CATALOGUE

OF THE

Delhi Museum of Archaeology

SECOND EDITION (revised and enlarged)

(Municipal Museum in the Town Hall
founded in 1868, Museum of Archaeology
in the Naubat Khāna, founded in January
1909, and transferred to the Mumtāz
Mahal in October 1911)

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PREFACE TO THE SECOND EDITION (ENLARGED).

OWING to the first edition of the Catalogue being now out of print (700 copies having been disposed of) and rather over 500 new exhibits having been added to the Museum, which at the time of publication of the former Catalogue (1913) only contained 489, this revised and enlarged edition has been prepared.

Thanks are principally due to Maulvi Ashfaq Ali, Gallery Assistant in the Museum, for the great pains he has taken in bringing the Catalogue up to date. It will be noted that the exhibits have more than doubled in nine years and for this fact acknowledgments must be paid to the Director General of Archaeology in India who has placed many exhibits (marked thus *) on loan in the Museum, to the Chief Commissioner, Delhi, who has always been ready to try and find money for the purchase of interesting exhibits and to Maulvi Zafar Hasan, Assistant Superintendent, Archaeological Survey, who for several years held his office in the Museum and has been indefatigable in producing new objects of interest. To him is entirely due the collection of specimens of Calligraphy (section N) which it is believed is quite a new departure in the realm of museum exhibits. Certain articles on loan have been returned to their owners, principally the collection of pictures lent by Mr. J. P. Thompson, and have been therefore omitted from this edition. Other articles on loan are marked † after the serial number. Three new sections have been added to the Catalogue, viz., M. Manuscripts, N. Specimens of Calligraphy, and O. articles exhibited in the Mughal rooms. The very heterogeneous collection of cases and frames, in which the exhibits have hitherto been displayed, are being entirely replaced. Already the cases in the eastern Gallery have been renewed and it is hoped that shortly the new cases, for which designs have already been prepared, will be ready for the main gallery. Owing to the increase of exhibits in the Museum and to the general importance of the institution sanction was accorded in 1920 to the entertainment of a permanent Gallery Assistant to represent
the Honorary Curator, whose headquarters are in Agra, and a clerk to assist him. A catalogue of the coin collection, which though not very large at present is nevertheless rapidly assuming some importance, is in course of preparation and will be printed as a separate publication. The preface and appendices of the 1st edition of the Catalogue have been retained in this edition.

J. F. BLAKISTON,

Honorary Curator,
Superintendent, Archaeological Survey,
Muhammadan and British Monuments, Northern Circle.

August, 1924.
PREFACE TO THE FIRST EDITION.

The following interesting account of the early history of the Delhi Museum is taken from the Preface to the 1909 Edition of this Catalogue, compiled by Dr. J. Ph. Vogel:—

"For nearly forty years there existed at Delhi a municipal museum established in one of the rooms of the Town Hall. It is said to have been founded in 1868 by Mr. F. H. Cooper, then Deputy Commissioner of the district, and it was only recently abolished. During the first period of its existence, this museum seems to have received considerable attention at the hands of the local authorities, as appears from some valuable donations and acquisitions. But from the beginning its scope was not clearly defined. Objects were purchased merely because they were curios, and others were presented apparently for no other reason than that the owners wished to get rid of them. In the absence of a professional Curator* and of adequate funds, a systematic extension of the collection was impossible, and gradually the Delhi Museum became a wonderful accumulation of the most heterogeneous articles. It was indeed a 'Wonderhouse' as Rudyard Kipling appropriately renders the word 'ajaibghar,' the Hindustani designation for a museum. The sections were as numerous as irrepresentative. Side by side with Graeco-Buddhist sculptures were gaudy idols of modern Jaipur manufacture and stuffed animals of puzzling appearance. Valuable products of indigenous art were mixed up with toys which would have found a more suitable place in a nursery.

"Perhaps the greatest curiosity of this collection of curiosities was the catalogue, the old Catalogue referred to in the text hereafter, printed in 1888, which had been compiled by some industrious babu, whose name unfortunately is lost to posterity. The man evidently took great pains to follow the instructions received from his superiors and must have experienced considerable difficulty in entering each object under the prescribed

* It appears from the old catalogue that at first one of the civil officers stationed at Delhi acted as an Honorary Curator.
headings. In dealing with the Natural History section, he conscientiously started noting where each of his 'zoological animals and birds' had been 'manufactured,' e.g., shells, in 'the ocean,' crocodiles and alligators, in 'the river Jumna,' and sallu sanps (apparently a kind of snake), a lion and two two-headed buffaloes, in 'the Wood.' Under the heading 'Architectural Collections' we find a Tibetan inscription entered as '1 Plate China' and an Armenian inscription (No. C 27 of the present catalogue) as '1 Plate Arminia.'

"In 1901 a foreign savant called the attention of Lord Curzon to the neglected state of the Delhi Museum which he described as 'a howling wilderness.' The matter was referred to the Archaeological Department, and certain proposals were made which, however, only resulted in a removal of the most obviously useless exhibits. Among the suggestions then made was that of establishing a historical museum in the Naubat (or Naqqâr) Khâna which was to contain objects of interest connected with the history of Delhi Fort.* At the time this proposal did not find favour with the local authorities. It was repeated in a more definite form in 1902, when Mr. J. H. Marshall had become the head of the Archaeological Department.† It met with the approval of Lord Curzon, but was not carried into effect until 1907. It should be remembered that up to that time the Naubat Khâna was still occupied by the Officers of the M. S. and the R. A., and that the question of creating a new museum hung together with that of abolishing the old one.

"In 1907 it was at last resolved to end the inglorious existence of the old 'Ajaibghar.' Most of the exhibits, including a collection of Graeco-Buddhist sculptures,‡ were made over to the Lahore Museum. A number of sculptural fragments from Indor-Kherâ (Bulandshahr District, U. P.) were sent to Lucknow to be placed in the Provincial Museum, and three inscribed Jaina sculptures to Mathura (Muttra) from where they apparently originated. They are now deposited in the Municipal Museum at that place."

* Cf. Dr. Vogel's Report on the Diwan-i-khâns and other buildings at Delhi, dated the 14th April 1901.
† Cf. Notes by the Director-General of Archaeology on buildings of archaeological and historical interest in Delhi, dated 8th October 1902.
‡ Among these sculptures is one from Mathura, namely the female statue discovered by Hâgâvânâlî Indraṣṭh in the Saptarâk Tīla. Cf. J. R. A. S. for 1884, pp. 542 f.
Since the foundation of the Delhi Museum of Archæology in 1909, when it was housed in the Naubat or Naqqâr Khâna, the collection of exhibits has been considerably augmented. The Museum has received liberal encouragement from the Government of India in the matter of funds for the purchase of antiquities, while its yearly grant has been increased from Rs. 500 to Rs. 1,000. This increase in exhibits, besides demanding a larger and more suitable building, has made the preparation of the present Catalogue essential. It is confidently hoped that now the city has become the Capital of the Indian Empire, the Museum will become of a more important character and acquire a far larger collection. Whether the permanent Museum, if one is made, will be situated in the Muntâz Mahal or elsewhere, has not yet been decided but it is at least hoped that it may be possible to reserve the present building for a collection of antiquities which have some especial connection with the Fort of Shâh Jahân, and which will enable the visitors to the old Mughal palaces and gardens to appreciate still better their beauty and their interesting past. To the student of the Indian history and archæology a museum of this kind, small though it may be, but housed in one of the very buildings which witnessed in turn the hey-day of the Mughal Empire, its gradual decline, and finally the stirring series of events which culminated in the British occupation, can be of no little help in matters of research and scholarship. He can, from a view of the old portraits, repicture for himself many of the persons they represent, enjoying, as he does, the cool evening breezes wafted from the neighbouring Jumna, or the Emperor of Delhi wandering with a gay throng of courtiers through the numerous gardens now laid out to indicate the position of the former buildings.

The majority of the exhibits included herein were on view, as part of the permanent Collection of the Museum, at the time of the Coronation Darbar Loan Exhibition, and have already been catalogued by Mr. J. P. Thompson, I.C.S., in the special catalogue he prepared for the Loan Exhibition.* The notes on the exhibits found hereafter are, almost without exception, taken from his catalogue and from the original Museum catalogue prepared in 1908 by Dr. Vogel of the Archæological Department, in co-operation

* A few copies may be obtained on application to the Hon. Curator, price 4 annas.
with the late Mr. R. Froude Tucker, the late Curator, who also contributed the appendices, see pages 74—85. The late Maulvi Muhammad Shuaib of the Archaeological Department has been responsible for the information regarding the Persian and Arabic inscriptions and documents of the Muhammadan period.

In addition to the above-mentioned officers thanks, for their assistance in the preparation of this Catalogue, are also due to the late Mr. W. Irvine, B.C.S., Dr. C. A. Grierson, C.I.E., the late Professor Kielhorn, C.I.E., of Gottingen University, Professor Holger Pedersen of Copenhagen University, Khwajah Mahmud Husain and Khan Bahadur Mir Nasir Ali Khan of Delhi.

To Mr. R. B. Whitehead, I.C.S., a special debt of gratitude is due for his labours in connection with the coins in the Museum, the collection of which he has supplemented, rearranged and catalogued.

The Mumtāz Mahal, which now houses the Museum (see J. 60-61 hereafter), was formerly one of the apartments of the Royal Princesses, but, after the British occupation of the Fort in 1857, it was converted to Military uses, and served till recently as the Sergeants' Mess. The improvements carried out to the Archaeological area which were suggested in 1902, but not completed till 1911, embodied the conservation of this building, and its adaptation, at the suggestion of His Honour Sir Louis Dane, the Lieutenant-Governor of the Punjab, into the Delhi Museum of Archaeology. Traces of its old decoration were found on scraping the walls of the many coats of whitewash which covered them, and these may be noticed in the Main Hall and in the East central room. The old view of Delhi Fort from the river (J. 50), shows the building in its former condition, with its corner chattris topped by gilded cupolas. The roof has been lowered to its old level and the chajja, or projecting slab cornice, reconstructed. The glazed screens in the arches are, of course, a modern necessity in the fitting out of the building as a museum.

The Hon. Curator will gratefully acknowledge any additions or corrections suggested to him, which will be utilized in subsequent editions of this Catalogue, and also any information regarding objects of interest which come within the scope of this collection and which it might be possible to acquire. It is well known that
there still exist in India to-day many relics of the Mughal and Mutiny period, as well as in Europe, the existence of which can only be ascertained by means of help from external sources.

GORDON SANDERSON,
Superintendent, Muhammadan and British Monuments,
Northern Circle, Agra, and
Honorary Curator, Delhi Museum of Archaeology.
CATALOGUE.

Sections A, B, C.—Sculptures and Inscriptions.

A.—Pre-Muhammadan Period.

A, 1-4. FOUR PORTIONS (ht: 5', 4' 10", 4' 1" and 3' 10½") of pillars with recessed square shafts and profusely sculptured capitals of the 'pot-and-foliage' type. They must have belonged to some medieval Hindū temple and are said to originate from Mehrauli or Old Delhi (Qutb). On the shaft of one of these pillars (No. 3) is the following inscription in Arabic محمد بن أحمد. (Old Catalogue No. 824.)

A, 5. FRAGMENT (ht: 3' 1") of a profusely carved pilaster of the 'pot-and-foliage' type said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 825.)

A, 6. FRAGMENT (ht: 8½") of a building stone carved with a border of conventional flowers. Find-place unknown.

A, 7-9. THREE FRAGMENTS (ht: 8½" and 7") of building stones carved with scrollwork. Find-place unknown.

A, 10. FRIEZE (ht: 10", width 2' 1") carved with a row of nine figures of dancers and musicians, perhaps representing Ganas or followers of Śiva. The stone probably belongs to a mediæval Śiva temple. Find-place unknown.

A, 11. FRIEZE (ht: 10", width 2' 2") carved with a row of ten figures defaced. Find-place unknown.

A, 12. FRIEZE (ht: 7", width 2' 4") carved with a row of five geese. Find-place unknown.

A, 13. TORSO (ht: 2' 11") of a male figure wearing a necklace with breast ornament, a dhoṭi with girdle and a scarf wrapped round the loins. Find-place unknown.

A, 14. CARVED ANGLE STONE (ht: 1' 6½") of red sandstone, probably part of a door-jamb. Find-place unknown.

A, 15. FRAGMENT (ht: 1' 2½") of a sculpture representing Śiva and Pārvati seated on the bull Nandi and surrounded by numerous attendants. On the pedestal are two kneeling figurines of devotees. Find-place unknown.

A, 16. FRAGMENT (ht: 11") of a sculpture in black marble representing a four-armed goddess, perhaps Vaishnavī the female Energy (Sanskrit Sakti) of Vishnu, seated in a chapel, the pillars of which are partly preserved, and holding a conch in one of her left hands and a disk (chakra) in one of the right hands. She is supported by a male figure (Garuda ?). From a label on the back it appears that the sculpture was found by General Cunningham. If identical with No. 804 of the Old Catalogue, it would seem to originate from Mehrauli or Old Delhi (Qutb).
A, 17. FRAGMENT (ht : 7") of a sculpture of buff-coloured sandstone carved with a three-faced, four-armed male deity (Brahmā ?) with pointed beard, seated on a lotus seat and holding a water-vessel and a staff (?) in his left hands. The right arms are broken. To his right stands a female attendant. On the back of the sculpture is written in Persian characters: “February 12 san 70.” Find-place unknown.

A, 18. PLAQUE (ht : 1' 2", width 1' 1") of terra-cotta with a projecting figure of Sūrya, the Sun-god, seated on an ornamental cushion with the soles of his feet touching. Except for the nose, which is broken, the sculpture is well preserved. The god has a circular halo and long curly locks, and wears an ornamental head-dress and heavy ear-rings. He holds in each hand a palm (?) raised against his shoulders. His body is clad in a close-fitting tunic ornamented with a row of button-like bosses round the neck and from the neck down to the waist. He wears a plain girdle round his loins and high boots. In the lower, proper left corner of the sculpture the word Adityah ¹ is written, which is another name of Sūrya. The character of the inscription proves that the terra-cotta belongs to the 7th or 8th century of the Christian era. It is said to originate from Sonepat in the Delhi district. (Old Catalogue No. 777.) - This terra-cotta is mentioned by Mrs. F. A. Steel in her recent work, “India through the ages,” Rutledge & Sons, London, 1908, p. 90. The authoress informs me that her information is derived from the following note in Balfour’s Cyclopedia of India, p. 708: “A little image near here (Sonepat) turned up in December 1864 when sinking a well. It is of clay, baked and polished like Chunar pottery. The figure is seated cross-legged, with a club in each hand. Below the left knee is a short inscription in a very old Nāgarī character. General Cunningham has read this inscription and supposes the idol to be an aditya or image of the sun. The age of it he thinks to be about 1,200 years; this agrees with the period of the seventh century.” Dr. Vogel, when visiting Sonepat on January 27th, 1910, obtained the information that 30 to 40 years ago broken idols (but) of stone had been found in a well on the Kot, i.e., the highest part of the town. This well now belongs to a mosque and stands in the Qızızdā Muhalla.

A, 19. CASTS (ht : 2' 1", 1' 11½" and 1' 7¼") of the capital of the “Iron Pillar” at Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 814.)

A, 20. FRAGMENTS of a FRIEZE of BRAHMANI GEESE found during excavations at the Qutb in 1912.²

A, 21-5. FIVE FRAGMENTS of FRIEZES of RED SANDSTONE containing Hindu sculptural carving of the mediaeval period; found during excavations at Qutb in 1912.

¹ The same word is preserved in Hindi Aiteḍa meaning “Sunday,” which is derived from Sanskrit Aditya-rāja.

² The hamsa or gese have been, from time immemorial, regarded by Indian poets and thinkers as a living emblem of virtue, and have been credited with an acute power of discrimination and a matchless beauty of complexion and gait. The Hamsa is described in the Rig Veda as the vehicle of the Aevins, or celestial physicians, while the Purāṇas make it the vehicle of Brahīma, the creator. The term is used as synonymous with the soul or spirit owing to its similarity in point of purity and migratory nature. Hamsa friezes are seen for the first time in the capitals of the Asokan pillars at Sanchi and Betta. The motif appears to have been purely indigenous.
SCULPTURES AND INSCRIPTIONS.

A, 26. FRAGMENTS (1' 10" by 1' 3") of a red sandstone slab containing Hindu sculptural carving of the medieval period; found during excavations at Qutb in 1912.

A, 27. FRAGMENTS (ht: 1' 4") of quartzite containing Hindu sculptural carving of medieval period; found during excavations at Qutb in 1912.

A, 28. A PIECE of carved red sandstone found during excavations at Qutb in 1912.

A, 29. RAILING PILLAR, BUDDHIST, (ht: 2' 9½") of red sandstone carved with a female figure; found during excavations at Qutb in 1912.

A, 30. FRAGMENT (1' 8") of a Hindu sculpture of black marble, representing Siva and his consort riding on Nandi and surrounded by numerous figures. It was found during excavations at Purana Qila in 1914.

A, 31. FRAGMENT of lingam with Hindu sculptured head. It was found buried some six feet deep in the courtyard of an old mosque said to be of the time of Alau-d-Din Khalji at Muhalla Qila in Rohtak.

Presented by Maulvi Ashfaq Ali, Gallery Assistant, Delhi Museum.

B.—PATHAN PERIOD (A.D. 1200—1500).

B, 1. MIHRAB (ht: 10' 6½") of an early Pathan tomb decorated with scrollwork and with Arabic inscriptions dated in the reign of Altamish. The tomb to which it belonged stood near the village of Okhla about six miles to the south of Delhi. It was demolished in digging the Agra Canal which at this place leaves the Jumna. A description of the tomb is given by Sayyid Ahmad and General Cunningham. (Old Catalogue No. 832. Cf. Aīkārū—sanādīd, 1st ed., p. 53. Archl. Survey Reports, Vol. XX, p. 160.) This Mihrab now stands in the vestibule of the Naubat āna.

B, 2. MIHRAB (ht: 3' 4½") of an early Pathan tomb or mosque decorated with Arabic inscriptions, dated in the year A.H. 608, corresponding to A.D. 1210. The edifice to which it belonged was, therefore, built in the reign of Altamish whose accession took place in A.H. 607. Cunningham asserts that the lowest line contains the name of Qutbu-d-Din Aibak, who preceded Altamish. The Mihrab is believed to have come from Okhla where No. B, 1 was found. In the Old Catalogue it is said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 821. Archl. Survey Reports, Vol. XX, p. 161.)

B, 3. TABLET (ht: 1' 9", width 3' 10½") inscribed with a well preserved inscription of twenty-two lines. The language is Sanskrit and the character Nāgari, except the last and part of the last but one line which are in the vernacular—presumably ancient Bāgri—and in the Sārada character. It records the construction of a well at the village of Pālamba, the modern Pālam,
miles south-west of Delhi City, by a Thākur of the name of Udhar (Skr. Udhara). His father had settled there from the village of Uchhapura, the modern Uch in Bhawalpur State (Punjab), near the confluence of the Sutlej, the Beas and the Chenab. It is dated in the Vikrama year 1337, the month of Sravana (Hindi Sāvāna), the 13th lunar day of the dark fortnight, Wednesday, corresponding to the 26th June A.D. 1280, or 13th August A.D. 1281. The document mentions the early Pathān Sultāns of Delhi Shihābul-Dīn Ghori (A.D. 1191-1205), Qutb-ud-Dīn Aibak (A.D. 1205-1210), Shams-ud-Dīn Altamīn (A.D. 1210-1235), Rukn-ud-Dīn Firōz Shāh (A.D. 1235-1236), Jalāl-ud-Dīn Raziyāh (A.D. 1236-1240), Muizz-ud-Dīn Bahrām (A.D. 1239-1241), Alāu-ud-Dīn Masūd (A.D. 1241-1246), Nāsir-ud-Dīn Mahmūd (A.D. 1246-1265) and Ghīyāth-ud-Dīn Balbān (A.D. 1265-1287), in whose reign the inscription was engraved. It was discovered in the village of Bohar, Rohtak district, and was first discussed by Sayyid Ahmad. The original was lost sight of during the Mutiny, but was recovered at Rohtak by Mr. J. G. Delmerick. It was then edited by Rajendra Lal Mitra, Major A. C. Barton, Deputy Commissioner, Rohtak District, presented it to the Museum in January 1908. The Municipal Museum possessed only a facsimile. (Old Catalogue No. 798. Cf. Aṭhār-i-s-sunādīd, Cawnpore, 1904—last chapter, pp. 73-81; Thomas, Chronicles of the Pathan Kings of Delhi, London, 1871, pp. 136-138; and J. A. S. B., Vol. XLIII (1874), Part I, pp. 104-110, with facsimile.)

B, 4. TABLET (ht: 11”, width 1’ 3½”) inscribed with a partly defaced Sanskrit inscription of seventeen lines. It records the construction of a well and is dated in the Vikrama year 1347, the month of Phālguna (Hindi Phāgorn), the 5th lunar day of the bright fortnight, Monday, corresponding to the 5th February A.D. 1291, and in the reign of Jalāl-ud-Dīn Firōz Shāh (A.D. 1290-1295), the first ruler of the Khaḷjī dynasty. It probably originates from Sonapat in the Delhi district. (Old Catalogue No. 796.)

B, 5. TABLET (ht: 1’ 1”, width 1’ 6”) inscribed with a partly defaced Sanskrit inscription of twenty-one lines. It records the construction of a well by a Brahmin of the name of Sridhara at the village of Nādayana, the modern Narayana, 7 miles south-west of Delhi. It is dated in the Vikrama year 1384, the month of Bhādrapada (Hindi Bhādā), the 3rd lunar day of the dark fortnight, Thursday, corresponding to the 6th August A.D. 1327, and in the reign of Muhammad Shāh Tughlaq (A.D. 1325-1351). It was deciphered by Pandit Vīrāghvan Nāth of Delhi and published with an English translation by Rajendra Lal Mitra. (Old Catalogue No. 796. Cf. Proc. Asiatic Society of Bengal 1873, pp. 104-107.)

B, 6. TABLET (ht: 11”, width 1’ 5") inscribed with a well-preserved inscription of eighteen lines. It records the construction of a well by two merchants, the brothers Khetala and Paitala, at the village of Sāravala, the modern Sārbān (or Sārān Saras), 5 miles south of Delhi. It is dated in the Vikrama year 1384, the month of Phālguna (Hindi Phāgon), the 5th lunar

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1 The inscription seems also to have contained the Saka year 1213.
2 See op. cit. pp. 29-33 for full translation and transcription.
3 See op. cit. pp. 29-33 for full translation and transcription.
4 See op. cit. pp. 33-37 for full translation and transcription.
Sculptures and Inscriptions.

day of the bright fortnight, Tuesday, corresponding to the 16th February A.D. 1328, and in the reign of Muhammad Shâh Tughlak (A.D. 1325—1351). It was deciphered by Pandit Vishveshvar Nath of Delhi and published with an English translation by Rajendra Lal Mitra. Subsequently, it was re-edited by Professor J. Eggeling, Ph.D., of the Edinburgh University. (Old Catalogue No. 796. Cf. Proc. Asiatic Society of Bengal for 1873, pp. 102-104; and Epigr. Indica, Vol. I, pp. 93-95.)

B. 7. TABLET (ht: 3’ 4”, width 1' 10”) inscribed with Persian poetry in nasîkh characters. The inscription belongs to the period of Sultan Muhammad Shâh, of the Sayyid dynasty, and states that a well was constructed in a garden at the spot where the tablet was found half-buried. This was the village of Lado Sarai, at a place still known as the ‘old Bâoli’ or ‘Bâin’ (large well), now filled up.

B. 8. PILLAR (ht: 2’ 5½”) of quartzite originally belonging to the railings of the bâoli in Kotla Firuz Shâh, Delhi.

B. 9. A RED SANDSTONE SLAB (3’ 8” by 1’ 8”) containing a fragmentary inscription of Alâuddin Khalji (1295-1315 A.D.). It was found lying in the mosque of Maulana Majmud Din at Mehrauli, Delhi.

B. 10. AN INSCRIBED SLAB of marble measuring 2’ 11½” by 1’ 8”. The inscription it bears is in Arabic poetry written in Nasîkh characters. It is not dated and only contains prayers to God by one Sayyid Mârin. The inscription originally belonged to a dilapidated building at the Khânqâh of Sayyidul Ajâib, in Sayyidul Ajâib village, Delhi.

B. 11. INSCRIBED SLAB of red sandstone (measuring 2’ 1½” by 1’ 2½”). It is dated 661 A.H., and refers to the erection of a well and mosque. The inscription was originally set in a well at the village of Sultanpur in the Delhi province.

Presented by Chaudhri Nathan Singh and Chaudhri Dâwan Singh-Zamindars of Sultanpur, Delhi.

B. 12. INSCRIBED SLAB in two pieces (4’ 3” by 1’ 6½”). The inscription which is fragmentary records the erection of a fort and a gateway during the reign of Abul Muzaffar Muhammad Shâh (Alâuddin Khalji). It was originally lying at the head of the ruined grave of Shâh Ihtishâmul Haq, outside old Hisâri Gate, Hansi.

B. 13. INSCRIBED MARBLE SLAB (3’ 10” by 1’ 10”). The inscription records the erection of a well named Châh-i-Khâs by Sikandar Shâh Lodi, under the supervision of Munawwar Beg Khân, son of Khawâs Khân, on the 11th Rajab 915 A.H. (25th October 1509 A.D.). It was originally fixed in a ruined well near the Hauz Khâs village, Delhi.

B. 14. AN INSCRIBED BLACK MARBLE SLAB (2’ by 1’ 6”). The inscription which is dated 20th Safar 923 A.H. (14th March 1517 A.D.) refers to the erection of a well during the reign of Sikandar Shâh by one Bibi Murâd Khâtûn at the instance of Bibi Aisha, the daughter of the emperor Bahlol Lodi. It was discovered at the village of Mubarakpur-Kotla in Delhi.
C. — MUGHAL PERIOD (A.D. 1500—1857).

C, 1—6, Tombstones.¹

C, 1. TOMBSTONE (ht: 11", base 5' 9" by 1' 2") of red sandstone decorated with Arabic inscriptions consisting of quotations from the Qurān. It is hollowed out, presumably for the reception of grass or flowers.² It is said to have been found about 1904, together with the inscribed slab No. C, 17, near Nizāmu-d-Dīn, at the time of the digging of the Agra Canal.

C, 2. TOMBSTONE (ht: 1' 9", base 6' 4½" by 2' 4") of white marble decorated with Arabic inscriptions consisting of quotations from the Qurān. The qalamān carved on the top indicates that it was placed over the grave of a male. It is said to originate from Salimgarh. (Old Catalogue No. 817.)

C, 3. TOMBSTONE (ht: 1' 9", base 6' by 2' 4") of white marble with a narrow oblong cavity, probably intended for the reception of grass or flowers. (Cf. above sub. No. C, 1.) It is said to have been found about 1903, inside the barbican of the Delhi Gate of Delhi City. (Cf. beneath J. 15.)

C, 4. TOMBSTONE (ht: 1' 12", base 5' 9" by 2' 7") of white marble. The taḳkāṭi carved on the top indicates that it was placed over the grave of a female. It is said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 827.) This tombstone was sent to Lahore in 1912, and now marks the resting place of Nūr Jāhān, whose tomb at Shāhdara has been recently repaired.

C, 5. TOMBSTONE (ht: 5", base 4' by 1' 5½") of white marble profusely sculptured. The taḳkāṭi carved on the top indicates that it was placed over the grave of a female. It is said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 827.)

C, 6. SMALL TOMBSTONE (ht: 11", base 2' 5" by 1' 7") of white marble. The taḳkāṭi carved on the top indicates that it was placed over the grave of a female. It is said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 827.)

C, 7-10. FOUR RED SANDSTONE FIGURES (ht: 4' 4", 3' 10", 3' 9¼" and 2' 10¼") of elephant riders belonging to the two stone elephant statues which stood at the Delhi Gate of the Fort in the reign of Shāh Jāhān. (See No. C, 11.) According to Bernier, two of the figures represent Jaimal and Fateh, the Rājpūt Chiefs who defended Chitor against Akbar. If so, the two remaining figures would be their mahaunts. It is, however, more likely that the elephant statues were meant for fighting elephants, each mounted by two men, as was the custom on occasion of elephant fights. The heads of

¹ Four of these tombstones were entered in the Old Catalogue (Nos. 817 and 827) under the enigmatical designation of "tomb amulet." It should be remembered that Arabic ḥumām has the meaning both of "an amulet" and "a tombstone," the original meaning being "a quotation from the sacred scriptures." It is uncertain whether they belong to the Pathān or to the Mughal period. The information regarding their provenance was supplied by the custodian of the Old Museum.

² The practice of planting grass and flowers over the grave is referred to in Persian epitaphs e. g., in that of Jāhānār Begum, the daughter of Shāh Jāhān: "Do not cover my grave with any thing but green; for a grave-covering of the poor this grass is enough."
Nos. C, 7 and 9 have been refixed. The heads of Nos. C, 8 and C, 10 are missing. That of No. C, 8 was reconstructed, presumably in 1892. (Old Catalogue No. 823.)

C, 11. FRAGMENTS of the two elephant statues which stood at the Delhi Gate of the Fort in the reign of Shāh Jahān and were removed by order of Aurangzeb. The fragments were discovered after the Mutiny, when a large portion of the Mughal palace was being demolished for military purposes. With these fragments an elephant statue was constructed in 1886. It stood first in a remote corner of the Queen's Gardens, was from there removed in 1892 to the Chāndni Chauk to the front of the Town Hall (the place now occupied by the Queen's statue), and finally placed at the back of that building. (cf. beneath No. J, 14.) It was taken down in 1905, when the Government had two new elephant statues erected on the site at the Delhi Gate once occupied by the originals. The new elephants are carved after a model (cf. C. 13) prepared by Mr. R. D. Mackenzie with the aid of the remaining fragments. (On the history of the Delhi elephant statues see Appendix L.)

