoticed by most historians. In Muḥammad 'Ufí's *Jámi'ul Hikáyát* he is in two stories spoken of as ruler in Ghaznín, a brave but hard-drinking Amir, with Sabuktigín as his watchful Hájib and general-in-chief, who on one occasion at least saves Balkátigín's life. And in the *Ṭabaḳát-i-Násiri*, *Minhaj-i-Siráj* quoting from the last volumes of Abú-l-Faẓl-i-Baihaki, who wrote in the time of Maḥmúd, gives a circumstantial account of his

* The question as to who was Lawík, the Wáli of Ghaznín, is full of interest, but unfortunately history is a blank regarding him.

elevation to power as follows: "Baihaki states, that during the reign of Abd-ul-Malik-i-Núh, the Sámání, there was a merchant named Naşr, the Hájí who purchased Sabuktigín and brought him to Bukhárá. Perceiving in his countenance evident signs of capacity and energy, the Amír-i Hájib, Alptigín, purchased him. He accompanied his master into Ṭukhárístán, when the government of that territory was entrusted to him; and subsequently, when the government of Khurásán was made over to Amír Alptigín, Sabuktigín attended him thither also. After some time had passed away, Alptigín, through the vicissitudes of fortune, retired towards Ghaznín, and subdued the territory of Záwulistán, and wrested Ghaznín out of the hands of Amír Abú-Bakr-i-Lawík.

"Eight years subsequent to these events Amír Alptigín died, and his son, Ishák, succeeded to his father's authority. He entered into hostilities against Lawík, but was defeated, and retired to Bukhárá, to the court of Amír Mansúr, son of Núh, Sámání, and there continued until that ruler directed that aid should be afforded to him, when Ishák came back again to Ghaznín, and regained possession of it. After a year Ishák died, when Balkátigín, who was the chief commander of the Turkish troops, was raised to the government. He was a just and pious man, and one of the greatest warriors of his time. He exercised the authority for a period of ten years,* and died. Sabuktigín was in his service.

"After the death of Amír Balkátigín, Pírí succeeded to the authority. He was a great villain; and a body of people wrote from Ghaznín to Abú 'Alí-i-Lawík, and invited him to come there. Abú 'Alí-i-Lawík acceded to their request, and brought along with him the son of the Sháh, or king, of Kábul to assist him. When they reached the vicinity of Charkh, Sabuktigín with a body of 500 Turks, suddenly fell upon them, and defeated them, he also captured ten elephants, and brought them to Ghaznín.

"Such a great success having been gained by Sabuktigín and all having become quite sated with the villanies and misdeeds of Pírí, with one accord they raised Sabuktigín to the direction of affairs. On Friday, the 27th of the month of Sha'bán 366 H., the sovereignty of that province was settled upon him."

Mr. Thomas in the 2nd of his papers on the coins of the kings of Ghaznín,† puts the date of Alptigín's conquest of that city as 351 H., which is also the date given by Ferishta, and no doubt represents the

* Copies of the work differ in regard to the number of years he reigned.

† Journal of the Royal Asiatic Society, Vol. IX, article IX, March, 1847, and Vol. XVII, article V, read March, 1858.

date of his final visit, and quoting the *Ṭabakát* sentence beginning—“Eight years subsequent to these events” fixes his death in 359 H. But there is no reason why “these events” should specially refer to Alptigín’s going to *Ghaznín*, and might equally relate to Sabuktigín’s purchase. Indeed a few pages further on, the *Ṭabakát* gives the date of the birth of Maḥmúd as occurring “on the night of ‘Ashúrá, the 10th of the month Muḥarram in the year 361 H., in the seventh year of the government of Amír Balkátigín at *Ghaznín*. Mr. Thomas mentions the occurrence of Balkátigín’s name on certain coins struck at Balkh in 324, but considering how frequently the governors of these cities were changed, there is nothing at all improbable in his having held that charge, and inserted his name on the coinage there, as he subsequently did on the coinage of *Ghaznín*. Among the coins noticed by Mr. Thomas in the same paper is one described by M. Dorn* as struck in 359 H. by Balkátigín as ruler of *Ghaznín*, with the name of his Sámání suzerain, Maṣṣúr bin Núḥ. The description is as follows:

Obverse		بلكا تكيدون		لا شريك له		الله وحده		لا اله الا
Margin		تسع وخمسين وثلثمائة						بسم الله
Reverse		بن زوح		منصور		الله		رسول

Margin illegible.

“The name of the mint *عرد* can stand for nothing but Ghaznah.”

The legends of the coin now figured as No. X are very similar, though the mint and last figure of the date are wanting, what is left looks more like the final of *خمس* than anything else, which would make it 355 H. Major Raverty in his notes to the *Ṭabakát* gives the death of Balkátigín as occurring in 362 H., but does not quote his authority, the ill-conditioned Pírí succeeding him. In the following year (363) Pírí, or rather Sabuktigín for him, is said to have fought a battle with an army advancing from India for the purpose of seizing *Ghaznín* and to have completely defeated it. In 366, as given in the extract from the *Ṭabakát* above quoted, he was deposed, and Sabuktigín installed.

The acknowledgment of the Sámání line as Suzerains or Lords Paramount, by the insertion of their names on the coinage, still continued, and was common to all the *Ghaznaví* rulers, Sabuktigín, Ismá’il, and Maḥmúd himself, at any rate until 389 H. when the house assumed independency; Sabuktigín being a particularly loyal supporter of the house. No. XI of the coins now figured is however an interesting novelty, probably a very early coin of Sabuktigín’s struck for

* In the Bulletin de l’ Académie des Sciences de Saint Petersburg in 1855.

Indian circulation, possibly as the Ḥajīb of Balkátigín. In the first of his papers above referred to, Mr. Thomas notices the early appropriation by the Ghaznavi monarchs of the device of the bull of Siva (Nandi), superscribed by the words Sri Samanta Dev, as first used on the coins of the Brahmanical kings of Kábul, and shows that the Ghaznavis had associated themselves in this way with their Indian possessions, by the combination of Mahometan titles with the old Hindu designs at least as early as the time of M'adúd in 432 H. In the second paper he gives examples of very similar pieces with the names in Kufic letters of Mas'úd 421 H., and of Muḥammad, his brother and predecessor.* In the coin now figured—from the Akra mounds near Edwardes-abád—the elephant and lion device of the Brahmanical kings has been rudely copied, with on the obverse the name in Kufic of Sabuktigín, and on the reverse **حاجب** ḥajīb, the chamberlain or commander.† The three rings were possibly symbols of strength and unity, or as ingeniously suggested by Vambéry, “typical of power encircling the three zones, borrowed from the heraldry of ancient 'Irán,” and subsequently adopted as a sign mark on the coinage of Timur. Some Indian cabinets may very possibly possess other similar Ghazni coins. Mr. Thomas notices four published in the earlier Journals of this Society, on which the Sanskrit inscription had not been clearly made out, but having the special title of Sabuktigín “Náṣir-ud-din-allah” clear in Persian.

Such coins might reasonably be expected to be even common. The Muslim conquerors for many reasons would probably find it both politic and convenient to continue for some time the local monies of the various provinces, and as a matter of fact, all over India, the coinage of newly conquered States, more especially the copper or mixed coinage in current use, remained in most cases long unaltered. Pure silver and gold was more easily recalled and re-issued, but even with this a very favourite plan, particularly with the Central Asian dynasties, was counterstriking the coin.

Sabuktigín ruled Ghaznín for a period of twenty years dying in 387 H., at the age of 56, at the village of Madrú-múe on the frontier of Balkh. His sons were Ismá'íl, Naṣr, Maḥmúd, Ḥusain, Ḥasan, and Yúsuf. Ismá'íl, who is always mentioned as playing a very subor-

* A woodcut of the former is given at page 58 of his Pathan kings. The obverse having the recumbent Bull with श्री समन्त देव, the reverse the horseman with **مسعود** in Kufic above the horse's head.

† Along for comparison is given the obverse of a copper coin of similar size of Sri Samanta Deva. Both are rude, but there is a sad falling off in the Ghaznavi lion, while the elephant is hardly recognizable.

dinate part, and in all his father's campaigns seems to have been ignored, but who was in Ghaznín when his father died, succeeded, and was dethroned by his brother Maḥmúd in 388, after an offer of the sovereignty of Balkh which he refused. Subsequently in 389* he was sent to the fortress of Júzjánán, and nothing further is heard of him.

Maḥmúd was now recognised by the Khalifah, who in forwarding the robe of honour, added to his former titles that of Yamín-ud-daulat wa Amín ul-millat, 'right hand of the Empire and Guardian of the religion, and, the Ṭabaḳát adds, styled him "Sulṭán."† His son Mas'úd became another "right hand of the Empire," a "defender of Orthodoxy," a guardian of the true religion and of the true believers, the regulator of the Faith, and the friend of the Lord of the Faithful." In the same year 389 H. Maḥmúd had also returned to Khurásán.

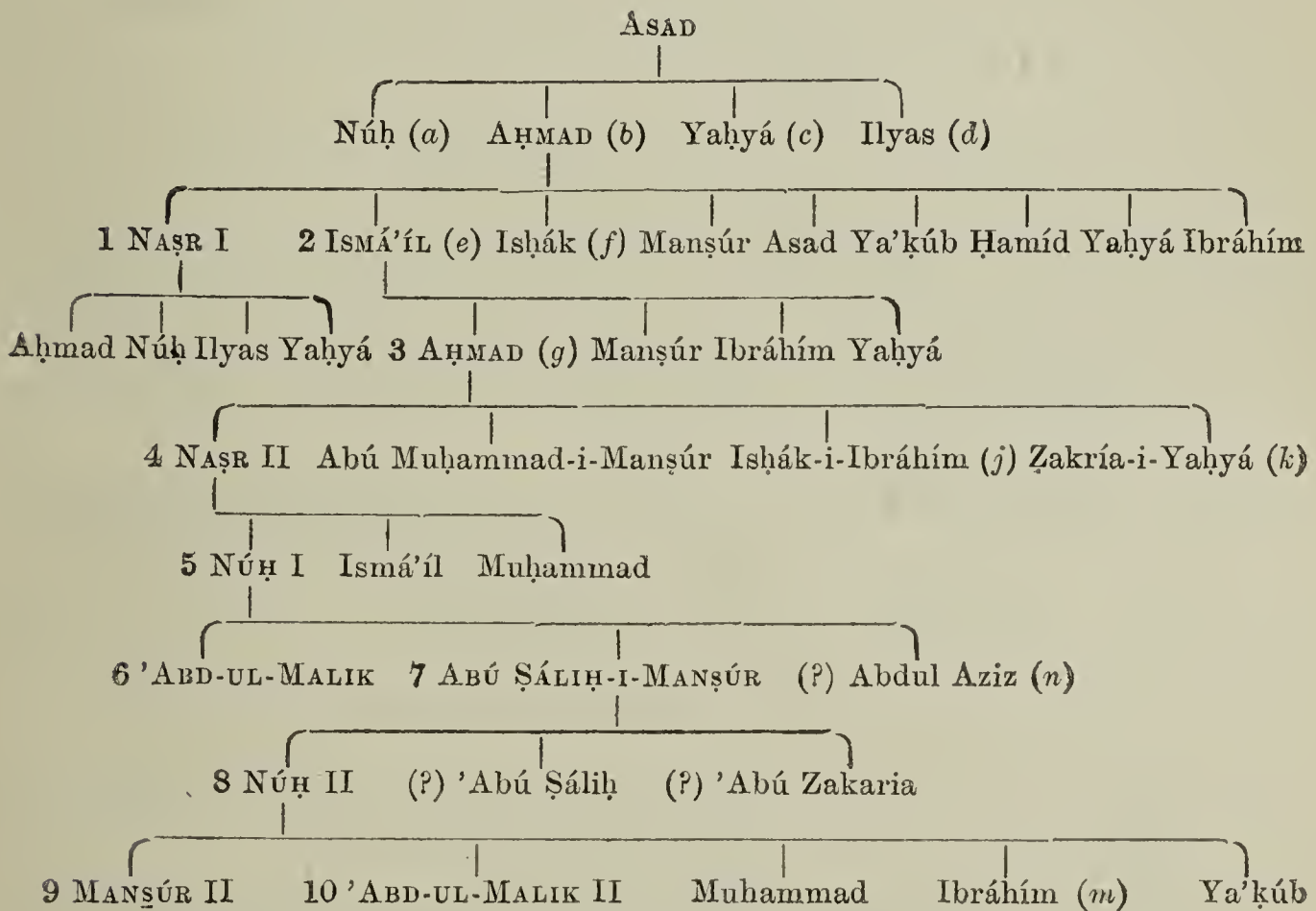
The chief events of his reign there have already been dealt with. His accession to the throne of Ghaznín marks his almost immediate rise to the supreme Muhammadan power in the East. "During these days," as Al 'Utbi puts it, "the victories of the kingdom and royalty of Yamín-ud-daulat and Amín al Millat commenced, and subsequently as time advanced, the tablet of his kingdom was gladdened, and the flame of his Empire blazed, and the star of his prosperity rose to a degree of happiness and power, until the pulpits of Islám became illuminated by the might of his august surnames, and his decree was current as destiny in all tracts and portions of the world; for God maketh royalty to come unto whom he willeth, and God is bounteous and wise."

* These are the dates given by Faṣihí and may be accepted as most probable.

† There is, however, no evidence that he ever adopted the titles.

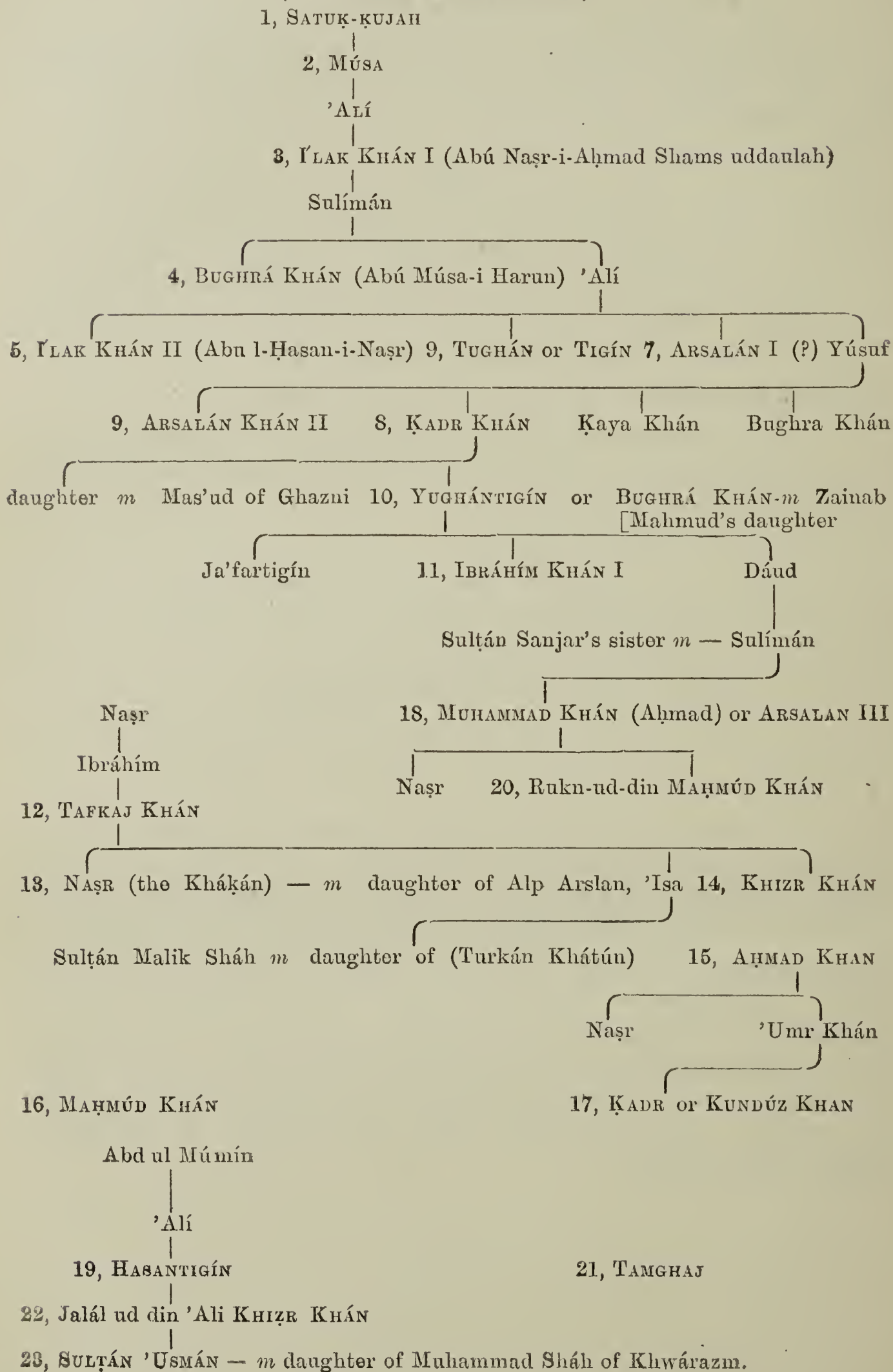
GENEALOGY OF THE SĀMĀNĪ DYNASTY.

Which, according to the *Ṭabaḳát*, is from Mīdád, by Karkín, Bahrám Jash Nash, Bahrám Chúbín, Núshad, Núshir, Tamghan, Jashmán, and Sámán-i-khaddát to



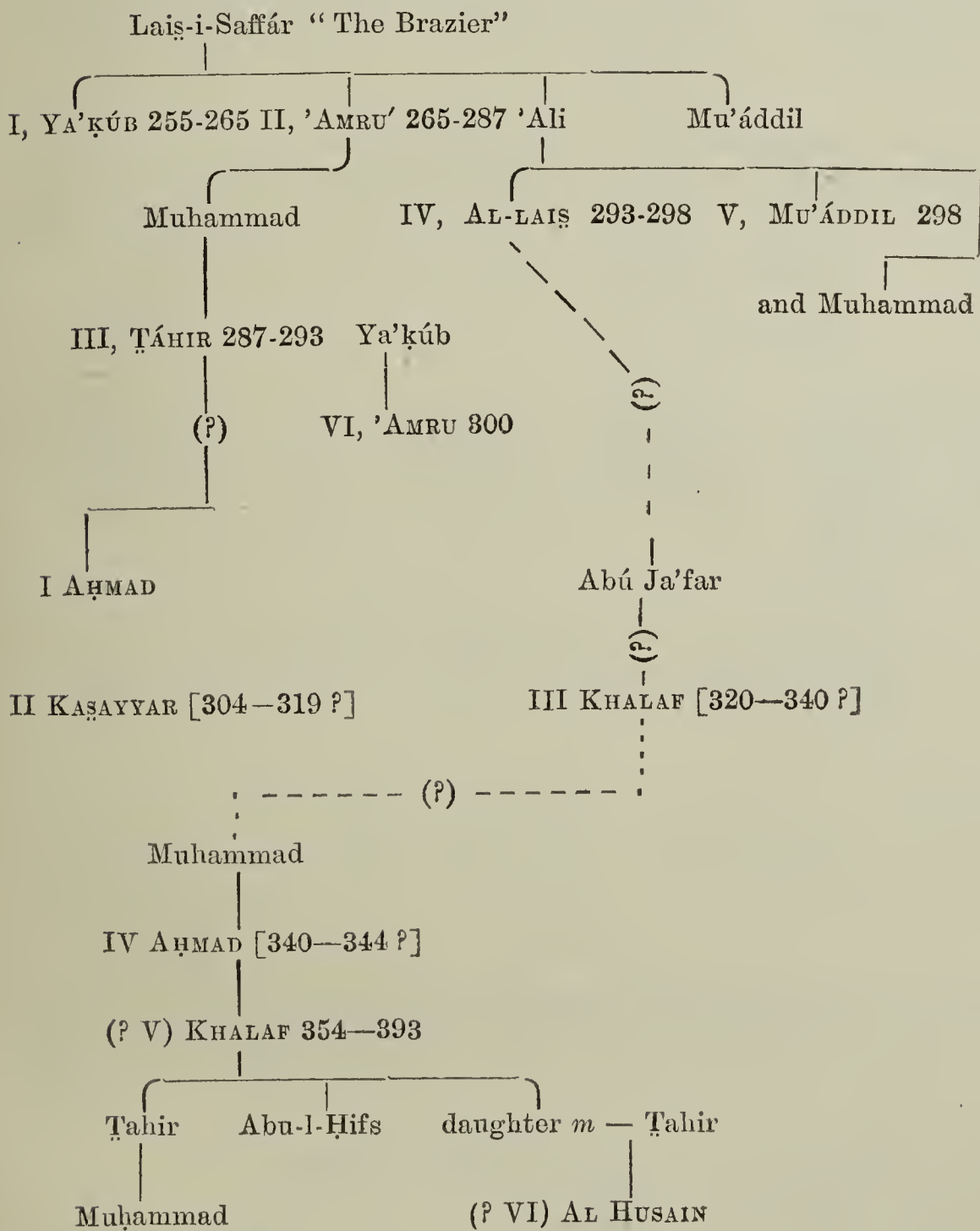
(a) Governed Samarkand. (b) Farghānah and afterwards also Samarkand, Kashghar and part of Turkistán. (c) Hirát and adjacent parts. (d) Shash and Isfanjab. (e) Governed Bukhárá before succeeding Naşr. (f) Abú Şáliḥ Manşúr, the son of this Ishák governed Rai and subsequently Sijistán, where the people revolted and shut him up in Ark. Both Ishák and Manşúr revolted in the reign of Naşr II 302 H. (g) Governed Gurgan before succeeding. (j) Seized the highlands of 'Irák and Khurásán 335 H. (k) Attacked Hirát 319 H. (m) Abú Ibráhím-i-Ismá'il, called Muntaşir, who for several years carried on a desultory warfare. (n) Said to have been left as Regent at Bukhárá by Bughra Khán in 383 H.

SKETCH TREE OF THE TURKISTAN KHANS.
(HOUSE OF AFRÁSIYÁB.)



This table is only given as tentative. It does not agree entirely with Major Raverty's dynastic list, and in some other respects alterations may be necessary. But it may serve for comparison with other information and inscriptions on other coins.

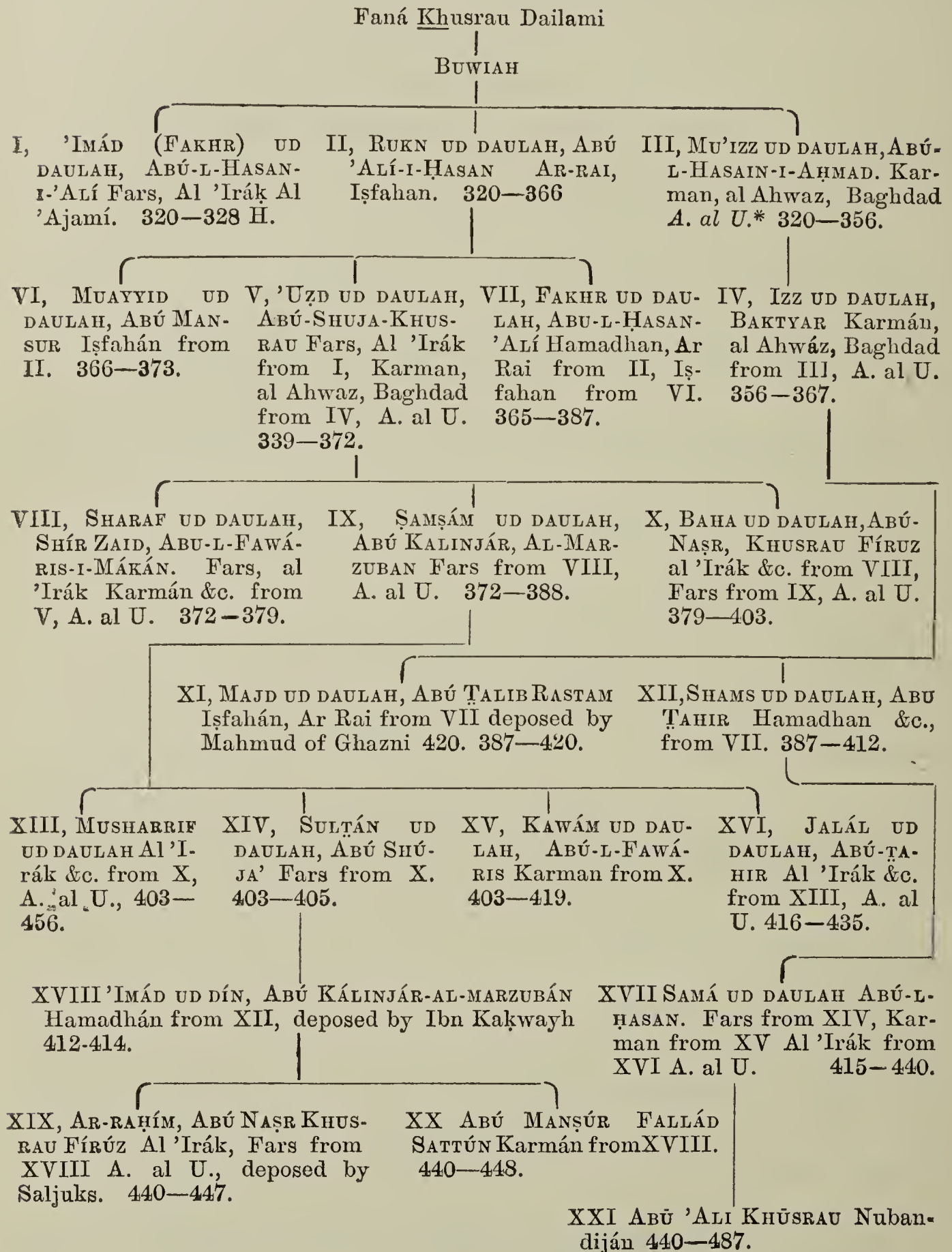
SKETCH TREE
OF THE ŞAFFARÍS AND SIJISTÁN GOVERNORS.



ṬAHIR made a governor under the Saljuks. The first of the rulers of Sijistán and Nimroz in the chronicle of the Ṭabakát.

GENEALOGY OF THE DAILAMIS OR BUWÍAHS.

(After Stanley Lane Poole)



NOTE.—A. al U. = Amíru'l Umrá, "Lord of Lords." Sometimes the title of the Chief Commander of the army of the Khalifat.

COMPARATIVE CHRONOLOGICAL TABLE.

KHALIFS OF BAGHDAD.	SÁMÁNÍS.	SAFFÁRÍS AND SIJISTAN GOVERNORS.	RULERS IN GHAZNI.	TURKISTÁN KHÁNS.
Al Muhtadí 255—256		Ya'qúb 255—265		
Al M'utamid 256—279	Nasr bin Aḥmad 261—279	'Amrú 265—287		
Al Mu'tazid 279—289	Ismail bin Aḥmad 279—295	Táhir 287—293		
Al Muktafi 289—295		Al Laiṣ 293—298		
Al Muḥtadir 295—320	Aḥmad bin Ismail 295—301	Mu'addil 298		
Al Káhir 320—322	Nasr II bin Aḥmad 301—331	'Amrú 300	Alptigin 322—352	
Ar Rázi 322—329		Aḥmad		
Al Muttaki 329—333	Núh I bin Naṣr 331—343	Kaṣayyar 304—319		Ṣatuk Khujah
Al Mustakfi 333—334		Khalaf 320—340		Músa
Al Muti' 334—363	'Abd al Malik I 343—350	Ahmad 340—344	Ishák 352—355	Ílak Khán I
Aṭ Táilillah 363—381	Mansur I bin Núh 350—366	Khalaf 354—393	Balkátigin 355—362	Bughrá Khán 383
Al Kádirbillah 381—422	Núh II bin Mansur 366—387		Pirí 362—366	Ilak Khan II 383—403
Al Káim biamrillah 422—467	Mansur II 387—389		Sabuktigin 366—387	Tughán 403—408
	Abdul Malik II 389		Ismail 387—388	Arsalan 408
	Muntasir 389		Maḥmúd 388—421	Kadr Khán 423
				Arsalan Khan II
				Bughra Khan II 439

SÁMÁNÍS.