C, 12. TABLET (ht : 1' 10", width 3' 5") of white marble recording the removal of the reconstructed elephant statue, referred to above sub. No. C, 11, to the Chāndni Chauk in 1892.

C, 13. MODEL of the new elephant statues now replacing the originals at the Delhi Gate of the Fort. Cf. above No. C, 11. It bears the signature of the artist "R. D. Mackenzie, 1904."

C, 14. ELEPHANT BRACKET (ht : 1' 8") of red sandstone belonging to a building of the early Mughal period. The two figures on the elephant are broken. Similar brackets occur in the early Mughal buildings in the Lahore Fort and in the temple of Jugal Kishor at Brindaban, near Mathura (vulgo Muttra). Find-place unknown. (Old Catalogue No. 801.)

C, 15. MEDALLION (diameter 1' 7½") of stucco, inscribed with the Arabic formula Al maliku-l-lāhu, "God is King," within a decorative border. It probably belongs to some early Mughal mosque. Similar stucco decoration is found in the Khairu-l-manāzil opposite Purānā Qila (Indrapat) and the Moth-ki-Masjid on the Qutb road. It is said to originate from Mehrauli or Old Delhi (Qutb). (Old Catalogue No. 781.)

C, 16. CIRCULAR STOOL (ht : 2½", diameter 1' 1½") of sandstone inscribed with an inscription in Arabic and Persian. The first six lines contain a chapter from the Qurān in Arabic. The seventh or last line in Persian contains the date A.H. 968 corresponding to A.D. 1560. It has three legs, one of which is broken. The centre of the reverse is carved with a rosette. As appears from the label on the back, it originates from Sambhal in the Muradabad District of the United Provinces. (Old Catalogue No. 780.)

C, 17. SLAB (ht : 2' 7", width 1' 7") of white marble inscribed with a Persian inscription of twenty-three lines. It records the construction of a family tomb (Persian gor-kañna) together with a well, a mosque, and a rest-house by Mahmūd Khān who lived in the reigns of Humāyūn, Akbar, and Jahāngīr. The inscription is dated in the year A.H. 1002, corresponding to

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1 See op. cit. pp. 37-38 for full translation and transcription.
2 See op. cit. pp. 38-40 for full translation and transcription.
A.D. 1593, but this is probably a mistake for A.H. 1022—A.D. 1613-14, as in A.H. 1002 Akbar was still reigning. It is said to have been found near Nizāmu-d-Din together with the tombstone No. C. 1.

C. 18. SLAB (ht : 1' 8½", width 3' 9") of white marble inscribed with a Persian inscription \(^1\) of four lines. It records the construction of the Salimgarh bridge by the Emperor Jahāngīr in the 17th year of his reign, or A.H. 1031 corresponding to A.D. 1621. (Old Catalogue No. 830. On the Salimgarh bridge cf. Ḍāhīru-s-sanādīd, Cawnpore, 1904, p. 60 ff.; Archl. Survey Reports, Vol. II, p. 223; and Carr Stephen, Archaeology of Delhi, pp. 195 f. See also beneath Nos. J, 9 and 10.)

C. 19. SLAB (ht : 1' 6½", width 9' 1") of red sandstone inscribed with a Persian inscription of two lines. It records the construction of a sarāi by a lady named Khās Mahal in the reign of Shāh Jahan in the year 1052, corresponding to A.D. 1642. According to Sayyid Ahmad, the building in question stood near the Purānā Qila. The foundress was a daughter of Zain Khān, a general of the Emperor Akbar.\(^2\) (Old Catalogue No. 815. Cf. Ḍāhīru-s-sanādīd, Cawnpore, 1904, p. 63. For full note on the inscription cf. pp. 42-3, 1909 Ed.)

C. 20. CAPITAL (ht : 1’ 1", 1' 9" square) of red sandstone, said to have belonged to a mosque which stood near the Qāzī kā Hauz, Delhi City.

C. 21—23. THREE CAPITALS (ht : 2' 3") of red sandstone, probably belonging to a building of the Mughal period. (Old Catalogue No. 816.)

C. 24. SHAFT (ht : 6') of a pillar of red sandstone covered with shell plaster, found in 1906 in the course of excavations in the Hayāt Bākhsī Garden, near the well of Bahādur Shāh. It probably belongs to some garden pavilion demolished after the Mutiny.

C. 25. CARVED MARBLE MUTAKKA POST excavated in 1905 at the back of the Diwān-i-Ām.

C. 26. TROUGH (6' 3" by 2') of red sandstone found in 1906 in the course of excavation in the Hayāt Bākhsī Garden, near the well of Bahādur Shāh.

C. 27. TABLET (ht : 8½", width 1' 6¼") of white marble inlaid with an Armenian inscription of four lines in black marble. In the centre of the inscription is a cross. The inscription has been translated by Professor Holger Pedersen of Copenhagen: "With the aid of God, the house of the Urumian Joseph Diphanos, in the year of Jesus 1781." We may safely assume that the word Urumiathsi (Urumian) is derived from Urumiah in Persia. The tablet was probably let in the wall of a house built by the Armenian named in the inscription. No information is available regarding its acquisition. (Old Catalogue No. 797. For full note on the inscription cf. p. 43, 1908 Ed.)

C. 28. BASIN (ht : 2' 1", base 3' by 2') of white marble inscribed with a Persian inscription in one line. It records: Āb-i-Qudamu-šāhīf Muham- mad Rasūlullāh, 1222, "Water of the holy footprints of Muhammad, the Prophet

\(^1\) See op. cit., pp. 40-42 for full translation and transcription.

\(^2\) Jahāngīr married a daughter of Zain Khān against the wishes of his father. This is perhaps the lady in question.
of God A.H. 1222.” This date corresponds to A.D. 1807. Syed Ahmad mentions that “a shrine with a Holy Footprint” (Dargāh Qadam Ṣārīf) was placed in the Mahtāb Bāgh or “Moonlight Garden” of the Delhi Palace. The date of the inscription shows that this basin belongs to the time of Akbar II (A.D. 1806—1837) and was carved in the second year of his reign. On the old map of Delhi (see beneath No. K, 2) we find the name Dargāh Qadam Ṣārīf in the centre of the north side of the palace garden, Mahtāb Bāgh. This not only proves that the marble basin belongs to the Fort, as is stated in the Old Catalogue, but it also enables us approximately to fix the date of the map. (Old Catalogue No. 820. Aiṭhāru-s-samādīd, 2nd edition, Lucknow, 1876, chapter II, p. 21.)

C, 29. SLAB (1’ 4½” by 1’ 4¼”) of white marble with two footprints, supposed to be the footprints of the Prophet. It is possibly the “Holy Footprint” belonging to the marble basin No. C, 28. (Old Catalogue No. 788.)

C, 30. SCREEN (ht : 3’ 9½”) of pierced marble. It must have belonged to some Mughal building and is possibly the “jālī” mentioned in the old catalogue in connection with No. C, 23. (Old Catalogue No. 820.)

C, 31. TABLET (1’ 1” square) of buff-coloured marble, inscribed with an inscription of eight lines in a mixture of Sanskrit and Hindī (Brij-bhākhā). It records the erection of an image (or linga) of Siva at a cost of Rs. 500-4 by Durgā Bāi, the wife of Pārānand, a Bhāt by caste, in the Vikrama year 1877, the Saka year 1742, the month Māgha, the 11th day of the bright fortnight, Monday, corresponding to the 12th February (new style)—A.D. 1821. Provenance unknown. (Old Catalogue No. 779. For full note as inscription cf. pp. 44-6, 1909 Ed.)

C, 32. STATUETTE (ht : 1’ 10”) of painted marble representing a four-armed Hindū goddess standing on a lotus, in front of which there is an animal, apparently meant for a mongoose. On the front of the base is the figure of a tortoise, indicating that the image represents the river goddess Yamānī (Sanskrit Yamunā). The idol is said to have been found inside a well near Humāyūn’s Tomb.

C, 33-36. FOUR SLABS (ht : 12½” to 13½” long) of sandstone each carved with a footprint. In the Old Catalogue they are described as “foot-prints of Hindū gods.” (Old Catalogue No. 786.)

C, 37. SLAB (9½” by 8¾”) of Agra sandstone carved with a handprint, supposed to be that of the Prophet. (Old Catalogue No. 787.)


C, 39. MARBLE TABLET, in three pieces inscribed with 5 lines of Persian poetry (Naṣṣā characters) stating that a mosque was built in the reign of Akbar by Shaikh Abdu-n-Nabī Numānī. The chronogram gives the date as 983 H. (1575 A.D.).

The mosque, which is in a ruined condition, stands on the east side of the Delhi-Muttra road, not far south of the present Jail. The inscription was
above the main outer archway of the prayer chamber and was removed owing to the dangerous condition of the structure.

C, 40. SPECIMEN OF "PIETRA DURA" WORK found in Delhi Fort.

C, 41. MARBLE SLAB (10’ 0” by 2’ 0”) inscribed with a Persian inscription (nastaliq characters) in 28 lines. It was written by one Muhammad Masüm in the 4th year of Farrukh Siyar’s reign (1127 A.H.), (1715 A.D.) and records that he possessed a Panjya, or stone marked with the handprint of the prophet Muhammad; he tries to prove its authenticity by quoting examples of similar stones. The slab was found at Adhehnī, near the Qutb, and now stands in the vestibule of the Naubat Khānā.

C, 42. ELEPHANT BRACKET (ht: 2’) of red sandstone belonging to a building of the early Mughal period; found during the excavations at Purānā Qila, in 1914.

C, 43. PILLAR (ht: 8’ 7”) of red sandstone inscribed with a Sanskrit and a Persian inscription. The latter records a pious endowment of 12 bighas of land with two pucea wells made by one Lal Bahadur Singh in connection with a temple erected by the donor near the old Fort, Delhi. The inscription is dated from the time of Akbar II. At the top the pillar is carved with a figure of a cow suckling its young one.

C, 44-45. FRAGMENTS (ht: 6” and 5”, respectively) of two red sandstone elephants probably used as brackets in a building; found during excavations at Purānā Qila, in 1914.

C, 46. A RED SANDSTONE SLAB (ht: 2’ 3” by 1’ 3½”) bearing the inscription “رضا پیامر ظیاد ملک” (the holy tomb of Sayyid Ashiq Muhammad Shattār) in Nastaliq characters. The slab was found among the debris during excavations at Purānā Qila, Delhi, in the year 1914.

C, 47. AN INSCRIBED SLAB of stone (1’ 6” by 1’ 1”). The inscription dated the 12th year of the reign of the emperor Aurangzeb records the erection of a well by a lady Dilpasand.

Section D.—Furniture and Miscellaneous objects.

D, 1. ARMCHAIR of carved wood, painted and gilt, said to have belonged to the Delhi Palace. (Old Catalogue No. 137.)

D, 2. ARMCHAIR of carved and gilded wood with velvet cushions, said to have belonged to the Delhi Palace. (Old Catalogue No. 137.)

D, 3. ARMCHAIR (in pieces) of pierced white marble, painted and gilt, said to have been manufactured at Jaipur in Rajputana and to have belonged to the Delhi Palace. (Old Catalogue No. 430.)

D, 4. ARM-PIECE of a chair of pierced white marble, said to have belonged to the Delhi Palace. (Old Catalogue No. 833 1)

D, 5. BACK-PIECE of a chair of carved white marble, said to have belonged to the Delhi Palace. (Old Catalogue No. 833 1)
D, 6-8. Three TABLE TOPS of white marble, said to have belonged to the Delhi Palace.

D, 9. MUSICAL CLOCK of carved ivory and wood, inlaid with mother-of-pearl. The central panel beneath the face contains a crest with three ostrich plumes, apparently that of the Prince of Wales. It is said to have belonged to the Delhi Palace, and is stated in the Old Catalogue to have been presented to Jahāngīr. Judging from its style, however, it seems to be a work of the 18th century. Possibly it was presented to Mirzā Jahāngīr, the son of Akbar II, who died at Allahabad in A.D. 1832, and was buried at Nizāmu-d-Dīn. (Old Catalogue No. 327. Cf. Heber, Journey through Upper India, Vol. I, p. 554.)

D, 10. TOILET BOX of wood decorated with mirrors and miniatures of notable Muhammadan buildings in a framework of ivory and ebony. Two of the miniatures represent churches. It was manufactured at Delhi and presented to the Municipal Museum by Lālā Mahesh Dās, a resident of that city. (Old Catalogue No. 329.)

D, 11. *PRAYER CARPET (Arabic musalla) of the Mughal period consisting of ten divisions.

D, 12-14. Three stone CARPET WEIGHTS (Persian mīr-i-fargāh) of different sizes. No. D 13 is of jasper, and Nos. D 12 and D 14 of a kind of granite called sang-i-abrī in Persian.

D, 15-16. TWO EMBROIDERED FANS (Hindi sūrajmukhī, literally "sun-flower") attached to silver-encased staffs, said to have belonged to the Delhi Palace. The flounces are modern. (Old Catalogue No. 28.)

D, 17. STANDARD (cf. J. 62 and note thereon) with a copper fish surmounted by a hand of the same metal. It was preserved in the Lahore Museum till January, 1908, when it was transferred to Delhi. The right of carrying such fish standards (Persian مارب) was a privilege conferred by the Mughal emperors and other princes on distinguished nobles. Among the honours bestowed on Dupleix by Muzaffar Jang was that of having the fish carried in front of him. According to Valentijn, the fish standard and similar insignia were placed on elephants. The Mughal emperors themselves had a great number of standards with various symbols carried in front of them.

Bernier refers to this custom in the following passage:—"Devant eux (les Manseb-dars) marche pompueusement ce qu'on appelle le Kours (Persian "کروش"; ce sont plusieurs figures d'argent, portées sur le bout de certains gros bâtons d'argent fort beaux et fort bien travaillés; dont il y en a deux qui représentent deux grands poissons; deux autres qui représentent un Animal"

* On loan from the Director-General of Archaeology in India.
1 Sāyabān. Ajāb-i-Akbarī, p. 50.
2 The late Mr. W. Irvine in a letter dated 5th May, 1909, writes:—
"I am not sure whether it was pronounced by Bernier 'Kour' (with the silent as in French)? See Army of the Indian Moghuls, p. 203. I fancy there is little doubt that Bernier was alluding to the گر, Qar, under command of the Qārābeg. Thus I should prefer to take the Turkish Čar, and not the Arabic and Persian "کروش"—(a disc, the sun etc.), as the origin of Bernier 'Kours' [not 'kours']—see Constable's edition, p. 371."
fantastique d’horrible figure qu’ils appellent Eiede (Persian نده a dragon), d’autres qui représentent deux Lions, d’autres deux Mains, d’autres des Balances, et ainsi je ne sais combien d’autres figures dont ils font leurs Mystères.”


D, 18. CAPITAL (ht: 6") of a dwarf pillar of white marble elaborately carved and inlaid with conventional flowers in *pietra dura*.

D, 19. BOWL with cover of white marble inlaid with gold and jewels.

D, 20. COVER of a bowl of chalcedony carved and fluted, originally inlaid with jewels. Knob broken. Signor Menegatti, who was brought out from Italy in connection with the restoration of the *pietra dura* work of the Diwan-i-Ám, has kindly supplied the following note on this object: “The present cover, the base of which is wanting, is of chalcedony (white agate) and probably of the species which is found in Volterra in Italy, because I find in the collection which I brought with me from Italy some pieces that are very similar to it. The work on the cup has been executed with the *castelletto*, a tool which resembles a lathe, and in which very small copper-wheels are used. These wheels are sprinkled with hard sand mixed with water, and, being revolved at great velocity, they cut away those parts of the stone which are to be removed. This work may have been executed by a native workman, as I have noticed that nattes use, for working hard kinds of stone, small wheels made of lac and grains of flintstone or of ruby. But by this system it is impossible to obtain perfect work, and, as the cup has several imperfections, I infer the workmanship of it to be Indian, but the stone to be from Volterra, as I have said above, because here in India such chalcedonies are only to be had in very small fragments, whilst in Italy very large pieces are found.” The object is probably identical with the cover of a cup said to originate from the Delhi Fort. (Old Catalogue No. 417.)

D, 21-23. THREE POISON (?) PLATES of green enamelled pottery said to have belonged to the Delhi Palace. “It was believed that these poison plates or *ghoris* would break if there was any poison mixed with the food that was placed on them. They are of Chinese manufacture, and are supposed to have been originally made in imitation of jade. They were largely used in India and indeed throughout the Muhammadan world.” 1 D, 22 bears on its reverse the words, “a gift from the Emperors of China.”

D, 24. VASE of green majolica carved with a raised decorative design above a conventional border of leaves, handles with pendant rings (one broken) and a wreath in high relief round the neck.

D, 25. DAGGER SHEATH of green agate said to originate from the Delhi Palace. (Old Catalogue No. 403, where it is erroneously stated to be made of jasper, Persian *sang-i-yazdab.*).

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1 J. P. Thompson, Catalogue of Loan Exhibition of Antiquities, Coronation Durbar, 1911, p. 56.
D, 26. PEACOCK of copper originally gilt. Head missing. In the old catalogue it is stated to originate from the Delhi Fort and to have belonged to the Peacock Throne of Akbar II (1806-1837). (Old Catalogue No. 454.)

D, 27. CHINESE WATCH, apparently belonging to the toilet box. (See above No. D, 10 and Old Catalogue No. 329.)

D, 28.* QURĀN. Written on a strip of paper 22 4" in length by 3¾ in width. The Qurān is written in minute letters, and forms the ground which sets in relief the larger central script, which consists of some of the names of God, and certain pious ejaculations. A space of 3 5" at the beginning is ornamented with gilded scroll-work, but here the Qurān is written in the 'body' of the larger letters of the central script. On the margins are given certain of the Sūras (headings) of the portions quoted, with the number of the verses they contain, as well as the number of the juz or parts, into which the Qurān is divided. The writer, whose name is stated, was ‘Ibrāhīm, son of Abdul Aẓīz of Astraba [d.], a city in Persia, and the date given is “the end of the month of Muharram of the year 957 A. H. (1550 A. D.)”

D, 29. *BETEL DISH (Mughal period).

D, 30. COPPER UTENSIL found in the recent excavation between the Diwān-i-Ām and Rang Mahal.

D, 31. COPPER UTENSIL found in the recent excavation between the Diwān-i-Ām and Rang Mahal.

D, 32. COPPER UTENSIL found in the recent excavation between the Diwān-i-Ām and Rang Mahal.

D, 33. COPPER UTENSIL found in the recent excavation between the Diwān-i-Ām and Rang Mahal.

D, 34. POWDER HORN (Mughal period) of white jade, jewelled. Presented by Mr. Imre Schweiger, of Delhi.

D, 35.* JEWELRY OF ZĪNAT MAHAL, wife of Bahādur Shāh II, the last titular Emperor of Delhi, in 9 pieces.

D, 36. COPPER PLATE from Ratwal in the Meṣrūt district. The name of the Chief who issued this charter was Chāhādadeva. The fragment contains the name of Prithi Rāj (cf. H. 41), the last Hindu ruler of Delhi and Ajmer, but does not show what the connection between Chāhādadeva and Prithi Rāj was. The name Chāhādadeva appears on some of the coins of Shamsu-d-Dīn Altamīsh (1210—1236), together with that of the Sultān. Presented by Mr. J. R. Pearson, I.C.S.

D, 37.* THE TOSHA-I-UQBA ("Provision for the next world"). Contains the names of God inlaid in silver letters on metal plates in the naskhad style. This was made in 1652 A.D. during the reign of Aurangzeb. A similar example exists in the Edward Museum, Bhopal.

D, 38.* EMBROIDERED KHILAT or robe of honour.

* On loan from the Director-General of Archaeology in India.
"The khilats, as they were called, were given to everyone who was presented at court. After presentation to the Emperor, the person honoured with the khilat retired and was clad in the vestments he had received. The khilats consisted of a number of pieces which varied with the importance of the person receiving them, and on rare occasions the Emperor, as a special mark of favour, conferred articles of dress which he had worn himself."

D, 39.* ARTICLES OF CLOTHING (three pieces) which formerly belonged to Zinat Mahal, the principal wife of Bahadur Shâh II.

D, 40. VISITORS’ BOOK, of the Coronation Durbar Loan Exhibition of Antiquities. The first page bears the signatures of Their Imperial Majesties King George V and Queen Mary.

D, 41. ROSE-WATER SPRINKLER (Gulâb Pâshá), the property of Bahadur Shâh II.

D, 42. TUREEN in 3 pieces.

The property of Bahadur Shâh II.

D, 43. QALAMDÂN (pen box), with ink-pot, lid, and scissors.

The property of Bahadur Shâh II.

D, 44. TWO POWDER HORNS, the property of Bahadur Shâh II.

D, 45. FOURTEEN PLAYING CARDS, painted by Yâqûb Khân of Delhi, the property of Bahadur Shâh II.

D, 46. MINIATURE OF ZINAT MAHAL, taken from her private rooms by Colonel Tytler on the capture of the palace, during the Mutiny.

D, 47. PHOTOGRAPH OF BAHADUR SHâH II. This is probably unique.

D, 48. PORTRAIT OF SERGEANT MAJOR GORDON, "the mutineer." He is said to have been found inside the city with the rebels.

D, 49. CRYSTAL HUQQA MOUTH-PIECE. The property of Bahadur Shâh II.

D, 50. THIRTY-TWO CHESS MEN found in the Palace after its capture in 1857.

D, 41 to 50 were acquired for the Museum in England by Mr. J. P. Thompson, I.C.S., from families whose members took part in the siege of Delhi, 1857.

D, 51.* SILK EMBROIDERED TURBAN RIBBON. The ribbon measures 6' 6" long by 1½" broad, and embroidered on it is the following sentence, repeated nineteen times:—

"This head of Azhar be sacrificed for Muhammad Shâh." It is not known who Azhar was, but it seems probable that this ribbon belonged to him. Muhammad Shâh was Emperor of Delhi from 1719-1748.

* On loan from the Director-General of Archaeology in India.

1 "But all the enemies were not natives: one of the most active of the mutineers was a European—a discharged soldier of the 17th Foot—who had resided at Meerut. This man turned Mahomedan, and assumed the name of Abdulla Beg. He became a resident at Delhi on the arrival of the mutineers, and immediately identified himself with them, and became virtually a leader and adviser. It was under his advice that the King issued proclamations calling on regiments to join the King’s forces." [Metcalfe. Two native narratives of the Mutiny of Delhi. P. 60, Constable, 1898.]
D, 52. TROUSERS OF **KIMKHĀB** (brocade) belonging to Bahādur Shāh II, the last Emperor of Delhi.

D, 53. COAT OF SILK **JĀMAWĀR** belonging to Bahādur Shāh II, the last Emperor of Delhi.

D, 54. FOOT CARPET of brocade found in the Delhi Palace after its capture in 1857.

D, 55. DOPATTA¹ of white muslin inwoven with gold threads and furnished with a gold embroidered margin and gold fringe, belonging to Zinat Mahal, the last Queen of Delhi, and found in the Delhi Palace after its capture in 1857.

D, 56. DOPATTA of muslin, gray coloured and with gold embroidered margin, belonging to Zinat Mahal, the last Queen of Delhi, and found in the Delhi Palace after its capture in 1857.

D, 57-58. TWO **KHWĀNPOSH**² of muslin, red coloured and embroidered with gold, belonging to Zinat Mahal, the last Queen of Delhi and found in the Delhi Palace after its capture in 1857.

D, 59. DIVIDED SKIRT of orange coloured satin with blue hem, belonging to Zinat Mahal, the last Queen of Delhi and found in the Delhi Palace after its capture in 1857.

D, 60. SKIRT of yellow brocade with striped hem, belonging to Zinat Mahal, the last Queen of Delhi and found in the Delhi Palace after its capture in 1857.

D, 61. SKIRT of red damask with gold embroidered margin belonging to Zinat Mahal, the last Queen of Delhi and found in the Delhi Palace after its capture in 1857.

D, 62. TALISMAN SILVER RING of Bahādur Shāh II.

D, 63-64. TWO SMALL GOLDEN RINGS sent as a present to Zinat Mahal.

D, 65-66. TWO PIECES of Bahādur Shāh’s China (Imitation Worcester Ware).

D, 67. TOILET BOX of carved wood with eight miniature paintings found in the palace after its capture in 1857.

D, 68. HUQQA STAND (in two pieces) of zinc inlaid with silver. It is said to have belonged to Akbar Shāh II, by whom it was used when riding on an elephant. No one except the Emperor was allowed to smoke his huqqa on an elephant and this specimen seems to have been made especially for the purpose.

D, 69. **SHĀMIYĀNA** (canopy) of red velvet embroidered with gold.

D, 70. **ITRDĀN** (perfumery box) of ivory.

D, 71. TWO THUMB GUARDS of jade.

¹ Literally two breadths; a sheet of cloth thrown loosely over the shoulders.
² A piece of cloth, usually square, for covering a tray.
D, 72-73. TWO OLD CHINESE JARS.
D, 74. OLD CHINESE VASE.
D, 75-80. CHINA PLATES.
D, 81-91. GHORĪS or so called “Poison Plates.”
D, 92.* EARTHEN JAR belonging to the period of the Adil Shāhī dynasty of Bijapur and similar to one now in the Asar Mahal Bijapur. Jars of this type were used for pickling and storing sugar and rice. They are still used at the Dargāh of Khwāja Amīru-d-Dīn at Bijapur for the same purpose.
D, 93. FOUR PIECES OF BRASS SWINGS.
D, 94. CHASED COPPER BOWL and lid; found nine feet below the surface in Hamilton Road, Delhi.
D, 95. COPPER PLATE; found nine feet below the surface in Hamilton Road, Delhi.
D, 96.
D, 97. COPPER LID, found nine feet below the surface in Hamilton Road, Delhi.
D, 98. EARTHEN VESSEL found during the ArchaEOlogical excavations at Kotla Firoz Shāh, Delhi, in 1914.
D, 99. CLOCK DIAL of silver belonging to the Nawāb of Oudh. The hours are marked by the 12 Imāms of Śīa faith, and the minutes by sixty martyrs who fell at Karbala on the occasion, which is commemorated by the Muharram ceremonies observed by the Muhammadans. The centre of the dial is occupied by various signs and inscriptions, one of the latter recording that it was invented by Amjad Ali Shāh (Nawāb of Oudh 1842-47 A.D.). The other inscriptions are of a religious nature. The signs and the letters written disjointedly probably have some astrological meaning, not apparent. There are also the engravings of two scimitars, a crown and a fish. This last, which was the royal insignia of the Nawāb of Oudh is inscribed with prayers to God on behalf of Nawāb Amjad Ali Shāh.

Presented to H. E. Lord Hardinge for the Delhi Museum of Archaeology by Hakim Sayyid Abbās Ali of Palwal.

D, 100. MARBLE CHAIR.
D, 101. BRASS CELESTIAL SPHERE.
D, 102. BOWL, China, blue and white decorated with five clawed imperial dragon.
D, 103. ANOTHER similar to above.
D, 104. BOWL, China, blue and white with pious ejaculations written around lip and in centre.
D, 105. OX BLOOD VASE.
D, 106. ANOTHER similar to above.
D, 107. FOURTEEN PACHCHISI men of ivory.

* On loan from the Director-General of Archaeology in India.
D, 108. SMALL IVORY BRASS bound perfume box.
D, 109. TIBETAN PRAYER WHEEL of brass.
D, 110. CARVED JADE SLAB.
D, 111. FOUR IVORY BED POSTS.
D, 112. Ghorı Plate inscribed with the name of Shāh Shujā, the second son of the Emperor Shāhjāhān.
D, 113. Ghorı Plate.
D, 115.* THREE ASTROLABES (for description of these three astrolabes see Memoirs of the Archaeological Survey of India No. 12 by Mr. G. R. Kaye).
D, 116.* CELESTIAL SPHERE inscribed with the name of Ziau-d-Dīn Muhammad, son of Mullā Qāsim Muhammad, son of Hāfiz Īsā, son of Shaikh Allahdād Humāyūnī and the date 1087 A.H. (1676 A.D.).
D, 117. FRAGMENTS OF INDIAN POTTERY of the early Mughal period found in excavation near Sher Mandal at Purānā Qila, Delhi.
D, 118. A CHINA PLATE.
D, 119. MOTHER-OF-PEARL powder horn.
D, 120. Ghorı BEARD WASHER.
D, 121.* FILTER VESSEL of the Emperor Aurangzeb. It bears an interesting inscription which runs as follows:—

آب مقطر سک سک صافي اورانج زنب عالمکورد پانشان عاری سنة ١٠٨٠

Translation.

"Distilled water of the filter stone of Aurangzeb Ālamgīr, the King Champion of Faith. The year 1080 (1669-70 A.D.)."

The vessel was used by the Emperor for the purpose of purifying water while in camp. It is carved out of one piece of stone and its chief characteristic is that when immersed in a bucket of water it allows only pure water to percolate inside through its fine pores, while all impurities are carefully excluded.

D, 122. A COPPER VESSEL containing 106 old billon coins found during the excavations of Block No. 159 (formerly known as Firozabad) of the New Capital City at Delhi on the 1st September 1922.

Presented by the Deputy Commissioner, Delhi.
D, 123.* HUQQQA OF ZINC ornamented with Bidrī work.
D, 124.* SURĀHĪ OF ZINC ornamented with Bidrī work.
D, 125.* UGĀLĐÂN (spitting pot) of zinc ornamented with Bidrī work.
D, 126.* ASTROLABE.

* On loan from the Director-General of Archaeology in India.
D, 127. * MIRROR FRAME, of green jade. In front, sunk panel for reception of glass, surrounded by foliate border in relief. On back, similar foliate border enclosing flower design with clouds treated in Chinese fashion. The design closely resembles work of Shāh Jahān’s reign (e.g., on dado of Tāj Mahal at Agra). At the top and bottom of the frame, in the centre, are little projections with small holes, probably for hanging the mirror against a wall. The frame measures 7 1/4" by 6 1/4" excluding the projections mentioned above.

D, 128. * DAGGER HANDLE of dark green jade, measuring 5" by 2 1/2", curved at the lower end and ornamented with silver inlay work.

D, 129. * TREFOIL SCENT BOX (itrdān) of white jade containing three compartments adorned with foliate designs in relief. A superb piece of workmanship of late Mughal period. It measures 4 1/2" by 2 1/2".

D, 130. * THIRTY PIECES OF MARBLE JĀLĪ WORK.

D, 131. SPECIMENS OF GOVERNMENT OF INDIA POSTAGE STAMPS issued between 1865 and 1876.

D, 132. * 23 PERSIAN TILES, purchased from the Nelson Wright Collection.

D, 133. * 8 PERSIAN VASES, purchased from the Nelson Wright Collection.

D, 134. * A SPOUTED POT of green jade ornamented with beautiful carving.

D, 501. † HUQQA STAND of white marble said to have been used by the Emperor Akbar II (1806-1837) on moonlight nights in the MAHTĀB (“Moonlight”) BĀGH in the Palace. This garden lay to the west of the Hayāt Bakhsh garden (cf. above C. 28).

D, 502. ‡ PERSIAN QALAMDĀN painted with a scene of a battle. It contains an inscription written in ink at the bottom to the effect that it was the Qalamdān of Wazirship presented by Nādir Shāh to Nizāmul Mulk Āsaf Jāh.

Section E.—Arms.

E, 1. CANNON (1 1/4" bore, 2' 4" over all) of bronze, muzzle-loading, with six moulded bands, mounted on fully-equipped carriage.

E, 2. TOY CANNON (1 1/4" bore, 1' 7" over all) of brass, said to have been found in a well. It was acquired for the old museum by the Municipal Committee. (Old Catalogue No. 964.)

E, 3. TOY CANNON (4" bore, 7 1/2" over all) mounted on a miniature carriage.

E, 4-24. TWENTY-ONE SPEARS said to have come from the Fort. "The ordinary cavalry lance (neza or bhālā) had a bamboo shaft and a small head, while the heavier barchhā, largely used by the Marathas, had
a steel shaft. All these lances have wooden or bamboo shafts. The cavalry lance, as some of the pictures show, was not held in rest, but lifted above the head at arm's length. Those with short shafts and long, barbed heads are of the kind known as ballam, and were probably used as javelins. Some have heads of a similar type with more or less pronounced barbs, but are considerably longer. Such heads are found on the steel shaft of the lance known as sunk or säng. On the other hand, we sometimes find this term or silārah applied to lances with the broad guarded heads, of which there are two examples. One is like the type known as girih kushā (knot-unraveller).

E, 25-39. FIFTEEN SABRES.

"The word sabre may be used for all curved cutting swords, of which what is known in the west as the scimitar is the extreme but most characteristic type. The curved cutting sword is known as talwār (Hindi), shamsheer (Persian) or tegh (Arabic). The word scimitar is probably a corruption of shamsheer. These swords were used purely as weapons of offence. Such guarding as was required was done with the shield."

E, 40-42. Three Rājput daggers (katār). (Old Catalogue No. 938.)

E, 43. SWORD STICK. Guptā (concealed), is the term applied to sword sticks.

E, 44-45. TWO PISTOLS.

E, 46-49. FOUR HELMETS, two of steel, one of iron and one of brass. The brass helmet is a specimen worn by the body-guard of Ranjit Singh, the great Sikh Rāja of the Punjab (died in 1839). This appears from the inscription in Persian characters which it bears.

االلـهـی
رضي الله عن نادر خاص فَقَعِيُّ شهید
1890

"May the Eternal help us!
Armour was considered as life by the Nādirah ¹ (or Nādirī) Khālsa. (?)
Victory or Martyr[dom]!
In the year 1895." [Samvat] (1838, A.D.)

The Vikrama year 1895 corresponds to A.D. 1837-38. The armoury in the Lahore Fort contains several similar helmets with the same date and inscription.

E, 50. SWORD.

E, 51, 52. GUPTĪS. Cf. E, 43.

E, 53. DAGGER (peghaqabz), with arabesque decoration in low relief. The blade bears the legend "The work of Muhammad, the meanest of men."

E, 54. DAGGER (katār or jamdhar) with elephant-fight in bas-relief.

¹ This word can be read as Nādirah, meaning rare, or Nādirī, after the name of Nādir Shāh and used as a term for troops, just as Haidar after the name of Haidar, the title of Allāh, the great champion of Islām. The word Khālsa in the text is meant for Khālsa (Khālsa), i.e., pure and sincere; it is a term applied to Sikhs in the Punjab. Nādirah Khālsa or Nādirī Khālsa no doubt referred to some special troops of Maharāja Ranjit Singh.

† Presented by Mr. Imre Schwaiger.
"These daggers are generally called *katārs*. If there is a distinction between the *katār* and the *jamdhar* it is that the former has a curved and the latter a straight blade. The straight-bladed form is sometimes found with gauntlet hilts, and the gauntlet swords (*patta*) are only a development of these gauntlet-hilted daggers."

E, 55-57. THREE SWORDS.

E, 58. DAGGER CRUTCH (*Gupār-asā*) inlaid with silver. These were used for leaning on, when in a sitting posture.\(^1\)

E, 59, 60. TWO BATTLE AXES.

E, 61. EIGHT BLADED MACE (*gurz*), with steel shaft and brass head.\(^\dagger\)

E, 62. DAGGER (*Peshqabz*).

E, 63. CANNON BALL found on the battlefield of Panipat.

Presented by Major Buck, I.A., Deputy Commissioner, Karnal.

E, 64, 65. TWO CANNON BALLS found during recent excavations of the Qutb.

E, 66. SPEAR HEAD.

E, 67-68. TWO MATCHLOCKS, one plain and one with stock painted with figures of animals; lock decorated with ivory and mouth with gold inlay; barrel decorated in relief in imitation of damascening.\(^\dagger\)

E, 69.\(^\dagger\) SCIMITAR.

E, 70.\(^\dagger\) COAT OF MAIL (*Zirīh*).

E, 71. SABRE OF AURANGZEB, with its blade inscribed with the names of God and Ali and engraved with a miniature umbrella, an emblem of royalty, inlaid in gold. The punch mark near the hilt reads "Ālamgīr Bādshāh Ghāzi 1112 A.H. (1700 A.D.)." The hilt with cross guard and circular pommel, and inlaid with silver and gold is not the original one, which is said to have been sold to the Baron Rothschild.

E, 72. NĀGĀ SWORD, with straight blade, and the hilt furnished with knuckle guard and spiked pommel.

E, 73. JAMBIA (dagger) inscribed in relief with the name of Shāh Tahmāsp Safvā, King of Persia and dated 947 A.H. (1540 A.D.). The inscription also records that it was made by one Muzaffar Shāh of Kāshān (a city of Persia).

E, 74. SCIMITAR, gold inlaid and with the hilt furnished with cross guard and circular pommel. The inscription on the blade invokes the help of Shaikh Abdul Qādir Jilānī, the most popular saint in the Muhammadan world.

Presented to the Chief Commissioner, Delhi, by M. A. H. Haqqānī as a gift to the Delhi Museum.

E, 75-76. TWO SABRES with knuckle-guard and spiked pommel hilts found buried in Alāuddin's college during the conservation of that building in 1914.

\(^1\)Presented by Mr. Imro Schwaiger.
E. 77. CAMEL GUN, received from the Fort Armament, Delhi, in 1914.
E. 78. ROUND SHOTS (19) shells (3) and pieces of shells, found near the Kashmiri Gate, Delhi, in 1914.
E. 79. BROKEN SWORDS (three), found in the excavations at Purānā Qila, Delhi, in 1914.
E. 80. STEEL HILT of a sword, found in the excavations at Purānā Qila, Delhi, in 1914.
E. 81. BAYONETS (two) found in the excavations at Purānā Qila, Delhi, in 1914.
E. 82. ROUND SHOT, found in the excavations at Purānā Qila, Delhi, in 1914.
E. 83.* SABRE with silver inlaid hilt furnished with cross guard and circular pommel. The inscription on the back of the blade contains the name of the Emperor Akbar.
E. 84.* SABRE with its blade chased at the lower end and silver hilt furnished with cross guard and circular pommel.
E. 85.* STRAIT SWORD with gold inlaid hilt furnished with knuckle guard and circular pommel.
E. 86. CARABINE, Enfield, manufactured at the "Tower" London, in 1857.
E. 87. RIFLE, Enfield, manufactured at the "Tower" London, in 1860.
E. 88. RIFLE, Enfield, manufactured at the "Tower" London, in 1857.
E. 89. RIFLE, country manufacture.
E. 90-91. TWO PISTOLS, English manufacture, dating about 1850-60.
E. 92. PISTOL, country manufacture.
E. 93-94. TWO SABRES, frontier manufacture, with cross guard pistol hilts. The blades at the hilts are inscribed with a religious inscription.
E. 95. SABRE, with the lower half of its blade beautifully chased, and pistol hilt with knuckle-guard and wooden grip. The inscription on the blade near the hilt records that it was made by one Yāqūb for Amir Sher Ali.
E. 96. SCIMITAR, frontier manufacture, with hilt provided with knuckle guard and ivory grip.
E. 97. INSCRIBED SWORD of Khān-i-Jahān. The inscription on the back of the blade refers to Khān-i-Jahān Bahādur Zafar Jang Kokaltāsh and gives the name of the sword as "Ālamsdīān" (conqueror of the universe). It ends with a few disconnected letters and figures having some mysterious meaning.

Khān-i-Jahān Kokaltāsh, whose real name was Mir Malik Husain, was the son of Mir Abul Ma‘āli Khawāfī and a foster-brother of the Emperor Aurangzeb. He was deputed by Aurangzeb to pursue Darā Shikoh after

* On loan from the Director-General of Archaeology in India.
Nos. E. 86-E. 96 formerly belonged to the late Sardār Aiyūb Khān of Kabul.
the latter’s defeat and flight to the Punjab, and brought the prince as a prisoner to Delhi after he was arrested in Sindh. He was appointed governor of the Deccan in 1670 A.D., and raised to the rank of 7,000 with the title of Khān-i-Jahān Bahādur Zafar Jang Kokaltāsh in 1697 A.D.

E, 98. AN OLD ELEPHANT GUN.
Presented by Mrs. Vanrenan, Agra.

E, 99. BRASS GUN found embedded in the floor of Burn Bastion, Delhi.†
E, 100. THE SAME.†
E, 101. A SUIT of Saracenic armour in eight pieces, made of steel and inlaid with gold.

E, 102. DAGGER with handle of light green jade. The blade of the dagger measuring 10½" by 1½", is of faulād with very fine jauhars (Damasine marks) and is ornamented at the hilt with gold inlay. The handle measures 4½" by 2" and terminates in the head of a ram, the eyes of which were originally set with jewels.

E, 501.‡ BATTLE AXE (Tabar).
This form of axe was known as the “crow’s beak,” (zāghnol). Used by the grandfather of the present owner during the Mutiny.

E, 502.‡ BOW (kamān) (unstrung) and fourteen arrows (ṭīr). Bows are found of horn, wood, ivory and sometimes of steel. They sometimes bear a motto, such as, “may the result be fortunate,” i.e., “may the arrow find its mark.” Bow Strings are generally made of strands of silk whipped round with gut. The bow was the favourite weapon of the Mughal horseman.

This bow was used by the grandfather of the present Nawāb of Pataudi during the Mutiny, on the side of the British.

E, 503.‡ SABRE with broad blade and hilt inlaid with gold.
These broad-bladed sabres are known as tegā. On the back of the blade is inscribed “This tegā belongs to Shaikhabdulla Ashja-i-Jang, the baktar poṣh (or man clad in armour).” Used by the grandfather of Nawāb Muhammad Ali Khān of Pataudi on the side of the British during the Mutiny.

Section F.—Seal-stones and Signets.
These seals are entered in the Old Catalogue (No. 278) as “6 seals of rebels of 1857, from Commissioner’s office.” The sixth stone apparently disappeared in the Old Museum.


† Presented by the Municipality, Delhi.
* On loan from the Director-General of Archæology in India.
‡ On loan from Nawāb Muhammad Ali Khān of Pataudi.
OLD DOCUMENTS SUCH AS FARMĀNS, SANADS, ETC.

F. 2. ELLIPTICAL SEAL STONE (0 m. 018 by 0 m. 013) of jasper with inscription in Persian: "Rājah Nāhor Singh Bahādur A.H. 1245." Cf. above No. F. 1.

F. 3. RECTANGULAR SEAL STONE (0 m. 015 by 0 m. 012) of green-aqua marina with inscriptions in Roman: "Roja Nakhur Sing Bahadoor A.D. 1856," in Persian: "Rāja Nāhor Singh Bahādur A.H. 1273," and in Nāgari: "Rāja Nāhor Singh Bahādur 1913." Cf. above No. F. 1.

F. 4. ELLIPTICAL SEAL (0 m. 023 by 0 m. 016) of cornelian with inscription in Persian: "Mizā Muhammad Nasiru-ḍ-Dīn Haidar Bahādur Aulād-i-Timūr A.H. 1251."

F. 5. RECTANGULAR SEAL (0 m. 015 by 0 m. 013) of cornelian with inscription in Persian: "Bahādur Jang Khān Walaṣ Ismāiẓ Khān A.H. 1230."

F. 6. SEAL of the Imperial library of Aurangzeb.

F. 7. SEAL of the time of Shāh Ǎlam or Bahādur Shāh I (1707-1712).
F. 8. COPPER SEAL of Zain Khān, a friend of Muhammad Ḍazam Shāh (1707-8 A.D.) dated the 1st year of his reign and 1119 A.H. (1707 A.D.).


F. 10. STONE SEAL engraved with an extract from the Qurān (Sūra 112) and a pious ejaculation.

F. 11. COPPER SEAL bearing a Panja mark and engraved with the attributes of God and names of Muhammad and Ali.

F. 12. SEAL IMPRESSIONS (more than one hundred) of European and Indian officers of the latter Mughal period.

F. 1.† THE TOOL-CHEST of BADRU-D-DĪN Ali Khān of Delhi, the most famous of Indian seal-engravers. "The drill at the top is worked with a bow, held in one hand. The stone is imbedded in wax, fixed at the end of short stick, which the engraver holds in the other. The ring at the back on the right is used to hold a vessel, containing powdered corundum stone, which is mixed into a paste with a little water, and applied to the surface which is to be engraved. The other ring holds a small vessel for water."

F. 2.† FIFTY-FIVE TOOLS belonging to the above.
F. 3.† SEVEN SPECIMENS OF SEALS engraved by Badru-d-Dīn.

Section G.—Old documents such as Farmāns, Sanads, etc.

"The word farmān (firman) signifies a command, and is applied to patents of rank, deeds of grant and other documents which required the imperial seal."

A farmān was usually in the following form. It began with a dedication such as the Bismillah ("In the name of God, the merciful, the compassionate"). Below the dedication, but above the body of the document, came the Tughrū

† On loan from M. Zahir-ul-Dīn Khān of Delhi.
which took the place of the sign manual, and gave the name and titles of the king in the ornamental 
\textit{nasāḥ} character, and the Great Seal. Under the Mughals, the great seal gave the name and titles of the ruling Emperor in the middle, and in small circles round it, the names of his ancestors up to Tīmūr. Below the 
\textit{tughrā} and the seal, came the text of the document.

On the reverse, we find extracts from the State records, relating to the patent or grant, notes regarding the checking of the \textit{farmān}, the filing of copies in the different departments concerned, etc., and the seals of officials who dealt with the case. Finally, there is the order for the affixing of the great seal, and a note of the date on which the seal was affixed.

During the palmy days of the Mughal empire, and for some time after the decay had set in, these entries are generally very full, and they show the elaborate system of check and registration which was observed so long as the empire was a reality. Under the last Emperors, these business-like endorsements disappear, and the \textit{farmān} itself, which was formerly written on plain paper, develops into a gorgeous illuminated document, whose imperial character is emphasized by the addition of the umbrella over the great seal.”


G, 1. ILLUMINATED \textit{FARMĀN} (3' 5" by 2' 4") dated in the second year of the reign of Akbar II on Sunday, the 6th of the month of Safar, corresponding to A.H. 1223 (A.D. 1808) the 15th Farwardi. It contains a string of high-sounding titles, and records that the dignity of a commander of 4,000 foot and 2,000 horse is conferred upon Faujdar Khān together with the title of Rāfiq Jang Bahādur which he inherited from his father. (\textit{Old Catalogue} No. 574.)

G, 2. ILLUMINATED \textit{FARMĀN} (2' 1" by 1' 2") dated in the 30th year of the reign of Akbar II corresponding to A.H. 1250 (A.D. 1834) on the 27th of the month of Shawwāl, by which the said king grants to Nāsirud-Daula Colonel James Skinner Bahādur Ali Jang the village of Rabupura in perpetual lease. The concluding portion of this \textit{farmān}, in which the king calls on the various officers concerned to act in accordance with his orders, curiously recalls similar passages in some of the ancient title-deeds of the Hindu period. (\textit{Old Catalogue} No. 574.)

For full translations and transcriptions of \textit{Farmāns} G, 1, and G, 2, see pp. 47-55, 1908 Edition of this Catalogue.

G, 3. LETTER FROM BAHĀDUR \textit{SHĀH II TO QUEEN VICTORIA,} dated 9th Shawwāl, in the 13th year of the reign (1849), stating that he had for many years intended to send his son, Mīrzā Jawān Bakht, to Queen Victoria, but that he could not bear to be separated from him, and accordingly sent an impression of his hand. The letter is in three pieces, and the lowest has been written upside down.

The envelope (in separate frame) bears a seal but it is not decipherable. The drawing of the hand is placed above the letter.

Presented by the Punjab Government.
G, 4. FARMAN of the Emperor Shâh Alam II, dated the 17th Rabia I of the 22nd year of his reign (1780 A.D.), and conferring on one Husain Baksh an estate of 175865 dams yielding an income of Rs. 900 out of the Jâgîr of one Muhammad Khân alias Bhajjû Khawas.

G, 5. SANAD, dated the 5th of Rabia II of the 1st year of Muhammad Shâh (25th February, 1719 A.D.) by which that king confirms Wakil Shaikh Muhammad Rizâ in the post of Qâzi of the Pargana of Jalesar, Province Allahabad. The sanad bears a seal impression of Mir Jumla who filled the post of Sadrussadur (Chief Judge) during the reign of Muhammad Shâh.

G, 6. MARRIAGE DEED of Mirzâ Shihâbuddin and Madârî Begam, executed on the 7th of Shawwâl of the year 1241 A.H. (15th May, 1826 A.D.) under the seal of the grand Qâzi Mirzâ Khalilu-rahman. The marriage was performed through Hâfiz Nizâm Ali, Wakil and Mirzâ Husain Baksh and Mirzâ Azimuddin, witnesses, the marriage portion being 5 lacs of rupees, current coinage, one third of which was prompt and the rest deferred. It was found in Delhi Palace after its capture on the 20th September, 1857.

Presented by Mr. Imre Schwaiger.

G, 7. ATTESTATION to the effect that Sarfaraz Khân was brought up by Akbar II, who conferred upon him the title of Habibu-d-Daula Muhimbil Mulk Afzalul Umarâ Shamsher Jang and a high post in the Arsenal and the service of the Privy purse. The document bears 16 seal marks and was found in the Delhi Palace after its capture on the 20th September, 1857.

Presented by Mr. Imre Schwaiger.

G, 8. FARMAN of Jahângîr dated the 17th year of his reign (1622-3 A.D.) and conferring a grant of 130 bighas of land in the Pargana of Panipat, Sarkâr Delhi, upon a lady named Aimana, daughter of Shaikh Abdur Rahim, as madad-i-Maâsh (assistance of livelihood).

G, 9. LETTER FROM LORD ELLENBOROUGH TO BAHADUR SHâH II, the King of Delhi, informing him of his taking over charge of the duties of Governor-General of British possessions in India on the 28th of February, 1842.

G, 10. LETTER OF CONDOLENCE FROM SIR CHARLES METCALFE TO ABU MUZAFFAR SIRAJUDDIN MUHAMMAD BAHADUR SHâH II, the king of Delhi, on the death of his father, dated Agra, the 4th October, 1837.

G, 11. LETTER FROM LORD COLVIN TO ABU ZAFAR SIRAJU-D-DIN MUHAMMAD BAHADUR SHâH II, the king of Delhi, dated 22nd August, 1854, regarding restrictions on the practice of killing cows.

G, 12. LETTER FROM LORD AUCKLAND TO ABU NASR MUINU-D-DIN MUHAMMAD AKBAR SHâH II, the king of Delhi, dated the 11th September, 1837, informing the latter of the death of His Majesty the King William IV and the accession of Her Majesty the Queen Victoria to the throne.

G, 13. SANAD conferring upon Shâykh Muhammad Amâr Ali Khân a Jâgîr worth 2,15,660 dams at Pargana Amroha, Sarkâr Sambhal, province
Shahjahanabad. It bears the seal impression of Asafuddaula, the grandson of Abul Mansûr, Saïdar Jang, and is dated the 29th year of the reign of Shâh Alam II (1787-8 A.D.).

G. 14. SANAD issued by Mirzâ Jawân Bakht, the son and heir-apparent of Shâh Alam II, conferring the rank of 500 and the title of Khan upon one Sayyid Muhammad Bûnâyâd Allî, son of Azam Khân. It is impressed with the seal mark of the Prince and is dated the 27th year of the reign of Shâh Alam II (1785-86 A.D.).

G. 15. MANSûR of Aurangzeb granting one hundred bûghas of land at Patti Haibatpur in the province of Lahore to a lady named Aïsha. It is dated the 12th Rajab of the year 1069 A.H. (8th April 1659 A.D.) and bears the seal impression of Aurangzeb as a Prince. Aurangzeb actually ascended the throne in the year 1068, while his coronation was formally celebrated on the 4th Ramazân 1069 A.H., i.e., less than two months after this Manşûr (Farman) was issued.

G. 16. FARMAŃ of Shâhjahân conferring the post of Sadr of the Sarkârs of Sambhal and Budaon, together with a daily allowance of two rupees, payable from the treasury of Akbarabad, upon Shaikh Fath Muhammad, the son-in-law of Mullâ Abdul Latîf of Sultanpur. It is dated the 18th year of accession corresponding to 1054 A.H. (1644 A.D.).

G. 17. FARMAŃ of Dârâ Shîkoh instructing Râja Todar Mal to confirm the transference of a property belonging to Shaikh Allahdâd, the grandson of Mullâ Abdul Latîf. It is dated 1060 A.H. (1650 A.D.).

G. 18. FARMAŃ of Aurangzeb dated the 4th Rabîa I of the 5th year of his reign (17th October 1662 A.D.) and conferring a grant of 100 bûghas of land in the Pargana of Behat, Sarkâr Saharanpur, Sûba Dûrul Khilâtât Shâhjahânabad, upon a lady named Sâhib Daulat and others as Madad-i-Maâdhâ (assistance of livelihood).

G. 19. LETTER FROM LORD MINTO TO RÁJA RANJÎT SINGH together with its envelop dated the 1st of October 1808 corresponding to the 10th of Ramazân 1223 A.H. It refers to the conversation of the Mahârâjâ with Lord Metcalfe, the British envoy in his Darbar concerning the encroachment of the Mahârâjâ upon the Sikh Chiefs residing on this side of the Sutlej under the protection of the British Government.

G. 20. FARMAŃ of Aurangzeb granting a daily allowance of one rupee payable from the Lahore Treasury, to Muhammad Bâqir, the grandson of Mullâ Abdul Latîf and a scholar, as a means of livelihood. It is dated the 6th year of the reign of that Emperor (1074 A.H.-1664 A.D.).

G. 21. FARMAŃ of the Emperor Muhammad Shâh conferring upon Wâqîr Khân the post of commandant of the Fort of Ark-i Bandar-i Mubârak Surât, and the title of Beglar Khân. It is dated the 14th Jamadâ I of the 30th year of his reign corresponding to 1160 A.H. (1748 A.D.).

G. 22. LETTER FROM NÂDIR SHÂH TO ZAKARIYÂ KHÂN, Nâzim of the province of Lahore and Multan. It is dated 1152 A.H. (1739-40 A.D.).
G. 23. AN OLD ATTESTATION to the effect that a piece of land purchased by Mir Sayyid Muhammad in the village of Sadhaura Kalan in the 27th year of the reign of the Emperor Aurangzeb (1683-4 A.D.) and the building erected by him there belongs to his grandson Sayyid Abdul Wahab. It is dated the 9th of the month of Rabia I, the 5th year of the reign of the Emperor Ahmad Shah corresponding to 1166 A.H. (14th January, 1753 A.D.).

Presented by Mir Anwar Ahmad of Delhi.

G. 24. SANAD from Najibu-d-Daula Najib Khan conferring the rank of 3000 zat and 2000 sauvars and also the title of Khan and Bahadar on Ghaziuddin Haidar. It is dated the 10th year of the reign of Shah Alam II corresponding to 1182 A.H. (1768-9 A.D.).

G. 25. FARMAN of Jahangir conferring fifty bighas of land on one Firoza Khattun and others at Sakti in the Sarkar of Qamranj. It is dated the 16th year of the reign of that Emperor corresponding to 1024 A.H. (1615 A.D.).

G. 26. FARMAN of the Emperor Muhammad Shah, dated the 10th year of his reign and conferring a grant of the villages of Makramatpur Sakrauht and Yaqutpur on Chait Rai Qamern.

G. 27. LETTER TO THE THANADARS AND CHAUKIDARS, etc., of the dominions of the Hon’ble East India Company instructing them to pass four mounds of lead belonging to Bahadur Jang Khan from Shahjahanabad to Bahadurgarh without exacting any tax. It is dated 16th April 1829, and bears the signature and seal impression of D. Colebrook.

G. 28. FARMAN of Sultan Abul Said, the grandfather of Babar, in favour of Sayyid Shahid and Sayyid Sharful Mulk. It is dated 868 A.H. (1463 A.D.)

G. 29. SANAD conferring upon Khiradmand Khan, son of Khudai Bande Khan, the rank of 6500 and 3000 sauvars together with title of Annu-d-Daula Muzaffar-ul-Mulk Bahadur Hazabur Jang and also a palki with fringe an Alam and Naqqara. It was issued under the seal impression of Najaf Khan who held the rank of Annu-l-Umar during the reign of Shah Alam II and is dated 1192 A.H. (1778 A.D.).

G. 30. SANAD conferring upon Husain Ali Khan, son of Khiradmand Khan the rank of 5000 and 2000 sauvars together with the title of Ruknud-Daula Nizam-ul-Mulk Qayam Jang Bahadur and also a palki with fringe, a standard (al-m) and a Naqqara. It was issued under the seal impression of Annu-l-Umar Najaf Khan and is dated 1193 Hijra (1779 A.D.). It may be remarked that this sanad and the sanad No. G. 29 were issued by the same man to the father and son, the difference in their issue being only one year.

G. 31. FARMAN of the Emperor Alamgir II conferring upon Budh Singh, the son of Har Kahan, the post of Chaudhri of Pargana Kanaund, Sarkar Narnaul, Province Darul Khilafat Shahjahanaabad. It is dated the second year of the reign of that Emperor (Circa. 1775 A.D.).

G. 32. SANAD of Qamruddin Khan Chhin Bahadur, the prime minister of the Emperor Muhammad Shah, conferring the village of Kshwarpur upon one Gulab Rai Chaudhri. The sanad is dated the 5th year of the reign of Muhammad Shah
G, 33. WARRANT issued under the seal impression of Najābat Ali Khān, an officer of Akbar Shāh II, for the arrest of a thief named Gulāb. It is dated the 29th June 1809.

G, 34.* SANAD marked with the seal impressions of Saādatmand Khān and Sayyid Ashraf Khān, officials of Shāh Alam Bahādur Shāh I, and dated the 19th Jamādi-l-Awwal the year 1121 A.H. (26th August 1709 A.D.). It was issued in favour of Gul Muhammad, the son of Khān Muhammad, permitting him to retain possession of sixty bighas of land at the village of Mihrī in the Punjab.

G, 35.* SANAD issued with the seal impressions and signatures of Sadru-s Sadr-i-Jaḥān Sayyid Muhammad Afzal Khān and Qutbul Mulk Sayyid Abdullah, the prime ministers of the Emperor Farrukhshīyar, granting 40 bighas of land to Shaikh ʿIsā, the grandson of Makhdūm ʿĪlmu-d-Dīn Suharwardī at the pargana Kulanki in the province of Multān. It is dated the 14th Rabī’-l-Awwal the 4th year of the reign of Farrukhshīyar, corresponding to 1127 A.H. (20th March, 1715 A.D.).

G, 36.* SALE-DEED dated the 2nd Rabī’-l-Awwal the year 1177 A.H. (10th September, 1764 A.D.), and marked with the seal impression of Shaikh ʿAzīz, the Shaikhuddīn ʿĪlmu-d-Dīn Suharwardī, and Faiz Muhammad and Abdu-r-Rahmān, the Qāzīs respectively. It refers to the sale of a house at Lahore by Ḥāfīz Muḥammad ʿĀzīm to Muhammad Zarīf.