I. Ismá'il bin Aḥmad Æ ·99—55 grains Samarkand 280 H.

Obv.

لا الـ & الا

الله وحده

لا شريك له

Margin بسم الله ضرب هذا الفلوس
بسموقد سنه ثمانين و صاتين

Rev.

الله

محمد

رسول

الله

س

Margin صبا امر به الامير اسماعيل بن
احمد عزة الله

II. Naṣr II bin Aḥmad Æ ·96—41 grains Bukhárá 315 H.

Obv.		Rev.
لا اله الا الله وحده لا شريك له		الله محمد رسول الله بنح
Margin بسم الله ضرب هذا الفلّس بدخارا سنة خمس عشرة وثلثمائة		Margin لله الامر من قبل ومن بعد ويؤمن بفتح المومنون بنصر الله

III. Ditto Æ ·97—47 grains Bukhárá 322 H.

Obv.		Rev.
لا اله الا الله وحده لا شريك له		الله محمد رسول الله بنح
Inner Margin Outer ,, بسم الله ضرب هذا الفلّس بدخارا سنة اثنين و عشرين وثلثمائة		Margin (same as in No. II.)

Compare No. 377, Vol. II Catalogue of British Museum, Oriental Coins.

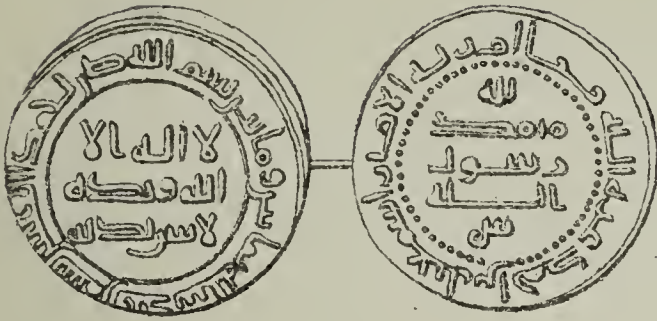
IV. Nuh bin Naṣr Æ ·95—62 grains Bukhárá 336 H.

Obv.		Rev.
○ ○ ○ لا اله الا الله وحده لا شريك له		الله محمد رسول الله
Margin بسم الله ضرب هذا الفلّس [ارا] سنة ست وثلثين وثلثمائة		[سهل بن نوح] Margin (same as in No. II.)

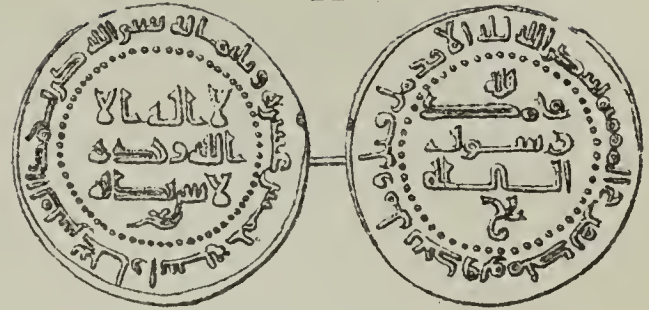
V. 'Abd al Malik Æ ·75—32 grains Bukhárá [3]50 H.

Obv.		Rev.
لا اله الا الله وحده لا شريك له		عبد الملك بنح
Margin بسم الله ضرب هذا الفلّس [ارا] سنة خمسين و		Margin (same as in No. II but partially effaced.)

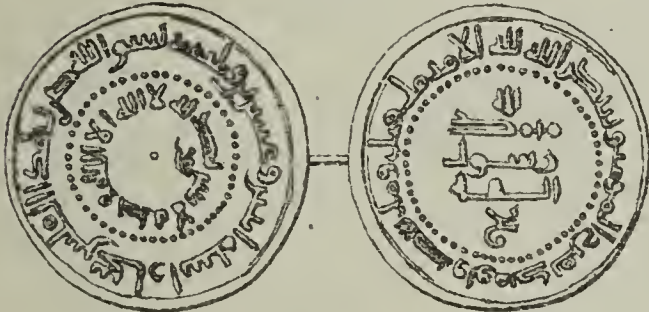
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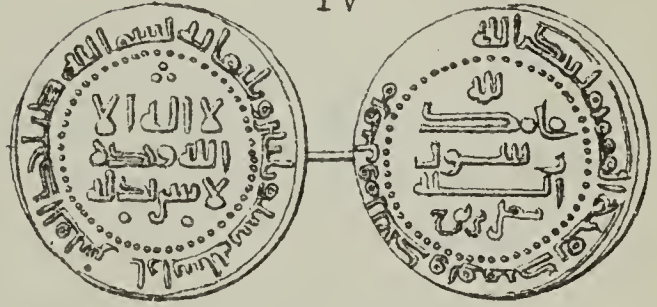
II



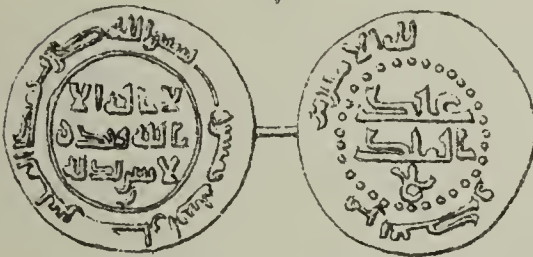
III



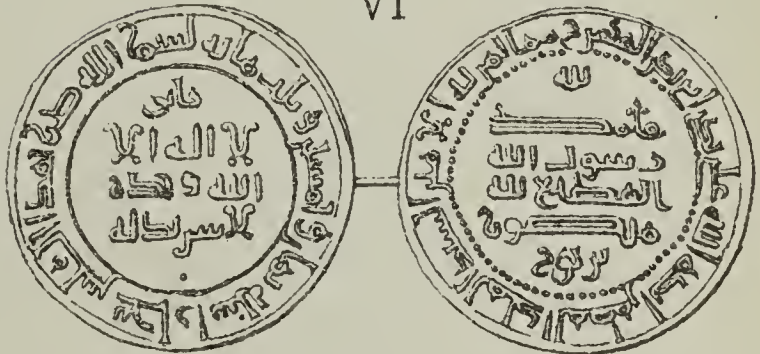
IV



V



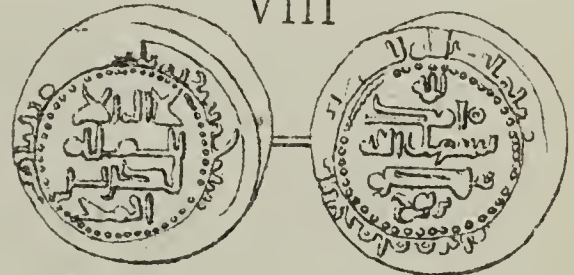
VI



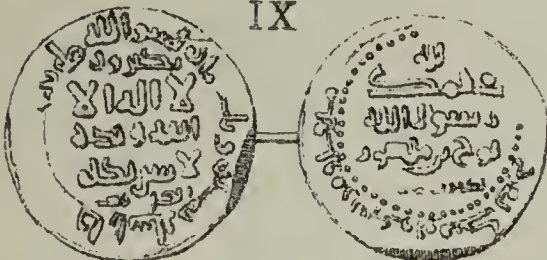
VII



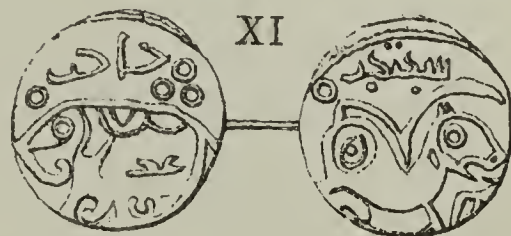
VIII



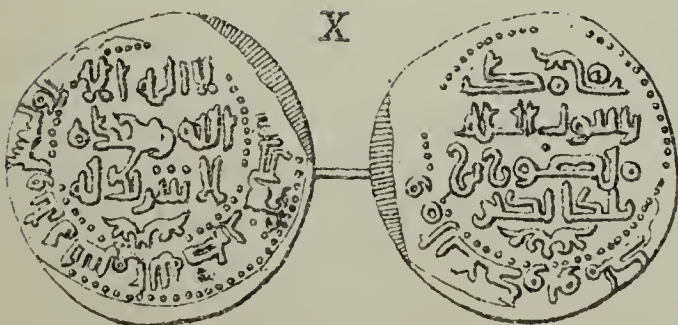
IX



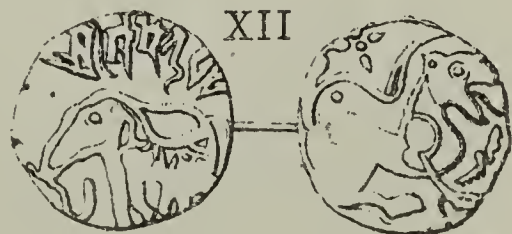
XI



X



XII



VI. Manşúr I bin Núḥ Æ 1·1—61 grains Bukhárá 358 H.

<p>Obv.</p> <p>[فايق] لا اله الا الله وحده لا شريك له</p> <p>Margin بسم الله ضرب هذا الفليس ببخارا سنة ثمان و خمسين و ثلثمائة</p>	<p>Rev.</p> <p>الله محمد رسول الله المطيع لله منصور بن نوح</p> <p>Margin مما امر به الامير السيد الملك المظفر ايداه الله علي يدي ابي بكر المهزح</p>
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VII. Ditto Æ 1·15—56 grains. Farghánah 358 H.

<p>Obv.</p> <p>لا اله الا الله وحده لا شريك له</p> <p>Inner margin على يدي... صالح منصور سنة ثمان و خمسين و ثلثمائة</p> <p>Outer بسم الله ضرب هذا الفليس ,, بقر غانده [فا و لله ابعو] الخليفة احمد على</p>	<p>Rev.</p> <p>الله محمد رسول الله الملك المظفر منصور بن نوح</p> <p>Margin مما امر به الامير احمد بن منصور مولي امير المؤمنين</p>
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Compare No. 411 Vol. II, Cat. B. M. Oriental coins. The inner margin of coin drawn reads Abú Sálih-i-Manşúr instead of عبد الله السامعي

VIII. Ditto Æ ·8—38 grains. Mint illegible, 350 H.

<p>Obv.</p> <p>لا اله الا الله به يضرب بن احمد</p> <p>Margin ...الله ضرب...فليس... ...خمسين و ثلثمائة...</p>	<p>Rev.</p> <p>الله محمد رسول الله منصور بن نوح</p> <p>Margin لله الامر الخ</p>
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This coin may possibly have been struck by one of the many governors or refractory princes who in the early years of Núḥ were constantly setting up for themselves petty kingdoms. There are 2 or 3

coins in the B. M. catalogue struck at Andarábah having the name of *احمد بن سهل* on the obverse. Possibly another.

IX. Núh II bin Manşúr Æ ·8—30 grains. Bukhárá (3) 80 H.

<p>Obv. [نكهرون] لا اله الا الله وحده لا شريك له [الص...د.] [ه] Margin بسم الله ضرب ... ببخارا سنه ثمانين ...</p>	<p>Rev. الله محمد رسول الله نوح بن منصور الله الامر الخ</p>
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GHAZNAWIS.

X. Balkátigín. Æ ·97—56 grains. Mint wanting 35 [5] H.

<p>Obv. لا اله الا الله وحده لا شريك له Margin بسم الله ضرب هذا له ن و خمسين و ثلثمائة</p>	<p>Rev. محمد رسول الله منصور نوح بلكاتكين الله الامر الخ</p>
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XI. Subuktigín. Æ 70—29 grains (Ghaznah?) no date.

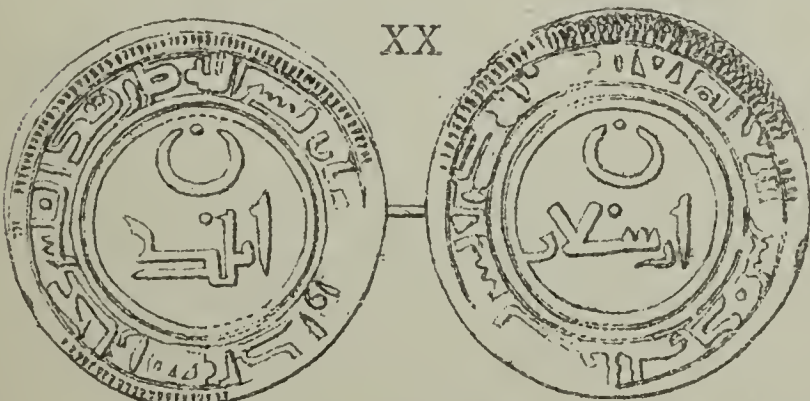
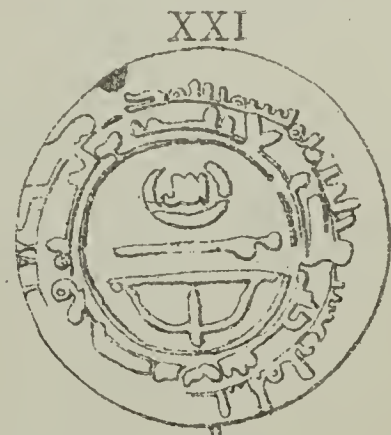
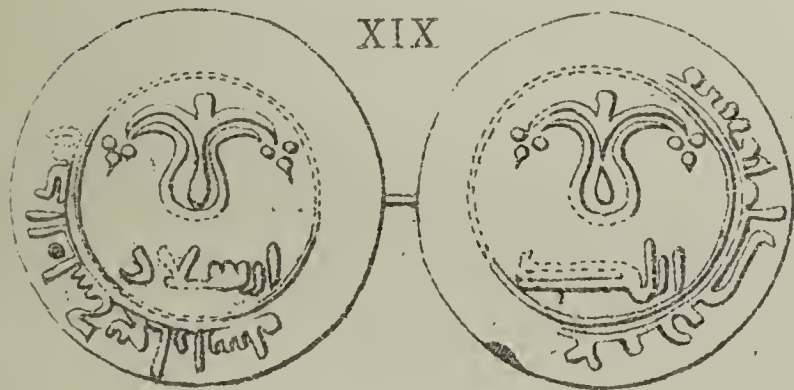
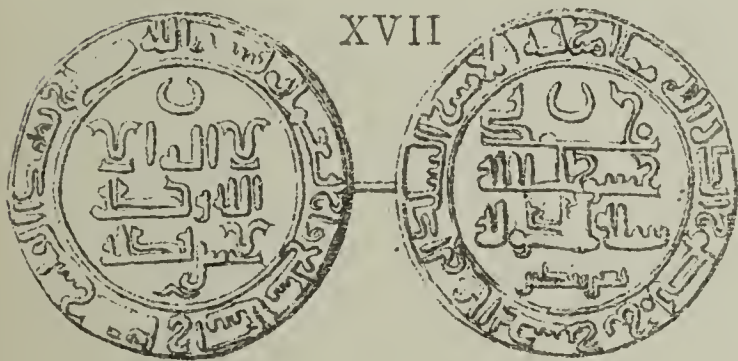
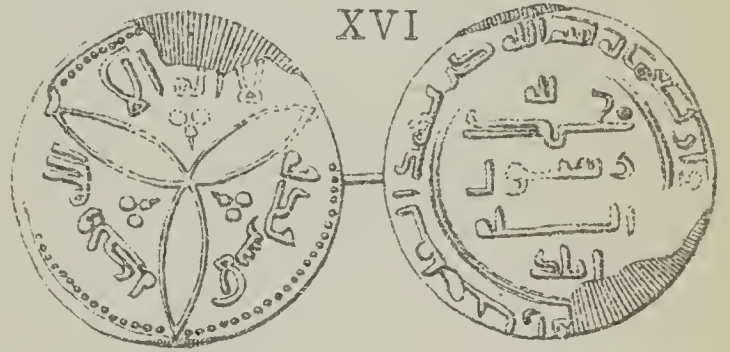
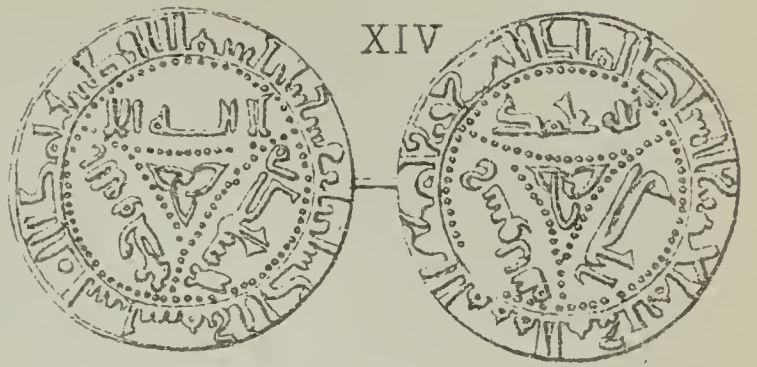
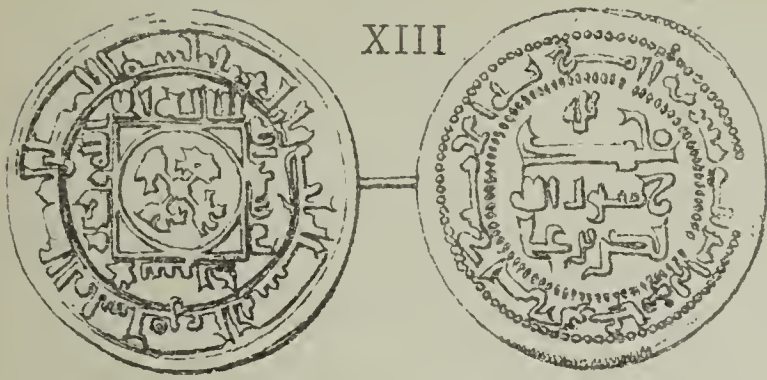
<p>Obv. حاجب above a rude elephant with 3 rings, ... غذ on the body, possibly part of غذنه.</p>	<p>Rev. سبكتكين above a rude lion as on the coins of Brahman kings of Kabul.</p>
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XII. A copper coin of Sri Samanta Deva Æ ·70—42 grs.

KHANS OF TURKISTAN.

XIII. Ilak Khán II Naşr, Æ 1·1—44 grains. Farghánah 401 H.

<p>Obv. In centre of circle 4 times re- peated لله Between circle and outer margin الله وحده لا اله الا لا شريك له نصر الله Outer margin بسم الله ضرب هذا الفلس بقر غانه سنه احدي و اربعمائه</p>	<p>Rev. الله محمد رسول الله نصر بن علي Margin موما امرو به الامير نصر بن علي مولي امير المومنين</p>
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XIV. Ditto Æ 1·1—48 grains. Samarkand (403).

Obv.	Rev.
<p>In centre ornament. As triangle لا اله الا الله وحده لا شريك له</p> <p>Margin بسم الله ضرب هذا الفلاس بسرقتن سنة [ثلث و اربعمائة]</p>	<p>In centre ornament. As triangle الله محمد رسول الله ايلك</p> <p>Margin منها امر به الامير السيد الملك نصر ايدى الله</p>

XV. Ditto Æ 1·1—42 grains. Mint wanting 4 xx H.

Obv.	Rev.
<p>لا اله الا الله وحده لا شريك له</p> <p>Margin بسم الله ضرب و اربعمائة</p>	<p>الله محمد رسول الله القادر بالله نصر بن علي ايلك</p> <p>Margin لله الامر الخ</p>

With the name of the Khalif Al Kádír B'illah.

XVI. Ditto Æ 1·05. Bukhárá 4 xx H.]

Obv.	Rev.
<p>Three lines between star, ornaments under الا الله وحده لا شريك له</p> <p>Margin of date.</p>	<p>الله محمد رسول الله ايلك</p> <p>Margin بسم الله ضرب هذا الفلاس ببخارا ... و اربعمائة</p>

XVII. Saif-ud daulah (Jafri ?) Tigín Æ 1·1—54 grains. Bukhárá 407 H.

Obv.	Rev.
<p>ن لا اله الا الله وحده لا شريك له</p> <p>Margin بسم الله ضرب هذا الفلاس ببخارا سنة سبع و اربعمائة</p>	<p>ن محمد رسول الله سيف الدولة [جفريتكين]</p> <p>Margin منها امر به الامير السيد ابي علي الحسين بن منصور ايدى الله</p>

The coin described by M. Tiesenhausen in his notice of Count Stroganoff's collection, No. 31, is almost identical, except the year reads 406 H.

XVIII. Arsalán Ylak—Yúsuf Æ 1·2—68 grains. Bukhárá.

<p>Obv.</p> <p style="text-align: center;">ايلك</p> <p>In centre</p> <p>سجد Six times repeated, forming stars.</p> <p>Margin بسم الله ضرب هذا الفلاس بخارا</p> <p>The date unread.</p>		<p>Rev.</p> <p style="text-align: center;">الله</p> <p style="text-align: center;">سجد</p> <p style="text-align: center;">رسول الله</p> <p style="text-align: center;">[ارسالان] ايلك</p> <p style="text-align: center;">يوسف</p> <p>Margin لا اله الا الله وحده لا شريك له [ملك]</p>
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Compare a coin described by M. Tiesenhausen (No. 32 of above notice) of Arsalán Ylak—Yúsuf bin 'Alí struck at Kash 429 H.

XIX. Ditto (?) Æ 1·2—76 grains. Bukhárá.

<p>Obv.</p> <p style="text-align: center;">ارسالان</p> <p>Beneath an ornament</p> <p>Margin هذا الفلاس بخارا</p> <p style="text-align: center;">سنه</p>		<p>Rev.</p> <p style="text-align: center;">ايلك</p> <p>Beneath an ornament</p> <p>Margin</p> <p style="text-align: center;">شريك له [العدو]</p>
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A similar coin is described in M. Tiesenhausen's notice. No. 35.

XX. Ditto Æ 1·2—64 grains. Bukhárá 4 xx H.

<p>Obv.</p> <p style="text-align: center;">ن</p> <p style="text-align: center;">ايلك</p> <p>Margin بسم الله ضرب هذا الفلاس بخارا سنه</p>		<p>Rev.</p> <p style="text-align: center;">ن</p> <p style="text-align: center;">ارسالان</p> <p>Margin لا اله الا الله وحده لا شريك له [له]</p>
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XXI. Arsalán Khán—Yúsuf Æ 1·2—68 grains 428 H.

<p>Obv.</p> <p style="text-align: center;">الله</p> <p style="text-align: center;">[م-ح-د]</p> <p>Inner margin لا اله [الا] الله وحده</p> <p style="text-align: center;">لا شريك [له]</p> <p style="text-align: center;">بسم الله ضرب ... [سنه] و</p> <p>ثمان عشر [ين] و [ار] بعماية</p>		<p>Rev.</p> <p style="text-align: center;">الله</p> <p style="text-align: center;">م-ح-د</p> <p style="text-align: center;">[رسو] ل الله</p> <p style="text-align: center;">ارسالان [خان]</p> <p style="text-align: center;">يوسف</p> <p>Margin illegible.</p>
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XXII. Arsalán Tigín Æ 1·28—53 grains. Bukhára 426 H.

Obv.

Rev.

In ornamented triangle [شمس]
لدولة

[عد]

محمد رسول الله

[ارسالان] تكين

Margin بسم الله ضرب هذا الفاس
ببخارا سنة ست وعشرين واربعمائة

Margin لا اله الا الله وحده لا شريك له
القائم بامر الله

With the name of the Khalif Al Káim Biamrillah.

XXIII. Arsalán (..... ? Æ 85—54 grs. Mint and date doubtful.

Obv.

Rev.

ملك

ابو شجاع

لا اله الا

محمد رسول الله

الله وحده

القائم بامر الله

لا شريك له

ارسالان [بها]

المشوف

[ن]

Margin بسم الله ضرب هذا الدرهم

Margin

الله الاموال الخ

Also with the name of the Khalif Al Káim Biamrillah.

XXIV. Tughán Khán. Æ 1·05—71 grains. Mint wanting 4 xx.

Obv.

Rev.

[٤]

الله

لا اله الا

محمد رسول الله

الله وحده

القادر بالله الملك

لا شريك له

طغان خان

Margin بسم الله ضرب هذا الدر
سنة واربعمائة

Margin

محمد رسول الله الخ

With the name of the Khalif Al Kádir B'illah.

XXV. Kadr Khán Yúsaf Æ 1·1—55 grains. Mint and date obscure.

Obv.

Rev.

شهاب

محمد رسول الله

لا اله الا

القادر قدر خان

الله .. ٨٥

..... يوسف

لا ... يك له

دولة

Margin بسم الله ضرب هذا الدر
سنة

Margin

محمد رسول الله الخ

XXVI. Tamghaj (?) Æ 1·16—44 grains Samarkand.

	Obv.		Rev.
In centre	[.. الء]	In centre	طمغاج
Margin	بسم الله ضرب هذا الفلاس بسمه قذد سنه	Margin unread	

GOVERNOR OF SIJISTAN.

XXVII. Khalaf Æ ·98—40 grains Sijistan 33 x H.

	Obv.		Rev.
	لا اله الا الله وحده لا شريك له		الله محمد رسول الله خلف
Margin	بسم الله ضرب هذا الفلاس بسمه سستان سنه ... و ثلثين و ثلثمائة	Margin	الله الامر الخ

BUWAIHI.