G, 37.* SANAD marked with the seal impression of Majdu-d-Daula Abdu-l-Majīd Khān and Sayyid Umar Khān, officials of the Emperor Aurangzeb, and dated the 23rd ʿĀshūr the year 1068 A.H. (30th November 1657 A.D.). It was issued in favour of a lady named Sharīfa Bānā and others, permitting them to retain possession of 50 bighas of land at the Pargana of Mihrābad in the province of the Punjab.

G, 38.* SANAD marked with the seal impressions of Sayyid Shahāmat Khān and Sayyid Mīrāk, officials of the Emperor Muhammad Shāh, and dated the 14th Muharram the year 1153 A.H. (11th April 1740 A.D.). It was issued in favour of Sharīfa Bānā and others permitting them to retain possession of 50 bighas of land at the pargana of Mihrābad in the province of the Punjab.

G, 39.* SANAD marked with the seal impression of Hīdāyatullah, son of Sayyid Ahmad Qādirī, the Sadru-s Sadur of Shāhjahān, and dated the 27th of Shawwāl the first year of Aurangzeb’s reign corresponding to 1069 A.H. (18th July 1659 A.D.). It was issued in favour of Nizāmu-d-Dīn permitting him to retain possession of 85 bighas of land at the village of Baddhī Gharīb Rāo, in the province of Dāru-s-Saltānā Lahore.

G, 40.* PARWĀNA issued with the seal impression of Dāūd Khān, the Sadru-s Sadur of Timūr Shāh, the eldest son of Ahmad Shāh Durrānī, appointing Mīr Masūd as a Muazzīn of the Jámi Mosque of Lahore with an allowance of one rupee a day in supersession of Nazār Muhammad who ran away. It is dated 8th Ziqād 1170 A.H. (25th July 1757 A.D.).

* On loan from the Director-General of Archaeology in India.
G, 41.* FARMĀN of Ahmad Shāh Durrānī, marked with his seal impression and Tughrā. It is dated the year 1182 A.H. (1768 A.D.) and was issued to Mullā Sāhib Muhammad, the Shaikhul Islām of Peshawar.

G, 42.* FARMĀN of Mahmūd Shāh, the son of Timūr Shāh, marked with his seal impression and dated the year 1216 A.H. (1801 A.D.). It was issued in favour of Mullā Shārifu-d-Dīn of Peshawar permitting him to retain possession of 20 Jīrābs (chains) of land in the village of Chakkipatta.

G, 43.* FARMĀN of Shujāʻ-u-Mulk, the son of Timūr Shāh, marked with his seal impression and Tughrā, and dated the year 1218 A.H. (1803 A.D.). It was issued to Bahārum Khān Firoz Kohī, the chief of Afghanistan.

G, 44. SANAD issued under the seal of Sayyid Amjad Khān Sadri-Jahān Fidwi Shāh Álam Bādshāh Ghāzī (I) addressed to the authorities of Pargana Jalandur, Sūbah Punjab, granting 65 bighas of uncultivated land of the pargana to one Niyāz Bāno and others as assistance of livelihood. It is dated 6th Zilhijja (1123 A.H.) of the 5th regnal year (16th January 1712 A.D.).

Presented by C. J. Brown, Esq., Professor, Canning College, Lucknow.

G, 45.* NISHĀN (royal patent) of the prince Muhammad Kām Bakhsh, dated the 30th year of the reign of Aurangzeb (1687 A.D.) confirming 100 bighas of land upon one lady Sāliha from the Pargana of Dadri in the province of Dārul Kāhilāfat Shahjahanabad as assistance of livelihood.

G, 46.* FARMĀN of the Emperor Shāhjahān dated the 2nd year of his accession confirming 25 bighas of land from the village Doodpur in the Pargana of Kol (now Aligarh) upon Shāikh Hațim and others, the heirs of Shāikh Chhadar, the deceased, as a source of maintenance.

G, 47. SANAD issued under the seal impression of Shamsu-d-Daula Dost Khān Mubāraz Jang, conferring the governorship of the Fort of Chankman and a grant of Rs. 16,950 from the Pargana Anbar, Sarkār Ellor, Taulluqa Karnatak, Sūbah Hyderabad and the title of Saādat Ali Khān, etc., upon Muhammad Saïd in succession of his father.

Presented by Mirzā Shamsu-d-Dīn Sāhib of Loharu State.

G, 48.* FARMĀN of Shāhjahān issued in favour of Sayyid Muhaiu-d-Dīn son of Abdul Azīz of Delhi granting him 150 bighas of arable land from the Pargana of Jhajjar, Sarkār Delhi, as assistance of livelihood. It is dated the 8th year of the reign of Shāhjahān corresponding to 1044 Hijrī.

G, 49.* FARMĀN of the Emperor Aurangzeb issued in favour of one lady Nur Bāno, the wife of Shāikh Mahmūd, granting her 40 bighas of land from the Pargana of Jhajjar Sūba Dāru-l-Khilāfat of Shahjahanabad as a means of sustenance. It is dated the 29th of Muharram, the 36th year of the reign of Aurangzeb.

G, 50.* SANAD of Prince Jawān Bakhsh Bahādur, the heir-apparent of Shāh Álam II, issued in favour of Sayyid Arshad Ali and others to the effect that an income of 45,781 dāms was confirmed upon them from the Jāgīr of

* On loan from the Director-General of Archaeology in India.
the Pargana of Amroha, Sarkar Sambhal, Saba Durrul-Khilafat Shahjahanabad. It is dated the 7th year (1765-66 A.D.) of the reign of Shâh Álam II.

G, 51. FARMÁN of Jalâlu-d-Din Akbar granting 1431 bighas and 8 biswas of land, one hundred rupees cash and one rupee daily for the maintenance of a tomb at Sohna, a village in the Gurgaon District. It is dated the 5th year of his reign (1560 A.D.).

Section H.—Indian Pictures and Portraits.

"Many of the pictures are of much later date than the persons they represent, but in the great majority of cases such pictures reproduce earlier portraits. Most of them bear inscriptions giving the name of the subject, but these cannot always be relied on. Where there are no inscriptions, and the identity of the subject cannot be established by comparison with other portraits, the only warrant for the descriptions given is, as a rule, the belief of the owner, which in some instances, no doubt, rests on family tradition. The study of Indian pictorial art is still in its infancy, and the dating of pictures is rendered extremely difficult by the frequency and accuracy with which old pictures are reproduced. With regard to portraits of royal ladies, Manucci gives a warning: "If anyone has produced such portraits, they should not be accepted, being only likenesses of concubines and dancing girls, etc., which have been drawn according to the artist's fancy."1

The descriptive notes of many pictures have been taken from Mr. J. P. Thompson's Catalogue of the Coronation Durbar Loan Exhibition of Antiquities.

H, 1-15. PHOTOGRAPHIC REPRODUCTIONS of portraits of the following fifteen Mughal Emperors; the originals being in possession of Messrs. Bourne and Shepherd.

Akbar (1556-1605).
Jahangir (1605-1627).
Shâh Jahân (1628-1658).
Aurangzeb or Álamgîr I (1659-1707).
Bahâdur Shâh I or Shâh Álam I (1707-1712).
Jahândâr Shâh (1712).
Farrukhsîyar (1713-1719).
Rafiu-d-Daraját (1719).
Rafiu-d-Daula (1719).
Muhammad Shâh (1719-1748).
Ahmad Shâh (1748-1754).
Álamgîr II (1754-1759).
Shâh Álam II (1759-1806).*
Akbar II (1806-1837).
Bahadur Shâh II (1837-1857).

H, 17. ABULFAZL.

H, 19. Farrukh Khsiyar, Mughal Emperor. Born A.D. 1683. The creature and victim of the Sayyid King makers. He was deposed, blinded and probably murdered. Buried on the terrace of the Mausoleum of Humâyûn.

H, 20. Farrukh Khsiyar shooting buck. He is seated on a carpet with two men in front who apparently support his matchlock and hold a bush in front as a screen. Two men in the foreground are hiding between shrubs. Four other men are partly visible over the rocks in the background. Illuminated border of stillitzed floral design and outer zar-afrân border.

H, 21. Nawâb Asad Khân Bahâdur. He is seated against a cushion to the right and smokes a huqqa. He wears a fur tippet and a Râj-pût dagger (katûr), cf. E, 54, in his girdle.

Mr. H. Beveridge surmises that the picture represents Nawâb Asad Khân who was wazîr of the Emperor Aurangzeb, and died in A.D. 1716. But Mr. Irvine, in view of the absence of any titles, thinks it more probable that it is a more modern and comparatively obscure Asad Khân.

H, 22. MAN PADHÂRT (?) BAHÂDUR.


Mr. Beveridge is of the opinion that the person represented is the Râja Sîtâ Râm, mentioned in the Siyaru-l-Mutaakhkhirîn (reprint Vol. II, pp. 389 and 427), who was afterwards executed.

H, 24. Álam Khân Kalânût (read "Kalâwant"), i.e., Álam Khân the musician. He is playing on a kind of guitar (Pers. tânbûm).

H, 25. AN ANONYMOUS FEMALE reading a letter while she smokes a huqqa.

H, 26. AN ANONYMOUS PRINCE. Cf. H, 105. It is night, as appears from the moon, stars, torches and candles. He is seated against a cushion under a canopy to the right and smokes a huqqa. The absence of a halo is noteworthy. A curved sword, a spittoon, and some other objects are placed on the carpet on which he sits. In front of the carpet are a little table with refreshments and two curiously shaped candle-sticks. In front a number of dancing girls are performing. Two are dancing and the rest play on various instruments. In the foreground others are seated, evidently waiting their turn. Their musical instruments are lying beside them. Behind the king some female attendants are standing, some holding refreshments and others peacock-feather chowries. In the back-ground a pond with lotus flowers and water-fowl. Illuminated border of floral design with green parrots introduced between flowers.

H, 27-31. FIVE AUTOTYPES of Mughal pictures belonging to the collection of Colonel H. B. Hanna.
H, 27. The title usually given to this picture, "Angels ministering to Christ" is, writes Mr. Beveridge, probably erroneous; the principal figure is Ibrāhīm Adham. On the banks of the Tigris he was miraculously fed by receiving ten dishes. The old dervish sitting in the background only got his accustomed one plate. He complained to God and received a crushing reply. (Collection Hanna, No. 21.)

H, 28. DEER STALKING by night. (Collection Hanna, No. 23.)

H, 29. A VILLAGE SCENE. (Collection Hanna, No. 25.)

H, 30. THE EMPEROR JAHĀNGĪR (cf. H, 53) in his palace. (Collection Hanna, No. 117.)

H, 31. THE EMPEROR AKBAR in his palace, with Salīm, afterwards the Emperor Jahāngīr.

H, 32. GENEALOGICAL TREE of a line of Mughal kings of the house of CHINGĪZ with miniature portraits of the following:

No. 1. Urs Khān.
No. 2. Darwesh Khān.
No. 3. Yaghtamish (Toqtāmish ?) Khān.
No. 4. Sultān Jalāl.
No. 5. Karim Birdī.
No. 6. Kibak Khān.
No. 7. Aulābehi.
No. 8. Sartāq.
No. 9. Mankā (Mangū) Tīmūr.
No. 10. Todā Mankā (Mangū).
No. 11. Kunchuk.
No. 12. Tūlabugī.
No. 15. Toqtā.

Cf. Lane-Poole, Mohommodan Dynasties, p. 240, and Hammer-Purgstall Geschichte der Goldenen Horde, p. 642.

H, 33. COLLECTION OF MINIATURE PORTRAITS of the following Mughal princes of the house of Tīmūr:

No. 2. Abu-n-Nasr Sultān Shāhrūkh Bahadūr Khān.
No. 3. Amīrzāda Muḥammad Bahādur Khān.
No. 4. Amīrzāda Umar Bahādur.

1 Sāhib-Qirān means "Lord of the happy Conjunction," a title used first by Tīmūr afterward by Shāh Jahān.
PICTURES.

No. 5. Amīrzāda Sultān Muhammad.
No. 6. Amīrzāda Khālil Sultān.
No. 7. Amīrzāda Aijil.
No. 8. Amīrzāda Siyūrgūthīmrīsh.
No. 9. Sultān Abū Saíd.

H. 34. COLLECTION OF 11 MUGHAL PICTURES purchased from a Delhi dealer by the Director-General of Archaeology. The pictures are numbered from 1 to 20, but Nos. 1-4, 9, 10, 12, 14 and 16 are now preserved in the Peshawar Museum. These numbers refer to a merely fictitious list which was supplied with the pictures. On the back of the pictures are the following titles in Persian:

No. 5. Birth of Tānā Shāh.
No. 6. Tārā [Pa]ṭī and Pevā Paṭī, or (i) the prince and the son of the minister. A.H. 1101.
No. 7. Wedding of Tānā Shāh.
No. 8. Wedding Procession of Tānā Shāh.
No. 11. Farewell of Tānā Shāh.
No. 12. Farewell of Tānā Shāh.
No. 15. Bānī Begmān.
No. 18. Tānā Shāh in the Chār Mahal.
No. 18. with Bānī Begmān in the Chār Mahal.
No. 19. hunting (?).
No. 20. Sāghīr (?).

Tānā Shāh to whom the titles refer is probably Abul Hasan Qutb Shāh, surnamed Tānā Shāh, the last king of Golkonda in the Deccan, who was subdued by Aurangzeb.


H. 36. BAHĀDUR SHĀH II (1837-1857). (Cf. H. 91). The picture shows the Emperor seated on a prayer carpet to the right, with four of his court before him in attitudes of devotion.

H. 37. AN ANONYMOUS LADY of the Mughal Court.

H. 38. COLONEL JAMES SKINNER BAHĀDUR (cf. G. 2). "Born in 1778, the son of a Scotch officer in the Company's service, and a Rājpūtnī captive. In 1796, he entered the service of Sindhia just before the retirement of de Boigne, and saw a good deal of fighting, but was dismissed along with the other officers of British descent on the outbreak of war with the Company in 1803. Took service under Lake on condition that he should not be employed against his old master and was given the command of a body of Perron's horse, which had come over after the battle of Delhi. Accompanied Lake in his pursuit of Holkar to the Beās in 1805. At the close of the war, his corps was disbanded, but in 1809 he was again employed in the settlement of Haryana. For the Gurkhā and Pindārī wars (1814-1817), the strength of his corps was raised to 3,000 men. In 1826, he served with distinction at the siege and storming of Bharatpur, and in 1831 was summoned with his regiment to the meeting between Maharājā Ranjīt Singh, of Lahore, and the Governor-General (Lord W. Bentinck) at Rupar. In 1828, he had received
the rank of Lieutenant-Colonel in His Majesty’s service, and had been made a C.B. He lived mostly at Hansi, which was the headquarters of his corps, but he had a fine house inside the Kashmiri gate at Delhi. He died at Hansi, in December 1741, and his body was brought to Delhi to be buried in St. James’ Church, which he had built in fulfilment of a vow made when lying desperately wounded on the battle-field of Uniara. It was said of his funeral that none of the Emperors was ever brought into Delhi in such state as “Sikandar Sahib.” The present representatives of his corps are the 1st D. Y. O. Lancers (Skinner’s Horse) and the 3rd Skinner’s Horse.

H, 39. GEORGE THOMAS and the BEGAM SAMRÚ (Sombre) (cf. H 40) whom he served at the end of the 18th century was:—

“A Tipperary sailor, born in 1756. Landed at Madras about 1781. After serving various chiefs in southern India, in 1787 he came north, and took service with the Begam Samru (cf. H, 40). He left her in 1792, and after six years of active service under Appa Khandi Rao, a Maratha leader, in the country north and west of Delhi, he conquered Haryana, and established himself as an independent chief at Fansi. Fought with varying success against Jaipur, Bikanir, Jind, Patiala and Udaipur, carried his arms as far as the Sutlej, and offered to conquer the whole of the Punjab for the British. His power excited the apprehensions of Perron, who held Delhi and the Doab as Sindhia’s lieutenant, and after some fruitless negotiations a strong body of Perron’s troops under Bourquin advanced into Thomas’ territory. After some initial successes, Thomas plunged into a long debauch, and allowed himself to be surrounded. Many of his troops deserted him, and his provisions failed, but he cut his way through the enemy at the head of 300 men, and made his escape to Hansi, where, after a gallant defence, he capitulated in December 1801. He died in the following August and was buried at Berhampore in Bengal. His memoirs were published after his death.

“This extraordinary woman was the daughter of a Muhammadan in the Meerut district, and was born about 1751. She married the adventurer Walter Reinhardt, known as Samru Sahib, who in 1778 placed his force of mercenaries at the disposal of the Emperor of Delhi, and settled at Sardhana near Meerut. He died in the same year, and the Begam succeeded to the position he had held. In 1781 she became a Roman Catholic. Her troops were largely officered by Europeans, and from 1787 to 1792 George Thomas was in her service. In 1793 she secretly married one of her officers, le Vaisseau or Vaissoult, whose haughty manners soon provoked a mutiny. He fled with the Begam, but they were overtaken. The Begam stabbed herself, and her husband, thinking she was dead, blew out his brains. The Begam’s wound was but slight. She was captured and deposed, and spent several days chained to a gun. She owed her rescue and restoration to Thomas, whom she had been preparing to attack when the mutiny broke out. In 1803, her troops fought against us at Assaye, but with the collapse of Sindhia she made her submission. She died in 1836, and there is a fine monument to her in the Church she built at Sardhana. Bishop Heber, who saw her in 1825, describes her as “a very little, queer-looking old woman, with brilliant but wicked eyes, and the remains of beauty in her features.” She
was a woman of great spirit, and more than once took the field in person. The long list of her benefactions bears witness to her piety, but she was capable of great ferocity, and on one occasion she flogged two offending slave-girls till they were unconscious, and then buried them alive."

H, 40, *BEGAM SAMRŪ. (See above.)


"At Delhi his city was round the spot where the Qutb Minār now stands. In 1192 he defeated Muhammad of Ghūr at Tirauri, between Karnal and Thanesar, but in the following year was defeated by the same invader on the same battle-field. His ultimate fate is not known with certainty. Prithī Rāj is famous in legend and song, and his achievements were sung by the poet Chand. English Contemporary—Richard I (1207-1299)."

The name of the artist is given as Udā. H, 42, *PRITHĪ RĀJ (?) IN HIS SERAGLIO.

H, 43, *RAZYAH, (?) SULTĀN OF DELHI (1236-1239).

"Daughter of Shamsūd-Din Altamish (Ilutmish), who left her in charge of the Government in preference to any of his sons, when absent on his southern campaigns. She succeeded her brother Ruknu-d-Din Fīroz I. She evinced all the qualities of a just and able sovereign, but the favour she showed an Abyssinian slave disgusted the nobility. A rising ensued, and she was defeated near Kaithal. The manner of her end is uncertain, but Ibn Batūta, an Arab traveller in India in the first-half of the 14th century says, she fled away alone from the battle-field towards Delhi. She lay down to sleep in a field, weared with her long ride, and was murdered by a rustic for the sake of her rich dress, and buried on the spot where her body was found. The tomb is still shown near the Turkmān Gate of modern Delhi. She adopted male attire, and is always known by the masculine title of Sultan."

H, 44, AMĪR TIMŪR.

"Better known to European writers as Tamerlane, which is a corruption of Timūr-i-lang (Timur the lame). Born at Kesh near Samarkand in 1336. His father was the head of the Turkī tribe of Barlās. In 1370, after ten years of fighting, Timūr established himself as an independent sovereign at Samarkand. During the next quarter of a century, he conquered or overran Persia, Mesopotamia, Armenia, and Kurdistan, as well as a large part of Western Turkistan. In 1398, he descended on India and sacked Delhi, then ruled over by Mahmūd II, 1392-1412, the last of the Tughlaq kings. In 1402, he overthrew the Turkish Sultan Bāyazīd (Bajazet), whom he is said to have carried about in an iron cage. After the Greek Emperor and the Sultan of Egypt had acknowledged his supremacy, he returned to Samarkand. He died in 1405, when on the point of invading China, and was buried at Samarkand. He was the ancestor of the Mughal Emperors of Delhi (1526-1857). Doubt has been thrown on the genuineness of the memoirs which pass under his name. English contemporaries.——John of Gaunt (1340-1399) and Chaucer (1340-1400)."

Presented by Mr. Imre Schwaiger, Delhi.

H, 45, *AMĪR TIMŪR on a river expedition.

* On loan from the Director-General of Archaeology in India.
The picture is a tracing on fine vellum (jhilli). Painters often made these tracings of their pictures. They were handed down as heirlooms from father to son, so that the picture might be reproduced when required.

H, 46. *GROUP OF TIMUR, three of his descendants and Bairam Khan.

"Seated on the spectator's left is Bâbar and below him Bairâm Khan. Standing below Timûr is Shâh Rukh, who succeeded his father in Khorasan, and reigned forty-two years, dying in 1447. On the right is Humâyûn (cf. H, 50).

"Bairâm Khan was a Turk of distinguished lineage whose father and grandfather were in the service of Bâbar. Born about 1524, and entered Humâyûn's army at an early age. After the defeat of Humâyûn at Kanauj in 1540 by Sher Shâh, Bairâm Khan escaped through Gujarat and Sind and rejoined Humâyûn after three years. He won the battle of Machhiwara in 1555, the first of the engagements which resulted in the restoration of the Mughal dynasty. After the death of Humâyûn he became regent, and defeated Himâl, the shop-keeper general of the Sûr Emperor, at Panipat. His power under Akbar was short-lived. His haughtiness made him many enemies and in 1560 Akbar took the government into his own hands. Bairâm rebelled but was defeated, pardoned and ordered to go to Mecca. Before he left India, he was murdered. Buried at Mashhad. Though he was in power for only 5 years, and died at the age of 36, he is remembered as one of the greatest of all the servants of the Mughal emperors. He was also a poet of merit."

"The picture is unfinished, like several others in the collection. The splashes of colour are indications of the colours to be used in painting the details."

H, 47. *BÂBAR IN DARBAR.

"The first Mughal Emperor of Delhi (1526-1530). Born in 1483, the fifth in descent from Amir Timûr, he succeeded his father as kic of Farghana at the age of 12. Two years later he seized Samarkand, only to lose both it and his own kingdom. Fought with varying success for many years, but ultimately had to abandon everything north of the Hindu Kush. He had seized the kingdom of Kabul in 1504, and it was from there that he launched his attacks on India. His first invasion took place in 1519, and in 1526 he defeated the Pathân Sultan of Delhi, Ibrahim Lodi (1517-1526), at Panipat. In 1527 he overthrew the Râjpút confederacy under Râna Sângâ of Chitor at Kanwa, near Bharatpur. Died at Agra and was buried at Kabul. His memoirs which have been translated into English, are most interesting. European contemporaries—Henry VIII (1491-1547), Cardinal Wolsey (1475-1530), Pizarro (1475-1541)."

H, 48. *BÂBAR'S RECEPTION AT HERAT.

H, 49. *BÂBAR IN CAMP.


"Born 1508. Son and successor of Bâbar. Driven out by Sher Shâh Sûr in 1540, but returned fifteen years later.

* On loan from the Director-General of Archaeology in India.
Killed by a fall down the staircase at the Sher Mandal in the Old Fort (Purānā Qila) (cf. J, 36). His tomb (cf. J, 37) is a mile further south. The father of Akbar. English contemporary—Queen Mary I (1516-1558)."

H, 51. ISLĀM SHĀH SŪR, Emperor of Delhi (1545-1553).
Son of Sher Shāh, the supplanter of Humāyūn. Builder of Salim Garh (cf. J, 53), to the north of the Delhi Fort.

H, 52. *MIRZA ABDU-R-RAHIM KHĀN, KHĀN-I-KHĀNĀN.
"He became perhaps the most famous of all the grandees of the Mughal Empire. When he was only 26, he suppressed the rebellion of Sultān Bahadur in Gujarāt. Eight years later, he conquered Sind. He fought with distinction in the Deccan and took Ahmadnagar in 1600. Under Jahāngīr, he was less successful, and the part he played in the intrigues for the succession did him little credit. He died in 1626, and was buried at Delhi, near the tomb of Humāyūn. He was a man of culture like his father, and translated the memoirs of Bābār into Persian. He was famous for his magnificent generosity."

"The picture is attributed to Ḥāshim, a well-known painter, but these assertions should be regarded with some suspicion. There are notes on the picture of the colours to be used in finishing it."

"Jahāngīr was the son of Akbar and a Jaipur princess, who received the title of Maryam-u-Zamānī. Born 1569, and named Salīm, after Shaikh Salīm Chishtī, as Akbar believed that it was to the prayers of that saint that he owed the blessing of a son. He gave his father a good deal of trouble, and in 1600 made a half-hearted attempt at independence. In 1602, he procured the assassination of Abul Fazl, an event which affected the Emperor very deeply. In 1605, he ascended the throne, and in 1611 married Nur Jahān."

* On loan from the Director-General of Archaeology in India.

1 Nur Jahān’s father, Ghiyās Beg (Itimād-ud-Daula), was a Persian noble who had to leave his country and it was during his flight to India that she was born at Kandahār, about 1576. Ghiyās Beg entered the service of Akbar, and when the ladies of his family visited there royal seraglio, Prince Salīm, afterwards the Emperor Jahāngīr, met his daughter and fell in love with her. His attachment, however, was not encouraged either by her parents or by his father, the Emperor Akbar, and about 1592 she was married to Ali Quil Beg (Shaer Afgan Khān), a Persian refugee. She had one daughter by him, who afterwards married Prince Shahryār, son of Jahāngīr. Many years passed, but Salīm did not forget her, and shortly after his accession, in 1605, tried to get her into his power by ordering her husband to come to court. He refused to obey. The Governor of Bengal visited him at Burdwan to try to induce him to go, and a fracas ensued in which both the Governor and Shāh Afgan lost their lives. Nur Jahān was then sent as a prisoner to court. For some years, she repelled the Emperor’s advances, and it was not till 1611 that she married him. She was then about 35. Jahāngīr wrote that until he married her, he never knew what marriage really meant. He relied on her in everything and practically made over the government to her. Her great ambition was to secure the succession to her worthless son-in-law Shahryār, and with this object in view she allied herself to Mahābat Khān, and utilized him to crush the rebellion of Shāh Jahān. No sooner had she achieved this object than the quarrelled with Mahābat Khān. Fearing for his safety, he took the bold step of seizing the person of the Emperor in 1626. Nur Jahān herself led an unsuccessful attempt to rescue her husband, and when that failed, joined him in his captivity. Mahābat Khān had succeeded by force of arms, but he was no match for the Emperor in the more delicate arts of intrigue. She laid her plans with marvellous astuteness and in due time effected her husband’s deliverance.
"Died in 1627 and is buried at Šāhādara, near Lahore. Like Bābar, he left Memoirs. Sir Thomas Roe visited his court as ambassador of James I of England. He remained in India for three and a half years (1615-1618), and has left a very interesting account of what he saw. English contemporary—James I (1566-1625)."

H, 54. *JAHĀNGĪR.

H, 55. JAHĀNGĪR and his son Sultān Khusrau †

H, 56. *SHER AFGAN KHĀN (see footnote to H, 53).

The first husband of Nūr Jahān. Said to have been a man of the most extraordinary bravery.

H, 57. *ĀLAM GUMĀN the favourite elephant of Mahārānā Amar Singh of Udaipur. Captured by Prince Khurram (Šāh Jahān), and presented by him to Jahāngīr, 1614.

H, 58. PRINCE SHAHRYĀR, son of Jahāngīr.†

H, 59. SHĀH JAHĀN, Mughal Emperor (1627-58) (cf. also H, 18)

"Born 1592. Son of Jahāngīr and Jodh Bāī. In 1614 compelled Amar Singh, Mahārānā of Mewar (Udaipur), to sue for peace, and in 1621 subdued Malik Ambar, the Abyssinian, who had established himself on the ruins of the kingdom of Ahmadnagar. Goaded into rebellion by the intrigues of Nūr Jahān, he was driven from the Deccan to Bengal, and from there back again to Deccan, where he submitted to his father in 1625. Ascended the throne in 1627. Exact tribute from the kingdoms of Ahmadnagar, Bijapur and Golkonda, but was less successful in his campaigns on the north-west frontier. In 1637, his serious illness precipitated a conflict between his sons, which ended in the success of Aurangzeb, the removal of his brothers, and the deposition of Shāh Jahān, who passed the remaining years of his life in captivity at Agra. He died in 1666, the year of the great fire of London. The most magnificent of all the Mughal Emperors. Builder of the Tāj Mahal at Agra, the present city of Delhi (called after him Shahjahanabad) with its fort and Jāmi Masjid, and the tomb of Jahāngīr at Lahore. Buried in the Tāj. European contemporaries—Charles I (1600-49), Oliver Cromwell (1599-1658) and Mazarin (1602-1661)."

H, 60. THE SAME, with Saint Salīm Chīghtī above.

H, 61. THE SAME.

H, 62. GAUHARĀRĀ BEGAM. Youngest daughter of Shāh Jahān and Mumtāz Mahal.

He did not long survive this experience, and died in 1627. Her influence on politics ceased with his death, and she lived in retirement at Lahore till 1645, and was buried at Šāhādara near his tomb. She had no children by him."

"No other woman ever occupied such a position in the history of the Mughal empire. She combined a masculine vigour of intellect with great brilliancy of wit, and enhanced the effect of both by her wonderful beauty. She possessed exquisite taste in matters of dress and decoration, and Jahāngīr in his memoirs records with pride her success as a sportswoman. It is also on record that she provided nearly 500 orphan girls with husbands and dowries. European contemporaries—Marie de Medici (1573-1642)."

* On loan from the Director-General of Archaeology in India.
† Presented by Mr. Imre Schwaiger.
H, 63. **SHĀH JAHĀN** in Darbar.

On the left behind the throne is Rāja Mān Singh, while in front stand Sultaṅ Shujā, Dārā Shikoh and Aurangzeb. On the right is Āsaf Khān and behind him Mahābat Khān.

H, 64. **DĀRĀ SHIKOH.**

"Dārā Shikoh was the eldest son of Shāh Jahān and Mumtāz Mahal. Born 1615. Died 1659. The history of his struggle with Aurangzeb, his defeat, his wanderings, and his death is well told by Bernier. His broad views on religion were made the pretext for putting him to death. He is buried at the mausoleum of Humāyūn. He was the author of some well-known works on subjects connected with religion."

H, 65. **ALĪ MARDĀN KHĀN.**

"A Kurd by birth. Succeeded his father as Governor of Kandahar, then a Persian possession, in 1625. In 1637, he made it over to the Mughals, and entered the service of Shāh Jahān. Honours were showered on him. He was made Governor of Kashmir, and afterwards of the Punjab as well. Later he was sent to Kabul, and saw a good deal of fighting in Afghanistan. Died in 1657 and was buried at Lahore. In 1639, when he was Governor of the Punjab, a canal was constructed from the point where the Ravi issues from the mountains, to Lahore, a distance of 100 miles, and in the following year, he undertook the laying out of the famous gardens of Shālamār, near Lahore. The canal by which water was brought into the Fort at Delhi has sometimes been attributed to him, and he is said to have introduced into Indian architecture the bulbous "Tartar" dome, of which examples may be seen in the Jāmī Masjid at Delhi and the Tāj at Agra."

H, 66. **SULTĀN BULĀQĪ.**

Sultaṅ Bulāqī is to the left. The portion to the right is a separate picture. "Sultaṅ Bulāqī was the son of Sultaṅ Khusrau, the eldest son of Jahāngīr. On Jahāngīr's death in 1627, he was proclaimed Emperor by Āsaf Khān, whose real intention in so doing was to secure the succession of Shāh Jahān, then absent in the Deccan. Put to death a few weeks later by order of Shāh Jahān."

H, 67. **KHĀN DAURĀN KHĀN, NUSRAT JANG.**

"A very distinguished soldier and administrator in the time of Shāh Jahān. Rose to the highest rank, and was appointed to succeed Prince Aurangzeb in the Deccan in 1643, when the latter announced his intention of retiring from the world. He was shortly afterwards ordered to Lahore as Governor, but was assassinated in 1645 close to the city by a Brahman convert to Islām. He is said to have been vigorous and ungrasping in his administration, but unpopular owing to his severity. The picture is attributed to Murār."

H, 68. **PRINCE AURANGZEB'S ADVENTURE WITH AN INFURIATED ELEPHANT.**

Shāh Jahān, Dārā Shikoh and Prince Shujā are seen in the top left-hand corner of the picture.

*On loan from the Director-General of Archaeology in India.*
H, 69. *THE SIEGE OF GOLCONDA BY AURANGZEB.
The Emperor is seated in a litter, reading the Qurān.

H, 70. ZEBU-N-NISĀ BEGAM.
Daughter of Aurangzeb, an accomplished writer of verse.

H, 71. NAWĀB KHAIＲ-ANDESH KHĀN.

H, 72. *BAHĀDUR SHĀH I, as Prince Muazzam, before his accession.
"Bahādur Shāh I was the son and successor of Aurangzeb. He had to
fight for the throne, and his brothers Azam and Kāmbakhsh both lost their
lives in the struggle. He is buried near the shrine of the saint Qutbu-d-Din at
Mehrauli. He built the Motī Masjid (Pearl Mosque) there."

H, 73. *BAHĀDUR SHĀH I.

H, 74. *BAHĀDUR SHĀH I and his sons.
"The only names that are legible are those of Jahān Shāh, lowest on the
spectator's left, and Jahāndār Shāh the middle figure on the right. The men
below him appears to be Rafiu-sh-Shāh."

H, 75. JAHĀNDĀR SHĀH, Mughal Emperor (1712-13) and a group
of courtiers.

"Son and successor of Bahādur Shāh I. Overthrown by the Sayyid
'King-makers' and put to death. Buried in the tomb of Humāyūn. The
distinctly most members of the group are the first and third on the left,
beginning from the top. The first is Asad Khān (cf. H, 21), who married
a daughter of Āsaf Khān, rose to the highest rank of nobility under Aurangzeb,
and was appointed Prime Minister under Bahādur Shāh I. Under Farrukhsi-
şyar he fell into disfavour, and died at a great age in 1717. The third figure
on the left is Abdu-s-Samad Khān, Governor of Lahore under Farrukhsi-
şyar. He suppressed the formidable rising of the Sikhs under Banda, Bārāgī. Died
in 1739."

H, 76. *MUHAMMAD SHĀH, Mughal Emperor (1719-1748).
"Born 1702. Set up by the Sayyid "King-makers," whose power did
not long survive his accession. During his reign the southern provinces of the
empire were lost, and Delhi was sacked by Nādir Shāh in 1739, after which
the power and magnificence of the empire rapidly declined. Died in 1748,
a few weeks after the engagement at Sirhind in which the Durrānī king was
repulsed by his son Prince Ahmad Shāh. Buried close to the shrine of Nizāmu-
d-Dīn Auliya, some 4 miles south of Delhi."

H, 77. *MUHAMMAD SHĀH with a group containing some of the most
distinguished men of the time.

"An unfinished copy. On the extreme right of the picture stands Rāja
Jai Singh Sawāī, the founder of Jaipur and builder of several observatories,
among which was the Jantar Mantar, 2 miles south of Delhi.

Next to him is Samsām-ud-Daula, Khān Daurān Khān, who was mortally
wounded at the battle of Karnal in 1739, when Nādir Shāh defeated the Delhi.

* On loan from the Director-General of Archaeology in India.
forces under Muhammad Shâh. Next to him and rather behind is Azimullah Khan, and in front of him stands Itimâdu-d-Daula, the vizier, better known as Qamru-d-Din Khan, who was present at the battle of Karnal, and was killed by a cannon-ball when praying in his tent during the successful action fought at Sirhind by Prince Ahmad Shâh against Ahmad Shâh Durrai in 1748. Beyond him is Nizâmu-l-Mulk, the founder of the Hyderabad State who was also present at the battle of Karnal. On the left the lowest figure is that of Zafar Khan, better known as Roshanu-d-Daula (see H, 78). Above him is Burhanu-l-Mulk, better known as Saâtat Khan, the Governor of Oudh and ancestor of the Nawâbs and kings of that province, who fought at Karnal and died the day before Nâdir Shâh’s massacre at Delhi in 1739. The furthest up the picture on the left is Muzaffar Khan. Like his brother, Sam-sâmû-d-Daula, he was killed at the battle of Karnal.”

H, 78. ROŞHANU-D-DAULA.

“Served under Prince Rafiu-sh-Shân, and after his death became a fakîr. Joined Farrukhsîyar on his march to Delhi, and was taken up by the Sayyid King-maker Husain Ali Khan, and promoted to high dignities. Under Muhammad Shâh, he acquired great influence through the foster-sister and mistress of the Emperor, and accumulated great wealth by corrupt means. Died in 1736. He is remembered as the builder of the Golden Mosque in the Chândni Chauk, and another Golden Mosque, now domeless, in the Faiz Bâzar. A contemporary writes that he had nothing to recommend him, but his polished and ingratiating manners.”

H, 79. NÂDIR SHÂH (1687-1747).

“A Persian robber chief, who expelled the Afghan usurpers from Persia in 1729, and restored the Safwî dynasty, but seven years later had himself proclaimed Emperor. He conquered Afghanistan, and in 1738 invaded India. Early in the following year, he defeated Muhammad Shâh at Karnal, and sacked Delhi (cf. J, 47), carrying away a vast booty, including the Peacock Throne and the Koh-i-Nûr. After his withdrawal from India, he extended his empire northwards to the Oxus, and made Mashhad his capital. In his later years, he became gloomy and savage, and was assassinated in 1747.”

“His nephew and murderer Ali Quli Khan, who took the title of All Shâh or Ali Âdil Shâh succeeded him. On his accession he put to death thirteen of the sons and grandsons of Nâdir Shâh; the only descendant that was spared was his grandson Shâhrukh, the son of Rizâ Quli, who was 14 years of age. He went to Europe and died at Vienna, an officer in the Austrian service, known as “Baron Von Semlin.” (See Oriental Biographical Dictionary, Beale.) European contemporaries—Marshal Saxe (1693-1705), Pope (1688-1744) and Sir Robert Walpole (1676-1745). Presented by Mr. Imre Schweiger.

H, 80. *AHMAD SHÂH, with a group of the grandees of his court.

“He was the son of Muhammad Shâh. Born 1725. As a Prince, he earned distinction by defeating the Durrâni king Ahmad Shâh at Sirhind in the beginning of 1748, a month before his accession. Asking, he devoted himself

* On loan from the Director-General of Archaeology in India.
to pleasure and was ruined by the intrigues of his principal officers. He was deposed and blinded by Ghazii-d-Din in 1754, and died in 1775. During his reign the Punjab was ceded to Ahmad Shah Durrani."

"The best known of the nobles, seen in the picture, are those nearest the Emperor. On the right is Mîr Mannû, and on the left the eunuch Jâvid Khan, Nawab Bahadur, who was a great favourite of the Emperor and his mother, Qudsiyah Begam. Safdar Jang was much disgusted on his return from his Rohilla campaign to find him in power, and in 1752 invited him to a banquet at his house in Delhi, and there assassinated him. Jâvid Khan was the builder of the little mosque with gilded cupolas outside the fort. Next to him is Ghazii-d-Din, who was appointed Commander-in-Chief by Ahmad Shah at the suggestion of Safdar Jang, (cf. H. 81) in 1752 at the age of 16. In 1754 he deposed and blinded Ahmad Shah, and set up Alamgir II whom he removed by assassination five years later. After that he disappears from history. He is said to have died in 1800."

H, 81. MANSUR ALI KHAN, SAFDAR JANG.

"Succeeded his uncle Saadat Khan as Governor of Oudh in 1739. Appointed vizier by Ahmad Shah in 1748. Crushed the Rohillas with the help of the Marathas and Jâts, and returned to Delhi to find the eunuch Jâvid supreme. He assassinated him at a banquet, and appointed aziz-d-Din Commander-in-Chief. The latter turned against him, and for six months there was almost daily fighting in the streets of Delhi. Safdar Jang at length gave way, but retained the provinces of Oudh and Allahabad. Died in 1754, and was buried near Delhi. He was a Persian by birth."

H, 82. *ALAMGIR II, Mughal Emperor (1754-59).

"Son of Jahandar Shah. Ghazii-d-Din Khan, after deposing and blinding Ahmad Shah proclaimed Alamgir Emperor. Five years later he had him decoyed out almost alone to the Kotla of Firoz Shah, one mile south of Delhi, and there murdered. Buried in the tomb of Humayun. During his reign Ahmad Shah Durrani sacked Delhi."

H, 83. *SHAH ALAM II.

"Born 1728. Son of Alamgir II. Had to fly for his life from Delhi in 1758 to escape the clutches of Ghazii-d-Din. On the death of his father in 1759, he was recognized as successor, but did not return to his capital till 1771. In the meantime, the government was in the capable hands of Najibuddaula, who died in 1770. The Emperor was engaged in the eastern provinces, and in 1765 ceded the Diwanship of Bengal, Fehar and Orissa to the East India Company. For some years after that he kept a scribe court at Allahabad, and in 1771 returned to Delhi. He had with him a very efficient servant in Najaf Khan, who conducted his affairs with considerable success until his death in 1782. The next twenty years was the period of Maratha supremacy, broken only, when Sindhia’s control was relaxed, by the terrible episode of Ghulam Qadir’s short-lived success. In 1788, he took possession of the palace. Enraged at the Emperor’s denial of the existence of any buried treasure, he blinded him with his own dagger, but two months later was

* On loan from the Director-General of Archaeology in India.
driven out by the Marathas, and put to death by slow torture. In 1803, the Maratha power at Delhi was broken by the victories of Lord Lake, and the administration of Shâh Álam’s territories passed to the British. He died in 1806, and was buried at the shrine of Qutbu-d-Din at Mehrauli.”

H, 84. *THE SAME.
H, 85. *THE SAME.
H, 86. *AKBAR II, Mughal Emperor (1806-1837).
“Son of Shâh Álam. His jurisdiction was confined to the precincts of the Fort. Buried at the shrine of Qutbu-d-Din at Mehrauli.”

H, 87. *AKBAR II and his son MIRZÁ JAHÁNGÍR.
“Mirzâ Jahângîr was the favourite son of Akbar II. He was fond of horse racing, but very intemperate. He was banished to Allahabad for firing on the Resident. He died in 1820, and his remains were brought to Delhi and buried at the shrine of Nizâmu-d-Din Auliya.”

H, 88. AKBAR II with four of his sons.
“On the Emperor’s right are Mirzâ Jahângîr and Mirzâ Salîm. On his left is Mirzâ Bâbar (the boy) while the man next to him is the heir-apparent, who afterwards became Bahâdur Shâh II. The man next to him is a courtier, Husâmu-d-Din Haidar.”

H, 89. *STATE PROCESSION OF AKBAR II.
“The emblems carried at the head of the procession on elephants and camels are the mâhí-o-marâtîb (lit. fish and dignities), see note on J. 62. Behind them come trumpeters and kettle-drummers, with infantry and artillery preceding the elephant of the Emperor. The mahaut holds the Emperor’s hugga, the mouth-piece of which can be seen in the Emperor’s hand. The mahaut, according to the custom of the court, is a Sayyid, as is shown by the green turban of the original of this picture¹, for none but the descendants of the Prophet could be allowed to turn their backs to the Emperor. In the Emperor’s howdah sits his son Prince Salîm with a fly-whisk. Following the Imperial elephant are the princes of the blood, some on horse-back and some on elephants. The elephant behind that of the Emperor carries the heir-apparent, afterwards Bahâdur Shâh II, and behind him are the British officials, also on elephants, the Resident, the Assistant and a military officer. The man on the first elephant in the third portion of the picture is possibly Hindû Râo. Behind him come more standards and drums preceding what is probably the elephant of the Bâdshâh Begam, or principal wife of the Emperor. Behind are some closed conveyances, indicating the presence of more ladies. The rear is brought up by some cavalry. Their uniform suggests that they may be members of Skinner’s Horse (cf. H, 96), and if so, it is possible that the military officer with the Resident is their commandant, Lt.-Col. James Skinner, C.B. (cf. H, 38).”

H, 90. *MIRZÁ SALÍM AND KÁLE SÀHIB, the spiritual director of Akbar II.

¹ On loan from the Director-General of Archaeology in India.

¹ In possession of His Highness the Maharaja of Alwar.
H, 91. *BAHĀDUR SHĀH II, as a young man, with his son MIRZĀ FAKHRŪ.

Mirzā Fakhrū was recognized as heir-apparent on the death of his elder brother, but died a year before the mutiny.

H, 92. MIRZĀ FAKHRŪ (cf. H, 91).

H, 93. DOST MUḤAMMAD KHĀN, Amir of Kabul, and one of his officers.

"Dost Muḥammad Khān was displaced by the British in favour of Shāh Shujā in 1839, and went to India, but returned in 1842 and reigned till 1863."

H, 94. LORD LAKE (Viscount Lake of Delhi and Laswari).

"Born 1744, and entered the Guards at the age of 14. Served in Germany, America and Flanders, and commanded the troops in Ireland during the early part of the rebellion of 1798, where he was a good deal criticized for over-severity and under-discipline. Came out to India in 1801 as Commander-in-Chief, and it was here that he made his name by his campaigns against the Marathas and their final overthrow in northern India. The campaign against Sindhia in 1803 was largely inspired by Wellesley's desire to destroy 'the French State erected by M. Perron on the banks of the Jamna.' M. Perron was a French adventurer, who had succeeded the great de Boigne in the command of Sindhia's regular forces, and held the Doāb with his head-quarters at Aligarh, practically as an independent chief, with an added prestige from his possession of the person of the Emperor, Shāh Ālam. He was known to be in communication with Bonaparte and Wellesley determined to remove him. He gave himself up after his defeat at Aligarh. Bouroin assumed command, but on the 11th September 1803, he was defeated by Lake at the battle of Delhi, which was fought on the plain opposite Humāyūn's tomb. The crowning victory was at Laswari on the 1st November. After peace had been made with Sindhia and Holkar, the Maratha chief of Indore, declared war, and was joined by the chief of Bharatpur. Lake stormed Dig, but failed in four assaults on Bharatpur. The Rāja, however, sued for terms rather than risk another attack. Holkar made a wild dash for the Punjab in the hope of aid from Ranjīt Singh, but was brought to terms on the banks of the Beas. Lake received a peerage in 1804, and died in 1808."

H, 95. SIR DAVID OCHTERLONY, BART. (1758-1825.)


H, 96.† SKINNER'S HORSE ON PARADE (cf. H, 89, H, 38).

"Colonel Skinner and the second-in-command, Major William Fraser, are seen at the head of the regiment. The troopers wear steel helmets and

* On loan from the Director-General of Archaeology in India.
† Presented by Mr. J. P. Thompson, J.C.S.
carry shields. In front of the regiment are some men practising feats of horsemanship and arms. The regiment was known as "Skinner's Yellow Boys" from the colour of their tunics. The 1st D. Y. O. Lancers (Skinner's Horse) still wear uniforms of this very striking colour."

H, 97. *CHARLES THEOPHILUS BARON METCALFE (also see note on H, 95).

"Born 1785 at Calcutta. Entered the Company's service in 1800. Political officer with Lord Lake's force in the campaign against Holkar and Bharatpur in 1804 and was first in the breach at the storming of Dig. Assistant to the Resident at Delhi, 1806. Envoy to Ranjit Singh, 1808-9. Resident at Delhi, 1811-19 and again 1825-7, Governor of Agra, 1834, and acted as Governor-General, 1835-6. Lieutenant-Governor of the N. W. P., 1836-8. Governor of Jamaica, 1839-42 and Governor-General of Canada, 1843-5. Created a peer, 1845 and died in 1846. The connection of the Metcalfe family with Delhi extended with but few breaks over a period of more than half a century. The builder of the Metcalfe House was the younger brother of Sir Charles."

H, 98. *A LADY AND A DEMON.
H, 99. *RĀṆĪ KŪNWAR.
H, 100. *AN UNKNOWN LADY.
H, 101. *ABŪ ALĪ AL HUSAIN IBN ABDULLAH IBN SĪNĀ.

"The famous physician, philosopher, and libertin known in Europe as Avicenna (980-1037)."

H, 102. *GROUP OF SŪFĪ SAINTS.

"On the left are Khwāja Muḥnu-d-Din Chishtī of Ajmer (1142-1236) in blue, Khwāja Qutb-M-d-Din of Mehrauli (ob. 1235) in purple, and Bābā Farīd Shākarganj of Pakpattan (1173-1265) in grey."

"On the right, the saint in brown is Abdu-l-Qādir Gīlānī of Baghdad (1077-1166), the most famous of all the Sufi saints. Bābā Qalandar of Panipat (ob. 1324) is in green, and the man in yellow is Nizām-M-d-Din Auliyyā of Delhi (1236-1325)."

H, 103. *HAZRAT PĪRĀN PĪR.
A portrait of Abdu-l-Qādir Gīlānī.
H, 104. A PATHĀN BOY ADOPTED BY THE AMERICAN ADVENTURER JOSIAH HARLAND.

This boy is buried at Nurpur in the Kangra district of the Punjab.
H, 105. UNKNOWN PORTRAIT.
Evidently a portrait of the man who appears as the central figure in H. 26.
H, 106. ISLĀM SHĀH (?).

* On loan from the Director-General of Archaeology in India.
H, 108.† A HAWK.

H, 109. A PROCESSION.

"In front just beyond the railing are men with war-maces (qurz) (cf. E., 61). The man on the elephant is salaming. In the top left-hand corner are men bearing trays of presents. The meaning of the rest of the picture is not quite clear. The musicians seem to be in a gallery, and if so, the horses probably either are being paraded, or are intended as presents to the Emperor."

H, 110. KING GEORGE III AND STAFF.

"This is no doubt a copy of some English picture. Over the central figure, is written in minute characters: 'The Feringi King of London named George,' and it is obviously a portrait of George III. Some later hand has written over the three principal figures, 'General Lakh' (Lake ?), 'General Dixon' and 'General Dear' (or Weir)."

H, 111. ELEPHANT FIGHT, showing the low wall to separate the fighting elephants.

H, 112. UNKNOWN PORTRAIT.

H, 113. SAYYID QĀSIM ALĪ. Head pigeon-keeper to Muzzaffar Jang, Nawāb of Farrukhabad.


H, 118. *UNKNOWN PORTRAIT.

H, 119-152. *RĀJPUT CHIEFS.

H, 153. SŪRAT BIJĀ.

H, 154. AURANGZEB (Ālamgīr I) (1658-1707).

"Third son of Shāh Jahān and Mumtāz Mahal. Born in 1618, he was appointed Governor of the Deccan in 1636. Transferred to Afghanistan in 1647, he commanded the disastrous expedition to Bakh, and made two unsuccessful attempts on Kandahar. He returned to the Deccan in 1655, and gained some easy successes against the kingdoms of Golconda and Bijapur. In 1657, the serious illness of Shāh Jahān was the signal for an internecine struggle among his sons for the throne. Aurangzeb emerged triumphant, deposed his father, put to death his brothers Dārā Shikoh and Murād Bakhsh, and drove the third brother Shujā into Arakan, where he disappeared. The rise of the Maratha power under Sīvāji (1627-1680) was, meanwhile, changing the face of affairs in the Deccan. Bijapur and Golconda became his tributaries and the Muḥall generals could make little head against him. Aurangzeb himself took the field in 1681, and during the last 26 years of his long life never once set foot in his capital. He conquered Golconda and Bijapur, but his operations against the Marathas were fruitless. He died at the age of 88 at Ahmadnagar, and was buried in a simple tomb at Khuldabad near Aurangabad. In spite of his courage, his untiring energy and his great ability,"

† Presented by Mr. Imre Schwaiger.

* On loan from the Director-General of Archaeology in India.
the commencement of the decline of the Mughal Empire must be dated from his reign, though its external magnificence survived until the sack of Delhi by Nâdir Shâh in 1739. His failure has often been ascribed to his uncompromising zeal for his faith. There is a saying that Akbar planted out the seedling of the empire, Jahângîr watered it, Shâh Jahân enjoyed its fruit, and Aurangzeb uprooted it. He built the Moti masjid (Pearl Mosque) in the Delhi Fort, and his letters in Persian are still regarded as models of elegance."

Contemporary events in England—the Civil Wars, the Commonwealth, the Restoration and Revolution. In France Louis XIV reigned from 1643 to 1715."

H, 156. MADNÂ, vizier of Tânâ Shâh.
H, 157. MÎRZÄ ASADULLAH KHÂN GHÂLIB, a well-known poet of Delhi, of the last century.
H, 158. NÂDIR SHÂH (cf. H, 79).

H, 160. SAYYID ABDULLAH, one of the two brothers who were styled king makers. He belonged to the family of Bârah Sayyids and was made prime minister by the emperor Farrukhsiyyar in the year 1713 with the title of Qutbul Mulk. His brother Sayyid Husain Ali was created Amirul Umarâ. Husain Ali was killed by Mîr Haidar Khân at the instigation of the emperor Muhammad Shâh on the 18th September 1720. To avenge the death of his brother, Qutbul Mulk rebelled against the emperor and raised Sultân Ibrâhîm, the son of Rafi-ud-Shân, on the throne, but he was defeated and taken prisoner on the 4th of November 1720. Qutbul Mulk died in prison 3 years after on the 19th September 1723.

H, 161. SAĀDAT KHÂN, styled Burhânul Mulk. His real name was Muhammad Amin, and he was originally a merchant of Khurasan. He is the progenitor of the Nawâbs and kings of Oudh. His father Nâsir Khân, came to India during the reign of Shâh Álam Bahâdur Shâh I. At the commencement of Muhammad Shâh’s reign Muhammad Amin held the Faujdâri of Bayana and in 1724 was appointed governor of Oudh with the title of Saādat Khân. He afterwards received the title of Burhânul Mulk and was present in the battle with Nâdir Shâh, dying on the night previous to the massacre of Delhi by that monarch on the 9th March 1739. He was buried at Delhi in the mausoleum of his brother Sayyadat Khân. His only child was a daughter who was married to his nephew Abul Mansûr Khân Safdar Jang who succeeded him in the Government of Oudh.

H, 162. ABBÂS QULÎ KHÂN.


H, 164. ĀZAM SHÂH, the third son of the emperor Aurangzeb. He was born on the 11th July 1653, and after his father’s death was crowned in the garden of Shâhlâmâr at Ahmadabad in Guzerat on the 4th March 1707, his eldest brother Bahâdur Shâh being at the time in Kabul. He was soon afterwards slain, together with his two sons, Bîdâr Bâkht and Wâlajîh, in
a battle fought against his elder brother at Jajowan between Agra and Dholpur on Sunday the 8th June 1707.

H, 165. DILER KHÂN, a Dándaí Afghán, whose original name was Jalál Khán, was the younger brother of Bahádur Khán Rohilla, and one of the best and bravest generals of the emperor Aurangzeb. He held the rank of 5000 and died in the year 1683.

H, 166. SHÁH SHUJÁ, the second son of the emperor Sháhjáhán. He was born at Ajmir on the 12th May 1616, and was appointed governor of Bengal. In the civil war which broke out between the sons of the emperor Sháhjáhán for the throne, he was the first to adopt royal titles and march from his province to the capital. He was defeated first by Sulaimán Shikoh, the son of Dará Shikoh and subsequently by Aurangzeb, on the 6th of January 1659 at Khajwa about thirty miles west of Allahabad. He took refuge in Arakan where he is said to have been killed with all his family by the Rája of that country.

H, 167. FATH ALÍ SHÁH, King of Persia. He was a Turkoman of the tribe of Qáchar and succeeded his uncle Áqá Muhammad Khán to the throne of Persia in 1797. He had received an excellent education, and possessed some literary accomplishments. He was a poet of some merit and was fond of the society of the learned, whom he generously patronized. He reigned nearly 40 years and died in the year 1834. It was at the court of Fath Ali Sháh that Sir John Malcolm in 1800 led the magnificent embassy which Lord Wellesley had despatched from Calcutta. Presented by Lálá Múlchand, Mukhtár of Sardhana.

H, 168. DÁRÁ SHIKOH, with troops in back ground (cf. H, 64).


H, 170. SHÁH JÁHÁN (cf. H, 3; H, 18; H, 35; H, 59; H, 60; H. 61 and H, 155).


H, 172. BAHÁDUR SHÁH I (cf. H, 5; H, 72; and H, 73).

H, 173. ÁLAMGİR II (H, 12 and H, 82).


H, 175. MIRZÁ JÁHÁNGİR, the eldest son of Akbar Sháh II (cf. H, 87).

H, 176. A PERSIAN LADY. The portrait bears an endorsement in fine gold letters made by the painter himself which runs as follows:—

"On Thursday the 26th, of the blessed month of Ramazán the year 1084, it was finished." It is said to be the work of Mún Musawwir (painter).

H, 177. ANÚP SINGH, the son of Rája Rái Singh of Bikanir, after whose death, which occurred in the year 1672 A.D., he attended the court of Aurangzeb, and received a Khálat (robe of honour) from the emperor.
H, 178. MAHARAJA KARAN SINGH, the son of Rana Amar Singh of Udaipur. He lived in the time of Jahangir, and that emperor relates in his memoirs that he had full-sized figures of Rana Amar Singh and his son Karan Singh carved out of marble, and placed before the Jharoka (inspection window) at Agra.

H, 179. A PERSIAN PRINCE. The portrait bears an endorsement in fine gold letters made by the painter himself which runs as follows:—

"On 2nd of the auspicious month of Shawwal the year 1084, it was completed." The portrait is said to be the work of Mu'in Musawwir (painter).

H, 180. SADULLAH KHAN, the prime minister of Shahjahan, sur-
named Allami Fahami, and entitled Jumlatu-l-Mulk. He is said to have been the most able and upright minister that ever appeared in India. He is a conspicuous figure in all the transactions of the emperor Shahjahan, and is constantly referred to as an exemplar in the correspondence of the emperor Alamgir. He died at the age of 48 in 1656 A.D.

H, 181. OPIUM EATERS.

H, 182. MUHAMMAD SHAH (cf. H, 10; H, 76).

H, 183. KABIR, a celebrated Hindi poet. He was a Muhammadan weaver living during the reign of Sikandar Shah Lodhi, king of Delhi (1488-1517 A.D.). He was a great poet, and his poems are universally admired both by Hindus and Muhammadans. He is buried at Ratanpur, where, it is said, his tomb is to be seen to this day.

H, 184. A CAMEL.

H, 185. FISH, painted by Ustad Mansur. Mansur was the court painter of Jahangir, and had the title of Nadiru-l-Asr (the most eminent of his time conferred upon him by the emperor. The picture contains an endorsement said to have been made by the emperor himself. It, however, does not bear his name, and runs as follows:—

"An Arabian sea-fish painted by Nadiru-l-Asr Ustad Mansur."

H, 186. COLLECTION OF 12 PAINTINGS representing historical per-
sonages of the 17th and 18th centuries.

1. SAADAT KHAN styled Burchanu-l-Mulk, was the governor of Oudh during the reign of Muhammad Shah. He was present in the battle with Nadir Shah, dying on the night previous to the massacre of Delhi by that monarch, i.e., on the 9th March 1739.

2. BIDAR BAKHT, son of Azam Shah, was killed in the battle waged by his father against the emperor Bahadur Shah I on the 8th June 1707.