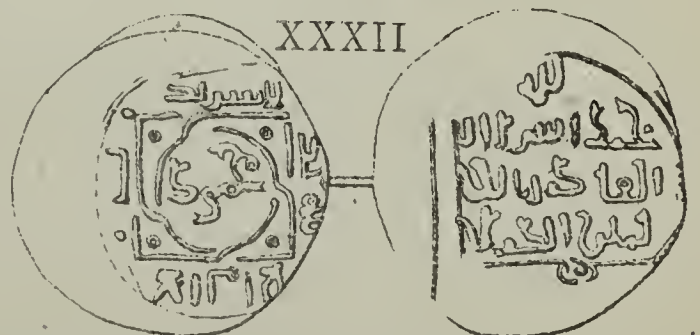
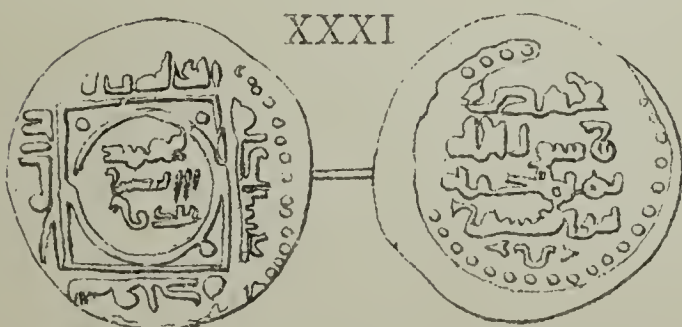
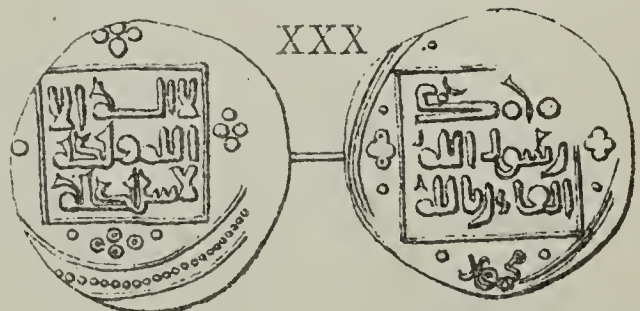
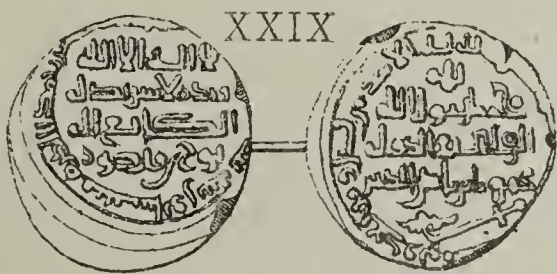
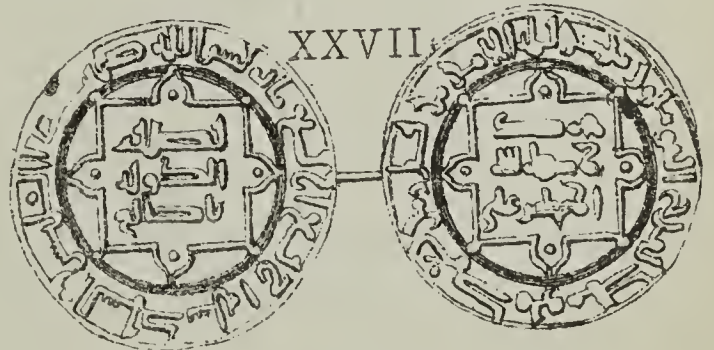
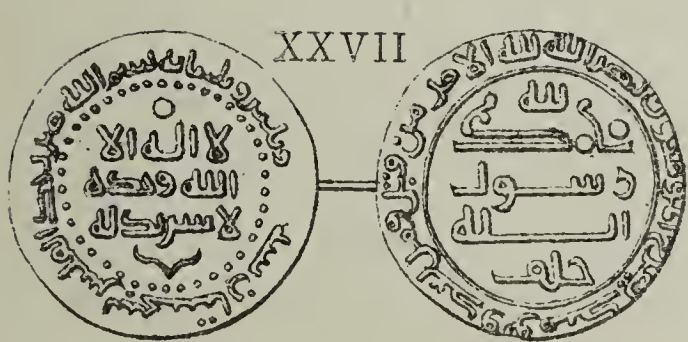
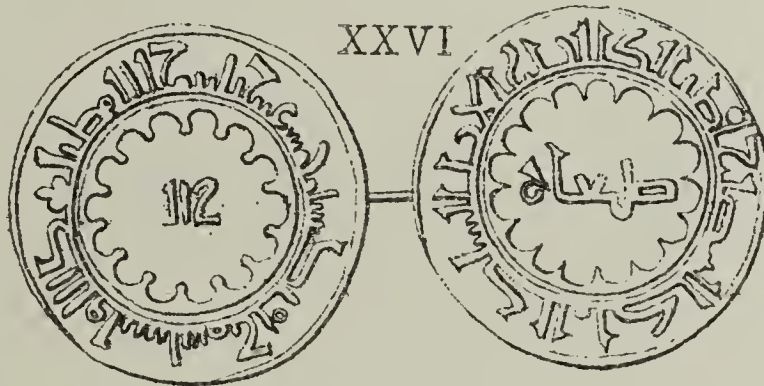
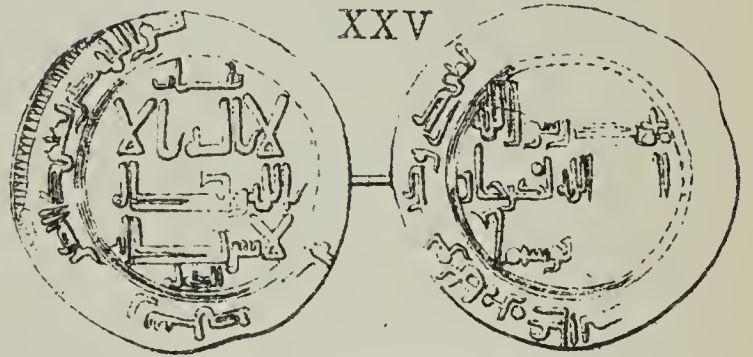
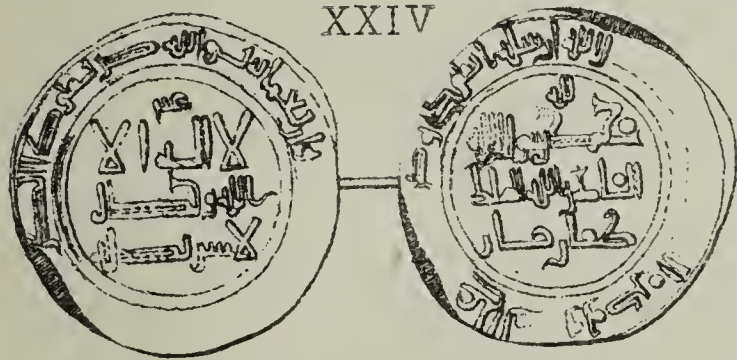
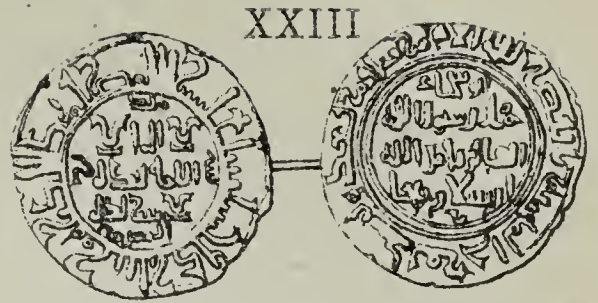
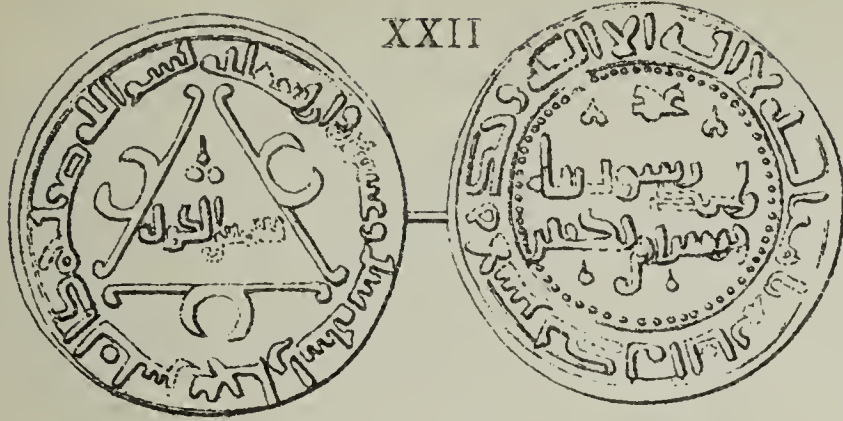
XXVIII. Æ 1·05—41 grains— 404 H.

	Obv.		Rev.
	[مكر] الدولة الطائع		محمد رسول الله [احمد بن علي]
Margin	بسم الله ضرب ... ذا الفلاس [نالسلك] سنه اربع - اربع مائة	Margin	الله الامر الخ

MAHMUD OF GHAZNI.

XXIX. Maḥmúd bin Amir Sabuktigín Æ ·80—46 grains Nishápúr
[38] 6 H.

	Obv.		Rev.
	لا اله الا الله وحده لا شريك له الطائع لله نوح بن منصور		الله محمد رسول الله الولي سيف الدولة محمود بن امير سبكتكين محمود
Margin	هذا دارهم بنيسا پور سنه ست	Margin	الله الامر الخ



XXX. Maḥmúd

Æ ·90—4 grains.

لا اله الا
الله وحده
لا شريك له

محمد
رسول الله
القادر بالله
محمد

XXXI. Maḥmúd Abū-l Ḳasim

Æ ·95—58 grains. Ghaznah.

In centre of circle within square.

[ضرب] || [هذ الفلاس] || بغزنة ||

Outside square.

لا اله الا || الله وحده || لا شريك

له || القادر با [لله]

Margin illegible.

محمد
رسول الله
يدين الدولة
ابو القاسم

XXXII. Maḥmúd

Æ ·95—60 grains.

In centre of circle

محمد

الله

Margin لا اله الا || الله وحده .. ||

لا شريك ... ||

Margin illegible.

الله
محمد رسول الله
القادر بالله
يدين الدولة

I have to express my acknowledgement and best thanks to Messrs. Rodgers, Gosset, Stulpnagel and many other numismatic friends who have kindly placed their cabinets at my disposal. To the first named gentleman, the present Archæological Surveyor of the Punjab, but whose numismatic fame is of long standing, I am specially indebted for assistance in many ways, and not a few of the coins in these plates are the result of his many years of patient collection and research. Nos. XIII, XXIV and XXV are from the collection of Col. Gosset.

ERRATUM.

Coin No. II. Reverse margin second line for يومن بفتوح read يومئذ يفرح

Place names in Merwára.—By R. S. WHITEWAY, B. C. S., *Ajmer.*

The British District of Merwára is a narrow slip of country between 70 and 80 miles long and from 15 miles to 1 mile broad. The head quarters are at Nyashahr or new Beáwar, a station on the Rajputana line of railway. The district commences some 5 or 6 miles north of this. Dewair the extreme connected point is 66 miles south, and some 10 miles south of it are a few disconnected villages. The district lies along the backbone of the Aravalís with very little level ground. Around Beáwar the general level is about 1500 ft. above the sea, the highest point is Goramji some 50 miles south which rises to over 3000 ft., in the east the Meywar plain slopes gradually away from the foot of the hills, but in the west the drop to the plains of Beáwar is considerable averaging about 1000 ft. and for some distance the country is wild jungle and rocky ravine. Cultivation is carried on in the valleys, the population presses heavily on the good land while the soil is naturally thin, hence heavy manuring and high cultivation require large herds of cattle. As the rainfall is precarious nearly every village has one or more tanks to retain the surface flow off, either to give direct irrigation or retain the water in the wells by percolation. For administrative purposes there are two tahsils, Beáwar in the north and Todgarh (called after the well-known Col. Tod) in the south, Todgarh is the name of the tahsil only and not of any village, the head quarters are in the village of Barsawara an elevation of about 2500 ft. The inhabitants of the country are Mers (cf. Meru, a hill) a jovial set of men somewhat given to drinking. There are a few traces of early clans (mostly pastoral as Gujars) whom the Mers ousted—but speaking generally all the colonization has been done by this latter race—and that mainly within the last 60 years since the English came into the country. Before we took it the inhabitants scourged the neighbouring countries by their raids. They were not numerous and were mainly collected in a few inaccessible villages. They were reclaimed by Col. Hall and Col. Dixon who raised the Merwara batallion and by building tanks rendered settled habits possible. It is still their boast that the English alone conquered them. Their claims as to origin range high, but it is almost certain that they were composed mainly of outlaws who found here a protection from any settled form of government. To the south there are a few Bhils.

Nominally the Mers are divided into Mahomedans and Hindus but the division is little more than a name as all intermarry, and whether a woman is buried or burned depends on the nominal religion of her husband. Their language is a form of Hindi, but with peculiarities

that divide it from that of Meywar on the east, of Marwar on the west, and of Ajmere on the north. It is to illustrate this language and to show how place names are in the process of formation that I have put together the appended list. The names consist of (a) Villages on the Government list (b) Tanks where these differ from the villages (c) Hills, valleys and streams. (a) Villages. Hamlets are now springing up in every direction—danger alone in such a difficult country could keep the people in large villages—only very few names of hamlets are given as they are generally called after their founders as Basiajaga—Jaga's hamlet or Gudha Bíram, Bíram's hamlet. Of the 330 villages on the Government list, 160 are called after some person, caste or local god—the names of most of the others are analysed below. These names have suffered great mutilation at the hands of the Persian writers of the offices. I have tried in each case to get the oldest and real form of the word, and then if I could trace any thing in the history, local position or peculiarity of the village, to explain it. As might have been expected 50 years wear and tear have caused some phonetic changes but in all cases the names are peculiarly appropriate. The older villages Jhak, Aslum, Chhapli have names more or less connected with the predatory habits of the people. Many refer to the pastoral habits as Mewása—others refer to the physical peculiarities of the inhabited site as Dholi-chat and others to that of the village lands as Sendra. The names in class B are not so worn as those in class A while those in C are not worn at all. These latter are seldom used far from their immediate neighbourhood—though well-known there, and they have never been reduced to writing. Only a few have been given as they are innumerable. These names are very valuable as giving the real speech of the people as opposed to the language taught in schools—this speech is very rich in names for every kind of rock, stone, ravine and embankment. Wild animals are not numerous—there are a few tigers, bears, leopards, sambhar and nilgái—of these the tiger and sambhar are represented in this list—the bear (richh) leopard (begar) and nilgái (roz) are not—of animals now extinct the plainest traditions refer to the wild buffalo (arna), but I can find no name unless it be the hamlet of Arnáli. The local explanation of Arnáli however that here cowdung (also called arna) was collected in the jungle seems a probable one. Elephants, if there ever were any, have left no tale. The references to local trees and bushes are very frequent. I may add that names are given from some peculiarities and not from general characteristics—thus the few streams and tanks whose name is compounded with khará 'salt' show that the majority of them have sweet water.

A.		
Aḍábálá	आडाबाला	A tank and a locality in the hills—It means (the embankment) across the stream for the former, and the stream across (the way) for the latter.
Aḍámál	आडामाल	The plain between, Jánwar áḍámál pará, would mean that the animal had put a considerable distance between you and it.
Adharsíla	अधरसीला	The name of a hill—The slipping slab—Síla is a slab of rock not apparently fastened to the ground (see Dholíchát)—On the top of this hill is a large boulder with a huge slab on it apparently separate but really joined which rests at an angle of less than 45° with the perpendicular.
Aḍibát	आडीबाट	Across the path (bát.)
Aḍwála	आडवाला	A tank—The one across (the stream.)
A'ku ká thák	आकुकाथाक	The clearing of the madar bush.
A'mner	आमनेर	A village. Amangarh the fort of safety.*
Anákar	अनाकर	A village. Corruption of Anághar, Ana being a man whose house stood on the curious boulder now surmounted by Allahjikathán.
A'ndhídeorí	आंधीदेवरी	A village. Andhí is hidden—deorí the diminutive of deora a temple.
A'njnákirel	आंजनाकिरेल	The valley of the spring. Rel is used for a cultivated and irrigated valley.
A'nspahár	आंसपहार	A hill on which is a jogi's hut (see Dewatan) Pahár is not a word locally used in common conversation.
Antáli	अंटाली	A village. Ant 'intention' tal dena 'to change.' This refers to the story of its foundation.

* More probably "mango-town" from *ám* mango and *nair*=*nagara*.—ED.

A'onliádho	आंवलीयाघो	The pond of the áonlá trees (<i>Phyllanthus emblica.</i>)
Arázi gwárarí	आराजीगवारडी	A village. Arázi is an office word Gwárarí is from gawárá a grazing place where there are no houses (cf. Gwár.)
A'san	आसन	A village inhabited by jogís (see Dewatan.)
Athún	अथुन	One of the old Magra villages usually in offices spelt Hathun. It means western and was given by the Meywar Thákurs who suffered from raids from it. The point of the compass are Daráú, North. Lankáú, South. Ugání, East (ugna to spring up as corn.) Athuní, West.

B.

Badálangá	बडालंग	The big valley. Langá is a valley on the top of a hill between ridges often parallel to the axis of the range. Láná is an opening in the range if the dip be level with the ground.
Bádní	बादनी	A village Corrupted from Bájni. Bájni is commonly applied to rocks which are hollow and give out a sound when struck.
Bágháná	बाघाना	A village. Bágh, a tiger.
Bagar	बगड	A village. Bagar is a cave and also an uninhabited waste.
Bághmál	बाघमाल	A village. Bágh, a tiger. Mál, a plain.
Bagrajhámp	बगडाभांप	Bagra, a cave and jhámp, a waterfall.
Bagri	बगडी	A village. Diminutive of bagar (q. v.)
Báharwás	बाहखास	A tank. Corruption of bárabás.
Báláchárhát	बालाचारहट	A village. Corruption of balachát (see Dholichát).

Baldmára langá	बलदमारालंगा	The valley (where the tiger) killed the bullock. For langá, see Badá langá.
Bandardho	बंदरधो	The monkey's pond (dho).
Bánská dántá	बांसका दांता	The bambu ridge. Dántá and magra both mean a range of hills or a ridge.
Bára	बार	A village, from the 12 inhabited sites subordinate.
Barjálía	बरजालीया	A tank in Bagar towards Barjál.
Barkochrán	बडकोचरां	A village. A corruption of garh kochran. Garh, a fort and kochran, a small hole. The name is a derisive one applied to a fort made by one of the founders of the village.
Barkálá	बडकाला	A village. The banian in the hollow.
Baron ka chaurá	बडों का चौडा	The plain of the banians (<i>Ficus bengalensis</i>).
Barsa	बरसा	A hill so called as the neighbours say that when clouds collect over it, it is a sign, that rain is coming.
Barwárikhet	बरबाडीखेत	The field of the barwári grass. Barwári is a kind of soghum, also called barrú.
Basí	बसी	A village. The inhabited site.
Batáora	बटावडा	A tank. The one shared. It is owned by two villages.
Báwanká	बावनका	A tank on the left hand side of Barar which faces east.
Beáwar	ब्याबर	A village. It is said that the Jaipur Rání who built the Kalinjar (q. v.) embankment gave birth (byái) to a son here and hence the name.
Báyalán	बायलां	A village. A corruption of mailan, inside (the hills).
Bhainsápá	भैसापा	A village. Buffaloes feeding-place.
Bhainsapag	भैसापग	The buffaloes' footmarks.
Bhairondho	भैरांधो	Bhairon's (a deity) pond.
Bhándán ká párá	भांडांकापारा	Bhándá is a drummer. Pára or paraband are fields made level on sloping ground by building retaining walls at the lower end.

Bhándán kí kuṛí	भांडां की कुडी	Bhándá is a drummer. Kuṛí is the diminutive of kuṛa, a well.
Bhanwrkund	भंवरकुंड	Bhanwr are the largest kind of honey-bees, and kund is a pond. Bhanwr is also the title of the son of a Kunwar, and grandson of a living Rao or Rája.
Bhanwrráj ká relá	भंवरराजका रेला	Bhanwr raj is an honorific title applied to the bees who are worshipped here. For relá see Anjna ka rel.
Bhartwa	भरतवा	A village. Bharánt division, referring to the quarrels of the founders.
Bhílon ká khet	भीलों का खेत	The Bhil's field.
Bhílwálá	भीलवाला	A tank. The one made by a Bhil.
Bhím	भीम	A village and several tanks; from a man's name.
Bíchhu chaurá	बीछुचौडा	A tank. The scorpions' plain.
Bílyáwás	बिल्यावास	A village. From the bíl or bel tree (<i>Ægle marmelos</i>).
Billankurí	बीलनकुडी	Kuri, diminutive of kuṛa, a well. Billa is a small caterpillar in the rains injurious to cattle that eat it.
Bíndábáorí	बींदाबावडी	Bindá is the hole in a rock made by jumpers. Baori is a large well with steps leading down to the water.
Bíndábhátá	बींदाभाटा	The pierced stone. Bháta is the general name for all stones.
Bíndákar	बींदाकड	A tank. The split rock.
Bíndídho kí rapat	बींदी धोकी रपट	A tank. Dah and dho both mean a pond. Rapat is an embankment usually of masonry thrown merely across the bed of a stream to retain the water. Nádí is an embankment thrown up round a field to retain the surface flow off. Taláo is the tank properly so called.
Bírání ká chau-trá	बीरानीकाचौतरा	Birání is a bania's wife, and chautra the local form of chabutra.
Boryánáká	बोरयानाका	A tank. Boria is from the bor (ber) tree (<i>Zizyphus jujuba</i>). Náká is a corner where a hill ends; some-

		times used for a corner generally, thus the point where a gun is in a beat, would be a náká.
Borká	बोरका	A tank. Bor is the ber tree.
Borwá	बोरबा	A village.
Búḍhípáj	बूढीपाज	Búḍhi is an old woman. Páj is either a small embankment thrown over a narrow shallow stream to cross dryfoot on, or a horizontal slab resting at one end on a sloping rock and on the other on stones heaped up, used for sitting on, it has here the latter meaning.
Butísálar	बुटीसालर	A village. Corruption of modisálar the bare (lopped) sálar tree (<i>Boswellia thurifera</i>).
C.		
Chhajjon kí ghá-tí	खज्जों की घाटी	A pass where the rocks project like the eaves of a house.
Cháng	चांग	A village. Founded by Chandela Gujars.
Chapetá	चपेटा	Chapeta (also pacheta) is the game of knuckle bones. Any place where there are big rounded stones said to be there used in the game by some deceased hero is so called.
Chaurá nímrí	चौड़ानीमड़ी	A village. The ním tree plain.
Chháplí	खपली	A village. Chhápa, a night-robber.
Chháprá	खपरा	A tank. A jál tree stands here with a curious overspreading head like a roof.
Chhátrú	खतरू	A singularly shaped rock near Cháng visible for miles; round, like the beak of a gigantic bird. Inside in olden days was a watch-tower hence the name. It is also called Náharmukh or the tiger's face.
Chhipíkuri	खिपीकुड़ी	A tank. The concealed well. There is a small well in the bed of the tank.

Chílábār	चीलाबड़	A village. Chíl a kite, and bar a bannian.
Chítár	चीताड़	A village, founded by Chitar.
Chuklía	चुकल्या	Chuklia is a small <i>jhana</i> and hence this name is applied to a narrow peak with a rounded top as <i>teklia</i> is to a similar one with a pointed one.
D.		
Dábkhola	डाबखोला	Dáb is the name of a kind of grass. Khola is a rocky ravine down which water rushes. Nala is a depression with water running through it. Nál is a valley that can be traversed by cattle. Roda is a rocky ravine.
Dadálía	ददालीया	A tank. Called after a local god.
Dádelá	डाडेला	A tank. Dada is a name and is equivalent of wála.
Dádola	दादोला	A village, founded by Dádú bhil.
Dádubhílwala	दादुभीलवाला	A tank made by Dádú bhil.
Dákipharála	डाकौफड़ाल	Dákí is a man with an evil eye who can eat the liver out of a man's body. Pharála differs little from <i>phara</i> a slope.
Dand	डड	A frequent name for tanks, dandá is an earthen embankment.
Dángphara	डांगफड़ा	Dang is a range of hills, a phará, a slope.
Deðiábai	डेड़ीयाबै	A tank. The place of the <i>baláhís</i> (deđí).
Deokábálá	देवकावाला	A tank. Bála is a stream.
Dawair	दवेर	A village. Deori is a temple.
Dewáthán	देवाथान	A village and tank. The place of the god. Asthán takes the form of Thán, thán is applied as here to a temple. Asan is the village or hamlet where a jogi lives. Áns or dhániáns (<i>dhyán</i> , reflection) is the actual place at which he lives (see Asan and Áns pahár).

Dhádhrá	ढाढरा	A tank. Dhádhra is applied to a loud noise as a rushing stream and also to a stone that exfoliates—it is probably used in its first sense here.
Dhánchí	ढांची	Dhánchi is the saddle used by potters to bring clay, high in the middle and with pockets on either side.
Dharelá	धरेला	A tank. Dharara means a loud noise and was the name of the stream.
Dahariyán	दहड़ीयां	A village. Dahar is a useless well.
Dhinga ká dhurá	ढींगाकाधुरा	Dhinga is a man's name. Dhura means literally ending, hence applied to a ridge as the end of the rising, and also to a watercourse (which is slightly raised).
Dholádántá	धोलादांता	A very common name for villages. White ridge.
Dhulera	धुलेर	A tank. Dhulera is an intensive of dhola, white.
Dholiá	धोलीया	A village. White (hill). Dholi is another village similarly named but the hill is smaller.
Dholichát	धोलीचाट	Numerous tanks and villages. <i>Dholi</i> is white and <i>chát</i> a flat rock. <i>Chát</i> is a flat rock fastened to the ground. <i>Sillá</i> is a slab not so fastened which could be lifted were power enough applied. <i>Kákar</i> is also a flat rock, but it implies the idea of slipperiness, and also that the rock is raised on the side or top of a hill.
Dhormagri	ढोरमगरी	The cattle range. Magra and its diminutive magri is a common name for range of hills. Magra is the word usually applied to the whole of Merwara.
Dhau ká mathára	धौकामथारा	The point of the pole star. Mathára is a casual name for the point of a hill.

Dhulkot ka dán- tá	धुलकोट का दांता	The ridge of the earthen wall.
Dilwáda	दिलवाड़ा	A village and tank. Formerly Dán-wara. Dán is charity, and this village was formerly given revenue free by the Maharája of Jodhpur.
Domhatái	डोमहताई	The dom's meeting place. Hatai is a <i>chaupal</i> .
Dukariá	दुकड़िया	A tank. Dukaria a small deep vessel.
Dungaṛkhera	डुंगरखेड़ा	A village. There are two villages of this name one called from Dungaṛ the founder, the other from <i>dun-gar</i> a hill. Khera is an inhabited site.

G.

Gádichhaunrá	गादीछांवरा	A tank. Chhaunra is the <i>dhak</i> tree. Gadichhaunra is the <i>Erethrium suberosa</i> .
Gámelá	गामेला	A tank. The village one.
Gáraḍ ká dántá	गारड का दांता	Gáraḍ is the English word guard, and on the hill a detachment of the Merwara batallion was formerly stationed.
Gauhaná	गौहना	A village and tank. Connected with <i>gau</i> a cow.
Goram	गोरम	The highest hill in the district named after a man now deified whose temple stands on the top. He was the son of Sathu, after whom the village of Sathukhera is named, and the most remarkable action of his life appears to have been his abduction of a neighbouring beauty. He carried her to the top of this hill while the pursuing father and his friends were driven back by the bees that swarm on the precipice on either side of the hill. These bees are still called Goram's bees.

Gorandíá	गोरंडीया	A tank. Gori is soil of a reddish colour.
Goríkádah	गोरीकादह	Dah is a pool and <i>gori</i> a pretty woman.
Gadhálákhá	गुढालाखा	A village. Gadha is a hamlet, and in the south takes the same place that <i>bária</i> does in the north. Lakha is a man's name.
Gondiágwár	गोंदीयागवार	Gondia is a man's name. Gwár is a hamlet in the jungle where cattle are penned.
Gophára	गोफारा	A tank. The cave shaped.
Gupháwálá	गुफावाला	A tank. The cave one.
Ghemarará	घेमरड़ा	A tank. Ghemar is the place where buffaloes roll, see lewa.
Ghorákhandá	घोड़ाखंदा	The sculptured horse. A hill so called from its fancied resemblance.
Golmathára	गोलमथारा	The peak of the gol tree (<i>Sterculia ureus</i>).
Gondá ká bálá	गोंदा का बाला	A tank. The stream of the gonda tree (<i>Cordia miva</i>).
Gorána	गोराना	A tank. The noisy one.
H.		
Hámelá	हामेला	A tank. Hama is Shama a name. S is always pronounced H.
Harelá	हरेला	A tank. Harel is the green pigeon.
Hatánkherá	हतांखेडा	A village; originally hatái or the place of meeting.
Hatorán	हतोडां	The place of tools.
Hetlá	हेटला	A tank. The one below.
I.		
Intiá	इंटया	A tank, so called as the clay of the bed dries into squares like sun-dried bricks.
J.		
Jagáwálá	जगावाला	A tank. Jaga is a man's name.
Jáláwálá	जालावाला	A tank. Jála ditto.
Jáliá	जालीया	Two villages and tanks from the jál tree (<i>Salvadora persica</i>).

Jaspálán	जसपालां	A hamlet. The place of profit (jas).
Jawájá	जवाजा	A tank and village. The tank was begun by Jiwa Gujar.
Jawásiá	जवास्या	A tank, from the quantity of jawása there.
Jhák	झाक	One of the old Magra villages said to be so called from <i>jhokáí</i> , a robber (ján jhok karná to risk one's life).
Jhámuranál	झामुड़ानाल	A pass to Marwar. Jhámura is a heavy iron hammer used for breaking stones. Nál is a valley passable for cattle.
Jhámpádah	झांपादह	A tank. The pond of the waterfall.
Jhuntrá	झुटड़ा	A village. Corruption of Chauntra a platform.
Jodhá kí holí	जोध्या की होली	The place where Jodha lighted the holi fire.
Jogíberá	जोगीबेरा	The jogi's well (bera).
Jogísáthrá	जोगीसाथरा	A tank. Sathra is the grass bed on which a jogi sleeps.
Johar kherá	जोहरखेड़ा	A village and tank. Jor is the original name which means a grass reserve, usually called bíra; on the site of this village was a <i>thakur's</i> grass reserve.

K.

Kábrá	कावरा	A village. Spotted.
Kábrá dántá	काबरादांता	The spotted ridge.
Káchhbalí	काक्बली	A village. Corruption of Kachheli or where the Kachhis live.
Kachnár ká thák	कचनार का थाक	The kachnár (<i>Bauhinia variegata</i>) clearing.
Kemurwálí	केमुरवाली	A tank. Kemur is a tree (<i>Stephigina parviflora</i>).
Kákrod	काकरोद	A tank. Kakrod is land containing many stones, connected with kan-kar— <i>cf.</i> chiknor and chikna.
Kál	काल	A tank. Kál is famine.
Káláadah	कालादह	A village. Black pool.
Káládará	कालादड़ा	A village. Kálá black, dará a sand hillock.

Kálágumán	कालागुमां	A village. Kálá a man's name. Gumán proud. Referring to the story of its foundation.
Kalálía	कलालीया	A village, where there was formerly a still. Kalál is a distiller.
Kálánáđá	कालानाडा	A tank. Kálá is a man's name and náđá is a small embankment. Náđí is a small embankment behind which there is cultivation and náđá is one behind which there is none (see Bindi dho kí rapat).
Kálátán	कालातां	A tank. Kálár is a clan of Rawats.
Káláṭolá	कालाटोला	A tank. Kálá black, ṭola a round rock.
Káliawás	कालीयावास	A village and tank. The village on the black (rock).
Kálídhár	कालीधार	The black ridge. Dhár is connected with dhuná (see Dhingá ka dhuná). To say Síún dhár dhár chalí hai means that the boundary follows the ridge.
Kálíkánkar	कालीकांकड	A village and tank. Corruption of Kálíkákar. For kákar, see Dholí-chát.
Kalínjar	कालींजर	A village and tank. Accepted derivation <i>kalank</i> , defect, <i>jharná</i> to sift out. There is a very old tank embankment here, and over the village a high hill with a shrine near the top. The story connected with them is that a Ráni of Jaipur having no son visited an ascetic who lived in the hill, and through his influence got her desire. The embankment was built as a thank-offering. Rajíawas the other village sharing in the tank is named after the same visit (see Rajíawas and Beáwar.).
Khánuwálá	खानुवाला	A tank. The (clay) quarry. In this country clay is rarely found but in the beds of tanks.

Karántiá	करांतीया	A village. Karánt is a large saw worked by two men, here applied to a ridge.
Kátarhetlí	कातरहेतली	A tank. Below the Kátar (pass).
Kaṭílá	कटौला	A tank. Kaṭla is a slab of stone used for roofing.
Kekaríyá	केकड़ीया	A tank. With many crabs in it.
Khádíyá kherá	खाड़ीयाखेड़ा	A village. Khaḍḍa a low lying place.
Kháncháberí	खांचाबेरी	Beri is diminutive of bera, a well, and kháncha is applied to an imperfect thing. A field would be kháncha if there were some waste land in it.
Khángadántá	खांगदांता	The serrated (khánga) danta. Khánga is applied to a serrated ridge when the teeth are uneven, and kirána when they are even.
Khárá	खारा	A tank. Salt.
Khárábálá	खाराबाला	A tank. The salt stream.
Kháripát	खारीपाट	A tank. The salt flood.
Khárrá kherá	खारडाखेड़ा	A village. Khár 'salt.' Rá is a very frequent termination originally diminutive in sense.
Khátarláin	खातरलाई	A tank. Apparently named from the quantity of manure (khát) washed into it in the rains.
Khedí ká kherá	खेड़ी का खेड़ा	A village. Khedi a jungle tuber that is eaten, scientific name (?)
Khejarlá	खेजडला	A village. Khejra the <i>Prosopis spici-gera</i> .
Kherá daṇḍ	खेड़ाडंड	A village. Daṇḍ an earthen embankment.
Khokrá	खोकरा	A tank. Khokra is old as applied to things. Dokra is old as applied to men.
Khorchínál	खोड़चीनाल	The valley, dangerous to traverse.
Khormál	खोड़माल	A village. The plain, dangerous (to get at).
Khormál ká chaurewálá	खोड़माल का चौड़ेवाला	A tank. Chaura is a plain—for khormal see above.
Khosíá	खोसीया	Khosna is to take away, hence euphemistic for stealing. At this place a mahajan was robbed.

Kotkíráná	कोटकीराना	A village. Kot a fort and kíráná serrated. See Khangadanta.
Koṭṛí	कोटड़ी	A village. A thakur's thana or guard-house is called a kotri hence the name.
Kumṭághatí	कुमटाघाती	Ghatí a pass. Kumṭa is the <i>Acacia rupestris</i> .
Kundíá	कुंडिया	A tank. The deep pool.

L.

Lasánía	लसानीया	Two villages and some tanks. The grindstone, literally iron sharpener.
Lálpurá dhanár	लालपुराधनार	A village. Lalpur from a man's name. Dhanár from dhan, 'wealth' which means now cattle.
Láprárodá	लापरारोदा	Either lapra 'broad' and roda 'a rocky ravine,' or possibly the first part of the compound is from the lampra grass.
Lewá kí gwár	लेवा की गवार	Gwar is a hamlet for herding cattle in the jungle and lewá is mud, earth used for plastering a wall. H. लेपना Sansk. लिप.
Lohkhán ká mu- thará	लोहखान का मु थारा	The peak of the iron mine.
Loranwálá	लोरंवाला	A tank. Loran a class of Rajputs.

M.

Mákaṭ	माकट	Makat or Mangat is a high hill called after a deified man whose shrine is on the top.
Málákí nímri	माला की नीमड़ी	Mála, ním tree.
Málnái	मालनाई	A tank in village of Naí. Mál a cultivated plain.
Mámájí	मामाजी	A tank. Mámá is the deity of threshing-floors.
Mánderá	मांडेडा	A village. This name, Mandlán and Mándawas are all connected with Mandara temple.
Mánelá	मानेला	A tank. Máná a man's name.

Margará	मरगड़ा	The ridge commences from Magra which is applied to the whole district either as the Magra or Magra Merwara.
Mátánwálá	माटांवाला	A tank from which potter's clay is taken, mátí is the local word for earth.
Málrádebi	मालरादेवी	Málrá is riches and at this spot some small amount of treasure was found a few years ago.
Merián	मेड़ियां	Two villages. Merí is a balcony on a house, hence applied metaphorically to a hill inhabited.
Mewásá	मेवासा	A village. Mewásí is the local form of Maveshí cattle.
Míálákhet	मयालाखेत	Possibly this might mean the field in the centre but the local explanation is that it is called after one Mesha which is pronounced Meha. It is the name of a hamlet.
Minkíawás	मिनकीयावास	A village. Minkí a cat.
Modákákar	मोड़ाकाकर	A tank. The bare flat rock. Moda is a bold man ; for kakar see Dholichat.
Modámúl	मोड़ामुल	For Moḍa see above. Múl is a hiding-place for shooting.
Modiágwár	मोड़ीया गवार	The bare hamlet.
Modijhángar	मोड़ीभांगर	A tank. The bare lopped tree. For Moda see above. Jhángar is a corruption of chángá which as applied to a tree, means lopped. The idea is cutting, thus the mark cut at the corner of a field at survey is a chángat.
Morangá	मोरंगा	A tank. Moranga are the tops of the feathers of the peacock which spread into a circle, hence applied to any thing beautiful (qu. morangya).
Morchámagri	मोरचामगरी	Magri is the little hill, and morcha is a defensive work.
Morvánía	मोरवान्या	A hamlet. The place of peacocks.
Morváníaghátí	मोड़वांनीया घाटी	The twisting pass. Morna to twist.

N.

Náharpurá Nái	नाहरपुरा नाई	A village. Náhar, a tiger. Two villages close together, one known as the small and the other as the large Nái. Originally Niái, justice. From these villages several inhabited sites have sprung, spreading round for miles; to the villagers of the old home the disputes of the new settlers were referred, hence the honorific name.
Nauliápag Nirjalá	नौलीयापग निरजला	A tank. The feet of the mungoose. A tank. The name of the date on which founded.
Oráyá	ओराया	O. A tank. The one of loss.
Pachmatá	पचमता	P. Pach, five; matá, conspirators. The name of a hill on which are five rocks in a position suggesting men taking counsel.
Pádábagar	पाड़ाबगड़	A tank and village. The buffalo's (pádá) cave (or waste).
Pádá ká thák	पाड़ा का थाक	The buffalo's clearing. Thák is an opening in the jungle, it may have long grass on it.
Páðal ká thák Pákhariyáwás	पाडल का थाक पाखरीयावास	The talc (páðal) clearing. A village. Corruption of Bhákarwas, from Bhákar hills.
Palání Pálrán	पलानी पालरां	A village, from palán, a camel saddle. A village. This name, and Palri another village, are connected with the word páli a cowboy.
Párunárapat	पालुनारपट	A tank. For rapat, see Bindidhoki rapat. There is a local deity worshipped by swinging, hence the name páruná (pálná).
Paníháron kí ghátí	पनीहारे की घाटी	The water-carriers' pass.

Panwáriá	पंवाड़ीया	A tank. (Also one part of a certain village is so called.) Panwár is a bush of which the seeds are used in medicine (<i>Cassia tora</i> ?).
Pãotíá	पावटीया	A tank. In the bed of it a páotí (Persian wheel worked by the feet) was formerly used.
Pátíán	पाटीयां	A tank. Pátí is the name of the wooden slate used in fields, and is now applied to long narrow fields.
Phutel	फुटेल	A tank. The one often breaking. Phutá, broken.
Piparlá kí baurí	पीपरलाकीबावड़ी	The pipal tree well.
Píplí	पीपली	A village. The pipal tree.
Píplíápání	पीपलीयापानी	The pipal tree water.
Putímál	पुटीमाल	A doubtful name, probably from pútí, a small bee, and mahl, a swarm. Pútí is the smallest bee as bhanwr is the largest.
R.		
Ráelán kherá	रायेलांखेड़ा	A village. Reil is the local form of raiyat, a dependant. The servants of the Khán of Athun lived here.
Rájarláí	राजरलाई	A tank. Rájá a man's name.
Rájíáwás	राजीयावास	A village. Founded by the rájá whose ráni built the Kalinjar embankment (see Kalinjar).
Ránelá	रानेला	A tank. Rána is a man's name.
Rámsar maholá	रामसर महोला	A village. Rám is the god. Sar was originally the name of a tank in general, but is now confined to natural sheets of water. Maholá = maílán inside.
Ránáthán	रांनाथां	A village. This illustrates the genesis of names and the survival of the fittest. The village has been several times abandoned and again refounded. The last time the villagers called it Ranathan after an ancestor, thinking this would bring luck. Col. Dixon called it Bhag-

		wánpura for the same reason. This latter name appears only in official papers, the former is the local name.
Ránkhar	रांखड़	A tank. Ránkhar is an uncultivated bush waste.
Rapatsalla	रपटसल्ल,	A tank. For rapat, see Bindidhoki; rapat. Salla is a man's name.
Rátábhátá	राताभाटा	A tank. Rátá is red and bhata stone.
Roḍdah	रोडदह	A tank. Roḍadah, the pool of the ravine. This tank is the same village as Jhampadah.
Roherá kherá	रोहेड़ा खेड़ा	A village. Roherá is the <i>Tecoma undulata</i> .
Rupáhelí	रूपाहेली	A village. Rupá a man's name and helí the local form of havelí a house.
S.		
Sádarláí	सादरलाई	A tank. Sáda a man's name.
Sámbharká thák	सामभर का थाक	The Sambhar's clearing.
Sámel	सामेल	A tank. The one in front.
Sámetá	सामेटा	A tank. The collector.
Sáṅḍbhágá	साडभाग	A tank. Sáṅḍ is the name of the male of any animal, the story of this tank is that a bullock fell here and was killed.
Sáṅkrábhátá	सांकड़ाभाटा	A tank. Sáṅkrá is narrow, the meaning is thus the narrow pass between the stones.
Sargánw	सरगांव	A village. Formerly there was a natural lake here. See Ramsar Mahola.
Sarmálián	सरमालीयां	A village close to Sagánw. Mailan = inside.
Sireryán	सिरेडियां	A village. <i>Sar</i> (Sansk. <i>swara</i>) means a voice, and this hill is so called as in troublous times a watchman was set on the hill. See also Saroṭh and Tejasání.
Sároṭh	सरोठ	A village. Sar = a voice, see Sireryán.
Sarúpá	सरुपा	A village in the jungle. Beautiful.

Sátpáli nál	सातपालीनाल	Páli has several meanings. A cow-boy, a boundary of a field, a field itself, a share divided off; also a turn, or watch, in rotation as in mounting guard. The word has here the last of these meanings, and the pass which is one of the most important leading into Marwar is so called as the watch and ward was divided between seven villages. Dewari Piprelu, Kot, Basí etc.
Sawájna Chain-purá	सवाजनाचैपुरा	A village. Sawajna is a corruption of Suhejna the <i>Moniya pterygosperma</i> . Chainpura is the village of comfort so called, as it was originally on the hill, but has now come into the plain, hence the <i>chain</i> or comfort.
Sameliá	समेलीया	A village. Two streams join here.
Semlá	सेमला	A village. From the semal tree <i>Bombax malabaricum</i> .
Sendrá	सेंदड़ा	A village. Damp sandhills (darra).
Sáhpurá	साहपुरा	Two villages. Being founded by Col. Dixon, they were called Sahibpura, the present name is a corruption.
Shaíkháwás	शैखावास	A village. Corruption of Selawas. [?] Sela a man's name.
Siályá	सीयाल्या	A tank. Siála is the kharif crop as unálú is the rabi, and this tank only waters the kharif.
Síliberí	सीलीबेरी	A village. Beri is diminutive of bera, a well. Sílí is cool. Selí is the cold wind that blows after rain in the winter months.
Sírmán	सीरमां	A village. Founded by two men in partnership.
Sírolá	सीरोला	A tank. Held in partnership by two villages.
Sírolághátí	सीरोलाघाटी	The pass held in partnership.
Suraj paul kí nál	सुरजपोल की माल	Paul means a door or entrance, this is therefore the village of the gate of the sun.

Súlía kherá	सुलीया खेड़ा	A village. Súlí is a stake, or the pole of a gallows, and is here used for a high place.
T.		
Tarká	तरका	A tank.
Ṭaṭiyá	टाटीया	A tank. Tatia is a disease allied to mange which attacks human heads, the hair falls off, and the scalp is covered with sores. Applied here in the meaning of worthless.
Teja Sání	तेजसाणी	Tejá, the watchman. A hill formerly used as a watch tower by Chang. Teja was a famous scout. See Sireryan and Saroth.
Tejarlai	तेजरलाई	A tank. Teja a man's name.
Tíkhliá	तौखल्या	The pointed rock (see Chuklia).
Ṭelrá	टेलरा	A village. Standing on a hillock (ṭíla).
Thurían	थुरीया	A village. Thor the <i>Euphorbia</i> bush.
Thuríanká ṭekrá	थुरीयां का टेकरा	The <i>Euphorbia</i> bush hillock.
Thuníthák	थुनीथाक	A village. Corruption of kohnithak. Kohni = an elbow, and thák a clearing.
Ṭibáná	टीबाना	A village. From ṭiba = rising ground.
Ṭogí	टोगी	A village. Corruption of Ṭonki from tonk a hillock or a hill.
U.		
Ubániaghátí	उबाणियाघाटी	Ubánía means to go bare feet. And this name refers to a thief who escaped by this pass.
Umrbaórí	उमरवावड़ी	A village. Baori is a large well with steps leading to the water. Umr is a gular tree, <i>Ficus glomerata</i> . In official records this name is spelt with an ain !
Umrkighátí	उमरकीघाटी	The pass of the gular tree.
Undwá	उडवा	A tank. Unḍa deep.
Usaría	उसरिया	A tank. Made in <i>usar</i> land (locally called <i>uhar</i>).

On a Collection of South Indian Coins.—By CAPTAIN R. H. C. TUFNELL,
Madras Staff Corps.

(With two plates.)

The “fanams” are from my collection of South Indian coins. Regarding some of them I fear I can offer no suggestions, but have no doubt but that some of the members of the Society, better versed in the subject, will be able to throw some light on such as have not hitherto been published. I have numbered them consecutively throughout for facility of reference.

The earlier numbers are issues of Mysore and the smaller states, once independent, but now comprised within its boundaries. No. 24 is a specimen of the “Canteroy” fanam, by far the commonest of the series found in Mysore. This little piece of money was originally struck by Canthirava in the earlier part of the 17th century, but a re-issue was made after the fall of Seringapatam and collapse of the Muhammadan power in that state; it is, I fancy, to this re-issue that most specimens belong.

Nos. 23, 22, 21 and 20 represent the “Soobaroye” or snake series figured in Hawkes’ *Mysore Coins* (1852) and attributed by him to the Polygars of Cuduconda. He, however, makes no mention of No. 23 of this set, nor do I know of any reference to it elsewhere. No. 21 also differs from his figure in having a five-headed and not a *three*-headed snake. During a course of some years collecting in and round the province, I have come across several specimens corresponding with the one I now send for inspection, but have never met with an issue bearing the three-headed Naga.

The Balapur coins, Nos. 19, 18 and 17 are fairly common still in the Mysore country. Struck by a Polygar of this once independent state, they differ from most of the issues of those around in having the word “Balapur” (بالاپور) on one side and Shah (شاه) on the other *in Hindustani*, with a figure beneath which Hawkes likened to the device on the early Mahratta coins, but which I cannot help thinking is merely a perversion of the word (محمد) Muhammad.

Towering above this petty state, stands the strongly fortified Drug of Nundy, which also boasted its own coinage as represented by No. 16.

No. 15 brings us to the coinage of Mysore proper, during the period of the Muhammadan usurpation—a series, most of the coins of which are still fairly common, but as all these have been fully noticed by Hawkes in his “*Coins of Mysore*” they need no remark. There is, however, one exception to which I might perhaps invite attention, as I

have never come across any mention of it. I refer to No. 15, a fanam corresponding to the pagoda of Sadasiva figured in Marsden's "*Numismata Orientalia*," and again referred to in the issue of the Society's Journal for 1883 (Fig. 13).

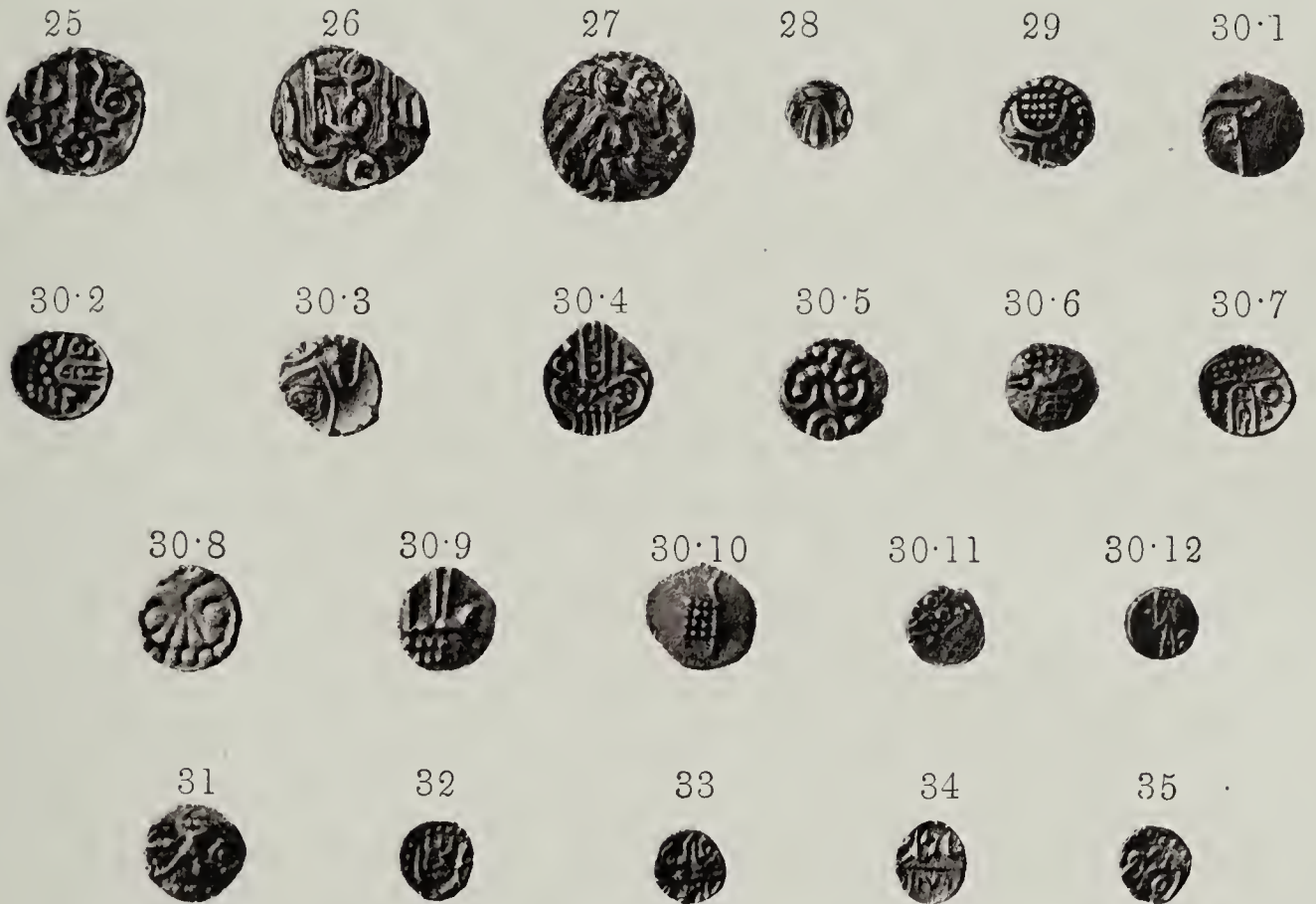
No. 9 represents a fanam very rare now, but occasionally met with, having on one side a dragon (which seems to me to place it with the Udayars of Mysore) and on the reverse what looks like श्री or the Nagari "sri." This little coin attracted the attention of Sir Walter Elliot, who figures it in a plate of his "*Numismatic Gleanings*," devoted to coins of the Sinha type (Madras Literary Society's Journal for 1858); but his only remark about it is, that it and its fellows "are gold fanams from various parts of the country," and I know of no other notice of it. Copper issues bearing a similar device I have several times met with in different parts of Mysore, but the reverses bear nothing but the cross lines so common in the early issues of these parts. At the same time one specimen I have found which bears illegible traces of an inscription apparently in Nagari on the reverse, and I cannot help thinking that should the old copper coins in the Central Museum in Madras be examined, some clue may be found to the identification of the series.

Nos. 7 and 8 carry us away to the Gajapati lords of Orissa. The pagoda of this series is one of the best known coins of Southern India. Marsden and Moore have both figured it, and it finds a place too in the XVIIth Vol. of the Asiatic Researches and in Dr. Bidie's recent article on the "Varahas"—while forged copies abound as brooches, pins, and sleeve-links. I have, however, never seen any notice of the existence of a fanam or half fanam claiming direct kinship with it. The latter, the smallest coin I have ever seen, is especially rare, and this specimen was only sold to me as a great favour (and at a somewhat exorbitant figure), by a Mysorean who had it for generations in his family. The full fanam I have only met with twice.

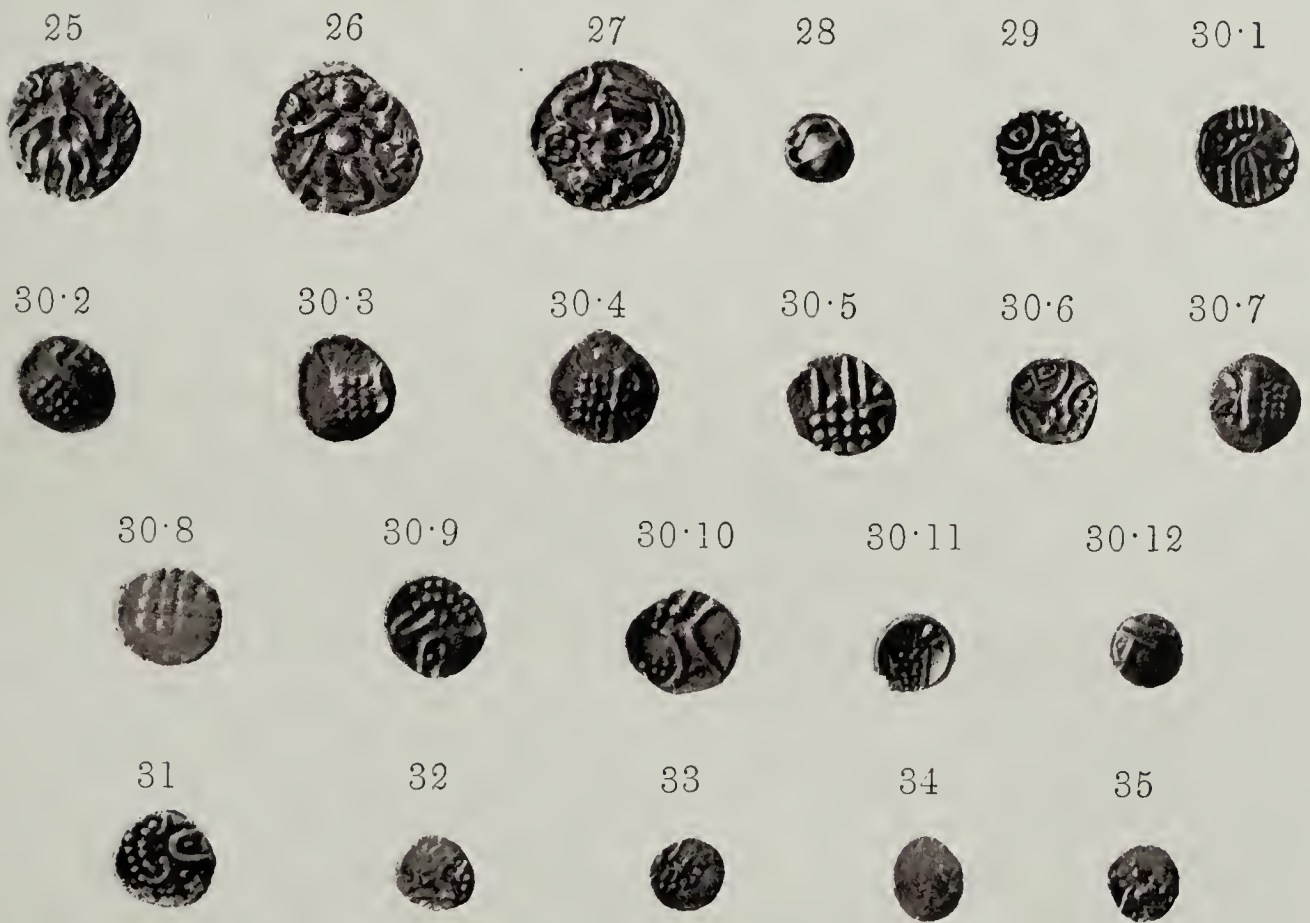
No. 6 bears the Sivaite bull on the obverse, and on the reverse the legend "Sri Chama Udaya" but to which of the Mysore kings of this name to assign it, I know not.