3. RAJA JAI SINGH, commonly called Mirza Raja, was a chief with considerable territory in Rajputana. The title of Raja was bestowed upon him by Aurangzeb. After the death of that emperor he espoused the cause of Azam Shah, the son of Auranzeb. His love of science makes him one of
the most remarkable persons of his time. He built five observatories for astronomical studies, namely those at Delhi, Benares, Muttra, Ujjain and Jaipur and published a work on astronomy called Zich-i-Muhammad Shâhî. He died in September 1743.

4. RâJA BHÎM, the chief of Udaipur. He was living during the year 1750.

5. MUKHTÂR KHÂN, an influential officer of the court of Aurangzeb. His daughter was married to prince Bîdîr Pakî, the son of Azam Shâh. He died in the year 1709.

6. MUHAMMAD AZÍM (AZÍMU-SH-SHÁN), the second son of the emperor Bahâdur Shâh I. He was appointed governor of Bengal by his grandfather Aurangzeb, and was slain in the battle, which ensued after his father's death, between Jahândâr Shâh and his other brothers in the month of February, 1712.

7. DAULAT AFZÁ, son of Shâh Álam Bahâdur Shâh I.

8. DÃROGHÁ TOP KHÁNA, (Superintendent of artillery) of Aurangzeb's time.

9. NAWÁB BAHÁDUR KHÁN, probably a noble of the late Mughal period.

10. LUTFULLAH KHÁN, son of Sâdullah Khân, wazîr of Shâhjahân. He was raised to a high rank by Aurangzeb. He died on 28th December, 1702.

11. QAZI HAZUR, a Mughal judge.

12. NAWÁB RÛHULLAH KHÁN, the paymaster-general of Aurangzeb. He died in the Deccan on the 8th August 1692.


H, 188. JODH BÁI, whose maiden name was Jagat Gusâin and also Bâlmâtî, was the wife of Jahângîr and the mother of the emperor Shâhjahân. She was the daughter of Mutâ Rája of Jodhpur and was called Jodh Bái because she was a princess of that State. She poisoned herself in 1619 A.D. and was buried at Agra.


H, 190. TEGH BAHÁDUR, the 9th Gurû of the Sikhs, was raised to the gaddi on the death of Gurû Har Kishân in the year 1664. He surpassed in affluence and power even his renowned father Gurû Har Gobind. He was beheaded in Delhi by order of Aurangzeb in 1675.

H, 191. GROUP OF NINE NOBLES of the Mughal period. Taking from left to right are the following:—

(1st line) (1) KOKA BÉG, Governor of Bengal in the time of emperor Jahângîr, (2) JAI KISHÁN, Diwán of Alamgîr II, (3) RÁJA HAR SUKH RÁI of the time of Ahmad Shâh.

(2nd line) (1) ALÎ QULÎ BÉG better known Shér Afgan Khân, first husband of Nûr Jahân (cf. H, 56), (2) DAULAT RÁM, Bakhshî of Muhammad Shâh, (3) RÁJA NAWÁL RÁO Diwán of Nawâb Mansûr Ali Khân, Sâdîr Jáng. He was a Kayesth of Saksena tribe and was by degrees raised to higher rank with the title of Rája. He was appointed Deputy of the Nawâb to settle the affairs of the province of Farukhabad. The Rája
was slain in a battle fought against Ahmad Khān, the brother of the late Nawāb on 3rd August 1750 A.D.

(3rd line) (1) NAJĪBU-D-DAULA. He was a Rohilla chief, and was created Amīru-I-Umarā to the emperor Alamgīr II by Ahmad Shāh Abdālī on his return to Qandhar in 1757. He was entrusted with the care of the city of Delhi and the protection of the royal family. He died in 1770 and his duties fell upon his son and successor Zābita Khān. (2) RĀJA JAI SUKH RĀI, Diwān of Akbar Shāh II. (3) HĪMŪ, a banyā of the time of Akbar Shāh II.

H, 192. AN UNKNOWN PICTUER.
H, 193. SHĀH OF BUKHARA as a prisoner in Timūr's Darbar.
H, 194. *RAFIU-SH-SHĀN, a son of the emperor Bahādur Shāh I, was killed in a battle against Jahāndār Shāh, his brother.
H, 195. *KHWAJA HASAN BASRI, a native of Basra and a very pious Musalmān, who is said to have possessed all the branches of science, and was noted for self mortification, fear of God and devotion. He is the author of Odes in Arabic. He was born in A. D. 642 and was buried at Basra.
H, 196. AKBAR AND JAHANGIR shooting.
H, 197. *BEGAM SAMRŪ (cf. H. 39, H. 40)
H, 501. ṢHER SHĀH, Sultān of Delhi (1540-1545).

"Belonged to the Afghan tribe of Sūr. One of the greatest of Indian soveraigns. The famous land revenue system of Akbar was borrowed from Sher Shāh, who was equally great as an administrator and as a soldier. Established himself in Behar, and was attacked by Humāyūn, whom he expelled from India after two skillfully planned campaigns. He was himself killed by the bursting of a shell at the siege of Kalinjar."

"He planned a new Delhi, of which the Old Fort (Purānā Qila), begun by Humāyūn, was to be the citadel (cf. J. 36). Two gateways of the city-wall still exist and the Sher Mandal and the beautiful mosque inside the Old Fort were also built by him. Buried at Sahsaram in Behar."

H 502. ṢABUL FAZL (cf. also H, 17).

"Born 1551. Son of Shaikh Mubārak, a man of vast learning and broad views, and brother of Faizi, the poet laureate, who introduced him to Akbar's court. Akbar found, in his learning and acuteness, a weapon uniquely adapted for breaking the power of the orthodox Ulamā at court. He took a leading part in the famous Thursday evening discussions, and ultimately persuaded Akbar to declare himself the spiritual guide of his people. The promulgation of the new religion, the Din-i-Ilāhī, or Divine Faith, followed. The Muhammadan prayers were abolished at court, and a new era was introduced. Abul Fazl spent five years in the Deccan and showed himself a capable soldier and administrator. He was murdered by Bir Singh Deo, chief of Orcha, on his return, at the instigation of Prince Salīm (Jahāngīr), who justifies the act in his memoirs on the ground that Abul Fazl was an enemy of the

* On loan from the Director-General of Archaeology in India.
† On loan from Khwāja Mahmūd Husain of Delhi.
Prophet. The date of the murder was 1602. Abul Fazl was the author of the Akbarnāma and the Ām-i-Akbari, and he is regarded as the greatest Indian master of Persian prose.”

H, 503. †Quliq Khan.
The ancestor of the Nizāms of Hyderabad. Killed by a cannon-ball at the siege of Golconda.

H, 504. †Jahāndar Shāh.

H, 505. †Farrukhsīyar, Mughal Emperor, 1713-19.
The creature and the victim of the Sayyid “King-makers.”

He was deposed and blinded and probably murdered. Buried in the tomb of Humāyūn.

H, 506. †The Daughter of Mahārāja Ajīt Singh of Jodhpur, the wife of Farrukhsīyar.

H, 507. †Roshanu-D-Daula (cf. H, 78).

H, 508. †Mirzā Salīm.
Son of Akbar II. Died in his father’s lifetime.

H, 509. †A Nautch Party in the time of Akbar II.
The central figure is Malāgīr, a famous singer and dancer.

H, 510. †Bahādur Shāh II, Mughal Emperor (1837-1857) as a young man (cf. H, 36).
The last of the Mughal Emperors, and the nominal head of the mutineers. Was sent to Rangoon after his trial in 1858 and died there in 1862.

H, 511. †Bahādur Shāh II with courtiers and attendants.
The old man leaning on his staff is Hakim Aḥsānūlλah Khan, the Emperor’s physician who was the principal witness against him, at his trial after the mutiny.†

H, 512. †Mirzā Jawān Bahāt.
“Favourite son of Zinat Mahal and Bahādur Shāh II, who did their best to get him recognized as heir-apparent. He was a mere boy at the time of Mutiny, and shared his father’s exile to Rangoon, where he died in 1884.”

H, 513. †Mirzā Fakhru (cf. H, 91).

H, 514. †Mirzā Mughal.
Son of Bahādur Shāh II. Leader of the mutineers. Killed by Hodson.

H, 515. †Rāja Ālā Singh.
“Founder of Patiala and the Patiala State. Born in 1691, he obtained the title of Rāja from Ahmad Shāh Durrānī, in 1762, after the crushing defeat of the Sikhs by the Shāh at Barnālā. Ālā Singh was present at the defeat of the Afghan Governor of Sirhind by the united Sikhs in 1763. Died in 1765.”

† On loan from Khwaja Mahmud Hussain of Delhi.
H, 516. ṬAMĪR KHĀN, Nawāb of Tonk.
"Freebooter and Pindārī leader. Recognized as a territorial chief by the
Company. Died 1834."

H, 517. ṬNAWĀB SHAMSU-D-DĪN KHĀN, of Firozpur-Jhirka. "Hung
for his share in the murder of Mr. William Fraser (see below) in 1835."

H, 518. ṬMR. WILLIAM FRASER (1784-1835).
"Entered the service of the East India Company in 1799. Resident at
Delhi 1830–35. Murdered at the instigation of Nawāb Shamsu-d-Dīn
Khān of Firozpur. A most interesting account of the events which led up
to the murder is given by General Sleeman in his Rambles and Recollections.
Mr. Fraser was second-in-command of Skinner's Horse, and distinguished
himself at the siege of Bharatpur in 1826. He is buried in the churchyard at
Delhi, and the touching inscription on his grave was written by his friend

H, 519. Ṭ A NAUTCH PARTY AT HINDŪ RĀO'S HOUSE.
"Hindū Rāo was popular with the British residents of Delhi, and this
picture contains portraits of several British officers. One of them is smoking
a huqqa, and his huqqa bearer, whose business it was to prepare the huqqa
for smoking, is standing behind him. In the old days, Englishmen used to
take their huqqas with them, even to dances. It was a deadly insult to step
over another man's huqqa snake, and it is said that more duels arose from
incidents of this kind than from any other cause. Hindū Rāo was the brother
of Baizā Bāl, the wife of Daulat Rāo Sindhia of Gwalior. He died in 1855.
His house on the Ridge, which had previously belonged to Mr. William Fraser,
is well known in connection with the siege of Delhi in 1857."

H, 520. ṬABUL HASAN TĀNĀ SHĀH OF GOLCONDA.
"The last of the Qutb-Shāḥī dynasty (1512-1687). Famous for his de-
fence of Golconda for eight months in 1687, against Aurangzeb. He spent
the last seventeen years of his life in confinement at Daulatabad."

H, 521. ṬAN ENGLISH OFFICER.

H, 522. ṬA HORSE WITH TWO ATTENDANTS.

H, 523. ṬSIEGE OF A FORT.

Section J.—Engravings, Drawings and Photographs.

J, 1. MUSAMMAN or SAMAN BURJ, Delhi Fort, from the river side
previous to the British occupation.

J, 2. LITHOGRAPH OF THE QŪWATU-L-ĪSLĀM MOSQUE and
IRON PILLAR at Mehrauli, old Delhi, from Daniell's "Oriental Scenery."
1793-1816. (Old Catalogue No. 577). Thomas Daniell, R.A., F.R.S., was
in India from 1784 to 1794.

† On loan from Khwāja Mahmūd Husain of Delhi.
‡ On loan from Major D. J. Macaulay, 1st D. Y. O. Lancers, Risalpur.
J, 3. THE DELHI DARBAR of the 1st January 1877 (from the West) (Old Catalogue No. 579).

J, 4. THE KĀLĪ MASJID. (Kalān Masjid) of Firoz Shāh Tughlaq in Delhi city.

J, 5. THE TOMB OF GHIYĀSU-D-DĪN TUGHŁAQ SHĀH I at Tughlaqabad, 12 miles south of Delhi city.

J, 6. OLD PHOTOGRAPH of the MUSAMMAN BURJ and DĪWĀN-I KHĀS from the river-side.

J, 7. PHOTOGRAPH of the MUSAMMAN BURJ and DĪWĀN-I-KHĀS from the river-side.

J, 8. OLD PHOTOGRAPH of the DĪWĀN-I-KHĀS.

J, 9. PHOTOGRAPH of the DELHI FORT and SALĪMGARH from the river-side.

J, 10. OLD PHOTOGRAPH of the SALĪMGARH BRIDGE (cf. C, 18).

J, 11. SUBJECT UNKNOWN.

J, 12. PHOTOGRAPH of the DĪWĀN-I-ĀM (with the old railings) Delhi Fort.

J, 13. PHOTOGRAPH of the NAQQĀR KHĀNA or NAUBAT KHĀNA, Delhi Fort, from East.

J, 14. PHOTOGRAPH of the reconstructed ELEPHANT STATUE in Queen’s gardens, Delhi city (cf. C, 11).

J, 15. PHOTOGRAPH of the DELHI GATE of Delhi City, now demolished.


J, 17. PICTURE in water-colours, by M. Rigby (1878) representing an incident in the taking of Delhi.


J, 19. KHWĀBGĀH, Delhi Fort showing the MUSAMMAN BURJ, pardah screens (cf. No. J, 1) and central water channel. This picture bears the date 1263 A.H., and 1847 A.D.

J, 20. DĪWĀN-I-KHĀS showing awnings and pardah screens, also marble enclosure where petitioners stood in the time of the later Mughals.

J, 21. RANG MAHAL. An exterior view showing pardah screens, khās khānās, tank and basin. This picture appears to be the original of the illustration facing page 36, Chapter II, of Syed Ahmad’s Āthāru-s-Sanā’id, which was first published in 1847.

J, 22. INTERIOR OF THE RANG MAHAL, showing the inlaid tank which was opened up in 1908. This picture appears at page 35 of the above mentioned work.
J, 23. DĪWĀN-I-ĀM showing marble railing between the columns and the railing in the courtyard. It also shows the Lāl Parda Darwāza and “The house of Mīrzā Bahādur, the heir-apparent.”

J, 24. DĪWĀN-I-ĀM. This picture shows the white shell plaster with which the building was originally coated, and the marble railing between the columns; also the railing of red wood in the court (cf. No. J, 23).

J, 25. NAQQĀR KHĀNA or NAUBAT KHĀNA showing Dīwān-i-Ām, courtyard and railing. This picture shows that the platform on which the gateway rests was not continuous across the opening as it now is. The picture appears to be by the same hand and of the same series as Nos. J, 19, 21, 22, 23.

J, 26. SHĀH BURJ and Pavilion, showing the chhatri which formerly existed on the tower.

J, 27. THE SALĪMGARH BRIDGE from the south, showing Salimgarh and the Fort.

J, 28. THE SALĪMGARH BRIDGE from the north, showing Salimgarh and the Fort.

J, 29. The LAHORE GATE from the west.

J, 30. The LAHORE GATE from within the screen wall.

J, 31. The LAHORE GATE from north-east, showing buildings, which have now disappeared.

J, 32. THE HOUSE OF MIRZĀ BĀBAR.

J, 33. EXTERIOR OF THE FORT from the river showing the Motī Mahal and the buildings of the Seraglio south of the Rang Mahal, which have now vanished.

Pre-Mutiny Pictures of Buildings at Delhi.

J, 34. *QUTB MĪNĀR.

“Begun by Qutbu-d-Din Aibak, the general and successor of Muhammad of Ghur, about 1200, and continued by Shamsu-d-Din Altamish (1210-36). The fourth and fifth stories were rebuilt by Firoz Shāh Tughlaq (1351-1388).


“Begun in 1533 by Humāyūn on the site of the old Hindū capital of Yudishthira (c. 1500 B.C. ?), Indraprastha. Sher Shāh adopted it as the citadel of his new city, and in 1541 built his famous mosque and the Sher Mandal within its walls.”

J, 37. *THE TOMB OF HUMĀYŪN.

“Built by his widow, Hamida Bāno Begam, commonly known as Háji Begam, the mother of Akbar, and completed about 1567. She is herself buried inside the mausoleum, which, from the number of Mughal princes who

* On loan from the Director-General of Archaeology in India.
are buried there, has been termed "the general dormitory of the house of Timur."

J, 38. *THE DELHI GATE OF THE FORT.
"The Fort or Palace, as it was generally called so long as it was occupied by a Mughal sovereign, was built by Shāh Jahān between 1638 and 1648. The barbican was added by Aurangzeb."

Showing the scarlet awnings and screens, used in the time of the Emperors.

J, 40. THE FORT FROM THE RIVER.
J, 42. LAHORE GATE, Delhi Fort, from West.
The last Mughal monument of architectural importance in Delhi.
J, 44. *THE JANTAR MANTAR.
The observatory of Rāja Jai Singh built in 1724.

J, 45. *THE RIVER FRONT OF THE QUDSIYAH GARDEN PALACE.
"This palace was built by Qudsiyah Begam, the dancing girl who became the wife of Muhammad Shāh and the mother of Ahmad Shāh (1748-54). On the deposition of her son, both he and she were blinded by order of Ghāzīuddīn (cf. H, 80). This river front no longer exists."

J, 46. *JĀMI MASJID.
Showing a small enclosure in the N.-W. corner, where the relics used to be kept, now no longer in existence.

J, 47. THE GOLDEN MOSQUE of Roshanu-d-Daula (cf. H, 78); built in 1721. It was from the platform in front of it that Nādir Shāh (cf. H, 79) watched the massacre of the inhabitants of Delhi in 1739.

J, 48. *QUTB MINĀR.
The picture shows the cupola put up by Major Robert Smith in 1828 and taken down by order of Lord Hardinge in 1848, but contains one glaring inaccuracy, as it shows one story too many.

J, 49. JĀMI MASJID, DELHI.
J, 50. *THE DELHI FORT FROM THE RIVER.
Taken at the time of the Mutiny but before the alterations had been made in the buildings.

J, 51. *Drawing of an old ELEPHANT CARRIAGE.
J, 52. DĪWĀN-I-ĀM.
J, 53. The SHĀH BURJ, SALĪMGARH, and Railway Bridge.

* On loan from the Director-General of Archaeology in India.

J. 55. Hūmāyūn’s Tomb.

J. 56. The Shāh Būrj before the recent alterations.

J. 57. An old photograph of the Qutb Mīnār.

J. 58. The Nāubāt or Naqqār Khānā in 1911.

J. 59. The Dīwān-i-Khās and Musamman Burj, before the new marble railing was put up.

J. 60. The Mumtāz Mahal (now the Delhi Museum of Archæology) before conservation.

J. 61. The Mumtāz Mahal (now the Delhi Museum of Archæology) after conservation in 1912.


"The best known of the ensigns of royalty in the East is the umbrella (chattr). It is not peculiar to India, but is found also in the sculptures of Nineveh and Egypt. It has been thought that its use as a royal emblem was originally due to a belief that it was unlucky for the sun to shine on a person. Another ensign used for a similar purpose was the āfītbqir, shaped like a palm-leaf fan, and sometimes bearing the sun’s face embroidered on it (sūraj-mukhi). We also find circular sun-emblems (sūraj-mukhi or āfīb). This emblem of the sun’s face is met with in the history of ancient Persia."

"The kaukaba or qumquma was a ball of polished steel suspended from a long pole."

"The panja or outspread hand is sometimes said to represent the hand of Ali, which Timūr is recorded to have had carried before him, as a sacred relic, but the outspread hand was used by the Romans long before the time of Muhammad."

"The ensign of the Mīzān or balance had reference to the scales of justice. The aṣḥaḥā-paikar (dragon-face), like the panja, is said to originate with Timūr, who was presented with some dragon-ids in India, but the Romans too had a dragon-standard, borrowed from the Parthians, which was "the image of a large dragon fixed upon a lance, with gaping jaws of silver, and with the rest of its body formed of coloured silk. When the wind blew down the open jaws, the body was inflated."

This description of the draco or dragon-standard of the Romans is curiously, like Thorn’s description of the fish standard or māhī, conferred on Lord Lake by Shāh Ālam in 1804, which represented "a fish with a head of gilt copper and the body and tail formed of silk, fixed to a long staff and carried on an elephant." The similarity suggests that the māhī was in origin merely a variation of the dragon. But the māhī or fish was sometimes made of brass or gilded copper throughout. Its significance is not quite clear; but is possibly represented the fish on which the world, according to the Persian mythology rests."

"The above with the exception of the āfītbqir and the māhī were the peculiar emblems of the Mughal sovereigns. The āfītbqir was sometimes
conferred on royal princes, and the māhī was bestowed on distinguished servants of the crown, but even among them it was reserved, something like the English Garter, for those of high rank."

"The term māhī-o-marāţīb (lit. fish and dignities) was used collectively for the emblems of royalty, but it was also used in a special sense for the fish and certain adjuncts which were conferred on distinguished nobles."

"Other ensigns which were conferred on subjects were the [ākrāt tok and the tuman tok, yak-tail standards, which recall the horse tail standards of the Turks, and standards with flags attached of different forms, known as the ālam and the jhandī."

"We read also of the jāer marāţīb, and the tiger-standard is seen illustrated in old pictures. There does not seem to have been any standard pattern of size for the fish or tiger standards." [J. P. Thompson. Catalogue of Loan Exhibition of Antiquities. Coronation Darbar, 1911.]

Representations of most of the above will be found in the picture of the State-procession of Akbar II. See H, 89.

J, 63. OLD BUILDINGS near Delhi. The photograph dates from the time of Mutiny but the subject has not been identified.

J, 64. THE ŠAH BURJ of the Fort, Salīngarh and the Railway Bridge (present day).

J, 65. ŠER ŠAH'S FORT, Delhi (old Fort or Purānā Qila).† (cf. J, 36).

J, 66. CHĀNDNĪ CHAUK, DELHI, the principal street in Shahjahan-ābād (modern Delhi).†

J, 67. UNKNOWN TOMB at Delhi (presumably the Alāī Gate at Qutb).†

J, 68. ŠER ŠAH'S mosque. Built in 1541 in the old Fort, Delhi.†

J, 69. FESTIVAL OF BAQARĪD. The drawing represent the king of Delhi proceeding in state from his palace to the Īdāgh to offer prayer and celebrate the festival which is held in commemoration of Abraham's offering his son as a sacrifice.†

J, 70. TOMB OF ŠAMSU-D-DĪN ALTAMISH. He was a slave of Qutbu-d-Dīn Aibak, who purchased him for 50,000 pieces of silver. He rose in the favour of his master, married his daughter and eventually succeeded him to the throne of Delhi in 1210 A.D. He died in 1235 A.D. and was buried in an elaborately ornamented tomb built by his daughter Razya Sultān (cf. H, 43), near Qutb Minār, in Delhi.†

J, 71. "HINDŪ RUIN, DELHI" (probably intended for the Qūwatul Islām mosque).†

J, 72. TUGHLAQABAD, a city of Delhi built by the emperor Ghiyā-suddīn Tughlaq Šah in the year 1321-3 A.D.†

J, 73. SALĪNGARH, DELHI, (cf. J, 27; J, 28), built by Islām Šah (1545-52 A.D.) the son of Šer Šah, in 1546 at a cost of four lacs of rupees.

* On loan from the Director-General of Archaeology in India.
† Drawn by Captain J. Luard.
It took five years to construct its four walls, when Islām Shāh died and the work was abandoned.†

J, 74. RUINS of the old city of Delhi, from Adham Khān’s tomb.†
J, 75. QUTB MĪNĀR, DELHI. (cf. J, 34; J, 48; J, 57).†
J, 76. *OLD DELHI CLUB, outside the walls of the Fort.
J, 78. EASTERN GATE of the Jāmi Masjid, Delhi.
J, 79. REMAINS of an ancient building near Firoz Shāh’s Kotla, Delhi.
J, 81. JĀMI MASJID, Delhi (cf. J, 46; J, 49).
J, 82. QUTB MĪNĀR, DELHI (cf. J, 34; J, 48; J, 57).
J, 84. OLD FORT, DELHI (cf. J, 36; J, 65).
J, 85. LĀT OR STONE PILLAR raised by Firoz Shāh. This Lāt or pillar which is 42’7” in height was erected by Asoka near Khizrabad (90 kos from Delhi). It was removed to Delhi and set up in his palace by Sultan Firoz Shāh in 1556 A.D.
J, 86. KASHMĪR GATE, DELHI.
J, 88. †Elevation of the SHIKĀRGĀH and the celebrated Asoka pillar at Delhi, made in June 1797.
J, 89. †The PLAN of the above.
J, 90. †Photograph of an old plan of DELHI FORT.
J, 91. Photograph of a picture owned by His Highness the Mahārāja of Alwar showing a procession of SHĀH ĀLĀM II.
J, 92. ENLARGEMENT of the same.
J, 93. A Pavillion at the tomb of SAFDAR JANG.
J, 94. A Building described as the tomb of HUMĀYŪN’S WAZĪR.
J, 95. MAUSOLEUM OF SAFDAR JANG.
J, 96. CHAUK OF DELHI.
J, 97. PALACE of the king of Delhi.
J, 98. QUTB MĪNĀR in the ruins of ancient Delhi.
J, 99. HAREM CARRIAGE of the king of Delhi. Drawing made by Prince Saltikoff, in the courtyard of the king’s palace in 1848.
J, 100. QUTB MĪNĀR, enlargement of a plate from “A description of the Qutb Minār by Ensign James T. Blunt, of the Engineers (Asiatic Researches, Vol. IV, 1795).”

* On loan from the Director-General of Archaeology in India.
† On loan from the office of the Superintendent, Muhammadan and British Monuments, Northern Circle.
J, 101. GROUND PLAN of the same.
J, 102. †OBSERVATORY, etc., from the Flagstaff Tower, Delhi.
Illustrated London News, 10th October 1857.
J, 103. †DELHI BANK in 1857 (from a photograph).
J, 104. †Photographic reproduction of an illustration of DĪWĀN-I-ĀM, DELHI, in a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 105. †Photographic reproduction of an illustration of DELHI FORT from the river in a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 106. †Photographic reproduction of an illustration of SHĀHJAHĀN sitting on the Peacock Throne and holding a Darbar from a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 107. †Photographic reproduction of an illustration of LAHORE GATE of the Delhi Fort, from a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 108. †Photographic reproduction of an illustration of JĀMI MASJID, Delhi, from a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 109. †Photographic reproduction of an illustration of an UNKNOWN MOSQUE from a manuscript copy of Bādshāhnāma in the Oriental Library, Bankipore.
J, 110. †Photograph of the COTSEA BHAUG (Qudsīya Bāgh) on the river Jumna at Delhi, reproduction of plate III, Daniell’s Oriental Scenery 1816, Vol. I.
J, 111. †Photograph of the remains of an ancient building near FĪROZ SHAH’S COTILLAH (Kotla) at Delhi; reproduction of plate III, Daniell’s Oriental Scenery 1816, Vol. I.
J, 112. †Photograph of the Western entrance of SHER SHAH’S FORT, Delhi, reproduction of plate XIII, Daniell’s Oriental Scenery 1816, Vol. I.
J, 113. †Photograph of the OBSERVATORY at Delhi; reproduction of plate XIX, Daniell’s Oriental Scenery 1816, Vol. III.
J, 114. †Photograph of CUTTAB MINAR (Qutb Minār); reproduction of plate XXIV, Daniell’s Oriental Scenery 1816, Vol. III.
J, 115. †Photograph of the QUTB MINĀR; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1834.
J, 116. †Photograph of the mausoleum of SUFTER JUNG (Safdar Jang) reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1835.
J, 117. †Photograph of the tomb of a PATHĀN CHIEF, Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1836.

† Presented by Mr. W. Angelo.
‡ Presented by the Chief Commissioner, Delhi.
J, 118. Photograph of the tombs of Pathān Chieftains, Old Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1836.

J, 119. Photograph of the Pathān Tomb at Tughlaqabad, Old Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1837.

J, 120. Photograph of the State Prison at Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1837.

J, 121. Photograph of the Mausoleum of Tughlaq Shāh; reproduction of a picture drawn by Daniell, Daniell’s Oriental Annual 1837.

J, 122. Photograph of the Bridge at Old Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1837.

J, 123. Photograph showing general view of Shah Jahanabad; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1837.

J, 124. Photograph of the North Gate, Old Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1837.

J, 125. Photograph of the Deserted Houses of Pathān Chiefs at Old Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1838.

J, 126. Photograph of the Mausoleum of Humayun (Humāyūn) at Delhi; reproduction of a picture drawn by W. Daniell, Daniell’s Oriental Annual 1838.

J, 127. Photograph of the Mausoleum of Nizamaudeen Oulea (Nizāmu-d-Dīn Aniylā), Delhi; reproduction of a picture drawn by Daniell, Daniell’s Oriental Annual 1838.

J, 128. Photograph of the Ancient Gateway, Delhi; reproduction of a picture drawn by T. C. Dibden, Daniell’s Annual 1840.

J, 129. Photograph of the Bāoli and remains of Jahāngīr’s Palace, Delhi; reproduction of a picture drawn by T. C. Dibden, Daniell’s Oriental Annual 1840.

J, 130. Photograph of Akbar Shāh II, Emperor of Delhi; reproduction of a picture engraved by J. Cochran from a drawing by a native, Daniell’s Oriental Annual 1840.


J, 132. THE SAME.


J, 135. View of Delhi Fort from the river painted on linen.

J, 136. Photograph of one of the Elephant Statues outside the Delhi Gate, Fort Delhi.

* Presented by the Chief Commissioner, Delhi.

* On loan from the Director-General of Archaeology in India.
J, 137. Picture of the OBSERVATORY AT DELHI (coloured), drawn in the latter quarter of the 18th century by S. Davis.
J, 138. THE SAME.
J, 139. THE SAME.
J, 140. THE SAME (in pencil).
J, 141. THE SAME (in pencil).
J, 142. THE SAME (in pencil).
J, 143. Picture of QUTB MINAR, near Delhi, drawn by Daniell.
J, 144. Picture of the VIEW AT DELHI near the mausoleum of Humayun, drawn by Daniell.
J, 145. Picture of a BAILI near the old city of Delhi, drawn by Daniell.
J, 146. Picture of the MAUSOLEUM OF AMIR Khusrau at the ancient city of Delhi, drawn by Daniell.
J, 147. View of the West Gate of Firoz Shah's Kotla, Delhi, drawn by Daniell.
J, 148. View of QUTB MINAR, Delhi, drawn by Daniell.

Section K.—Maps.

K, 1. MAP (4' square) of Delhi City dating from before the Mutiny, purchased in 1892 by Mr. Clarke, late President of the Municipal Committee, Delhi, for Rs. 100, and preserved in the office of the above Committee till January 1908. The map shows St. James Church built by Colonel Skinner.

K, 2. MAP (1' 9" by 1' 3") of Delhi City dating from before the Mutiny. It cannot be earlier than the reign of Akbar II (1806-1837), as it contains the name of the Qadam Shahi (cf. C, 28) in the Palace Garden, set up by that King in the beginning of his reign. To the south of the Diwan-i-Am a large building is marked as Havell Mirza Jahangir Bahadur. This was no doubt, the mansion occupied by Prince Jahangir, the son of Akbar II, who died in 1832, so that the date of the map lies between A.D. 1807 and 1832. There is also shown between the Asad Burj and lesser Rang Mahal, a building marked Zila-i-Muntaz Mahal. Muntaz Mahal was the wife of Akbar II and mother of Mirza Jahangir. His tomb was built by her. (Old Catalogue No. 532).

K, 3. MAP of Delhi Fort under Mughal rule. Copied from Ferguson's History of Indian and Eastern Architecture. It should be noticed that the map is inaccurate in many points of importance.

K, 4. MAP of Delhi Fort immediately after the Mutiny. It shows the quarters occupied by Bahadur Shiah II, the last King of Delhi in his captivity.
K, 5. PLAN of the CITY OF DELHI and a portion of its environs, showing the position of the British Force during the siege and capture of the place, 1857.

K, 6. BIRD’S-EYE sketch showing recent improvements to the Qutb area, Delhi.

Section L.—Mutiny Relics.

L, 1. ♦COAT WORN BY JOHN NICHOLSON when he received his fatal wound on the 14th September 1857.

“General Nicholson was with the column which stormed the breach near the Kashmir bastion. Almost simultaneously, the second column effected an entrance at the Water bastion, and the third by the Kashmir Gate. The third column penetrated as far as the Jami Masjid, while Nicholson with the available troops of the other two columns endeavoured to force his way inside the line of the walls as far as the Lahore Gate, by which it was expected that the fourth column would enter. The attack of the fourth column failed. Nicholson reached the Kabul Gate, from which a narrow lane, strongly held by the rebels, led on to the Lahore Gate. Two assaults were unsuccessful. The third was led by Nicholson in person, but he fell at the outset, shot through the body. He lingered for nine days, and died on the 23rd, at the age of 35. He was buried in the cemetery outside the Kashmir Gate, behind the place where his statue now stands. A tablet presented by Mr. W. Angelo, marks the spot where he fell.”

L, 2. ♦LETTER FROM JOHN NICHOLSON TO GENERAL WILSON, dated Rajpoora, 4th August, 1857.

“This letter was written when Nicholson was nearing the end of his long march from Peshawar to Delhi. After writing it, he received orders to come on with all possible speed, and arrived before Delhi four days later.”

A printed copy of this letter is also in the case.

L, 3. Frames containing NEWSPAPERS of the period of the Mutiny. The newspapers are as follows:—

(1) “The Lahore Chronicle Extra,” dated 12th, 13th, 14th and 23rd September, 1857, and 1st July, 1858;
(2) “The Roorkee Garrison Gazette,” dated 23rd and 30th July, 1857, and 2nd and 22nd September, 1857;
(3) “The Delhi Gazette Extra,” dated 1st July, 1858; and

L, 4. ♦An old PHOTOGRAPH of old No. 5 DARYAGANJ, Delhi. Gallantly defended against the Mutineers from 11th to the 13th May 1857.

† Presented by Mr. W. Angelo.
* On loan from the Director-General of Archaeology in India.
‡ Presented by Miss Thornton.
The Mutineers brought up 4 guns to within 30 yards of the house at midnight on the 12th and shelled the house with grape and canister. They retired at 4 A.M. and the house was not molested until midnight when they returned with the guns and a large body of infantry. The firing was so heavy that the defenders could not show their heads above the parapets. At 4 A.M. on the 13th the defenders determined to escape, but the mutineers directed their guns on the steps by which the women and children had to descend and their escape was entirely cut off. A full account of the siege of the house is given in a printed note prepared by J. S. Aldwell, one of the defenders of the house, in 1899.

L, 5. A LETTER by Hodson (of Hodson's Horse).


L, 10-35. REPRODUCTIONS illustrating the military operations in the campaign of 1857-8 before Delhi and its neighbourhood, from drawings made during the eventful period of the great mutiny by George Franklin Atkinson, Captain, Bengal Engineers.

L, 10. SEPoYS at Rifle practice.

L, 11. BENGAL FusiliERS marching down from Dagshai.

L, 12-13. OFFICERS JOINING THE FORCE.
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L, 14. TROOPS hastening to Ambala.

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L, 34-35. WOUNDED OFFICERS at Simla.
WOUNDED MEN at Dagshai.

L, 36. FIELD GLASSES used by General Nicholson during the siege of Delhi.

L, 37. COPY of a contemporary sketch of the storming of Kashmiri Gate, preserved in the Mess of the 1st K. E. O. Sappers and Miners, Roorkee.

L, 38. DAGGER with ivory hilt handed to General Sir A. Wilson, K.C.B., by Bahâdur Shâh II on his surrender.

L, 39. SABRE with silver hilt ornamented with fine carving and furnished with cross guard and a pommeI modelled in the shape of a lion’s head. It was handed to General Sir A. Wilson, K.C.B., by Bahâdur Shâh II on his surrender.

L, 40. SABRE, with elaborately chased blade and gold plated hilt ornamented with carving and set with stones, and furnished with cross guard. It was handed to General Sir A. Wilson, K.C.B., by one of Bahâdur Shâh’s officers.

L, 41. REGULATION SWORD, with a brass scabbard and the hilt furnished with knuckle guard. It was worn through the siege and capture of Delhi by General Sir A. Wilson, K.C.B.

L, 42. ENLARGED PHOTOGRAPHIC COPY of a telegram despatched from Umbala 11th May, 1857. The original is preserved at Lahore.

L, 43. ENLARGED PHOTOGRAPHIC COPY of a telegram sent off from Delhi on 11th May, 1857. The original is preserved at Lahore.

L, 501. TWO LETTER stands with 13 original copies of letters written from the camp before Delhi to George Carnac Barnes, C.B., Commissioner of the Cis-Sutlej States.

Section M.—Old Manuscripts and Printed Books.

M, 1. MASNAWĪ MAULĀNĀ RŪM, from the imperial wardrobe of Ālāmgbâr II. The manuscript is dated 1010 A.H. (1602 A.D.).

M, 2. DĪWĀN-I-HĀFIZ, from the imperial wardrobe of Shâh Ālam II written by one Inâyatullah of Shiraz in 985 A.H. (1578 A.D.)

M, 3. BOSTĀN of SĀDĪ, from the imperial wardrobe of Shâh Ālam II. The manuscript is dated 944 A.H. (1538 A.D.).

M, 4. QIRĀNU-S-SĀDAÎN (the conjunction of two auspicious planets), a short descriptive history of the reign of Sultân Kaiqubâd (686-9 A.H. = 1287-90

† Presented by Major L. Morgan Smith.
‡ Presented by the Chief Commissioner, Delhi.
†† Presented by Sir Roland Wilson, Bart.
§ On loan from Sir George Barnes, K.C.B.
A.D.), written by Amīr Khusrō in poetry. It was completed in 688 A.H.
(1289-90 A.D.). The manuscript is dated 1014 A.H. (1605 A.D.) and also records
that it was transcribed by one Muhammad Yūsuf in the town of Kalpi.

M, 5. OLD MANUSCRIPT COPY of the Qurān, written in characters of
a transition style between Kūfic and Naskh.

M, 6. *TAZKIRA-I-JAHĀNGĪRĪ* in the Turkish language, 2 volumes.

M, 7. *RAUZATU-S SAFA*, Vol. II. The manuscript is dated 1088 A.H.
(1677-8 A.D.) and bears seal marks of "Muḥsinu-d-Daula, Muntazimul-
Mulk Farīduñ Jāh Mansūr Ali Khān Bahādur Nusrat Jang."

M, 8. MANUSCRIPT COPY of the Qurān written in Naskh characters
by Muhammad Ārif, entitled Yaqūt Raqm Khān in the year 1018 A.H.
(1669-70 A.D.).

M, 9. A MANUSCRIPT COPY of the Bayāz (Note-book) of Bakhtāwar
Khān. It consists of a collection of numerous original compositions and
extracts from the standard Persian Works, copied by several famous
calligraphers of the time. At the end of certain passages dates are also given
which range between 1081 (1670) and 1083 A.H. (1678 A.D.).

Bakhtāwar Khān was a noble of Aurangzeb’s court. In the tenth year of
that emperor's reign he was appointed to the rank of one thousand and in the
thirteenth year he was made Superintendent of Eunuchs. He was a favourite
eunuch of the emperor, who followed his bier for some paces towards the
grave. He was the founder of a sarai known after him in Delhi and was the
author of a historical work entitled as Mirāt-i Ālam.

M, 10. †A DETAILED LIST OF THE MEMBERS of the house of Timūr
connected with Bahādur Shāh II, the last Mughal emperor of Delhi, contain-
ing in a tabular form their respective names, relationship with the emperor,
age, place of residence and other particulars regarding their emoluments and
income from Jāgīr. It was prepared on the 20th June 1847 A.D.

M, 11. CHIHAL MAJLIS of Alā-ud-Daula Sannānī. The manuscript
illustrated and dated 1020 A.H. (1611-12 A.D.) was written in Agra by Abdur-
Rahīm entitled Roḥshān Qalam. At the beginning and end of it on the blank
pages there are various seal marks and endorsements, the most important
of the former being those of the emperors Shāhjāhān and Aurangzeb. One
of the endorsements is by Shāhjāhān. It is dated the 5th of Bahman corre-
sponding to the 8th of Jumāda II of the year 1037 A.H. (14th February 1628
A.D.) and relates to the receipt of the manuscript in the imperial library.

M, 12. TIMŪR NĀMA of Maulānā Abdulhād Hātīfī. The manuscript
is illustrated and dated 894 A.H. (1488-89 A.D.).

M, 13. LAILĀ MAJNŪN of Maulānā Abdullah Hātīfī, and Yūsuf Zulaiḵhā
of Maulānā Abdu-r-Rahmān Jāmī. Both the manuscripts are illustrated.
The latter is contained in the margin of the pages.

M, 14. MANĀHIJU-L IBĀDĀNU-L MIĀD of Muhammad, son of Ahmad
Al-Madū Sādī, of Farghana. The manuscript written by Abu-l-Baqā al-Mūswī,
is richly illuminated with gold.

* On loan from the Director-General of Archaeology in India.
† Presented by M. Abul Haān Haqqānī of Delhi.
M, 15. AN OLD ILLUSTRATED MANUSCRIPT COPY of the Shāhnāma of Firdausi in two volumes.


M, 17. SAHĪFA-I KĀMILA with illuminated border.

M, 18. MASNAWĪ MULLĀ SHĀH BADAKHSHĪ.

M, 19. A BOOK OF PRAYERS.

M, 20. †RIYĀZU-L MALŪK.

M, 21. †A BOOK dealing with Hindū religious rites.

M, 22. ‡SAIRU-L MANĀZIL, a book dealing with the archaeology of Delhi.

M, 23. A MANUSCRIPT COPY of 10 precepts of Mîr Shamsu-d-Din Shahr yār al-Mubārāzī-dated 1107 A.H. (1695-96 A.D.). It is transcribed in nasta’līq characters by Hindāyatullah, who was a court calligraphist of the emperor Aurangzeb and rose to the post of the Superintendent of the imperial library.

M, 24. PANJ SŪRA ENGRAVED on 9 brass leaves.

M, 25. THE INDIAN PUNCH of 1859 (Printed).

M, 26. Two bound volumes of DELHI GAZETTE from 3rd October 1846—12th May 1849.

M, 27. *KHULĀSA-I-AKHBAḤ-I-ATRĀF. It is a manuscript copy of a newspaper which was written daily and read to the Emperor Akbar Shāh II (1806—1837).

The manuscript contains 141 issues ranging from 3rd January 1829 to 30th June 1829.


Section N.—Specimens of Calligraphy.


N, 2. A SPECIMEN of calligraphy in naskẖ characters written by Ali Akbar, a son of Abdul Baqi Haddād. The latter came to India during the reign of Shāhjāhān and presented a copy of the Qurān written by him on thirty leaves to the prince Aurangzeb. He was given the title of Yāqūt Raqmān Khān.

N, 3. A SPECIMEN of calligraphy in naskẖ characters written by Ali Asghar, another son of Abdul Baqi Haddād.

† Presented by Khān Bahādur Pir Muzaffar Ahmad of Delhi.
‡ Presented by M. Abul Hasan Haqqānī of Delhi
* Presented by the Director-General of Archaeology in India.
N, 4. A SPECIMEN of calligraphy in nasḵā characters written by Ibād-ullah, who was a nephew and pupil of Muhammad Ārif, entitled Yāqūt Raqam Khān. The latter was tutor to the sons of the emperor Aurangzeb, and his style of writing may be judged from the copy of the Qurān No. M. 8, written by him and dated 1080 A.H. (1669-70 A.D.).


N, 6. ANOTHER by the same calligraphist.

N, 7. A SPECIMEN of calligraphy in nasḵā characters written by Faizullah, the elder brother of Ismatullah.

N, 8. A SPECIMEN of calligraphy in nasḵā characters written by Jalaludd-Dīn Rizwī, who was in the service of Bahādur Shāh II when he was crown prince.

N, 9. A SPECIMEN of calligraphy in nasḵā characters written by Imām Ḥusain Rizwī who was in the service of Bahādur Shāh II when he was crown prince.

N, 10. A SPECIMEN of muḫrī calligraphy written by Bahādur Shāh II.

N, 11. A SPECIMEN of calligraphy in nasḵā characters written by Bahādur Shāh II.

N, 12. A SPECIMEN of calligraphy in nasḵā characters written by Muhammad Humāyrūn, who is said to have been a Prince of the Royal Mughal family.

N, 13. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Husain. He was a native of Kashmir, and it is related that the emperor Akbar conferred upon him the title of Zarrīn Qalām (Gold pen).

N, 14. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Ali, probably the son of Muhammad Husain Zarrīn Qalām.

N, 15. A SPECIMEN of calligraphy in nastaliq characters written by Mir Alī-i Kāṭib, who was one of the most famous of the early writers in nastaliq style. He was a native of Herat and died about 950 A.H. (1543 A.D.). The emperor Jahāngīr possessed a good collection of his writings.


N, 17. A SPECIMEN of calligraphy in nastaliq characters written by Abdu-r-Rahīm entitled Ambarīn Qalām, who was a famous calligraphist of the court of Jahāngīr. It is dated 1025 A.H. (1616 A.D.).

N, 18. A SPECIMEN of calligraphy in nastaliq characters dated 1022 A.H. (1613-14 A.D.). It is also written by Abdu-r-Rahīm, but here he assumes the title of Roḥshān Qalam. The same title is to be found added to his name at the end of the Chihal Majlis (M. 11) which was transcribed by him in 1020 A.H. (1611-12 A.D.) and it seems that he was first known as Roḥshān Qalam, the title of Ambarīn Qalām being subsequently conferred upon him about the year 1025 A.H. (1616 A.D.).

N, 19. A SPECIMEN of calligraphy in nastaliq characters written by Mir Imād who was a native of Qazwin, and was murdered by Shāh Abbās of Persia in 1024 A.H. (1615 A.D.).

N, 20. ANOTHER by the same man.
N, 21. A SPECIMEN of calligraphy in nastaliq characters by Abdu-
r-Rasht, better known as Aqä. He was a nephew and pupil of Mir Imåd. After the murder of his uncle he came to India to the court of Shâhjahân, where he was appointed tutor to the Prince Dâr Shâh Shâhchah.

N, 22. A SPECIMEN of calligraphy in nastaliq characters written by Mir Ali Khân. He was a resident of Tabriz, but came to India during the time of Shâhjahân who gave him the title of Jawâhir Raqam, and appointed him tutor to the prince Aurangzeb. During the reign of the latter he was appointed Superintendent of the imperial library. He died in 1094 A.H. (1683 A.D.).

N, 23. A SPECIMEN of calligraphy in nastaliq characters written by Abdullah. He was the son of Jâfar Khân entitled Kifâyat Khân, who was an official in the court of Shâhjahân and a well known calligraphist of his time.


N, 25. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Mûsâ who was a resident of Sarhind and a court calligraphist of the emperor Muhammad Shâh.

N, 26. ANOTHER by the same calligraphist.

N, 27. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Afsal who was a native of Lahore and flourished during the reign of Muhammad Shâh (1718-48 A.D.).


N, 30. A SPECIMEN of calligraphy in nastaliq characters written by Hâfiz Nûrullah who was a Lucknow calligraphist and flourished during the time of Asafu-d-Daula, the Nawâb of Oudh (1775-97 A.D.).

N, 31. A SPECIMEN of calligraphy in nastaliq characters written by Hâfiz Muhammad Ali who was a court calligraphist of Shâh Álam II and tutor of his son, the prince Jawân Bâkht. It is dated 1202 A.H. (1787-88 A.D.).

N, 32. A SPECIMEN of calligraphy in nastaliq characters written by Hâfiz Ibrâhîm, who was a court calligraphist of Akbar Shâh II and tutor of his sons. It is dated 1222 A.H. (1807-8 A.D.).

N, 33. A SPECIMEN of calligraphy in nastaliq characters written by Nûrullah.

N, 34. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Amîr better known as Mir Panja Kashâ, who was the most famous calligraphist of modern times. He is said to have met his death, defending his house after the storming of Delhi in 1857, at the age of 91. The specimen is dated 1250 A.H. (1834-35 A.D.).

N, 35. ANOTHER by the same man.
N, 36. A SPECIMEN of calligraphy in nastaliq characters written by Āghā (Mīrzā) who was a pupil of Mīr Panja Kāsh and died in 1270 A.H. (1853-4 A.D.).

N, 37. A SPECIMEN of calligraphy in nastaliq characters written by Bahādur Shāh II.

N, 38. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Abbās.

N, 39. A SPECIMEN of calligraphy in nastaliq characters written by Imām Verdi.

N, 40. A SPECIMEN of calligraphy in nastaliq characters written by Ahmad.

N, 41. A SPECIMEN of calligraphy in nastaliq characters said to have been written by Alīu-l-Kātib (cf. N. 15).

N, 42. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Fāzil.

N, 43. A SPECIMEN of calligraphy in nastaliq characters written by Abdul Ghafūr.

N, 44. A SPECIMEN of calligraphy in nastaliq characters written by Háfiz Ibādullah.

N, 45. A SPECIMEN of calligraphy in nastaliq characters written by Mīr Ali.

N, 46. A SPECIMEN of calligraphy in nastaliq characters written by Hámid Ali.

N, 47. A SPECIMEN of calligraphy in nastaliq characters written by Ubaidullah Shīrīn Raqm.

N, 48. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Bāqir, who was a court calligraphist of the emperor Aurangzeb.

N, 49. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Afzal. He is known to have been employed by Qamru-d-Dīn, the prime minister of Muhammad Shāh as a tutor to his son Mīr Mannū.

N, 50. A SPECIMEN of calligraphy in nastaliq characters written by Shāh Mahmūd of Nishapur.

N, 51. A SPECIMEN of calligraphy in nastaliq characters written by Sultān Mahmūd.

N, 52. A SPECIMEN of writing in the shikasta (running hand) style by Abul Qāsim Husainī. It is dated 1131 A.H. (1719 A.D.).

N, 53. A SPECIMEN of writing in the shikasta style by Murīd Khān Tabā Tabā. It is dated 20th year of the reign of Muhammad Shāh (1738 A.D.)

Murīd Khān, also known as Muhammad Sādiq, was a noble in the court of Muhammad Shāh and famous for his shikasta writing.

N, 54. A SPECIMEN of writing in the shikasta style by Imādu-d-Dīn Husain. It is dated 27th year of the reign of Shāh Alām II (1786 A.D.).
N, 55. A SPECIMEN of writing in the shikasta style dated 1223 A.H. (1808 A.D.). It was written by Hayât Ali, who was a pupil of Bāl Preim Nath and very famous for his shikasta writing.

N, 56. A SPECIMEN of calligraphy in nastaliq characters by Muhammad Husain of Tabriz.

N, 57. †A SPECIMEN of calligraphy on parchment written in Kāfic characters.

N, 58. A SPECIMEN of calligraphy in nastaliq characters written by Hidāyatullah Zarrin Raqam (gold writing) who held the post of librarian of the emperor Aurangzeb and was a teacher to his son Kām Bakhsh. It is dated 1112 A.H. (1700 A.D.).

N, 59. A SPECIMEN of calligraphy in nastaliq characters written by Mīrzā Muhammad Sulaimān Shikoh, a son of the emperor Shāh Alam II.

N, 60. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Ibrāhīm.


N, 62. A SPECIMEN of calligraphy in nastaliq characters written by prince Dārā Shikoh, the eldest son and heir-apparent of the emperor Shāhjāhān.

N, 63. A SPECIMEN of calligraphy in nastaliq characters written by prince Shāh Shujā, the second son of the emperor Shāhjāhān.

N, 64. A SPECIMEN of calligraphy written in nasīḥa characters by Muhammad Afzal who records himself a servant of prince Dārā Shikoh. It was written in Kabul on 15th Shawwal 1062 A.H. (19th September 1652).

N, 65. A SPECIMEN of calligraphy by the same scribe (as N, 64) in nasīḥa characters. It was also written in Kabul in the month of Ramazān 1062 (August 1652), but the name of scribe, date and place are transcribed in a different style.

N, 66. ANOTHER similar to the above.


N, 68. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Ali who was a court calligraphist of the late Mughal emperors. It is dated 1196 A.H. (1781-82 A.D.).


N, 70. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Subhān.

N, 71. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Bāqir.

N, 72. A SPECIMEN of calligraphy in nastaliq characters written by Ahmad Rizā.

†Presented by Mr. M. K. Heeramanock of Bombay.
N, 73. A SPECIMEN of calligraphy in nastaliq characters written by Shamsuddin.

N, 74. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Husain Atā Khān. It is dated 1192 A.H. (1778 A.D.).

N, 75. A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Muqīm who was one of the calligraphists of Shāhjahān's time, and lived in the Kālī Masjid at Delhi.

N, 76. A SPECIMEN of calligraphy in naskh characters written by Abdu-r-Rahmān.

N, 77. A SPECIMEN of calligraphy in nastaliq characters written by Arab Shīrāzī. It is dated 1041 A.H. (1631-32 A.D.) and contains a verse in praise of Abdullah Qutb Shāh, the king of Golconda (1611-72 A.D.).

N, 78. A SPECIMEN of calligraphy in nastaliq characters written by Sarab Sukh Rāi, a pupil of Hāfiz Nūrullāh who flourished during the time of Nawāb Āsafū-d-Daula of Oudh (1775-97 A.D.).

N, 79. A SPECIMEN of calligraphy in nastaliq characters written by Tajammul Husain Khān who was a pupil of Hāfiz Ibrāhīm and served Mr. Montague Turnbull of the Civil Service in 1828.

N, 80. A SPECIMEN of calligraphy in naskh characters written by Ustād Haidar Ali.

N, 81. * A SPECIMEN of calligraphy in nastaliq characters written by Muhammad Husain (cf. N. 13).

N, 82. * A SPECIMEN of calligraphy in naskh characters containing a congratulatory verse written by prince Humāyūn, one of the brothers of Akbar Shāh II. It was presented by the prince to the emperor on the occasion of the Jashn celebrated in honour of recovery of the latter. The chronogram gives the date 1247 A.H. (1831-32 A.D.).

*On loan from the Director-General of Archaeology in India.
APPENDICES.
APPENDIX I.

THE ELEPHANT STATUES.

AT THE DELHI GATE OF DELHI FORT.

So much misconception exists with regard to these statues, and so many inaccurate theories have been advanced by writers of guide-books to Delhi and others, that it is perhaps advisable to refer the visitor to an exhaustive article on this much-discussed subject which appeared in the Annual Report for 1905-06 of the Archaeological Survey of India.

The following brief note, containing the essential facts of the case, is largely drawn from the above source. With regard to the history of the elephants and their riders, the theories which derive them originally from Gwalior and again from Agra Fort, can easily be proved without foundation. The probable truth is that the figures were only ordinary riders, and the beasts but ordinary fighting elephants.

In this connection it should be noticed that while the riders were undoubtedly carved by Mughal sculptors, the elephants belong to an entirely different school of art.

The earliest mention that we have of these statues is made by Bernier, whose description was substantiated a few years later by M. de Thevenot. The next account available narrates that they had been removed by order of Aurangzeb. This story is repeated by Sayyid Ahmad, who adds that the statues were broken up by the emperor on account of his religious prejudices. Nothing more was heard of them until 1863, when 125 fragments of the elephants and their riders were found buried within the Fort.

In 1866 an elephant statue was erected in the Queen's Gardens, constructed from some of these fragments, which were ruthlessly mutilated in the process.

This statue was removed in 1892 to a site on the Chandni Chauk, and again ten years later to another position in front of the Institute.

In 1908 the present statues were set up, but it was found impossible to use the original stones on account of the mutilation they had undergone. Consequently, the work was entrusted to a European artist with a wide experience of Indian art, and, from the model which he prepared (cf. No. C. 13) from all the essential fragments of the original statues, the elephants were carved by native workmen.

With regard to their position, it is inconceivable how any doubt could have ever existed. Having described the statues, Bernier proceeds: "After passing into the citadel through this gate, there is seen a long and spacious street, divided in the midst by a canal of running water." M. de Thevenot also refers to this canal. The only street provided with such a waterway was the one leading from the Delhi Gate to the Inner Fort as is proved by the old plans of the Fort and by the existence of the canal in question at the present day. Moreover, Bernier adds: "The other principal Gate of the Fortress also conducts to a long and tolerably wide street which has a diwan on both sides bordered by shops instead of arcades rendered very convenient by the long and high arched roof with which it is covered. Light and air are admitted by several large, round apertures in the roof." A more accurate description of the Lahore Gate could hardly be desired. The original text of the passages referred to above is here given.

"Je ne trouve rien de remarquable à l'entrée si ce n'est deux grands Elephants de pierre qui sont des deux côtés d'une des portes; sur l'un est la Statue de Jemel ce

‡ Asiatic Researches, 1795, p. 429.
|| Manucci in his Storia dei Mogul (Vol. II., p. 10 et seq.) also gives this account, and adds the interesting though probably imaginary, story that one of the statues was destroyed in his fury by an elephant which had got beyond control. From Manucci's account it would appear that the statues were removed in 1660, the year after Aurangzeb assumed the throne.
†† Op. cit., p. 258. Thevenot says Mr. Irvine, is not a very reliable witness for he was never further north than Ahmadabad, and this he could only have spoken from hearsay.
‡‡ Pernier's Voyages (Amsterdam, 1699) Tome II, p. 33.
fameux Raja de Chitor ; sur l'autre, celle de Polis son frère. Ce sont ces deux Braves, qui avec leur mere encore plus Brave qu'eux, connurent tant d'affaires à Ekbar, et qui dans les Sièges de Villes qu'ils soutinrent contre luy, donnerent des preuves si extraordinaires de leur générosité, qu'ils aimerent mieux enfin se faire tuer dans des sorties avec leur mere, qu'elde se soumettre ; et c'est à cause de cette générosité extraordinaire, que leurs Ennemis mêmes les ont crû dignes qu'on leur érigerât ces Statués ces deux grands Elephants avec ces deux Braves qui sont dessus, impriment d'abord en entrant dans cette Fortresse, je ne sais quoy de grand, et je ne sais quelle respectueuse terreur."

"Après qu'on a passé cette Porte, on trouve une longue et large Rué qui est divisée en deux par un Canal d'eau courante," etc.

"Si l'on entre par l'autre Porte, on trouve aussì d'abord une assez large et longue Rué qui a ses Divans on Relevemens aux cotes, comme l'autre avec des Boutiques dessus au lieu de ces Arcades. Cette Rué est proprement un Bazar qui est très-commode pendant la saison des pluies et pendant l'Esté, parce qu'il est couvert d'une longue et large voûte qui a par le haut de grandes ouvertures rondes pour donner du jour."

Sayyid Ahmad, writing before the Mutiny, at a time when uninterrupted tradition really existed, relates that the Delhi Gate was also called "the Hatyā Pol—Elephant Gate (Pol being a Hindi word for gate) because before it were formerly erected two stone elephants of full size, huge and mountainlike."

If further confirmation of the accuracy of the position in which the elephants have been placed be desired, it may be noted that the "full size" statues exactly fit into the angles on either side of the gate which, by the analogy of similar groups, is undoubtedly their original position. Moreover, excavation disclosed further overwhelming evidence in the shape of the original foundation.