Nos. 4 and 5 are two coins regarding which, as far as I am aware, no notice has ever appeared, nor have all the enquiries I have made among natives led to any result. The former bears a figure standing before a sacred lamp on obverse and on reverse a goddess, presumably Lakshmi—seated in "padmāsana," on the lotus seat. The lamp may connect it with the Setupathis of Ramnad. The obverse of No. 5 seems identical with the last, and has on the reverse what looks like a warrior holding a club.





REVERSES.



OBVERSES.

No. 3 is a Pandyan issue bearing on the reverse the legend "Ahava Malla" (lover of war) apparently. Several Tanjore grants are said to bear this title of the Pandyan kings of probably the 10th or 12th century. The fish on the obverse also point to the Pandyan dynasty.

No. 31 may be a more recent issue of the Sub-Pandyan families. The dancing figure of "Garuda," the winged vehicle of Vishnu, is of common occurrence on the later copper coins found in the Madura district (Pandyan), usually with the fish on the reverse and occasionally *under* the figure.

With No. 2 commences a series of five coins of the Cingalese Chola dynasty, all of which have been found in the South of India, chiefly round Madura and Tirumangalam. The first of these (figured in Rhys David's article in the "Numismata Orientalia") bears the word "Iraha," a Prakrit form of the Sanscrit word "Rákshasa" (demon) above which is what may be the lotus, or possibly the conch shell of Vishnu—and it is not improbable that the Cholas of the 12th and 13th centuries were followers of that deity. The coin itself is by no means uncommon, but I have never seen a duplicate issue of its fellow, No. 1, in which the sun and moon (?) take the place of the device on the former coin, while the inscription remains the same.

No. 25 still preserves the same obverse (though in a somewhat different style to that most common on the Chola issues) but on the reverse the word "Iraka" becomes "Irako," according to the reading of a Pandit who has kindly examined the coin for me, the nominative singular taking the place of the root. Above the word is a dotted circle, probably intended for a flower, as in No. 27 we find an exactly similar circle taking the place of the lotus in the hand of the standing figure.

No. 26 presents a change in the attitude of the figure on the obverse. Instead of standing up with pendant "dupattá" the cloth here flies out, and the left leg is passed behind the right, while under the left arm appears the object which we usually find either under or grasped in the right hand. On the reverse, the word seems to be "Lakmi," the Prakrit form of the Sanscrit "Lakshmi." The circle still appears above but undotted.

No. 27 differs from all other specimens I have ever seen in having on the reverse a figure with no inscription. The squatting figure on the obverse seems to hold in his hand a dotted circle, exactly corresponding to the one previously mentioned; the form of head dress is changed, and the shape of the head is quite different to that on the generality of specimens. The same dotted circle peculiar to these coins

again appears on the reverse under what looks like a tiger (the Chola symbol), and which seems to squat under the figure in much the same attitude as in what is known as the "lion" coin of Parakrama, of Ceylon.

No. 28 seems to bear on the obverse the V shaped Vishnavite symbol, with the conch and disc on either side of it, while on the reverse appears to be the "Sthali," or spouted vessel used by the Vishnavites when placing the sacred mark on their foreheads. To what place or dynasty to assign it I know not, for so many of the early Hindu royal families were of this persuasion.

No. 29. A modern issue of Travancore.

No. 30. A packet of fanams (12) of the west Coast, all of common occurrence.

No. 32. Muhammad Sháh.

No. 33. Ahmad Sháh.

No. 34. Alamgir II.

No. 35. Sháh Alam.

} Specimens of the coinage of Muhammadan conquerors after the style of the Hindu currency.

I fear that in many (if not in most) of my observations on the above I may be very far astray, for as far as I can ascertain, this class of coins has received but very little notice at the hands of numismatists hitherto, and here in Southern India we labour under the two great disadvantages of living where there is no regularly arranged public collection for comparison (though in the Madras Museum there is ample material for one), and secondly in having to deal with coins which for the most part bear no inscription whatever. A very tyro in the subject myself, I doubt not but that some of my remarks will appear ridiculous to those deeply read in numismatic lore, but as I send specimens which in most instances I can find no reference to anywhere, and in some cases, which I can meet with no specimens of elsewhere, I feel that they may prove of interest to some of the members of the Society and therefore send them for their inspection. I may add that I have duplicates of many of those I send, and these I shall be glad to exchange for Northern India issues with any members who care to do so.



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Part I.—HISTORY, LITERATURE, &c.

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Note on Some of the Symbols on the Coins of Kunanda.—By
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The coins of this king are so well known and have been so well delineated and so fully described, that it may excite surprise that any new light should be sought to be thrown on the symbols they bear, without recourse to any essentially nearer or different material than those which have already undergone the scrutiny of some of our ablest orientalisists; and I feel that a sort of apology may well be expected for my presumption in claiming to see deeper into the subject than others have done, who are far abler than myself in this particular branch of enquiry, and that my justification can alone be found, by establishing with a fair amount of probability the substantial correctness of the views which have suggested themselves to me, after the perusal of the papers of some of my eminent predecessors in this enquiry. For my present purpose it will, I think, suffice to quote from the writings of Prof. H. H. Wilson in his 'Ariana Antiqua,' p. 415, Pl. XV, f. 23; a paper by E. Thomas, Esq., in J. R. A. S. Vol. I, New Series, p. 447; a paper by my learned and esteemed friend Bábu Rájendralála Mitra in J. A. S. B. 1875, Part I, p. 82, and Prinsep's Pl. XXXII, J. A. S. B. 1838.

The type of both the silver and copper coins of Kunanda is very constant, so far as the general design goes, though the copper coins vary considerably in size, weight, and execution, while the dies of the more

carefully executed silver coins present minor variations, which do not, however, impair the marked uniformity of type pervading them all.

Professor Wilson thus describes the silver coin figured by him in 'Ariana Antiqua,' Pl. XV, f. 23. "Round. Stag, to the right with female figure in front; above the back of the animal a symbol, Mon. No. 164*d*, and between its horns another (?) No. 164*b* * * * * * *Rev.* A chaitya surmounted by an umbrella, and Mon. No. 156; on its right a square Mon. No. 165 surmounted by a triple tree; on its left two symbols, No. 166 and the sign familiar to the Hindus by the name of Swastika. See No. 158" l. c. p. 415.

On the preceding page, Professor Wilson remarks: "The principal object is a female figure, in front of a stag, the meaning of which does not derive much light from the passage quoted by Mr. Csoma from the Dul-va that 'a man of the religious order may have on his seal or stamp a circle with two deer on the opposite sides, and below, the name of the founder of the Vihara or monastery.'" Wilson's coin I will designate as *a*.

Mr. E. Thomas (l. c.) thus describes his coin, which may be called *b*.

"The central figure represents the conventional form of the sacred deer of the Buddhist. (1) The horns are fancifully curved, and the tail is imitated from that of the Himalayan *yak*; an appendage, which, in its material use and pictorial embodiment, was so early accepted as a distinctive type of royalty. In attendance on this symbolic animal is a lightly draped female (2) who holds aloft a lotus (3). The monogram Ξ (4) complete the emblems on the field, but the lotus is repeated at the commencement of the legend."

The emblems on the reverse are thus described; (p. 476) "The central device consists of a *stupa* (5) surmounted by a small chhatra (6), above which appears a favourite Buddhist symbol (7). At the foot is a serpent (8). In the field are the Bodhi tree (9), the Swastika cross (10), and an emblem peculiar to the Buddhists (11)."

The coin itself is figured on p. 457. In a note on p. 475, Mr. Thomas adds, "On some coins* the lotus is inserted in the field below the body of the stag. On other specimens the letter $\Delta = V$ (*Vihára*?) occupies the vacant space." The third coin, *c*, figured by Bábu Rájendralála Mitra (J. A. S. B. 1875, Part I, p. 89) does not materially differ as regards the emblems engraved on it, from specimen *b*, and need not therefore be more particularly described here. The fourth specimen in silver, *d*, is a coin in my own possession, which differs in the animal on the obverse, standing in full side profile, so as to display one horn only; in the female holding some obscure object, which it is hardly pos-

* J. A. S. B. Pl. XXXII. f. 4.—W. T.

sible to regard as a lotus, but which may be intended for a *chowri* or fly-whisk, and in the presence beneath the animal's belly of a small chaitya, made of three segments of circles.

The three symbols which it is proposed to consider, are—1st : The animal forming the central figure on the obverse of these coins. 2nd, the symbol or emblem over the animal's head ; and 3rd, the object or symbol on the reverse, standing to the left of the chaitya, numbered 11 by Thomas, but the nature of which he professes his inability to explain.

As regards the animal which writers have agreed to term a 'deer,' the question which first arises is, whether the same animal is in every case intended, or if two animals have not been confounded under one designation? The rude execution and style of many of these coins, particularly the upper ones, has, I think, contributed to a laxity of interpretation, resulting on a fundamental misconception of the animal which generally appears on the coins, as from the careful consideration of the four above-mentioned silver coins, it may be gravely doubted if a 'deer' is the animal intended to be represented on any of them ! In coarsely executed coins of small size, like these of Kunanda, no absolute decision can perhaps be arrived at on the evidence of a single specimen, but in coins of fairly good execution, as for example, specimen *b*, on which Mr. Thomas recognises (correctly in my opinion) the tail of the animal, as the tail of the Himalayan yak (*Poep'hagus grunniens*) something beyond mere assertion is called for, before we can admit the theory that the artist intended to represent a 'deer,' with the tail super-added of an animal belonging to an entirely different section of ruminants.

The well known canon of Horace should serve to warn us against adopting such a supposition, unless there is strong evidence to warrant our so doing.

“ Pictoribus atque poetis

Quidlibet audendi semper fuit æqua potestas.

Scimus, et hanc veniam petimusque damusque vicissim :

Sed non ut placidis coëant immitia, non ut

Serpentes avibus gementur, tigribus agni.” Ad Pisones.

“ Poets and painters (sure you know the plea)

Have always been allowed their fancy free.'

I own it ; 'tis a fair excuse to plead ;

By turns we claim it, and by turns concede ;

But 'twill not screen the unnatural and absurd,

Unions of lamb with tiger, snake with bird.” Conington's translation.

The horns or antlers of deer are branched and deciduous, and capable of being periodically shed and renewed; the horns of other ruminants are unbranched, persistent and supported by bony cores, as in the oxen and antelopes, and these appendages are so characteristic of the animal, that to represent an ox with the curved and knotted horns on its head or an Ibex or the antlers of a *bara-singha* or stag, would be as monstrous as the figure presented by 'Bottom,' disguised with an ass's head, or the unnatural productions of heraldic imagery. Now on a coin, it were more easy to represent with effect, a branched horn or antler, such as characterise a 'deer,' than a simple unbranched one, such as is invariably borne by a bovine ruminant; but on none of the above four coins, all perhaps above the average of execution, nor indeed on the majority of the coins in question, in either silver or copper, is there any indication of an attempt to represent the animal with a branched horn, or the antler of a deer, and hence I think we may fairly hesitate to believe that a 'deer' was the animal intended.

In the best executed specimens the tail is 'bushy' and drawn with sufficient character, to fully warrant Mr. Thomas in describing it, as the tail of a yak. What induced Mr. Thomas to consider this yak's tail, as grafted on to the body of a 'deer' it is needless to enquire, but the question for us to consider is, if the animal is not rather a *yak* than a *deer*?

Professor Wilson in his description of the coin figured in *Ariana Antiqua* gives a clue to the correct determination of this point, and differs from Mr. Thomas in describing a symbol (No. 164*b* a. a. Pl. XXII) as occurring over the head of the animal. This 'symbol' (as Professor Wilson correctly regards it) Mr. Thomas evidently regarded as constituting part of the horns, which he consequently described as "fancifully curved," and in this he is followed (though inferentially only and without special comment or allusion) by Bábu Rájendralála Mitra; but the distinctness of the figure of Wilson's coin *a* fully supports the view that the object or symbol in question has no connection with the horns of the animal, however much that may seem to be the case in less carefully executed or less well preserved coins.

In the coin *d* in my own possession the complete isolation of the symbol in question from the horns of the animal is as clearly marked as in Wilson's specimen, and is rendered more striking and obvious by the somewhat different 'pose' of the animal, which offering a side profile, displays but a single horn, whereas Wilson's figure exhibits both.

With equal clearness is the distinct separation between the symbol and the horns of the animal represented on Prinsep's Plate XXXII, J. A. S. B. 1838, figs. 4 and 5, where the artist's intention to depict two cobras facing each other can hardly be questioned. These coins are of

silver, but on the same Plate a copper coin fig. 8 supports the same conclusion. It may also be added that on two copper coins on the Plate figs. 9 and 10 the symbol appears to be wholly absent.

In every coin but one, which has come under my notice, in either silver or copper, the horns are unbranched, or of the *bovine*, as contrasted with the *cervine* type, and in the exceptionally fine specimen *a*, would appear as though slightly twisted, precisely as the horns of the *yak* actually are. Generally, however, the horns are represented as simply curved, but for this, there is a sufficient reason, in the extreme difficulty of representing in metal, such horns in any other way; there was therefore every inducement to the artist to represent a branched horn of a 'deer' as most effectively and in the most artistic manner indicating that animal, had such been his design. On the evidence then of coins *a* and *d* it may be assumed as established, that the horns of the animal represented on the majority of these coins, are not "faucifully curved" (through their accidentally coalescing with the symbol above them) but possess the simple curvature of a yak's horn, and as the peculiar bushy tail of that animal is represented as well, with no mean pictorial fidelity, the conclusion is irresistible that the Himalayn yak, and no species of 'deer,' is the animal usually intended.

One coin has, however, fallen under my notice, the first upper coin of this series in the British Museum collection, which undoubtedly represents an animal with branched horns, and I see therefore no escape from the conclusion that on this particular coin a *deer* and not a *yak* is really intended. Perhaps other collections may contain similar coins, but it is the only one I have myself hitherto seen. On this coin also (whether as some might suppose fortuitously, or as I am inclined to believe, by intention) the tail of the animal is long and lank, and not bushy like a yak's; and the very fact of the tail being represented rather long, though a deer's tail is short, appears to me not improbably to have been an intentional deviation from nature on the artist's part, the more forcibly to proclaim by the palpable contrast between a lank tail and the ordinary bushy one, the substitution of a stag in place of the more generally accepted yak. This it may, perhaps, be urged is too refined a speculation, as on the coarser and less carefully executed copper coins of the usual type, the bushy character of the tail is not invariably maintained; but in the case of this coin (though it be of copper) where the artist has introduced the crucial detail, as I may call it, of a branched horn, the style of tail represented, more probably results from design, and is correlated to the alteration in other particulars, than from imperfect or careless execution.

It now remains only to add a few words on the objects or symbols

depicted over the yak's head. In Wilson's coin *a* it is clear that whatever they are, they are separated from, and have no relation to, the horns of the animal, and the same remark applies to the coin *d* in my own possession. They are in fact two rather stumpy or conventional figures of snakes, presumably the Indian Cobra (*Naga tripudians*), and this is so apparent as to cause surprise that Professor Wilson should have contented himself with including them in his Plate of symbols (No. 164*b*) without hazarding any opinion as to their true significance. On the copper coins of rude execution, these objects are often degraded into two straight-backed *sigma*-shaped objects quite unconnected with the horns, whilst in such coins as those figured by Mr. Thomas (*b*) and by Bábu Rájendralála Mitra (*c*) of superior execution, the lengthened and more serpentine form given them, causes the tail cut to approximate sufficiently close to the termination of the horns of the animal, to give rise to the mistaken idea that they are really prolongations of them.

The appropriateness of a pair of cobras among a collection of Buddhist symbols is unquestionable, and on this the remarks of Mr. Thomas which relate to the single snake below the chaitya on the reverse of these coins may here be quoted. “(8) The craft of serpent-charming in the East, probably from the very beginning, contributed a powerful adjunct towards securing the attention and exciting the astonishment of the vulgar, whether used as an accessory to the unpretentious contents of the juggler's wallet, or the more advanced mechanical appliances* of professors of magic—who among so many ancient nations progressively advanced the functions of their order from ocular deceptions to the delusion of men's minds and the framing of religions of which they constituted themselves the priests. India, which so early achieved a civilization purely its own, would appear, in the multitude of the living specimens of the reptile its soil encouraged, to have simultaneously affected the mass of its population with the instinctive dread and terror of the scriptural enemy of mankind—a fear which, in the savage stage, led to a sacrificial worship similar to that accorded to less perceptible evil spirits. Hence the dominance of the belief in Nagas, which came to be a household and state tradition, and which especially retained its preeminence in the more local Buddhist faith” (l. c. p. 484).

In representing two snakes facing one another, we have an indication, (apart from their tripudiant attitude) that the cobra was intended,

* The learned writer may not improbably when penning these words have had the line of Juvenal in his mind.

“Et movisse caput visa est argentea serpens.” Satire VI, line 338.

“The silver snake

Abhorrent of the deed was seen to quake.” Gifford's translation.

as these reptiles are popularly supposed, and with some justice I believe, to associate in pairs, so much so that it is commonly believed that if one is killed it will not be long before its companion will be found near the same place. Whether this is a trait with poisonous snakes only, I do not know, but in corroboration thereof in their case I can relate an instance within my own personal knowledge. Many years ago I had a terrier dog bitten in a dry ditch in Calcutta, by a Chandra borá, (*Daboia Russelli*, Shaw). The dog died in a very short time, and I then and there killed its assailant, a powerful animal of some five feet in length. The very next day, as I was walking in slippers over the same spot, I narrowly escaped putting my foot down on, and being bitten by a very similar snake, which I naturally concluded to be the partner of the one killed the day previously. The appearance, however, of two hooded snakes or Cobras on coins is too common to call for further comment, but it may be asked how comes this serpent symbol to be repeated on the reverse. To this the answer is clear. The solitary serpent, depicted as a single undulating line below the chaitya represents not the cobra, but another type of reptile altogether, the Asiatic Python. It is of course needless to remind the reader that two distinct ideas are embodied in the symbol of the serpent (considered apart from the local Indian Naga) viz., that, with which we are most familiar, of the serpent as the embodiment of evil, the Vedic 'Ahis' and 'Vritra,' the dreaded throttling snake of primeval mythology; and the serpent in its beneficent aspect and the symbol of life-giving and healing power. It is of course in this latter aspect that the serpent appears beneath the 'chaitya,' and on one copper coin in my possession, the serpent is depicted, not extended at length below the chaitya, but as entering into it from below, so that regarding the 'chaitya' as a leaf, the serpent is indicated as occupying the position of its stalk, that is, as partly parallel with its base, but curved up and united to it, in the middle. The idea in this instance is (I would suggest) that the sacred 'chaitya' has been selected as its abode by the sacred and symbolic animal, as the sacred serpents of other lands were popularly held to do, in some shrine or temple of Pallas, Phoibos or Æsculapius. This copper coin exhibiting the union of the snake and 'chaitya' is in rather poor condition and weighs 34 grains, but does not display any other deviation from the ordinary type of these coins.

The third symbol on these coins to be now noticed is that numbered 11 by Mr. Thomas and regarding which he thus expresses himself (l. c. page 487).

"(11) I am unable to conjecture the intent or import of the singular emblem which appears below the Swastika. An earlier form of the

device occurs on the introductory weight currency * * * but this outline suggests no more intelligible solution of its real import than the more advanced linear configuration. The design may possibly have emanated from some fortuitous combination of mystic signs of local origin, so many of which passed imperceptibly into the symbolization of Buddhism. General Cunningham states that this device, in its modified form as seen on Kunanda's coins, is found on the necklace of Buddhist symbols on one of the Sanchi gateways."

I would here enter, *en passant*, a protest against the idea of any "fortuitous combination" being responsible for the origin of religious symbols of any sort; indeed the terms 'mystic' and 'fortuitous' appear to be mutually incompatible. The reason why hair grows on some parts of our body and not on others, may be unknown to us, but it is certainly not fortuitous. The removal of the hair from a part of the body, in the tonsure of the priest, is also not fortuitous, but mystical in the highest degree; and we should certainly err in supposing the 'tonsure' a fortuitous and meaningless custom, because its origin being thoroughly pagan, and rooted in an impure soil (as we who have lost all sympathy with and almost the power of appreciating justly the old nature worship, would term it) is probably unknown and its import unsuspected by the majority of those individuals in modern Christendom who submit to the rite, and thereby masquerade in the ceremonies of a religion, their very souls would recoil from. The fact that the meaning of a rite or symbol is unknown or but little dwelt on may be used as an argument for suspecting that its origin, like that of many a noble house, is of such a character as to be dishonestly kept in the back ground, but not that it is in any way fortuitous, and still less that it is at once fortuitous and mystical likewise.

Whether the archaic symbol referred to by Mr. Thomas as occurring on the weight currency was of identical import with the symbol on the coins of Kunanda need not here be discussed, as the authority of Mr. Thomas is, I consider, sufficient to settle the question affirmatively; but as regards the symbol on the coins, a very simple and appropriate explanation presents itself to any one familiar with Buddhist manners at the present day in a Buddhist country, like Burma for instance. Viewed then by the light of modern Buddhist usage, the symbol in question resolves itself into an altar or receptacle wherein food is exposed for the benefit of animals, in the neighbourhood of a monastery or pagoda. In Burma, food may often be seen thus exposed, often lavishly, for the use of any passing animal, generally on the ground or on some low and easily accessible spot, but sometimes on a raised platform or altar constructed for the purpose. For the use of birds, a pious Buddhist would

naturally provide a raised support, much of the character of the symbol in question on the coins, so that the birds, when feeding, might be safe from the attack of any beast of prey in ambush near them, and such an altar for the reception of food, is in strict accord with the other symbols with which it is associated. To those who have not seen the symbol, it may be roughly described as resembling a flower-pot elevated on a pole, but whether the intention is to represent a partially hollow receptacle or not, is neither very clear nor very material.

The archaic form of the symbol supports, or, at all events, does not militate against the explanation now offered. It consists of an upright T supporting a cup-shaped vessel, not improbably representing the begging bowl of a Buddhist monk.

On one side of this vessel are two appendages forming a < the precise character of which is certainly far from clear. It is just possible, if the object is intended for a begging bowl, that the appendage in question may represent conventionally the carp or ends of a band, used to sustain it, whilst collections are being made: but this suggestion I make tentatively and with much hesitation.

These remarks I offer for what they are worth, leaving it to those with more extensive knowledge of the subject than myself, or whose acquaintance with these coins is larger than my own, to decide what weight fairly attaches to them.

Bedford, May 11th, 1886.

The Miná tribe of Jáppur, in Meywar.—By KAVI RÁJ SHYÁMAL DÁSS, M. R. A. S., F. R. Historical Society. Translated by BABU RAM PRASAD.

The Minás are said to be a mixed race: descended from unions between high caste fathers and low caste mothers, and are divided into three hundred and forty clans.

Of these only seventeen are of importance, the remainder being represented only by a few families. They are found all over Rájputáná, but principally in Meywar, Jeypore, Bundi, and Kotá.

The seventeen clans are as follows:

- (1.) Tází ताजी derived from a Rájput father.
- (2.) Pawrı पवडी from a Bráhman father and Miná mother.
- (3.) Mor Jálá मोरजाला.
- (4.) Chítá चीता.
- (5.) Húnháj हणहाज Rájput father and Miná mother.
- (6.) Baraḍ बरड derived from a Mahájan.

- (7.) Belang बेलग.
- (8.) Kábrá काबरा.
- (9.) Dágal डगल from a Rájput father.
- (10.) Ghartud घरटुद from a Rájput father.
- (11.) Bhúrwo भूडवो.
- (12.) Kírwa कीडवा.
- (13.) Dhodhing धोधिंग of a Chowhán father.
- (14.) Bhíl भील born of a Bhíl mother.
- (15.) Boya बोया.
- (16.) Moṭhís मोठीस from a Pramár or Puár Rájput.
- (17.) Parihár परिहाड (पडयार) from a Rájput father.

Of the above only the Moṭhís and Parihár are found in the Jájpur* district in any considerable number, and the following account relates principally to these two clans.†

The Jájpur Minás number altogether two thousand five hundred families, composing, in round numbers, eleven thousand five hundred souls.‡

MOṬHÍS MINÁ.§

The Moṭhís family of Minás is said to have been founded about three centuries before the age of Vikramáditya by a Rajput of the Pramár clan, of which Vikram was the pride and ornament.

Rohi|| Dás, a descendant of Rájá Barṇa Rishi, son to Rájá Dhúmra (to whose family also belonged Chitrang Mori and Bhartrihári), was one day engaged in contemplation on Mount Abu, when a Banjára female who had strayed from her caravan of bullocks chanced to pass by him. Rohi Dás was struck with her beauty, and wooed her. She in due course gave birth to two sons, Hariá and Sariá, in a field of lentils, (Moṭh), whence they came to be called Moṭhís; and in consequence of having been born of a low caste mother, they were ranked low.

* Yajnapúra 'city of sacrifice' is the original Sanskrit name: although in the word यज्ञ the *jn* regularly becomes *g* in Hindi याग or जाग; yet in the name of the town it becomes ज giving Jájpur, which again outsiders have modified into Jaháj pur. See my Comp. Gram. Vol. I., p. 302.—ED.

† The writer is indebted to the Hákim (Mehtá Lachhmi Lál Ji) of the district for much assistance in the enquiry regarding the Minás, and also to Bhawáná Miná a Subahdár in the Sajjan Paltan.

‡ The total number of Minás in Rajputána is fixed by Kitts at 42,7672. Compendium of Castes and Tribes, p. 13.

§ This narrative has been taken from the MSS. of the Jágás and Dholis, and from oral accounts delivered by old men.

|| His younger brother succeeded to the throne of Dhár in Málwá.

The Moṭhís Minás are not allowed to step on the carpets of Hindus because of their having practised cow-slaughter at some period.