R. FROUDE TUCKER

DELHI:

20th October 1908.
### APPENDIX

#### THE SULTANS AND CONTEMPORARY MONUMENTS

<table>
<thead>
<tr>
<th>Name of Ruler</th>
<th>Accession</th>
<th>Death</th>
<th>Place of Burial</th>
<th>Note</th>
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<tbody>
<tr>
<td><strong>TURKS.</strong></td>
<td></td>
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<tr>
<td>2. Qutbu-d-Din Aibak</td>
<td>1205</td>
<td>1210</td>
<td></td>
<td>Died at Lahore.</td>
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<tr>
<td>3. Ārām Shāh</td>
<td>1210</td>
<td>1210</td>
<td></td>
<td>Defeated and put to death by Altamīsha.</td>
</tr>
<tr>
<td>4. Shamsu-d-Din Iltutmīsh (Altamīsha)</td>
<td>1210</td>
<td>1235</td>
<td>Qutb</td>
<td>Died at Delhi.</td>
</tr>
<tr>
<td>5. Ruknu-d-Din Fīroz I.</td>
<td>1233</td>
<td></td>
<td>Malikpur</td>
<td>Deposited 1236.</td>
</tr>
<tr>
<td>6. Rasyah</td>
<td>1236</td>
<td></td>
<td>Mahalla Bulbul Khānā</td>
<td>Imprisoned 1239</td>
</tr>
<tr>
<td>7. Muizzu-d-Din Bahram</td>
<td>1239</td>
<td></td>
<td>Malikpur</td>
<td>Deposited 1241.</td>
</tr>
<tr>
<td>8. Alāu-d-Din Masūd</td>
<td>1241</td>
<td></td>
<td></td>
<td>Deposited 1246.</td>
</tr>
<tr>
<td>9. Nāṣiru-d-Din Mahmūd</td>
<td>1246</td>
<td>1265</td>
<td></td>
<td>Thrown into the Jumna by the orders of 13.</td>
</tr>
<tr>
<td>10. Ghīyāsu-d-Din Balban</td>
<td>1265</td>
<td>1287</td>
<td>Qutb</td>
<td></td>
</tr>
<tr>
<td>11. Muizzu-d-Din Kaqūbād</td>
<td>1287</td>
<td>290</td>
<td></td>
<td>Murdered by his successor.</td>
</tr>
<tr>
<td>12. Shamsu-d-Din Kaimūrs</td>
<td>1290</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### KHALJIS.

| 13. Jalālu-d-Din Fīroz II.    | 1290      | 1295  |                 | Assassinated by Alāu-d-Din.               |


† The letter C. against a date indicates that it is approximately correct, and, in the case of bomb, is usually
DIX II.

OF DELHI

EXISTING AT DELHI WITH APPROXIMATE DATES.*

<table>
<thead>
<tr>
<th>Monuments</th>
<th>Locality</th>
<th>Date</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qutb Masjid</td>
<td>9 miles S. W. of Delhi</td>
<td>1191-1196</td>
<td>Inscription.</td>
</tr>
<tr>
<td>Qutb, North Gate</td>
<td></td>
<td></td>
<td>Inscription.</td>
</tr>
<tr>
<td>Qutb Minār</td>
<td></td>
<td>1200-1220</td>
<td></td>
</tr>
<tr>
<td>Tomb of Sultan Ghārî</td>
<td>3 miles N W of Qutb</td>
<td>1231</td>
<td>Inscription.</td>
</tr>
<tr>
<td>Masjid</td>
<td>Qutb</td>
<td>1236</td>
<td>Inscription.</td>
</tr>
<tr>
<td>Tomb of Altanish</td>
<td></td>
<td>C 1235†</td>
<td></td>
</tr>
<tr>
<td>Tomb of Ruknud-Din</td>
<td>Malikpur</td>
<td>1240</td>
<td></td>
</tr>
<tr>
<td>Tomb of Razyah</td>
<td>Delhi</td>
<td>1240</td>
<td></td>
</tr>
<tr>
<td>Tomb of Bahrām</td>
<td>Malikpur</td>
<td>1242</td>
<td></td>
</tr>
<tr>
<td>Tomb of Balban</td>
<td>Rāī Pithorā, Qutb</td>
<td>1266‡</td>
<td></td>
</tr>
</tbody>
</table>

* For the dates of monuments, in addition to Syed Ahmed, the A.S.F., A.A., A.S.R., A.S.I.R., Hucne's "Seven Cities of Delhi," etc., have been consulted. The date of the death of the occupier. In this particular case the tomb was probably built by Altanish himself. † Built in his lifetime.
<table>
<thead>
<tr>
<th>Name of Ruler</th>
<th>Accession</th>
<th>Death</th>
<th>Place of Burial</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>KHALJIS—contd.</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>14. Ruknu-d-Din Ibrāhīm I</td>
<td>1295</td>
<td></td>
<td></td>
<td>Deposed by his successor.</td>
</tr>
<tr>
<td>15. Alāu-d-Din Muhammad II</td>
<td>1295</td>
<td>1315</td>
<td>Sirī</td>
<td>Died probably from poison.</td>
</tr>
<tr>
<td>16. Shihābu-d-Dīn Umar</td>
<td>1315</td>
<td></td>
<td></td>
<td>Deposed and murdered by his successor.</td>
</tr>
<tr>
<td>17. Qutbu-d-Dīn Mubārak I</td>
<td>1316</td>
<td>1320</td>
<td></td>
<td>Assassinated.</td>
</tr>
<tr>
<td>18. Nāsimu-d-Dīn Khusraw</td>
<td>1320</td>
<td>1320</td>
<td></td>
<td>Assassinated by his successor.</td>
</tr>
<tr>
<td><strong>TUGHLAQS.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Ghiljis-d-Dīn Tughlaq I</td>
<td>1320</td>
<td>1324</td>
<td>Tughlaqabad</td>
<td>Killed by his son.</td>
</tr>
<tr>
<td>22. Tughlaq Shāh</td>
<td>1388</td>
<td>1388</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Abūbakr</td>
<td>1388</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Muhammad IV ibn Firoz</td>
<td>1390</td>
<td>1392</td>
<td>Hauz Khās</td>
<td>Died 45 days after his accession.</td>
</tr>
<tr>
<td>25. Sikandar I</td>
<td>1392</td>
<td>1392</td>
<td></td>
<td>Died at Delhi; Interregnum of Nusrat Shāh, 1396-1399.</td>
</tr>
<tr>
<td>26. Mahmūd II</td>
<td>1392</td>
<td>1412</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. Daulat Khān Lodī</td>
<td>1412</td>
<td></td>
<td></td>
<td>Surrendered to his successor, 1414.</td>
</tr>
<tr>
<td>Monuments</td>
<td>Locality</td>
<td>Date</td>
<td>Authority</td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------------</td>
<td>-------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>Hauz Khās</td>
<td>2 miles N. of Qutb</td>
<td>1305</td>
<td>Inscription</td>
<td></td>
</tr>
<tr>
<td>Alāu-d-Dīn's Mnār</td>
<td>Qutb</td>
<td>1310</td>
<td>Inscription</td>
<td></td>
</tr>
<tr>
<td>Alāf Darwāza</td>
<td></td>
<td>1311</td>
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</tr>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Tomb of Alāu-d-Dīn</td>
<td>Qutb</td>
<td>C 1315</td>
<td></td>
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<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>Bāolī</td>
<td>Nizāmu-d-Dīn, 5 miles S.</td>
<td>1321</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>of Delhi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fortress</td>
<td>Tughlaqabad</td>
<td>C 1321</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Tughlaq Shāh</td>
<td>Tughlaqabad</td>
<td>C 1325</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Nizāmu-d-Dīn</td>
<td>Nizāmu-d-Dīn</td>
<td>1325</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grave of Poet Khusrau</td>
<td>Nizāmu-d-Dīn</td>
<td>1325</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jamā'at Khāna</td>
<td>Nizāmu-d-Dīn</td>
<td>1333</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Firoz Shāh Kotla</td>
<td>Near Delhi</td>
<td>1354</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qadam Sharif</td>
<td>W. of Delhi</td>
<td>1357*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Shāh Ālam</td>
<td></td>
<td>1365-1390</td>
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<tr>
<td>Tomb of Nāṣiru-d-Dīn</td>
<td>Ch'irāgh Delhi</td>
<td>1374</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khārki Masjid</td>
<td>1 mile E. of Qutb</td>
<td>1387</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kalān Masjid</td>
<td>In Delhi</td>
<td>1387</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Begumpurī Masjid</td>
<td>Begumpur</td>
<td>1387</td>
<td></td>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Firoz Shāh</td>
<td>2 miles N. of Qutb</td>
<td>C 1389</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Moved to its present position in 1374 by Firoz Shāh.  
† Built by his son.
<table>
<thead>
<tr>
<th>Name of Ruler</th>
<th>Accession</th>
<th>Death</th>
<th>Place of Burial</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SAYYIDS.</strong></td>
<td></td>
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<td></td>
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<tr>
<td>28. Khizr Khan</td>
<td>1414</td>
<td>1421</td>
<td>Khizr-khi-Gumtit, Delhi</td>
<td></td>
</tr>
<tr>
<td>30. Muhammad V ibn Farid</td>
<td>1433</td>
<td>1443</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>LODÈS.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. Baholol</td>
<td>1451</td>
<td>1488</td>
<td>Chirägh Delhi.</td>
<td></td>
</tr>
<tr>
<td>33. Sikandar II</td>
<td>1488</td>
<td>1517</td>
<td>Khaipur</td>
<td>Qandhar surrendered to Bābar in 1517 and Sikandar died at Agra.</td>
</tr>
<tr>
<td>34. Ibrâhîm II</td>
<td>1517</td>
<td>1526</td>
<td></td>
<td>Defeated and killed at Panipat by Bābar</td>
</tr>
<tr>
<td><strong>MUGHALS.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. Bābar</td>
<td>1526</td>
<td>1530</td>
<td>Kabul</td>
<td>Died at Agra in his 49th year.</td>
</tr>
<tr>
<td>36. Humāyûn</td>
<td>1530</td>
<td></td>
<td></td>
<td>Driven out by Sher Shāh, 1539.</td>
</tr>
<tr>
<td><strong>SURÈS.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37. Sher Shāh</td>
<td>1539</td>
<td>1545</td>
<td>Sahsaram in Behar.</td>
<td>Died at the siege of Kalnjar.</td>
</tr>
<tr>
<td>38. Ilaam Shāh</td>
<td>1545</td>
<td>1552</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monuments</td>
<td>Locality</td>
<td>Date</td>
<td>Authority</td>
<td></td>
</tr>
<tr>
<td>---------------------------------</td>
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<tr>
<td>***</td>
<td>***</td>
<td>***</td>
<td>***</td>
<td></td>
</tr>
<tr>
<td>Tomb of Khizr Khān</td>
<td>Near Okla, 8 miles S. of Delhi</td>
<td>C 1427</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Mubārak</td>
<td>Mubarakpur</td>
<td>C 1433</td>
<td></td>
<td></td>
</tr>
<tr>
<td>***</td>
<td>***</td>
<td>***</td>
<td>***</td>
<td></td>
</tr>
<tr>
<td>Tomb of Muhammad V.</td>
<td>Khairpur</td>
<td>1445</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Bahlol</td>
<td>Delhi</td>
<td>1488</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Moth-kī-Masjid</td>
<td>8 miles S. of Delhi</td>
<td>1488</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mosque &amp; Tomb of Sikandar Lodi.</td>
<td>Khairpur</td>
<td>1517</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Ibrāhīm Lodi</td>
<td></td>
<td>1520</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mosque and Tomb of Jamālī Kamāl.</td>
<td>Mehrauli</td>
<td>1528</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Imām Zāmin</td>
<td>Qutb</td>
<td>1537</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Sher Mandal</td>
<td>Purānā Qila</td>
<td>1541</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qila Kuhna Masjid</td>
<td></td>
<td>1541</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lāī Darvāza</td>
<td></td>
<td>1541</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qutb Sāhib's grave enclosure</td>
<td>Mehrauli</td>
<td>1541</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Salimgarh</td>
<td>Delhi Fort</td>
<td>1546</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb and Mosque of Isā Khan</td>
<td>Near Humayūn's Tomb</td>
<td>1547</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Name of Ruler</td>
<td>Accession</td>
<td>Death</td>
<td>Place of Burial</td>
<td>Note</td>
</tr>
<tr>
<td>---------------------</td>
<td>-----------</td>
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<td><strong>SURIS—contd.</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>39. Muhammad Ādil</td>
<td>1552</td>
<td>1553</td>
<td>..</td>
<td></td>
</tr>
<tr>
<td>40. Ibrahim III</td>
<td>1553</td>
<td>1554</td>
<td>..</td>
<td>Driven out by his successor.</td>
</tr>
<tr>
<td>41. Sikandar III</td>
<td>1554</td>
<td>..</td>
<td>..</td>
<td></td>
</tr>
<tr>
<td><strong>MUGHALS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humāyūn (returns)</td>
<td>1555</td>
<td>1556</td>
<td>Delhi</td>
<td>Fell down the steps of the Sher Mandal on his way to prayer. Died at Agra.</td>
</tr>
<tr>
<td>42. Akbar</td>
<td>1556</td>
<td>1605</td>
<td>Sikandra, Agra</td>
<td>Died while returning from Kashmir.</td>
</tr>
<tr>
<td>43. Jahāngīr</td>
<td>1605</td>
<td>1627</td>
<td>Shāhādara, Lahore</td>
<td>Died at Ahmadnagar.</td>
</tr>
<tr>
<td>44. Shāh Jahān</td>
<td>1628</td>
<td>..</td>
<td>Tāj, Agra</td>
<td>Drowned by his son 1658, confined in Agra Fort till his death in 1666.</td>
</tr>
<tr>
<td>45. Aurangzeb</td>
<td>1658</td>
<td>1707</td>
<td>Aurangabad, Daulatabad</td>
<td>Died at Ahmadnagar.</td>
</tr>
<tr>
<td>46. Shāh Alam Bahādur Shāh</td>
<td>1707</td>
<td>1712</td>
<td>Mehrauli</td>
<td>Died at Lahore</td>
</tr>
<tr>
<td>47. Jahāngīr Shāh</td>
<td>1712</td>
<td>1713</td>
<td>Humāyūn's Tomb</td>
<td>Murdered</td>
</tr>
<tr>
<td>48. Farrukhsāiyar</td>
<td>1713</td>
<td>1719</td>
<td></td>
<td>Murdered in the Fort (Lāl Qilā).</td>
</tr>
<tr>
<td>49. Raṣūl-d-Daraǰāt</td>
<td>1719</td>
<td>1719</td>
<td>Said to be buried on the terrace of Ṣumayyūn’s tomb.</td>
<td></td>
</tr>
<tr>
<td>50. Raṣūl-d-Daula</td>
<td>1719</td>
<td>1719</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51. Muhammad Shāh</td>
<td>1719</td>
<td>1748</td>
<td>Nizāmu-d-Din</td>
<td>Surrendered to Nādir Shāh in 1739.</td>
</tr>
<tr>
<td>Monuments</td>
<td>Locality</td>
<td>Date</td>
<td>Authority</td>
<td></td>
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<tr>
<td>------------------------------------------</td>
<td>---------------------------</td>
<td>------------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>Tomb of Humâyûn</td>
<td>5 miles S. of Delhi</td>
<td>1556-1565</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Tagah Khân</td>
<td>Nizâmu-d-Din</td>
<td>1566</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Tomb of Adham Khân</td>
<td>Mehrauli</td>
<td>C 1566</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of the Barber—Nili Chhatî</td>
<td>Humâyûn’s Tomb</td>
<td>1566</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Near Purânâ Qila</td>
<td>1566</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of the Poet Khusrau</td>
<td>Nizâmu-d-Din</td>
<td>1606</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Sallûngarh Bridges</td>
<td>Delhi Fort</td>
<td>1624</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nilâ Burj</td>
<td>Near Humâyûn’s Tomb.</td>
<td>1624</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaupâng Khambâ</td>
<td>Nizâmu-d-Din</td>
<td>1624</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Khân-i-Khânân</td>
<td>Near Humâyûn’s Tomb.</td>
<td>C 1626</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delhi Fort and its Palaces</td>
<td>Delhi</td>
<td>1638-1648</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Walls of Shahjahanabad</td>
<td></td>
<td>1644-1649</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rohânârâ Bâgh</td>
<td>West of Delhi</td>
<td>1650</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jâmi Masjid</td>
<td>Delhi</td>
<td>1650</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fâstpurî Masjid</td>
<td></td>
<td>1650</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Motî Masjid</td>
<td>Delhi Fort</td>
<td>1659</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Curtain walls to gates</td>
<td></td>
<td>1665</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rohânârâ’s Tomb</td>
<td>West of Delhi</td>
<td>C 1671</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Jahânârâ Begam</td>
<td>Nizâmu-d-Din</td>
<td>C 1681</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zhnâtu-i-Masâjîd</td>
<td>Delhi</td>
<td>1710-11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Motî Masjid</td>
<td>Mehrauli</td>
<td>1709</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mosque and Tomb of Ghâzu-d-Din.*</td>
<td>Ajmer Gate of Delhi</td>
<td>C 1710</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomb of Bahâdur Shâh.</td>
<td>Mehrauli</td>
<td>1712</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunahrî Masjid</td>
<td>Chândî Chauk, Delhi</td>
<td>1721</td>
<td>Inscription.</td>
<td></td>
</tr>
<tr>
<td>Jantâr Mantar</td>
<td>2 miles S. of Delhi</td>
<td>1724</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Built in Ghâzu-d-Din’s lifetime.
### APPENDIX

<table>
<thead>
<tr>
<th>Name of Ruler</th>
<th>Accession</th>
<th>Death</th>
<th>Place of Burial</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MUGHALS—contd.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52. Ahmad Shāh</td>
<td>1748</td>
<td>1775</td>
<td>Humāyûn's Tomb.</td>
<td>Blinded and imprisoned in 1754.</td>
</tr>
<tr>
<td>53. Ālamgīr II</td>
<td>1754</td>
<td>1759</td>
<td>Humāyûn's Tomb.</td>
<td>Murdered</td>
</tr>
<tr>
<td>54. Shāh Ālam II</td>
<td>1759</td>
<td>1806</td>
<td>Tomb of Bahādur Shāh. Qutb.</td>
<td></td>
</tr>
<tr>
<td>55. Akbar Shāh II</td>
<td>1806</td>
<td>1837</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56. Bahādur Shāh II</td>
<td>1837</td>
<td>1862</td>
<td>Rangoon.</td>
<td>After the Mutiny he was sent to Rangoon.</td>
</tr>
</tbody>
</table>

### THE CITIES

<table>
<thead>
<tr>
<th>Name</th>
<th>Founder</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Qila Rāi Pithorā</td>
<td>Prithirāj</td>
</tr>
<tr>
<td>2. Sīrī</td>
<td>Alāu-d-Dīn</td>
</tr>
<tr>
<td>3. Tughlaqabad</td>
<td>Tuglaq I-</td>
</tr>
<tr>
<td>4. Jahānpanāh</td>
<td>Muhammad Tuglaq</td>
</tr>
<tr>
<td>5. Firozabad</td>
<td>Firoz Shāh</td>
</tr>
<tr>
<td>6. Dīn Panāh and its citadel Purānā Qut</td>
<td>Humāyûn</td>
</tr>
<tr>
<td>7. Delhi Sher Shāhi</td>
<td>Sher Shāh</td>
</tr>
<tr>
<td>8. Shahjahanabad</td>
<td>Shāh Jahan</td>
</tr>
</tbody>
</table>

* Kilo-khi (built by Muizz ud-Dīn Kaʾiqhād in 1286 A.D.), Khīrābād (built by Khizr Khān in 1418 A.D.), probably, in their day, the temporary seat of Government, but perhaps they can hardly be classed as cities, and Khīrābād on the banks of the Jumna a mile to the south-east of the former, while Mubarakabad is said to...
<table>
<thead>
<tr>
<th>Monuments</th>
<th>Locality</th>
<th>Date</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tomb of Muhammad Shah</td>
<td>Nizamuddin Din</td>
<td></td>
<td>Inscription.</td>
</tr>
<tr>
<td>2nd Sunahri Masjid</td>
<td>Faiz Bazar</td>
<td>1174</td>
<td>Inscription.</td>
</tr>
<tr>
<td>3rd</td>
<td>Near Delhi Gate of Fort</td>
<td>1751</td>
<td></td>
</tr>
<tr>
<td>Tomb of Safdar Jang</td>
<td>5 miles S. of Delhi</td>
<td>C 1754†</td>
<td></td>
</tr>
</tbody>
</table>

†Built by his son.

**OF DELHI.**

<table>
<thead>
<tr>
<th>Locality</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Round the Qutb</td>
<td>C 1180</td>
</tr>
<tr>
<td>North of (1)</td>
<td>1303</td>
</tr>
<tr>
<td>4 miles E. of Qutb</td>
<td>1321-1323</td>
</tr>
<tr>
<td>Enclosing 1 and 2</td>
<td>1327</td>
</tr>
<tr>
<td>1 mile S. of Delhi</td>
<td>1354</td>
</tr>
<tr>
<td>3 miles S. of Delhi</td>
<td>1533</td>
</tr>
<tr>
<td>3 miles S. of Delhi</td>
<td>1541</td>
</tr>
<tr>
<td>Modern Delhi</td>
<td>1648</td>
</tr>
</tbody>
</table>

Muharakabad (built by Muharak II in 1432 A.D.) and Sallimgarh (built by Islam Shah in 1546 A.D.) were all in the same category as the eight mentioned above. Kilokhri lay near the present village of that name, have been on the banks of the Jumna near Khirakabad. C.S.

R. FROUDE TUCKER.

SIMLA;
20th October 1908.
APPENDIX III.

THE MUGHAL ROOM IN THE KHWABGAH, DELHI FORT.

At the instance of the Honourable Mr. W. M. Hailey, Chief Commissioner of Delhi, two of the rooms in the Khwābgāh, the eastern portion of which is known as the Musamman Burj and contains the Jharoka,¹ have now been furnished in the style of the Mughal period, so as to lend additional interest to the associations of the Palace. The articles now on view are, almost without exception, of the Mughal period, and some of them emanate from the palace itself.

The apartments of a Mughal residence contained, like the abodes of Indian gentlemen of to-day, who have not adopted European habits, fewer articles of furniture than the houses of a corresponding period in the west, no doubt largely due to the owners realising that rooms for occupation in a hot climate were more comfortable if not burdened with an undue amount of furniture. Many Mughal miniature paintings portray the interior arrangements of a room, showing the master of the house, seated against cushions on a miniature throne or dais, beside which are placed trays of sweetmeats, or a huqqa, and sometimes a sword or dagger ready for immediate use. There was, in fact, a small sword, made especially for this purpose, and possessing a crutch shaped handle (see E. 55) on which to rest the arm. The European traveller, Bernier, gives the following account of the interior of a Mughal nobleman’s residence, and it may be presumed that the Emperor’s Palace was furnished, although of course more richly, in much the same manner.

“The interior of a good house,” writes Bernier, “has the whole floor covered with a cotton mattress, four inches in thickness, over which a fine white cloth (called chāndhī) is spread during the summer and a silk carpet in the winter. At the most conspicuous side of the chamber are one or two mattresses with fine coverings, quilted in the form of flowers, and ornamented with delicate silk embroidery interspread with gold and silver. These are intended for the master of the house or any person of quality who may happen to call. Each mattress has a large cushion of brocade to lean upon, and there are other cushions placed round the room, covered with brocade velvet of flowered satin, for the rest of the company. Five or six feet from the floor the sides of the room are cut into a variety of shapes, tasteful and well proportioned, in which are seen porcelain vases and flower pots. The ceiling is gilt or painted, but without pictures of man, or beast, such representations being forbidden by the religion of the country.”

Regarding the appointments of the larger buildings of the palace at Delhi, Muhammad Sālih², a contemporary historian of Shāh Jahān, states that the court of the Rang Mahal and the Diwān-i-Khās was decorated with figured and variegated carpets, and deep red shawls made in Kashmir. The roof and walls of the Diwān-i-Am were decorated with wondrous materials and cloths of different colours, while the curtains were of brocaded velvet from Italy and other European countries, and of painted silk from China." Sāmīrīnas (sun awnings) were also used to shade the numerous courtyards of the palace and the rings for these can be seen on most of the buildings above the čhajja.³

Section O.—Mughal rooms.

0.1. OLD TURKISH CARPET.
0.2. MASNAD of Khānaqā with green edge worked in gold.
0.3. †KASHMIR embroidered Masnad with green fringe.

¹Lit. Showing Place.
²Amid-i-Sālih. Mas. in the Public Library, Lahore. Fols. 590-593.
³The sloping slab cornice seen on nearly every Indian building.
⁴Presented by Mr. Imre Schweiger.
0.4. BUKHARA JĀMĀWĀR MASNAD with fringe of various colours.
0.5. RED VELVET MASNAD worked in gold with gold fringe (small).
0.6. †RED VELVET MASNAD worked in gold without fringe (old).
0.7. †GREEN VELVET MASNAD worked in gold having gold fringe.
0.8. †GREEN VELVET SCREEN worked in gold with broad red velvet edge worked in gold.
0.9-10. †TWO OVAL CUSHIONS of green velvet worked in gold (small).
0.11-12. TWO OVAL CUSHIONS of green velvet worked in gold, one of them green on one side and red on the other side (small).
0.13-14. TWO RECTANGULAR GREEN VELVET CUSHIONS worked in gold.
0.15. RED VELVET RECTANGULAR CUSHION worked in gold.
0.16. SEMI-CIRCULAR RED VELVET CUSHION worked in gold.
0.17. GREEN VELVET BOLSTER worked in gold (big).
0.18. †GREEN VELVET BOLSTER worked in gold (small).
0.19-20. TWO RED VELVET FANS worked in gold, lined and fringed with silk.
0.21. OCTAGONAL CHESS TABLE (wooden) set with stones, having glass in the centre with 26 men only.
0.22. JADE HANDLE DAGGER with metal case.
0.23. JADE MIRROR set with stones.
0.24. JADE CARDAMOM TRAY set with enamel.
0.25. JADE ARM SUPPORT.

6.26. SWORD OF ALI MARDĀN KHĀN. The sword contains two inscriptions written in nastaʿlīq characters and inlaid in gold, one being on the back and the other on a face of the blade,

Inscription on the back of the blade.

این شمشیر خاص از حضرت خدالله خدابلسطامنی و سلطان خدابلدوداعلی
مردیس خالی سرفراری یافت سنه

Translation,

"This royal sword had the honour of (bestowal) by His Majesty Shāh Abbās, may God perpetuate his country and kingship, on the slave Ali Mardān Khān. The year.............."

As indicated by the inscription, the sword was presented by Shāh Abbās Safvī, the King of Persia (1587-1629) to Ali Mardān Khān. The latter was a native of Persia whose real name was Ali Mardān Beg. He was the son of an old and faithful servant of Shāh Abbās, named Ganj Ali Khān, who had received the title of Arjumand Bābā from his patron sovereign and had been appointed by him first governor of Kirman and afterwards of Qandhar. After the death of Ganj Ali Khān, Ali Mardān Khān was appointed governor of Qandhar in his place in the year 1034 A. H. (1624-25 A.D.), and the title of Khān Bābā II was conferred upon him. But disgusted with the tyranny of Shāh Safi (1629-42), the grandson and successor of Shāh Abbās, he surrendered Qandhar to the emperor Shāh Jahān in the year 1047 A. H. (1637-38 A.D.) and took refuge in Delhi, where he was received with great honour and raised to the rank of Anšār-ī-Umāra. The sword was apparently brought to India in the year 1047 A. H. (1637-38 A.D.), when Ali Mardān Khān took refuge at the court of Shāh Jahān. Later on it came into the possession of Saʿdīdat Ali Khān, the Nawāb of Oudh (1798-1814), who inscribed his name on its blade in the year 1214 A.H. (1799-1800 A.D.).
Inscription on a face of the blade.

يا على العلي
رجل الملك نواب. معدة علیم‌اله، تیمور

Translation.
"O Ali the exalted 1

Wazir-ul-Mulk Nawab Saadat Ali Khan Bahadur 1214 A.H.
(1799-1800 A.D.).
0,27. HUQA (complete).
0,28. FLY WHISK of white hair with jade handle.
0,29-35. SEVEN CHINA VESSELS (small).
0,36. CHINA OINTMENT BOX.
0,37-44. EIGHT MARBLE MIR-I-FARSH (carpet weight)
0,45. RED VELVET MASNAD worked in gold.
0,46-48. THREE RED VELVET CUSHIONS.
0,49. RED VELVET BOLSTER worked in gold.
0,50-53. FOUR MIR-I-FARSH (carpet weight) of metal.
0,54. QHORI TRAY (small).
0,55. CARDAMOM TRAY of mother-of-pearl.
0,56. CHINA SURAH.
0,57. CHINA VASE with a lid.
0,58. SABRE OF SHAH JAHAN with sling and belt. The hilt is inscribed with the ninety nine attributes of God, inlaid in gold. The Persian inscription inlaid in gold letters at the back of the blade, records that the sword belonged to the Emperor Shah Jahan, the inscription runs as follows:—

للإله الواحد لا إله إلا هو
همه إبن شمشیر خاص ثاني صاحب غور - شاه غازی بادا، بعثربر شاه جهان
ل 17 ص 1 ن 48 نصرت بخش

Translation.
"There is no God but Allah and Muhammad is His Prophet.

This is the chief sword of the second Sähîbqîrân (Lord of the happy constellation), the king champion of faith, the emperor of sea and land, (named) Shah Jahan. (the bestower of victory)." The letters and figures have some mysterious meaning not apparent, while Nural Bahsh appears to be the name of the sword.

0,59. JADE HANDLE DAGGER with two jade finger grips.
0,60-67. EIGHT MIR-I-FARSH (carpet weight) of marble.
0,68. PAINTED TAPESTRY CARPET.

* On loan from the Director-General of Archaeology in India.
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