The genealogy of the Moṭhis Minás is as follows :

- | | |
|---|--|
| (1.) Rohi Dás रोही दास.. | |
| | |
| (2.) Hariá and Sariá हरिया, सरिया. | |
| | |
| (3.) Reṇ रेण. | |
| | |
| (4.) Chuṇḍár चुंडार. | |
| | |
| (5.) Kous कोउस, | |
| | |
| (6.) Káti Ráe कान्ती राय. | |
| | |
| (7.) Budká बुडका. | |
| | |
| (8.) Bálrá बालरा. | |
| | |
| (9.) Khetrám Pásá खेतराम पासा. | |
| | |
| (10.) *Sátúji सातूजी. | (10.) Dípsá दीपसा. |
| | |
| (11.) Haṭak हटक. | (11.) Dewul देवल |
| | |
| (The hero of his race, who distinguished himself as a warrior in the fight against Baghráwuts.† He is worshipped by the Moṭhís Minás, as a hero-god.) | (12.) Udási उदासी came to the Todá Solankhi Chief of Bhánylá भंयला (the modern town of Nayánagar), between S. 1404 and 1488. |
| | (13.) Bísal बीसल. |
| | |
| | (14.) Guná गुना. |
| | |
| | (15.) Tídá टीडा. |
| | |
| | (16.) Toi टोइ. |
| | |

* His descendants are found in Merwára.

† The twenty-four Baghráwat brothers were the descendants of Bágh Rao in the service of Prithvi Ráj Chauhán. They acquired a reputation for benevolence and courage but are said to have been addicted to spirituous liquors.

A Gujar woman bore to the eldest brother Sawái Bhoj a son Devá, worshipped under the name of Deváji by the Gujars. All the brothers lost their lives on the Khári river in Meywar, fighting against the Rájá of Bhanái in Ajmere ; their deeds are still sung by the villagers.

- (17.) Máhal माहल.
 |
 (18.) Matri मत्री.
 |
 (19.) Sálá साला.
 |
 (20.) Devá देवा.
 |
 (21.) Har Ráj हरराज had twelve sons only two of whom had issue.
- | | |
|---|--|
| <p>(22.) Pithá पीथ्य.

 (23.) Tújo टूजो.

 (24.) Bhaggo भगो.

 (25.) Ráwut Túba तूबो.

 (26.) „ Máru मारु.

 (27.) „ Gumánu गुमानू.

 (28.) „ Sirdáro सर्दारो.

 (29.) „ Bággho बाघो.

 (30.) „ Dayá Rám दयाराम
 (the Ráwut of
 Sikhedá.)</p> | <p>(22.) Mándá मांडा.

 (23.) Nálá नाला.

 (24.) Akhá अक्खा (अक्षय).

 (25.) Gopál गोपाल.

 (26.) Rámo रामो.

 (27.) Mannu मनु.

 (28.) Kishno किष्णो.

 (29.) Shambhú शंभू.

 (30.) Tejá तेजा.

 (31.) Sri Rám Patel श्रीराम पटेल</p> |
|---|--|

who is now living in Sarsá, he gave away a lion with all its trappings to his dependants, and thus acquired great fame among his caste people.

The Moṭhís Minás claim to have sprung into existence eight hundred years ago, but a study of their genealogy shows that a later period must be assigned to their origin.

The Minás of this clan are a tall, handsome, and dark complexioned race. Their dress has apparently been modified by contact with more advanced races. It generally consists of a dirty dhoti, a turban, and a bagtari or jacket.

Bows, arrows, and daggers are their principal weapons; they also, however, carry swords and muskets, and are courageous in battle. They live mainly on barley and Indian-corn, but eat meat as well, and indulge in spirits. Though brave they are generally a poor class, and lead a humble life. In addition to cultivation they live by

thieving, which with them is a sort of hereditary profession. They are loyal to the Government—their number is very limited in the majority of villages. They worship Máláji, and do not mount a white horse, or use Amauwá (आमौवा) dye (a colour prepared with turmeric and the husks of pomegranates mixed with alum), in consequence of a curse pronounced by Máláji on that colour.

Legend of Máláji (*alias* Mángatji) as delivered orally by Minás :

When the Bhagráwats were killed, Sándhu, a Gujar female, went with her child Deva Náráyan, six months old to her father's house.

When the child grew up, he came with his mother to Gothá, and when starting for Rán to revenge the murder of his ancestors by the chieftains of that place, as well as to take back the colt of the mare Boli from them, he was enjoined by his mother to take with him the youngest of the five sons of her sister (whose husband was Satuji Pawár), who was in the village Bhányela, that formed one of the twelve villages in Satuji's jághir.

This lady was a kanchuli badal sister, (*i. e.*, one who had exchanged bodices) of Deva Narayan's mother.

Deva Náráyan acted on the order and took Máláji with him to Rán.

He fought with the chieftains of the place and was returning victorious with the colt, when the Rán people pursued him ; Deva Narayan went straight to Gothá, but ordered Máláji to face the enemy, and to kill anything he might meet and bring with him one of the legs of whatever he slew.

Máláji defeated the pursuers, and on his way back to Gothá, he saw a cow, killed it, and put one of its legs in the horse's food-bag.

The legend says, the cow was not real, but had been left there by Deva Náráyan to try the faith of Máláji ; Deva Náráyan having formed it of the dirt of his body and inspired it with life.

When Máláji came in sight of Deva Náráyan, the latter refused to touch him—accusing him of cow-slaughter. But Máláji instantly sprinkled ambrosia on the victim, which sprang into existence again : this act pleased Deva Náráyan highly, and he pronounced benediction upon Máláji, saying he himself had only 12 kalás (art or trick), but Máláji would have one kalá in addition ; and made him proof against shot, arrow, and sword, but said if a Thori* should chance to hit him with an arrow of green reed (sánthi) after wetting its tip with his saliva he (Máláji) would at once die, and be translated to heaven.

Máláji took leave of Deva Náráyan and returned to Bhánylá : after a time a quarrel broke out between him and the Baghráwats, on the

* A very low class of people.

ground of division of shares, which was followed by a fight, but Máláji could not be killed, because Deva Náráyan's benediction was upon him.

However, the secret of his vulnerability was unwittingly made known by his wife Bhatyáni, to the attendant who dressed her hair, and she revealed it to her husband, and he in turn to the Baghráwats.

They accordingly secured the services of a number of Thoris for the special purpose of killing Máláji, and ordered them to try to shoot him with an arrow of green sánthi, wetted with their saliva.

One day, as Máláji was seated at a window of his house, with one leg hanging down, a Thori hit him with an arrow in execution of the order of the Baghráwats.

Immediately, Máláji extended one of his feet to the ridge of the eaves and the other to a heap of cowdung cakes, and crying out " chhút, chhút " " fie ! fie ! " ascended up to heaven.

During the night he used to come and visit his wife Bhatyáni, and told her not to make known the fact to anybody.

One day his mother seeing her widowed daughter-in-law adorning herself, asked her the reason ; she was obliged to tell her the secret.

She told her mother-in-law to hide herself among tulusi plants at night and behold what passed. She did accordingly ; Máláji came and passed the night—but when on the point of departing in the morning, his mother held him by the hand. He said, if his secret had not been thus revealed, a person of better qualifications than himself would have been born in the family, and he himself would have assisted the members of the family in fight in a tangible shape, but now he would come privately, and keep himself in advance of a hero, who would see him.

Moreover, he commanded the family never to use the following articles :

(1) A white cloth ; (2) an ivory bangle ; (3) an indigo-coloured and bordered gown having angular bits of cloth sewed on to it, and other articles that his wife had on her body at the time.

Amawá dye, an arched door, double folding shutters, a heap of cowdung cakes and a gable roof are never made or used by Moṭhís Minás.

After this Máláji went to heaven, taking with him his wife, the white horse (that had been given to him by Deva Náráyan when going to Raṇ), and its groom.

The horse was white, and that is the reason why the Moṭhís Minás do not mount a white horse.

Máláji is worshipped on the 9th day of the month, and the Navami of Asarh sudi (आषाढसुक्ताष्ट) is the particular day of his worship, when a fair is held in his honour at his shrine on mount Rohi in Bhánylá.

Thoris are not allowed by the Minás to enter their villages, because the latter owe them a grudge for their having killed Máláji.

THE PARIHÁR MINÁS.

The Parihár Minás exceed in number all the other castes inhabiting the District of Jájpur; forty thousand men of this branch live within the bounds of Meywar, Tonk, Bundi,* and Jeypore, and are systematically organised.

Origin and genealogy, as given by the Jágás and Dholis :

- (1.) Náhar Ráo नाहर राव (Rájá of Mandore in Marwar).
- |
- (2.) Mál Deo माल देव
- |
- (3.) Súpan सूपन
- |
- (4.) Járu जारु
- |
- (5.) Thunsí थुनसी
- |
- (6.) Sevá and Somá सेवो, सोमा.

These two (No. 6) went to Todá between S. 1503 and 1547 and were granted jágirs by the Rájá of Todá.

(7.) Sámdá सामदा—the legitimate son of Somá, repaired to Málwá.

Then Somá married two Miná women, named Kerdí केडदी and Kabrí, कावरी who bore him six sons :

- (a.) Hápa हापा whose descendants are found towards Umargadh.
 - (b.) Nápa नापा
 - (c.) Sadná सदना } died childless.
 - (d.) Sánwul सांवल—who was killed.
 - (e.) Dená देवा—whose descendants are traced to Minás still living in the Bundi state.
 - (f.) Bhojá भोजा—his issue exists in Jájpur.
- From Bhojá was born :

- (8.) Dená देवा
- |
- (9.) Hájá हाजा
- |

* The date of their advent is fixed about the 12th century A. D., confirmed by an inscription in a temple at the Kheran village of Oomur.—Mr. A. N. Bruce's "Report on the Parihár Minás" 1865-67. Also Sherring's "Hindu Castes and Tribes," Vol. III, p. 80.

From Hájá were born :

Dámá दामा ; Rámá रामा ; Sálá साला

Sálá offered his head to Mahádev ; the descendants of his brothers are extensively spread.

Viz. : Dámá दामा

Udá ऊदा

Hálú हालु

Rañ Mall रण मल्ल

Netá नेता

Isar ईसर (ईश्वर)

Gangá गंगा

Manohar मनोहर

Dangá डगा

Bhútá तूभा

Dípá दीपा

Mádhu माधु (माधव)

Bhár Mall भार मल्ल

Sálgá सालगा (शालिका?)

Rámá रामा

Narbad नर्बद

Manná मान्ना

Ruggá रग्गा (रघु)

Bhomá भोमा

Lálá लाला

Mahá Rám महाराम

Nánjí Patel नानजी पटेल
(at present in Intodá.)

It is said that (No. 13) Rañ Mal, son of (No. 12) Halu, received the grant of the village of Luhári from Rájá Jang Bahádur* of Málwá.

The wife of Isar (No. 15) (son of Nela) (No. 14) immolated herself on the funeral pyre, and the platform erected over the spot where she was reduced to ashes is still to be seen.

There have been born heroes in this tribe, which is called after the race from which it is derived. The Parihár Minás are a brave and athletic race, tall, handsome, and well-built ; but revengeful ; and maintaining blood-feuds for generations. They wear a frock, and dhoti of cotton cloth. Their principal weapons are bow and arrows, dagger and sword : having been disarmed by the British

* The correct name seems to be Báz Bahádur, who sought refuge with M. R. Udai Singh of Meywar, when Akbar deprived him of Málwá.

Government in S. 1916 (= A. D. 1860) they do not publicly carry arms. Their food consists of wheat, barley, Indian corn, and ghi, they indulge in spirits and eat largely of flesh of all kinds, save that of the boar which, strange to say, they hold to be sacred.

Generally they are a well-to-do people, very few of them being poor, and most of them owning large herds of cattle. Theft is their general profession, and some of them follow dacoity, they practise husbandry merely as a nominal pursuit.

They have a strong feeling of attachment to their clan, and readily unite against outsiders. They have all the obstinate courage of hill men, and are disposed to be turbulent and troublesome subjects, requiring a strong hand to keep them in order.

When not called upon to fight against their own tribe, the Parihár Minás are very reliable and daring mercenaries.

The Minás of this branch are very cunning and expert thieves, and do not always fulfil the conditions of compacts in the nature of black-mail entered into with travellers.

When a theft is traced home to them, and the perpetrators of the crime are fined, they pay the amount, but recompense themselves by similar ventures at the earliest opportunity.

They principally worship Mahádev (Shiv).

It is not held by them to be inconsistent with their dignity, to give their daughters in marriage on payment of money; but as their number is very great, and the other Miná castes are comparatively few in number it rarely happens that the latter have to marry the daughter of a Parihár Miná, and whenever they do so, they pay a fine, so low are the Parihárs held in estimation by the other Minás.

The Parihár Minás used to kill their daughters in former days, but this barbarous practice has gradually died out since the Camp at Deoli has been in existence, and the monthly statement of births and deaths is submitted to the Agency.

The crime has not been heard of for some years past. On referring to the statement for Samvat 1936 (= A. D. 1879-80) for Pepleá, the number of boys was found to be in the ratio of 22 : 0 to girls.

The younger brother can marry the widow of the elder, but a woman cannot become the wife of her sister's son: the other rules of Nátá (widow-marriage) all hold good in the case of the Parihárs.

SINDAM MINÁS.

Jorji or Zorji Rathor जोरजी राथोर—chief of Kálinjar in Kángrá, had a younger son named Jamráj, from whom descended the following line—

Jam Ráj जमराज.
 |
 Maha Ráj महाराज.
 |
 Karnách कर्णाच.
 |
 Pápú पापू.
 |
 Rámá रामा.
 |
 Devá देवा.
 |
 Mahárah mahárah (? महा ऋषि).
 |
 Kor कोड.
 |
 Mainál मैनाल.
 |
 Thára थारा.

Thára married a Miná female Sári—the result of their union came to be called Siddámá सिद्धामा.

Kálá, काला came to Meywar.

His descendant (in the 15th generation) named Sánvlá Patel सांवल पटेल is living in Náthún.

From the numbers mentioned above, the family may be said to have existed for not less than three or four centuries.

They worship Devi and Bhairava; they pay no reverence to Máláji; other facts about them are the same as those of the Maṭhís Minás.

DHODHING.

Tej Pál Chowhán, took to wife the bride of Dhanná Miná, from the union sprang the Dhodhing Minás, who originally dwelt in Mándal, but subsequently removed to the Kherar.

Kishná the Patel of Tilá is in the 23rd generation from Tej Pál—a fact from which the family is concluded to have been founded about six hundred years ago. Chárbhuja is their chief deity.

They resemble in all respects the Parihárs and Moṭhís Minás.

GENERAL REMARKS.

Among the Súdra class, the Minás of the Kherár and the Bhils of the hilly tracts are very interesting, and a comparison is here drawn between them.

*Bhils.**Minás.*

(1.) Wild race, a blackish complexion.

(2.) Follow theft occasionally and way-lay travellers.

(3.) Loyal to the State, and hard-working.

(4.) Inhabiting an area of 600 miles.

(5.) Wear breeches not covering the thigh, and a cloth passing round the body cross-wise over the shoulders—both of country-cloth.

(6.) Their weapons consist of bow and arrow; they are well-skilled in hill-fight.

(7.) Worshippers of Káláji.

(8.) A man can marry five women at a time.

(1.) Ignorant;—wheaten complexion.

(2.) Occasional robbers but habitual thieves.

(3.) Not very loyal.

(4.) 400 miles.

(5.) Frock and dhoti.

(6.) Spear and dagger: capable of fighting on the plains, as well as in the hilly tracts.

(7.) Worship Mátáji.

(8.) A man can take two wives.

Neither of these races is bound by any religion or social law, homicide is to them a mere sport.

They organise a system of *Tháná* of their own caste-men for the prevention of theft and highway robbery.

They do not plead guilty even on punishment being dealt out to them.

They are well aided in their profession by hills and forests.

The *Minás* regularly pay rent, and instalments of debts. They never allow other castes to settle in their villages.

THE CONTRIBUTOR'S OWN VIEWS.

The accounts of the origin of the *Minás*, given in the foregoing pages, according to the views expressed by well-informed people of that tribe, and the traditions of the bards, are in my opinion not correct, seeing that mistakes generally occur in the records kept by the latter, except so far as the genealogies comprised in a period of nearly the last three centuries are concerned.

Therefore, I take the liberty of here stating my own views as to the origin of this interesting race somewhat in detail, which urges me to go back to a very, very ancient epoch of history.

There was no law to prohibit the four castes into which the Aryans split up after their immigration into India from Central Asia regions

from blending together :* in fact the differences between them consisted merely in the variety of the particular calling pursued, or the degree of excellence acquired by each.

Visvámitra, Válmiki, Vedavyása, Dron Ácharya, may serve as instances as they were reckoned among the Bráhmans on showing by their proficiency and behaviour, that they deserved the promotion, notwithstanding that the first was originally a Kshatriya, the second a Bhil, the third sprung from a Kahárit† female and the fourth of unknown parentage and found in an earthen vessel.

As time advanced and ages rolled on, and the same profession continued to be pursued in a family for generations, every class came gradually to be distinguished by its ancestry ; but nature had its own way, and the several races intermarried among themselves, thus giving birth to an immensity of castes and tribes.

I. A person descended from a Vaishya father and a Bráhman mother, is called a Vaideh :

(a) वैश्यान्मागधवैदेहौ-राजविप्राङ्गनासुतौ ‡

From a Vaishya father by a Kshatriya woman, is born a Mágudh ; while from a Vaishya by a Bráhman wife, springs a Vaideh.

(b) वैदेहः पुञ्जिकः—वैश्याद्ब्राह्मण्या सुत्यन्नोसंकर जान्यन्तरे. §

A Vaideh is a mixed caste derived from a Vaishya man and Bráhman woman.

I conjecture that a low class of people dwelling in large numbers among the hills to the south of Oodeypore and called Vaid̄—the men among them serving as barbers, and the females as midwives, are no other race than the Vaidehas mentioned by our great lawgiver : they bear no sort of resemblance to any other caste.

Probably, the Vaidehas, when looked down by the Aryans of pure blood, by reason of their mixed origin, preferred to go over to live among the Bhils (an aboriginal race, considered one of the lowest class that can be imagined, by the Aryan conquerors)—who regarded them with a certain degree of respect, as they were descendants of Aryan parentage.

II. Med are the people born of Vaideh fathers by Bhil mothers :

(a) वैदेहिकादंघ्रमेदौ-वह्निर्ग्राम प्रतिश्रियौ. ||

* Cf. Wilson's "Indian Caste," Vol. I, p. 117.

† Fisherwoman.

‡ Manu, 10th chapter 11th verse.

§ Sabdárth Chintámani (शब्दार्थचिन्तामणिः) Vol. IV, p. 450.

|| Manu, 10th chapter 36th verse.

From the Vaidehas are descended the Andhras and the Meds—destined to live (in the outskirts of or) without the town.

(b) मेदः पुल्लिङ्गः—

वैदेहेन निषादभार्यायां जनिते अंत्यजविशेषे *

The Meds are a mixed class resulting from the intermarriage of a Vaideh man to a Bhil woman.

The Meds thus descended from the Vaidehas spread in the hilly tracts mentioned above.

After the lapse of centuries perhaps, their name was most likely modified into the form Mew, while the portion of the country inhabited by them was called *Mewal* (contr. of *Mew* + *Alaya* मेव + आलय).

The pergunnah now known by that name is no longer occupied by them, not even to the least extent or number.

Most probably the Mews now found in the tract called Mewát, subject to the Ulwar and Bhartpore states, were expelled their original abode, I suppose, by the Gujars [a tribe from Sindh, who were the barbarians† known to have sacked the kingdom of Vallabhi in the peninsula of Sauráshtra—which came to be called after them Gujarát] who advanced towards Mewul, either, in pursuit of the descendants of the Vallabhi kings of the Solar Line, who had sought shelter in the southern ranges of the Arvallis, or with a desire to extend their sway over those hill tracts where small ponds dug out by them still survive as the landmarks of their authority.

Of course the Mews would or could not have been expelled all at once, but only gradually after the Gujars had contracted marriages with their women ; and I suppose the Minás, (Menás) to be a cross-race between them. Their present name seems to be merely a contraction of the full name Mewna (given them by the Gujars, who regarded them of a lower standing than themselves.

The term Mewna मेव ना means,—descendants of the Mews—(ना) ná being the Gujrati‡ particle for the preposition of, signifying relation.

This tribe is found to live in increasing numbers in Mewal and in the hilly land to its S. E. while the hills to its west are occupied by the Bhils [the Mews having emigrated to Mewat as mentioned above].

* शब्दार्थ चिन्तामणि Vol. III, p. 666.

† (a) Forbes' Rás Málá.

(b) Wilson's Ind. Caste, Vol. II, p. 91.

(c) Bun Ráj Chaorá.

(a) Gujrati story.

‡ Gujrati words are still greatly mixed with the spoken language of the people who live in Mewál and in the hilly tracts of Mewár generally. For Mewásee ante p. 29.

The evidence of the Mews having been the original inhabitants of Mewar is borne by the facts given below.

(1) Mewar is a compound word composed of Mew and Ar मेव आड़ and means a land of shelter to the Mews.

(2) Mewal is still the name of a tract (forming part of Mewar) which shows that at some period or other its fastnesses formed the dwelling-place of the Mews.

(3) Mewát a compound of Mew and At—मेव आत, the name given to the part of the country where they are now found, evidently proves it to be the place of their advent from other parts and that they are not the primitive inhabitants (the children of the soil).

The connection between the Mews and the Minás is quite clear on the following grounds:—

(1) The Mews, as well as the Minás, live, not so much in villages as in congregations of separate houses or huts which are called Pals by both of them.

(2) The names of the various clans among them are found to correspond.

(3) The appearance of the Minás living in Mewal at the present day differs from that of the Bhils, while it closely resembles that of the Mews.

A number of the Mews who took up their abode on the northern borders of Mewár [when the tide of emigration of the tribe flowed towards what is now called Mewát,] are called Mers or Mairs [a term which is commonly used in Rajpútana for border* or boundary] or the border people, and the part of the country adopted by them for residence is called Mairwarra up to date.

(1) I fancy that these Mers intermarried with the Gujars for a second time, when the latter left the southern and advanced towards the northern portion of Mewár, and it may be, as the bards would have it, also with the Rájputs, preferring the Kherárs for their habitation; at this stage they resumed their name Miná, the original designation of their family.

(2) Moreover the fact of the Minás of the Kherars being the result of a union between the Gujars and the Mews, is confirmed by the following similarities between them and the Gujars:

(a) Similarities in appearance and customs.

As the Aryan Hindus perform funeral obsequies to the manes of their forefathers in the dark half of the month of Aswin (Asaj or Kuár), in the same way, both the Minás and the Gujars perform the

* Mer or Mair does not signify a hill, as mentioned in J. De La Touche's *Settl. Rep.* p. 38 and in Capt Powlett's *Kerowli Gazetteer.*

ceremony annually, on the 15th day of the dark fortnight of Kartik in the course of the night of Dewali.

The proceedings do not differ materially in these two peoples; both of them dip *Āndhijhárá* (अंधो भाड़ा) and *Mundapáti* (मूड़ा पाती) and *Gúmá* (= Pharnaceum Mallugo) into water during the ceremony.

(b) The *Minás* as well as the *Gujars* consider themselves justified in marrying the widow of the elder brother.

(c) The *Kanyars* (a cognate race to the *jágás* and bards), whose duty it is to recite the deeds and genealogies of their employers, regard the *Minás* and the *Gujars* in the same light.

(d) The *Gujars* worship *Devaji*, who is the same hero as *Málá ji* or *Mángut ji* (whose legend is given at the conclusion of the account of the *Mothis Minás*), adored by the *Minás*.

(e) The conflicts between the two are settled as between people on an equal footing.

(f.) The *Gujars* and *Minás* smoke together. They eat out of the same pot, but not out of the same plate.*

CONCLUSION.

Further research will probably bring to light other points of resemblance between the *Gujars* and the *Minás*.

This paper has been written as the result of an enquiry concerning the *Minás*, it being rather an easy task for one who has passed the first 34 years of his life at his *jágir* forming a part of the *Kherárs*.

A *pond* of legends is given in this essay from which it is expected scholars will be able to *fish* much useful information.

Coins supplementary to Mr. Thomas' "Chronicles of the Pathan kings of Delhi." No. IV.—By CHAS. J. RODGERS, A. M., A. S. B. &c.

I have had the accompanying two plates in hand for nearly four years. The reasons for this long period are not far to seek. This is my fourth supplement to Mr. Thomas' excellent work. All coins are now-a-days getting scarcer and scarcer, except the ever-decreasing-in-value rupee. Hence rare and unedited coins must of necessity be seldom met with. As, hitherto, I have had only the *Panjáb* in which I could search, the coins coming under my notice are mostly those obtained in the *bazárs* of *Panjáb* cities. But my coins correspondence has during the last four years considerably increased, and many friends have placed their trea-

* Capt. P. W. Powlett's *Kerowli Gazetteer*, p. 19.

asures at my disposal. Of the thirty coins here drawn very few are in my own cabinet now, though at one time they were mine. So far as I know they are at present thus distributed :—

(1.) Gold coin of Fath Khán and Fíroz Sháh, new type, found by me, now in possession of General Cunningham.

(2.) Rupee of Shams ud Dín Altamash ; cabinet of L. White King, Esq., LL. B. C. S., Ajmír.

(3.) Qila Deogír Mohur of Tuglaq Sháh I. found by me, now in the Government Central Museum, Madras.

(4.) Dám of Ibrahím Súr, my cabinet.

(5.) Dám of Sikandar Súr, my cabinet.

(6.) Mixed copper and silver coin of Fíroz Sháh and Muhammad Sháh : my cabinet, from General Cunningham.

(7.) Gold Mohur of Ibrahím Sháh of Júanpúr. Dr. Da Cunha's cabinet, Unique.

(9.) Daulatábád Mohur of Tuglaq Sháh I. Dr. Da Cunha's cabinet.

(10.) Láhore rupee of Sikandar Súr Ismáil Dr. Da Cunha's cabinet. Unique with mint and date.

(11.) Mohur of Násir ud Dín Mahmúd Sháh ; found by me, now in Government Central Museum, Madras.

(12.) Square Mohur of Alá ud Dín Muhammad Sháh, General Cunningham. Unique.

(13.) Small copper coin of Ibrahím Lodí and Ráma Maharajah of Kángra, cabinet of J. D. Tremlett, Esq., M. A., Judge of the chief Court, Lahore.

(14.) In all probability a duplicate, with further development of inscription ; from the same gentleman's cabinet.

(15.) Small silver coin of Násir ud Dín Mahmúd. Formerly in the cabinet of Alexander Grant, Esq., C. I. E. of Cheltenham, then in mine, now in the Government Central Museum, Madras.

(16.) Rupee of Mubáriz ud Daniya, Mohammad Sháh Súr, General Cunningham.

(17.) Half rupee of Ibrahim Súr. The only silver coin of his known up to the present, General Cunningham.

(18.) Mohur of Násir ud Dín Khusrau Sháh. Found by me at Amritsar. Exchanged to J. G. Delmerick, Esquire ; sold to General Cunningham : exchanged to me : now in the Government Central Museum, Madras.

(19.) New type in copper of Kutb ud Din Mubárák Sháh. My cabinet. Duplicate in the Cabinet of Mrs. Stoker of Attock, now of Dharmasalla.

(20) (21) and (22.) Brass coins of Firoz Sháh Zafar, bin Firoz Sháh. My cabinet.

(23.) Anonymous Coin, my cabinet.

(24.) New type of Abú Bákr Sháh bin Firoz Sháh. General Cunningham.

(25.) New type of Fíroz Sháh, Zafar, son of Fíroz Sháh Tuglaq. My cabinet.

(26.) *Chaital*. General Cunningham.

(27.) New type of Changez *Khán*. My Cabinet. Duplicates cabinets of Col. Mat. Gosett, Dorsetshire Regiment, Aden, and of L. W. King, Esq., Ajmír.

(28.) Posthumous Coin of Mubárák Sháh. My cabinet, duplicate General Cunningham.

(29.) Square Mohur of Islám Sháh Súr. The only gold coin of this king known. Found by me in Amritsar, now with General Cunningham.

(30.) "Dokání" piece or Dokánike. General Cunningham.

From this it will be seen that I possess now only eleven of the coins here described and that six others were found by me and passed on to safer custody. I here take the opportunity of thanking my friends General Cunningham, Dr. Da Cunha and J. D. Tremlett, Esq. for the loan of the coins they so kindly allowed me to draw.

Nearly all the coins are unique so far as our present knowledge goes. I know of duplicates only of Nos. 3, 4, 5, 16, 18, 19, 20, 22, 27, and 28. But further research will I daresay unearth more. Just now there seems a lull in numismatic researches and in finds. Roads, railways and canals being finished and not in progress account for this. I have heard of only one find of coins during the last four years. About a year ago a lot of heavy mohurs of Akbar and Jahángír appeared in the Láhore bazar, I could not get to know where they had been found. Many of the Jahángírí mohurs were "*Kalimah*" ones. These were as fresh as if just from the mint. I have just returned from a tour of four months, and during the whole of this time though I examined the bazars of every place I visited I obtained only 3 or 4 new coins out of a total of nearly 300 purchased for the Archæological Survey. Every place seems swept out.

Owing to the fact that I drew these coins as they came into or passed through my hands they follow no chronological order. Last year I commenced plates for a fifth supplement. This will I hope be the last. When it is finished it is my intention to add a list of the coins I have given in chronological order.

Several of these coins have already been published in England by

the Hon'ble Mr. Gibbs and by the British Museum. But as many of the members of the Asiatic Society of Bengal are not members of the Numismatic Society of London and do not see the catalogues published by the British Museum, I do not think any harm will be done by my retaining them in my plates.

I will now decipher the inscriptions on the coins as far as I can.

Pl. I. No. 1.	<i>Obv.</i>	<i>Rev.</i>
	حبيب الشرق و الغرب فتح خان فيروز شاه حل الله ظلاله	في زمن الامام امير المومنين ابو عبد الله خلدت خلافته

Mr. Gibbs reads the first line of the obverse differently. Instead of *Habíb* he gives *Amír*. I do not think it can read *Amír*; I am not satisfied however with *Habíb*. He also reads the last line as "*as Sultán.*" In this he is undoubtedly wrong.

No. 2.	<i>Obv.</i>	<i>Rev.</i>
	السلطان المعظم شمس الدنيا والدين ابو المظفر ايلتمش السلطان ناصر ..	لا اله الا الله محمد رسول الله المستنصر بالله امير المومنين
No. 3.	<i>Obv.</i>	<i>Rev.</i>
	السلطان الغازي غيث الدنيا والدين ابوالمظفر	غثلق شاه السلطان ناصر امير المومنين

Margin:— قلعہ دیوگیر فی سنہ ایٹھویں و سبعمایہ

There is a duplicate of this coin in the British Museum. Thomas edits a rupee of this Deogír Mint. But these two Mohurs are all I have heard of from this mint.

No. 4.	<i>Obv.</i>	<i>Rev.</i>
	ابوالمظفر السلطان ابراهيم خلد الله ملكه	في عهد امير الحامي الدين والدان ٩٦٢
No. 5.	<i>Obv.</i>	<i>Rev.</i>
	المعتوكل على الله سكندر شاهي السلطان هي	As on No. 4.

No. 6. *Obv.*

سلطاني
فيروز شاه
محمد شاه

Rev.

المومنين
نايب امير
٧٩٠

No. 7.

Obv.— الواثق بتايد الرحمان ابو المظفر ابراهيم شاه السلطان

Rev. في زمن الامام
نايب امير المومنين
ابو الفتح خلد
خلافته

Margin:— ضربت هذا الدنيا في سنة ايتني واربعين وثمانماية

No. 8. *Obv.*— Same as in No. 7.*Rev.*— Same as in No. 7.Margin:—Same as in No. 7. The word used is *dinár*, but the unit is *eight* not *two* as in No. 7.No. 9. *Obv.*

السلطان
السعيد الشهيد
الغازي غياث الدنيا
ولدين

Rev.

ابو المظفر
تغلق شاه ٧٢٦
اذا الله برهانه

Margin:— ضرب هذا السكه في بلدة دوات ابا و سنة ست و عشرين و سبعمائة

The *six* in the reverse looks like a *one*. The coin, however, being posthumous as shown in the margin the reading I have given must stand.No. 10. *Obv.*

سلطان سكندر شاه
اسماعيل سور
٩٦٢

Margin at bottom.

لاهور
On left
المتوكل علي

Top and right hand not legible.

Mr. Thomas read neither *Ismáel* nor *Súr*. Yet both words are on the coin he gives. The British Museum Catalogue reads *Súr* but decipheres *Ismáel* thus اسماعاب which of course means nothing. This coin of Dr. Da Cunha's is invaluable as giving the mint *Lahore* and part of the margin which agrees with the inscription on Sikandar's copper coin No. 5, noticed above. How he got the name *Ismáel* I can't say. Ferishta says his name was Ahmad *Khán*.

دران مدت احمد خان سور حاکم پنجاب که پسر عم شیر شاه میشد و یک خواهر عدلی در جهالته نکاح او نیز بود خبر زبونی عدلی و استیلائی ابراهیم شاه شنیده اورا هم هوس پادشاهی و سروری در سر افتاد و هیبت خان و تاتار خان که از امرای سلیم شاه بودند با خود یکجهت کرد و خود را ملقب سکندر شاه ساخته با ده هزار سوار از لاهور متوجه بلده آگره شد *

This rupee was therefore probably struck by Sikandar before commencing his march from Lahore to Agra. It is just possible that Ferrishta is wrong in calling him Ahmad Khán before he ascended the throne. Perhaps his name was Ismaél Khán.

The reverse of this coin has the *kalimah* in a square. The margins are only partially legible. They probably contained the names and titles of the four companions of Muhammad.

The rupees of Sikandar are very rare. General Cunningham has one. The one here given is Dr. Da Cunha's. His *dáms* are also very rare. But I think I know of some half dozen.

No. 11. *Obv.*

السلطان الاعظم
ناصرالدنيا و الدين
ابو المظفر محمود
بن السلطان

Rev.

في عهد الامام
المستعصم امير
المومنين

Margins:— ضرب هذا السكة بحضور دهلي ... احدي و ستين و ستهايه

Thomas gives no gold coin of this king. Mr Gibbs, however, edits one and refers to mine which is, however, a broader piece than his. The British Museum has not got one.

It will be noticed that this gold coin has the inscription in circles and not in squares as the rupees have. This it seems was the custom. The margins too are on both sides and are repetitions of one another. This I have noticed as being followed by Gyás ud Dín Balhan, Muizz ud-Din Kaikabád, Jalál ud Dín Fíroz Sháh and Ala ud Dín Muhammad Sháh. During my late tour I obtained a rupee of the last named king and its inscriptions are in circles. When we get gold coins of the other kings such as Ala ud Dín Masaúd and Muizz ud Dín Bahrám Sháh they will perhaps follow the same custom.

No. 12. This is a square mohur of Ala ud Dín Muhammad Sháh Mr. Gibbs edits this and gives a second. The inscriptions are the same as on Ala ud Dín's ordinary mohurs and rupees. There are no margins. It may have been struck from the die used for a rupee.

Nos. 13 and 14 are coins bearing the joint names of Ibrahím bin Sikandar Lodi and that of a Mahárájah of Kangrah. When I wrote my paper on these Mahárájahs I had not seen a coin of this kind. I now possess several.

No. 13.	<i>Obv.</i>	<i>Rev.</i>
	ابراهيم سكندر	खी राम देव

Ráma died in 1528 A. D. Ibrahím died in 1525 on the plain of Panípat. Ráma was succeeded by Dharmma. But No. 14 is not a coin of the latter Mahárájah. I cannot assign this coin positively to any Mahárájah of Kángrah. At any rate the coins show that the last Lodí Sultán was suzerain of Kángrah.

No. 15.	<i>Obv.</i>	<i>Rev.</i>
	ناصر الدنيا والدين	السلطان الاعظم

This small silver coin is fellow to the one of Gyás ud Dín Balban's that I edited in the last supplement. It is the only one I know of.

No. 16.	<i>Obv.</i>	<i>Margins.</i>	
	سلطان محمد عادل خدا الله ملكه وسلطانه اعلى احشانه	مبارز الدنيا و الدين	Top
		ابو المظفر	Left
		۹۶۱	Right
		खी सुल्तानमहमद*	

Rev. Kalimah in square.

Margins: names and titles of the four companions of Muhammad. The British Museum has two specimens of this type.

No. 17.	<i>Obv.</i>	<i>Rev.</i>
	ابراهيم شاه غازي سلطان ابو المظفر...	خدا الله ملكه وسلطانه واعلى شانه ۹۶۲

This is an eight-anna piece and is as yet the only silver coin of Ibrahím Súr that is known. His copper dáms are not at all common. We ought, however, to have his rupees. These must be sought for.

No. 18. This mohur of Násir ud Dín Khusrau Sháh follows the same type as the rupee given by Mr. Thomas. It was probably struck from the die used for a rupee. The object I had in view when I drew

this was to put Mr. Thomas right in his reading of the obverse where he puts *الوائق خير الرحمن بنصر الرحمن* as *الوائق خير الرحمن*. Mr. Thomas was not in fault. The rupee he used was. I had been perplexed over the word *banasr*. Better specimens of this mohur are now known. But the rupee given by Mr. Thomas is still unique.

No. 19. Pure copper.

<i>Obv.</i>	<i>Rev.</i>
الامام الاعظم	مبارک شاه
قطب الدنيا	السلطان
والدين	

Nos. 20—22

From a comparison of these three coins we get—

Rev. in centre *فيروز شاه*

Margin: *ظفر بن فيروز شاه السلطاني*

Obv. *خليفه ابو عبد الله خلد خلافته*

These coins are all of brass. Mr. Thomas does not notice them. I think his No. 257 given under Fíroz Sháh Tuglaq may be one of these. His weighs 106 grs. I have five specimens. They weigh 100, 102, 103, 104, and 113 grs. As his had no margin he could not of course assign it to Fíroz Sháh Zafar.

No. 23. This coin is struck with two reverse dies. These dies were in use in the time of Fíroz Sháh Tuglaq.

الخليفه	الخليفه الله
امير المؤمنين	ابو عبد الله خلد
خلد خلافته	خلافته ٧٩١

No. 24. *Obv.*

فيروز شاه
بن ابو بكر
شاه

Rev.

خليفه ابو
عبد الله خلد
خلافته ٧٩١

In reading the obverse of this coin we must not take the words as they come but according to the obvious meaning, or we shall have Fíroz Sháh the son of Abu Bakr Sháh. There were many types of coins struck in those troublous times. It is a wonder the words are so plain.

No. 25. *Obv.*

فيروز شاه
ظفر ابن
فيروز شاه

Rev.

المؤمنين
نايب امير
٧٩٠

No. 26. *Obv.* in Double circle. *Rev.*

چیتل

دوکانی
امانی

The Dokání piece given in Thomas weighs 25 grs. This one given by me from General Cunningham's cabinet weighs 51·7 grs., or twice as much as the one in Thomas. Thomas gives a *chaital* weighing 74 grs. which was equivalent, the coin inscription says, to one *kání*. I am afraid people's notions of these coins must have been somewhat mixed up. In the time of Akbar, however, as I have shown, a *fulús* was a coin of no fixed weight.

No. 27. *Obv.* *Rev.*

عدل
الخاقان
الاعظم

الناصر
لدين الله
امير المؤمنين

Násir ud Dín was Khalífah from 575 to 622 A. H. Changiz Khán, the first great Kháqán, reigned from 603 to 624. I have therefore no hesitation whatever in assigning this coin to Changiz. The obverse here given tallies with that of No. 77 in Thomas.

No. 28. *Obv.* *Rev.*

مبارك شاه
سلطاني

دار الملك
دهلي
٨٥٤

Mubárah Sháh died in 837. This coin is dated 854. Those were the days of posthumous coins. My list of years gives many.

No. 29. Mohur of Islám Sháh Súr. Unique.

Obv.

اسلام شاه
سلطان
شير شاه
خادم الله متوكه

Rev.

Kalimah.

No. 30. *Obv.* *Rev.*

في العهد
السلطن

دو كاني
or دو كاذكي

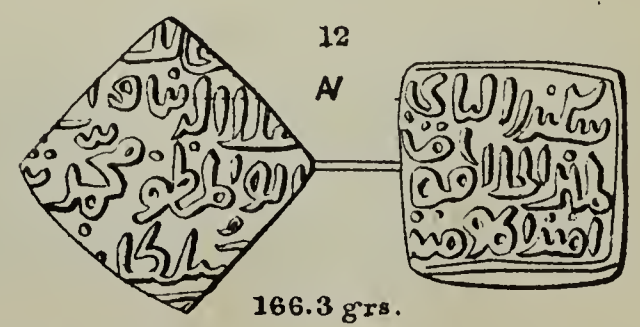
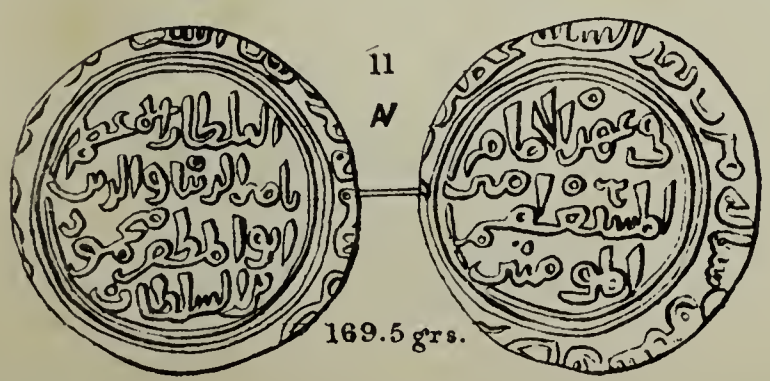
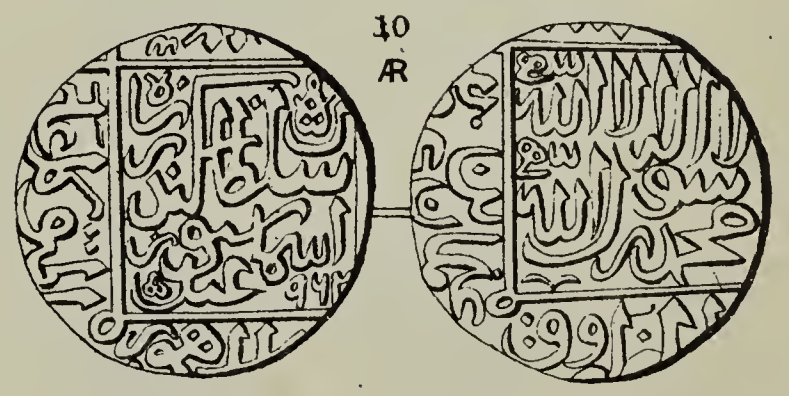
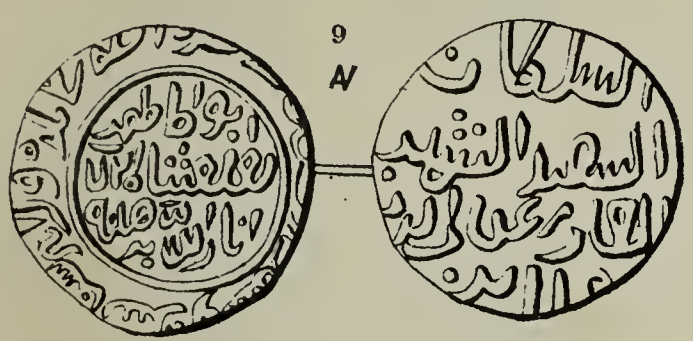
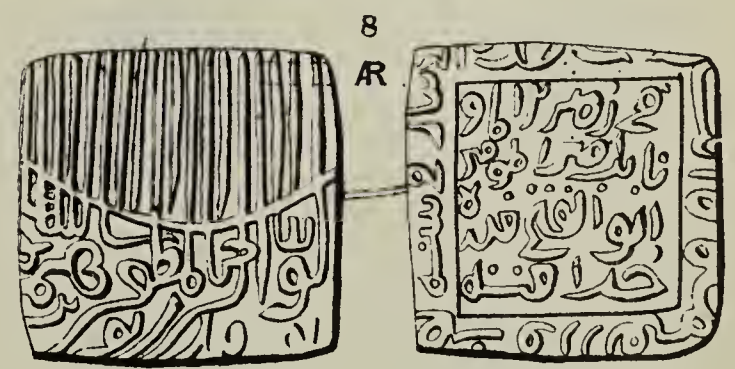
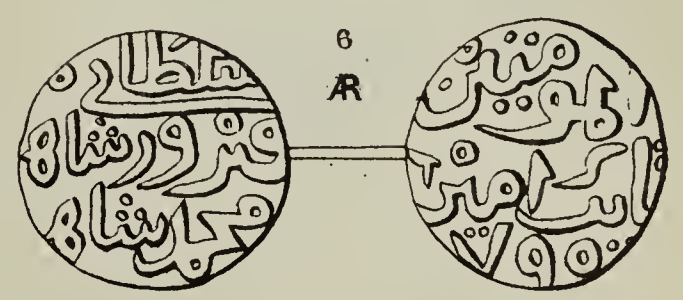
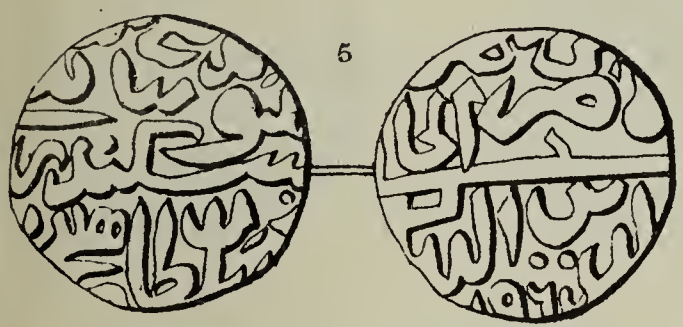
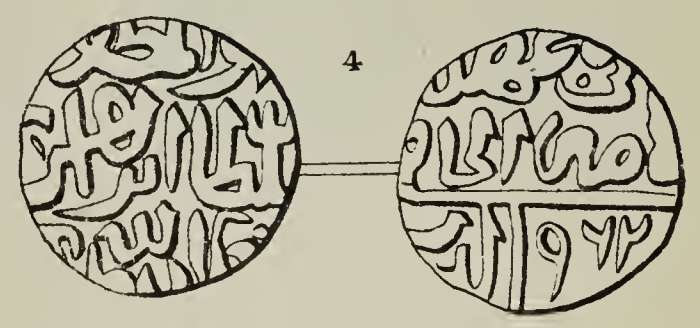
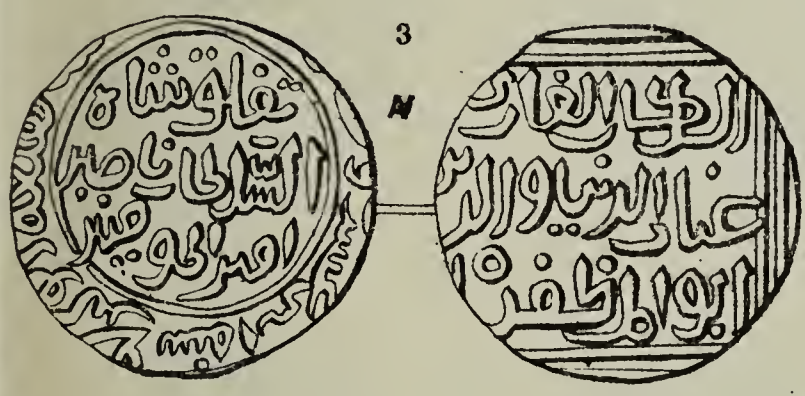
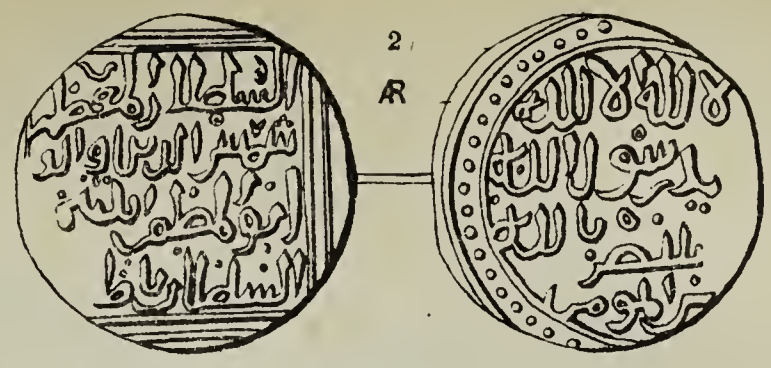
I can only read what is on this coin. It is evidently one of Muham-mad Tuglaq's pieces as he was fond of using في عهد on his coins. It

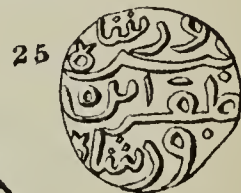
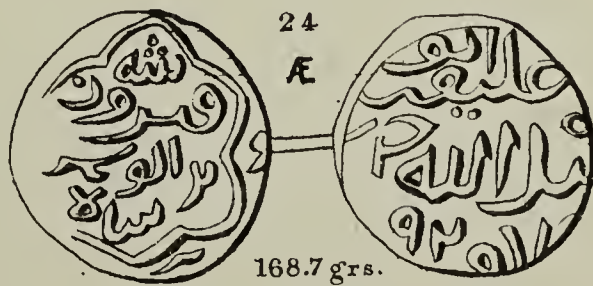
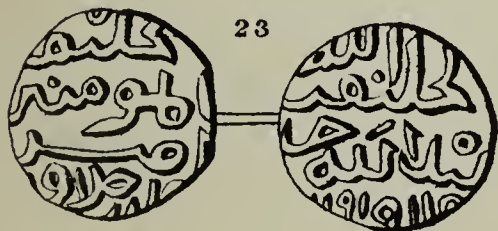
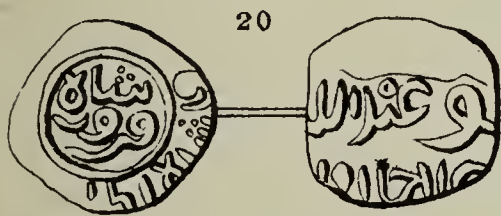
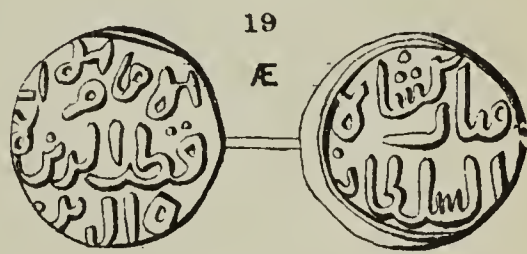
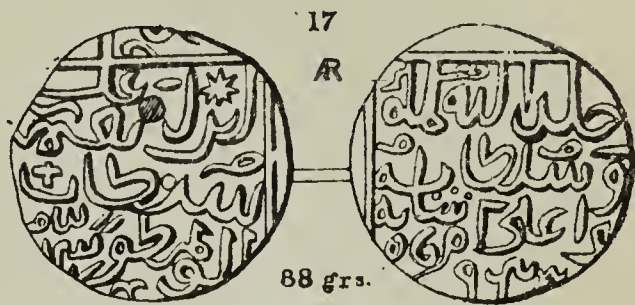
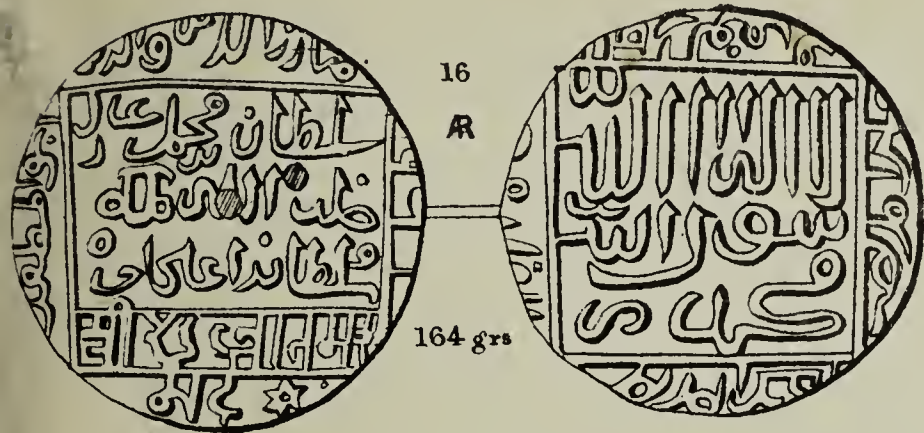
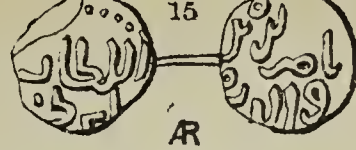
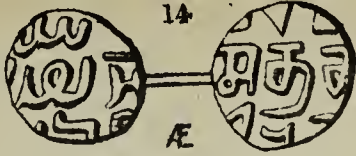
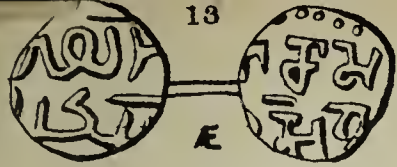
may, however, have been issued by one of his successors. The archaic style of the coin must come for a good deal in its assignment.

From the present dearth of coins of any antiquity or rarity it will at once be seen that now-a-days to attempt to form a cabinet, an Imperial Cabinet for India, would be almost an impossibility. But it is an end I have not lost sight of. I think it incumbent on all who care for the future of India to make the attempt. India is now fast awaking from her lethargy of centuries. Many of her sons are fully awake. Some have already given themselves to historical enquiries. It is well that all should know something about the pit from which they have been digged. I know of no more interesting study in history than that of the coins of a country. Especially is this the case in India where the first work of a king on ascending the throne is to set his mint to work in order that throughout the length and breadth of his province, the circulating medium should inform the people as to the name and titles of the sovereign.

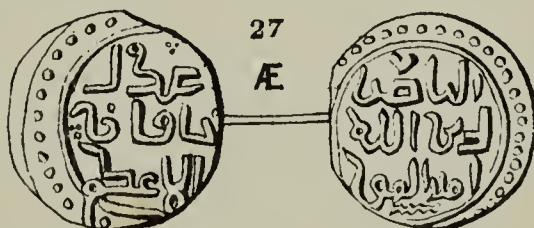
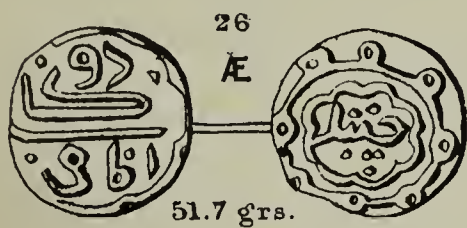
But many of the best coins of the country have already gone out of it. The cabinets of Sir Edward Clive Bayley, Mr. Edward Thomas, Alexander Grant, and General Cunningham contained many coins of which no second has as yet been found. It is true many have found a resting place in the British Museum. But many, *e. g.* the whole of the coins of Col. Stacey have been purchased for Berlin, and of late years St. Petersburg has been enriched with many rare things from India. Now as India is the largest foreign possession of Her Most Gracious Majesty the Empress of India I beg to be allowed to enter respectfully a protest against this exportation of Indian historical treasures. The Director General of the Archæological Surveys of India has issued an order to the effect that surveyors shall not collect for themselves. This is excellent as far as it goes. I would suggest that the Government of India should lay aside a small sum every year, as does the Government of Great Britain and Ireland, for the purchase of coins only. This sum should be distributed amongst the Surveys. The present arrangement is that the survey shall be carried on during the next four years. If during this time each surveyor exert himself numismatically, there is a prospect that a good collection may be started even now.

At home the British Museum possesses many duplicates especially in the cabinets of the India office collection. This collection ought of course to have been returned to India. I would suggest that at any rate the duplicates should be. The Museums in India are beginning to be important aids in the matter of education and especially in the matter of historical instruction. Lahore, Madras, Kurrachee and Calcutta are taking steps in the right direction. If the duplicate coins in these

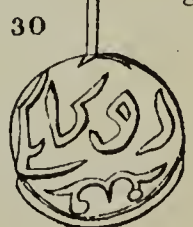
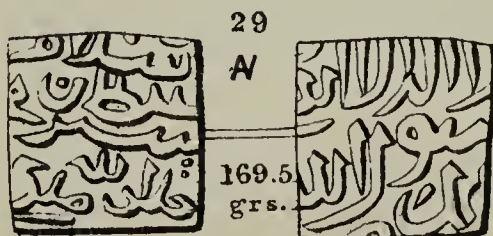
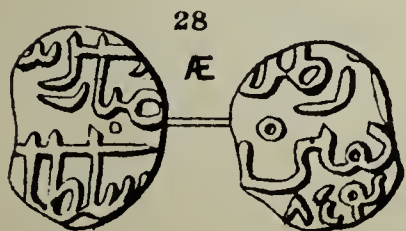




S.C. 35



S. 50 grs.



museums were sent off to museums not possessing them another important step would be gained. With duplicates from England and duplicates from sister institutions each Indian museum should during the next ten years be on the way to getting a fairly good representative cabinet of coins of the whole of the Empire. Meanwhile electro-types of the rarest coins ought to be supplied by the British Museum to all Indian museums. So that after all if a student of Indian History wish to consult one of the sources whence the story of his country has been taken he should be able to study either the originals themselves or exact replicas of the originals. Of course in order that this may be brought to pass some one should be put in charge of the necessary arrangements. An imperial officer should be appointed with power enabling him to exchange coins from one provincial museum to another. His chief aim, however, should be to look well to it that the Imperial Museum in Calcutta obtain a cabinet of coins which shall represent every dynasty that has at any time sat upon any throne in any and every province in India. Then he should see that every provincial museum possesses a cabinet representing the dynasties who have ruled in that province, and in adjoining provinces. In each museum lectures should be started on the coins it possesses already.

Buddhist and other legends about Khoten.—By BABU SARAT CHANDRA DÁS, C. I. E.

*Buddhist (Indian) legends connected with Li-yul.**

Buddha (Sakya Muni) after attaining to Nirvana for the cause of all living beings resided in twenty-one mansions.† Li-yul is the last of those, though in merit it is superior to all the others. In ancient times when Buddha Kashyapa appeared in this world, Li-yul was called the country of Chandana‡ where the sacred creed (Budh-

* Li-yul. Li is a Tibetan word meaning kaûsa or bell-metal. Yul means a country. The Sanskrit for Li-yul is “Kaûsa Desa.” This is probably the Ila Varta of Indian cosmogony.

† The places or superb mansions which according to the Mahayana school were visited by Buddha Sakya Sinha.

‡ The earliest intercourse of the Indians with China was through Khoten which they called Chandana and it is very probable that they subsequently extended that designation to China.

“Two letters of Pishabarma, king of Aratan to this emperor (Sung wenti) are preserved in the history of this dynasty. He describes his kingdom as lying in the shadow of the Himalayas whose snows fed the streams that watered it. He

ism) was greatly propagated. After Kashyapa had passed away from sufferings (mundane existence) his remains were interred in the chorten* of Gomasalagandha. On account of its sanctity the sage Kharasha and others resided for a long time on the top of the mountain of Li-yul which from that time became a place of pilgrimage. Subsequently when unbelievers persecuted them, the sages soared on high, and fled to other countries; so that on the decline of Buddhism, Li-yul became a lake. After the lapse of a long time Sakya Muni appeared in Arya Varta where he worked for the salvation of all living beings. Before entering into Nirvana he charged the different Sramanas (guardians of Buddhism) with the protection of the Buddhist countries. Li-yul was entrusted to the care of Vaisramana,† Yaksha and others. The teacher himself together with his followers soaring in the sky, visited Li-yul which had turned into a lake. Seated on a lotus high above the present site of Ghumtir Vihara which is situated on the bank of the river Shel Chhale, he blessed it. Rays

praises China as the most prosperous of kingdoms, and its rulers as the benefactors and civilisers of the world." Edkin's *Chinese Buddhism*, 92. Referring to the name of China Mr. Edkins has the following note.

"The common Indian name of 'China' written in Chinese Chentan, is here employed. Another orthography found in Buddhist books is Chi-na. It is clear from the use of these characters, that the Indians who translated into Chinese at that early period, did not regard the word 'China' as the name of a dynasty, but as the proper name of the country to which it was applied. This leaves in great uncertainty the usual derivation of the term 'China' from the 'Dzin' dynasty B. C. 250 or that of Ts' in, A. D. 300. The occurrence of the word as the name of a nation in the 'Laws of Manu' supposed to date from some between B. C. 1000 and B. C. 500, with the use of the term 'Sinim' in the "Prophecies of Isaiah," indicate a greater antiquity than either of these dynasties extends to. Some have supposed that the powerful feudatory kingdom, Dzin, that afterwards grew into the dynasty of that name, may have originated the appellation by which the whole country subject to the Cheu emperors was known to the Hindus. Dzin occupied the north-western tract now called Shen-si and Kan-su. It was that part of China that would be first reached by traders coming from Kashgar, Samarcand, and Persia. Chen-tan, the other Hindu name of 'China' used in the Buddhist books, may be the Thinae of Ptolemy. When the first Buddhists reached China, the character used for writing the first of these two syllables would be called Tin, and soon afterwards Chin. In Julien's *Méthode*, &c., its Sanscrit equivalent is Chin. This would be somewhat late. Would it not be better, having traced the term to India, to make that country responsible for its etymology?"

* Chorten (Chaitya), a Buddhist tope or stupa, it is a shrine intended to hold the relics of sanctified persons.

† One of the four guardians of the world and the lord of the Yakshas. His person is white, he sits holding a guitar in his hand. He rules from the eastern part of Sawan.

of light flashed from his person which being thrown back by the Buddhas and Bodhisattwas of the ten quarters, were re-absorbed on the teacher's head and a voice from heaven was heard, saying, "Let there be peace and happiness, Amen." Thereafter the Blessed One made magical demonstrations and prophecies about the spread of Buddhism. He commanded Shariputra to pierce the mountain with his trident and Vaisramana to hurl his javelin into it so that the waters might run out, when they did so, the teacher himself became absorbed in a big image which stopped on the top of Goshirsha hill. On the left side of the temple where now stands a small chorten he stayed seven days. Being asked by Ananda the circumstances of the lake's becoming dry, he said, "After I have entered into Nirvana this place will be called Li-yul and the fort called Wu-then* (Panchavati or Nâden). A great city will then come into existence. At the time of its being ruled by Raja Grama, an image made of sandal-wood in which the scent of Buddha's person has been absorbed, will come from Aryavarta. Its kings and ministers will build three hundred and sixty viharas for the residence of male and female mendicants of the Mahayana school. Bodhisattwas who will worship the sacred image, monks and nuns and upasakas (lay devotees) who will always reside there will number five hundred. Half of them will be clergy. Bodhisattwas who are not destined† to degradation and the followers of the Mahayana school in general will also reside there. This place will be sacred to the Buddhas of past, present and future times." Then commanding the Sramanas always to protect this country he allotted to them their respective charges. Then the lake became empty and the external symbols of Buddha Kashyapa, the chorten of Gomasala Gandha, Goshirsha Parbata, the walled city of Gewai Shul &c. reappeared.

Tibetan legend about Li-yul.

Two hundred and fifty years after the Nirvana of Buddha, Dharma Asoka the king of Aryavarta after committing many sins took the vow of erecting in Jambudwipa temples and chortens to the number of 84,000. He visited Li-yul where he found the lake dry and the country uninhabited. Coming to the spot where now stands the sacred

* Wu-then—(Lúa-lden or Panchavati) was the chief city of Khoten. Wu in Chinese means from or than.

† There are ten stages of Bodhisattwa perfection—those who reach the 8th stage are not affected by any of their karma so as to be subject to damnation. Being free from sin they either remain stationary or go upwards to higher stages—but never come down.

city of Wuthen (Khoten) he spent one night with his wife, and there she was delivered of a child possessed of good signs. The fortune-tellers told the king that the child was destined to rule the kingdom before his (Asoka's) death. The king out of anger ordered the infant to be thrown away. The mother interceded but as the monarch would not retract the order, the child was cast on the ground. Owing to the merits of the child, there sprang out a teat from the ground, sucking which, it thrived and grew up. Being suckled by the teat of the ground he was called Salana. It is said that when the mistress of king Asoka was bathing in a pleasure grove in Magadha, she happened to see Vaisraman, passing through the sky, and when her eyes met his, she conceived this child. At this time Che-he-Wang king of China who was an incarnate Bodhisattwa had got only 999 sons, although he was to have 1000. He now prayed to Vaisramana for another son to make up the number, saying that he would send him to rule over Li-yul which had been touched by Buddha's feet. Vaisramana presented Salana to him and asked him to accept him as the son.

Account of Li-yul (from Tibetan sources).

The Emperor of China Che-he-Wang (che-Hwante) sent one of his sons (Salana) with 10,000 troops in search of Li-yul; proceeding towards the west Salana arrived at Me-kar in Li-yul. Just at that time Yaksha the minister of king Asoka, who was in banishment, came to Li-yul with his parents, his brother and 700 followers in search of lands. When they were encamped above the river Shel-chhale Gongma of Wu-then, two of Salana's servants who had gone there in search of a runaway cow met them. The reason of their coming to Li-yul being known, and also it being a common interest of both to hold it, Salana, Yaksha and their followers agreed to remain as king, minister and subjects in the valley of Wu-then. The parties conferred at a place called Hanguji below Kora. A short time after this, they disagreed as to the division of the country. In the quarrel the gods (Vaisraman and Srideni) interceded. All the country below the river of Wu-then, *i. e.* Shel-chhu Gong-ma, and below Dolla Me-kar and Kamshing were given to Salana and his followers and thenceforward they belonged to the Chinese; and all the lands above the river Shel-chhu Gong-ma were given to Yaksha and his followers which thenceforth belonged to Aryavarta. Thus the country between the two Shel-chhu rivers being owned by the king, minister and subjects both of Aryavarta and China, according to their order and precedence they settled in it and founded cities and towns. The central place where the Chinese and Aryans came in contact with each other being the country of Li,

its language became mixed. Anciently in Li the art of written language was taught by Bhikshu Vairochana an incarnation of Manj Ghosha to a shepherd boy by that saint's command. The character and language of Li greatly resembled those of the Aryans but their customs and manners mostly resembled those of China.

Two hundred and fifty-four years after the Nirvaña of Buddha king Salana was born. He became king of Li in the 19th year of his age. Salana and minister Yaksha were the earliest king and minister of Li-yul (231 B. C.). After Salana his son Yeula* became king, and founded the city of Wuthen. Sixty-five years after the foundation of the kingdom of Li by Salana Vijaya Sambhava son of Yeula was born (166 B. C.). In the fifth year of his reign Buddhism was introduced into Li. King Vijaya Sambhava was an incarnation of Maitreya. During his reign Bhiksha Vairachana first taught the art of language to a shepherd boy from which beginning Buddhism gradually made progress. The king founded the vihara of Charma which was the first seat of Buddhism in Li-yul. Again Maitreya having reappeared in king Vijaya Virya, he greatly promoted the cause of Buddhism. He erected the vihara of Ghumatir. A metrical romance of the chhorten of Gomasala Gandha being composed, the king imbibed much faith in the Buddhist creed and built the vihara of Girishwar on the top of Goshirsha.

After his reign, during two generations no viharas were established. Thereafter king Vijayayasa erected the chhortens of Potoya and Masha and another vihara of great sanctity. Vyayayasa had three sons. The eldest named Dondo,† and the second named Dharmananta went to study Buddhism in Aryavarta. The youngest, Vijaya Dharma ruled over the kingdom. Being very warlike and valiant he used to be always fighting, and on account of his delight in bloodshed, he be-

* This chronology seems to be approximately correct. This was the age of Che-Hwangte, the great Emperor of China, who erected the great wall and was contemporaneous with Asoka the mighty monarch of India. Their empires touched each other.

The legend is evidently a fabrication. The descendants of Salana who adopted Indian names, manners and customs probably did not like to trace their origin from either the Chinese or the Indians. The mother is allowed to be Indian and Vaisramana the divine head of the Yakshas is said to have fallen in love with her. He does not touch her but only looks at her from his ethereal passage, she miraculously conceives and delivers at Wuthen. Salana and his son Yi-ula who also bears a non-Aryan name were both Chinese.

Ye-u-la was the name of the son of Salana. It is probable that Ilavarta the country of a very fair people derived its name from the name of this king.

† This is a Tibetan translation of the names of the princes.

came very sinful. His elder brother Dharmananta after attaining Arhathood reclaimed him from leading a cruel and wicked life and by skilful devices induced him to make confession of his sins. The king erected a vihara on the site where in ancient times the great Muni (Buddha) on his birth as king Chandra Babha gave away his head in charity to Bráhmans. He also built a chhorten at Gyenteshan and a vihara in the grove of Bhybalong. Dondo on his return from Aryavarta met his brother and built the temple of Jamo Kokorang and the vihara of Sangter.

Vijaya Suñha the son of Vijaya Dharma founded the vihara and chhorten of Somna. Subsequently king Vijayakirti built the vihara of Sruno which exists to this day (time of writing the book from which this is compiled), being saved from the ravages of the river by a Naga. His son Vijaya Sangrama at the advice of Arhat Jñanayaksha built the viharas of Dharmatir and Gheyntshan. His son king Vijaya Suñha miraculously visited Maitreya and erected the vihara of Shaserna. After the reign of his son king Vijaya Bala, for six generations no viharas were erected. Then king Vijaya-santrema obtained an image of Buddha from Chugasan which is said to have come from the sky. He built a shrine for this image and a chhorten. At the advice of Arhat Mergude Abhaya Dhanya he built the vihara of Shasanuna. After the reign of his son king Vijaya Satu, for four generations no monasteries were built. The king Vijayakirti having been exhorted by a certain *Naga* king founded the vihara of Bhabana. During the reign of this king, Li-yul was conquered by a Tibetan king and made a dependency of Tibet. The king and his son Vijayagram Gupta fled to China—during their absence the prime minister of Li named Ama Chhagumay governed the state in the capacity of regent. During his government the vihara and chhorten of Manadhe were built. On his return from China king Vijayagram Gupta built the vihara of Gyeshidema. Thereafter the Chinese Generals Ser-thise and Ka-these erected the viharas of Maitriya, Bhau (khar) fort and Khe-kwansee. The king erected the great chhorten of Sátona at Tshalmoi-tshed* where in ancient times Arya Vairochana had taught first the art of language to a shepherd boy.

The vihara of Bhavana was built in the year when Gar-long-toan† the general of king Srang-toan-jampo invaded Li-yul.

* Tshal-moi-tshal. This is a Tibetan word meaning garden of gardens.

† This was the great general who was sent as ambassador to the Court of the emperor Thaitsang to negotiate the marriage of princess Wencheng with his sovereign king Srong-tsan, *vide* Dr. Bushell's *Early History of Tibet* "when Tai-

On the site of that chhorten king Vijaya Vahana and a Chinese monk named Balasha erected a monastery. The wives of the kings of the Salana dynasty occasionally followed the example of their husbands and built viharas in order that they might accumulate merit for themselves. The following are some of the principal monasteries of Li-yul: Nuoña, Ossojo, Sserojo, Soyen-ro, Demoja, Kobrojo, Horonjo, Yermono: Khosomno, Guterima, Okono, Kuchye, (Black hole), Chunono, Khyeno, Namobhathong, Anoyono. Counting the viharas, in and outside of the city of Wuthen there were 60 large viharas, 95 of medium size, and 448 temples.

In Dollo and Mikar there were four large viharas and upwards of 100 temples with 124 monks—above Kameshang and below Jili, in the towns of Phuna, Begada, Oku and also in their suburbs there were 23 large viharas, 21 middle-sized viharas, and 62 temples with about 438 monks belonging to the Lekyen and Goi-tsho schools, 39 of the temples contained 8 chhorten in each.

Below the towns Duryamo and Kesheng and above Gyel-kyan and Isarma there were about 15 large viharas besides many chhorten and temples with about 963 monks of both schools.

From the introduction of Buddhism into Li-yul during the reign of king Vijaya Shambhava, the grandson of Salana, up to the present time (the year when the account of Li-yul was recorded) counting the years from the autumn of every year without the intercalary months, there have elapsed 1,253 years. From the time of king Salana there have been 51 generations of kings and one regency.

During the reign of king Vijayakirti in the country called Sangapatana near the vihara of Sangayaprahana there lived a hermit named Sangaya Dhara. One of his pupils seeing a prophecy with the Vinaiti Pandits Chandragarbha and Dharma asked him if it was true.

The prophecy ran thus—

For two thousand years after the Nirvana of Buddha in the country of Li-yul, the reflection of the sacred Dharma and sacred relics will exist. Thereafter the Buddhist creed will decline when the three countries of Li, Shuli, and Anshe will be conquered by China, Tibet

tsang consented to give in marriage the princess Wen Ching—it was Lu-tang-tsan (Lon-Tong-tsan) who was sent by Tsanpá to receive her.

This was evidently king Srong-tsan Gampo. During the reign of his grandson, the Tibetans extended their arms further west, *vide* Dr. Bushell's early history of Tibet. "In the first year Hsein Shing (670 A. D.) in the fourth month, they (the Tibetans) invaded and destroyed eighteen of the subject Chaon (outside frontier) and led the people of Yu-tin (Khoten) to capture the Chin-tsa-Pohnan Chéng. Thereupon the four Military Governments of Anhsi were all given up."

and So Chyi Dugu and Hor. Then a Bodhisattwa being born as king of the Dongma (Tibet) Buddhism will rise in Tibet where viharas and chhorten will be erected, two classes of clergy will be introduced and by degrees kings and ministers will be converted. Professors and teachers of Buddhism from other countries, and many excellent precepts (scriptures) will be introduced. The country of Li will then pass under the rule of that king of Tibet whose descendants to the seventh generation will be devoted to the immaculate creed.

In the country of Li, about the time of the decline of Buddhism its young king disliking the sacred creed expelled the Buddhist clergy and by degrees drove away those of the temples of Tsharma, Bong, Mekar, Kongnu &c. The expelled clergy with their sacred books and religious articles fled towards the country of Dongma (Tibet) and proceeding slowly as if guided by a laden yak arrived at a place called Tshal in Tibet; their elders were taken to the king of Dongma whose wife was a Chinese princess; she extended her patronage to them and inquiring if there were more monks in Li-yul she sent for those that were still there. These men brought with them many pandits from Anshe, Shuli,* Brusha (Dusha) and Kashmir. These Buddhists conducted religious services in the viharas of Tibet for three years, after which the princess† died of small-pox. At that time many people died of that disease. The ministers and officers of Tibet then holding a conference unanimously declared against permitting the Buddhist clergymen to remain in Tibet. They attributed this dire calamity to these monks who being expelled from Lhodol (Nepal) had settled in Tibet, the Banded‡ from Aryavarta and the Tibetan monks were therefore compelled to fly towards the west to the country of Maha Gandhara,§ whither they carried all their religious books, &c. These Buddhist clergy of Jambu Dwipa were cordially received by the king of Maha Gandhara who supported them for a period of two years. In the meantime the king died leaving two sons who were Buddhists. Some ambitious Banded taking advantage of the reigning king's devotion to them killed him and usurped the throne. The king's

* Anshe and Shuli—Dr. Bushell's Early History of Tibet. After its (Pehuson) conquest by the Chinese in 648 A. D., it was made the seat of a governor generally styled the Anhsi Trehipo, who ruled also over Yutim (Khoten). Shule (Kashgar) and Luiyeh, a city on the southern bank of the river of the same name &c.

† This was evidently princess Chin cheng mother of king Thi-srong-deu-tsan, who died in the year 741 A. D.

‡ Banded, (Sanskrit, Bandaya) one worthy of reverence—the common designation by which the monks of Nepal, Kashmir &c. were known in Tibet.

§ Maha Gandhara—great Gandhara or the modern Candahar and Cabul.

younger brother with the help of his ministers and subjects killed the Bathdi usurpers and forced all the Buddhists to leave Maha Gandhara. They proceeded towards the country of Ke-u-sha where they found shelter. "The religion (Buddhism) had now long been established in Nepal and Independent Tartary, as the travels of the patriarchs indicate. It had also extended itself throughout India and Ceylon, and the persecution of the Bráhmans instigated partly by controversial feeling and more by a desire to increase their caste influence had not yet commenced. Long before this, it is stated that in B. C. 217, Indians had arrived at the capital of China in Shen-si in order to propagate their religion. Remusat, after mentioning this in the Foe-koue-ki, adds that, towards the year B. C. 122 a warlike expedition of the Chinese led them to Hieow-thou a country beyond Yarkand. Here a golden statue was taken and brought to the emperor. The Chinese author states that this was the origin of the statues of Buddha that were afterwards in use" "Edkin," *Chinese Buddhism*, p. 88.

"Kumarajiva, was brought to China from K'u-tsi a kingdom in Tibet, east of the Ts'ung-ling mountains. The king of Ts'in had sent an army to invade that country, with directions not to return without the Indian whose fame had spread among all the neighbouring nations. The former translations of the Buddhist sacred books were to a great extent erroneous. To produce them in a form more accurate, and complete was the task undertaken by the learned Buddhist just mentioned, (Kumarajiva), at the desire of the king. More than 800 priests were called to assist, and the king, himself, an ardent disciple of the new faith was present at the conference, holding the old copies in his hand as the work of correction proceeded. More than 300 volumes were thus prepared," l. c. p. 90.

Extract from "Dsam-ling Gyeshe" by Tsanpo Noman Khan of Amdo.

The country called Thokar by the Tibetans and vulgarly Malaya Phokhar or Little Phokhar is identified by some with Li-yul. The description given in history of Chaudan Choui the famous image of Buddha in China and the accounts given in the travels of Thangssin tally with some accounts mentioned in the Kálachakra that Li-yul was situated somewhere in the north of Tibet. Many Tibetan authors in their description of Li-yul have confounded its position. Some say Li-yul is in Mongolia, some say Li-yul is a province of Tibet; according to others Li is Pal-yul, (Nepal).

This country of Li is divided into eight parts of which Kasikara is the chief. The fort of Yamkasar &c., is included in it. There are

many Hor and Chinese possessions in Li-yul. To the east of Khokan and Angiyan, &c., there is a chain of lofty snowy mountains, to the east of which lies the country of Sulanu Okshi now vulgarly called Oosi, where is Arbu Parvata or the wonderful mountain. Its rocks contain curious figures and Thangssin mentions the existence of some (Gagnom) Buddhist ascetics who had attained the state of suspended animation. Some among them were known to have lived many ages.

To the south-east of it close to the snowy mountains lies the province of Kasikara (Kashgar), the capital city of which is Kasikara with the fort of Yamkasar.

These places were visited by the Chinese traveller Thangssin, who found them filled with a Buddhist population and with religious establishments. Subsequently the country was overrun by the Golog Lalo (Muhammadans) who demolished Buddhism and converted the people to Muhammadanism. During the great dispute between the Sakya-pa and Digumpa schools, the Kasikar in the strife, troops and generals took part, and are said to have been all killed. Now-a-days a Chinese frontier officer holds it.

To the south-east of Kasikara is the large province of Yarkhan the Sanskrit name of which is Arghan, there is a remarkable mineral spring in Arghan well-known by the name of Bula. There are also mines of precious stones besides that remarkable stone called *yangti* or jade.

The river Sita (White River) one of the four great rivers mentioned in the sacred books, issuing from the bright glacial slopes of the Himavat Parvata, flows through this country towards lake Mansorowara. Sita is also called Arghan as if it were the water of ablution for gods, whence the country derives its name. The water of the Sita is of a milky white colour. Thangssin calls this country by the name of Sukakai. To the south of Yarkhan there is a desert which having crossed, we arrive at the country called Gosthan or place of virtue now vulgarly called Khothan or (Khoten) which contains the mountain of Langri (Goshirsha) mentioned in the religious work called Langri Lungtan. There formerly existed the great chhorten (chaitya) Gomasala Ganda and many Buddhist temples and viharas, but after the country was overrun by Muhammadans, those were demolished. The Muhammadans of Khotan now designate Langri by the name Gorusheshi, evidently a corrupt form of the name of Gosirsha or cow's head. To the south-east of Khotan and Yarkhan lies the Nāhri province of Tibet and Ladak. On account of the extensive barren plains and lofty snowy ranges which intervene between Khotan and Ladak, there is great difficulty of communication. To the east of Khotan there is a vast sandy desert and also a river of which mention is made in

Thangssin's travels. Lamas Redama and Manlingpa and others con- found this river with the head waters of the Machhu (Hoangho). It is called Gasheshi. Then if one travels eastward he arrives at a place called Puan-khar. The vast arid and sandy regions lying on the north of Thokar, Li-yul, China, Kooli (Corea) were designated Sukatana (dry lands) by the ancient Indians. To the north-east of Kasikara lies the province of Illi and to the south not at a great distance from it, lies Akusu (kupir) which Thangssin designated by the name of Bharo, not far from which is situated Tasu tasa. To the east of Akasu lies Guchhe of Li-yul, now called Khu-chhu or Khuthe. These were anciently places of Buddhist pilgrimage. It was from Khuthe that the image of Chau- dana Choui of China was carried to the court of the emperor of Ts'in. To the east of Yarkhan and Khuthe lies the Lalo country called Kerwashar or Kharashar containing a fort, at some distance from which are the towns of Athashara, Karlo, Haimthu, The-chin, Talon, &c., inhabited by the Gokar people. To some distance from these places is situated the winter residence of Thorkod Khan. To the east of these lie the two provinces of Thurphan and Eshwa now called Eshora which are known by the general name of Eeshi-thur-phan. In Eshora there are numerous images of Arhats and other Indian saints, as well as the tombs and birth places of many Arhats of ancient time. To the north of Thurphan lie Danemig &c., not far from which to the east lies Hwamil called Khomal (probably Komal of Marco Polo), to the east of which lies a portion of the Great Desert. After crossing the desert and some mountains one reaches the western extremity of the Great Wall. The whole of this vast country between Samarkhan and Hwamil, and also including Shachu, Suchon, Kanchan, Lanchan, Iiyi, Oorumussthar, Bakatu was included in the kingdom of Li-yul. The people of Li-yul were anciently a well-to-do people and their number was immense. In Li-yul the heat in summer and the cold in winter are very great. The country is rainless, and the people draw water (hardly enough for their wants) from glacial streams and from wells. They grow wheat, rice, peas, arhar, gram, different kinds of peaches (white and black) kakati, kachtya, karakashe, holpe, chipaka, apricots and a kind of grapes called bhasur, as well as different kinds of water-melons suchás, turtinga, and kharlinga. They are martial, stalwart, very strong, and straightforward.

I N D E X

TO

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