REVISED LIST
of
Objects of Archaeological Interest
in the
PUNJAB.

Compiled from Returns sent in by Deputy Commissioners of Districts, from Old Lists of the Public Works Department and from Reports of the Archaeological Survey.

BY

CHAS. J. RODGERS, M. R. A. S.

Archaeological Surveyor, Punjab Circle, Honorary Numismatist to the Government of India.

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OBJECTS OF ARCHAEOLOGICAL INTEREST IN THE PUNJAB.

HAZARA DISTRICT.

About 3 miles from Abbottábád in the Surban Hills, is a natural cave, somewhat silted up, made of large blocks of red sandstone. The pathway to it is rather difficult: water dripping from the roof has caused petrifications. The legend connected with it is that Raja Rassálú won, at cards or dice, from Raja Sirkup, all he had including a baby-daughter, whom, when she was of age, he brought to this cave. She was very beautiful. Raja Hodi heard of her great fame, and while Rassálú was out hunting, came and stayed with her a short time. Raja Rassálá returned shortly after Hodi had left and saw what had happened, and he pursued the intruder, fought with him and slew him, and removing his heart and liver, brought them to his perfidious mistress, who proceeded to cook and eat them. She much relished the meat and then he informed her they were the heart and liver of her late lover, the Raja Hodi. Hearing this she flung herself over the precipice at the mouth of the cave.

Arms and treasure are supposed to be hidden in the cave. The Gurkhas occasionally visit it for purposes of worship.

2. A tank or spring near Jhangi, about 3½ miles from Abbottábád. In the masonry is an inscribed stone which apparently has been brought from some other place. A copy of this was sent to the Archaeological Survey, but it is no where to be found.

3. A Bath or octagonal masonry pillar on the north side of the road, 10 miles from Abbottábád and six from Manshera. It is about 20 feet high and stands on a square platform, 25 feet square and 6' 6" high. It is probably an ancient land-mark: nothing is known of its history. A tree is growing in a crack at the top.

3a. Another pillar of a similar kind, about a mile and a half from Mangal, a hundred yards from the road between Mangal and Habibulla Garhi.

4. Ancient tank of stone, in good repair, at Mangal, which is half way between Manshera and Abbottábád.

5. Ancient tank at Dhamtair, 4 miles from Abbottábád on the road leading to Murree. On one of the banks is a tomb. The whole is surrounded by a tope of trees. The tank is supposed to be of the time of the Turks (see Mirza Azim Beg's History of the Hazara District and Lalla Rukh). The tomb is much visited by Muhammadans, and there is an annual fair held at the shrine.

6. Mansahra.—Three inscribed boulders. Half a mile from Mansahra, west of the Agrore road, just on the other side of the Fulkatha stream, are three inscribed granite boulders; two of them stand nearly on a level. The third is on a lower piece of ground about 80 yards north of the two. One has a prepared surface 3' 6" x 3'. On it are the first eight edicts of Asoka in Bactrian Pali. The second stone is about 50 feet west of this first one. It has two surfaces both unprepared. On the one are the 9th, 10th and 11th edicts of Asoka, and on the other
surface is the 12th. Both these surfaces are very rough, and in some places the letters are scarcely discernible. The third stone leans towards the north, and it is on this sloping surface the 13th and 14th edicts of Asoka are inscribed. Flakes of rock having peeled off, much damage has been done to the inscriptions. The whole of the inscriptions have been much damaged by the weather.

The upper two stones were first brought to notice by Captain Leigh, Assistant Commissioner; the third was discovered by the Archaeological Survey in 1889. The inscriptions have been translated by Dr. Bühler of Vienna.

The boulders are in custody of Government. They ought to be protected so that no further injury should increase the loss the inscriptions have already sustained from the exposure of 2,000 years.

7. Ruins of an old fort and town, at the village of Bhallu-ka-kot, on the banks of the Nain Sukh in the direction of Habibulla Garhi. The fort is said to be the ruins of one, built by Raja Bhallu, of marble. It is now in utter ruin, and to restore it would be impossible. (For further description, see page 391 of Mirza Azim Beg's History of Hazara.)

8. Other ruins 2½ miles from the staging bungalow of Habibulla on a hill. There is no information about them.

9. Ruins of the kot or fort of Raja Sirkup or Raja Rassal ka, 2¼ miles from Shinkiari. Some say, however, they are the ruins of Bedadnagar. (See page 391 of above-mentioned History). Old coins are found here: it is not stated of what kind.

10. Tomb or sīrat close to the village of Galli Bāgh. It is ancient and is probably of one of the early invaders of India. (See page 392 of Azim Beg and Tozuk-i-Jahangiri). An annual méla is held here. The tomb is in ruins but could easily be repaired.

11. Ruins of a basti at Kotha Khui in manza Kotlah, about 8 miles from Bandi Atta Khán. On the hills around numerous other ruins occur. Near the basti is an old building in ruins, round about which remains of burnt clay images of men and elephants are found. These remains resemble somewhat those found in Mycenae. It is said that Sir Henry Davis removed an inscribed Buddhist stone from a spring near Kotlah, probably from this one, which however is said to be of the time of the Turks. Nothing is known of a certainty about the place.

12. Kafir Kot is a ruined fort, 3 miles east from Sulana Kund on the Gandgarh range. It is very ancient.

13. Ruins of a Buddhist monastery, about a mile south of Sulana Kund, with stone walls in good condition.

PESHAWAR DISTRICT.

1. A Buddhist city and temple of stone at Takht-i-Bāhī.—The temple is laid in mud and cement, and in parts is coated with lime and plaster. It is situated 8 miles north of the Fort Mardán, on the western slope of a low ridge. Some of the buildings were decorated with sculpture, fragments of which are found in the debris. The temple is not in so ruinous a condition as the city. It is in the possession of private individuals and has been photographed. Much sculpture has been exhumed from this place.

2. The ancient granite castle of Rāni Ghāt is situated just over the frontier on the ridge of a low hill bordering on the plains. Carved figures and tablets in high relief abound. It is supposed to be a Buddhist ruin and has been photographed. It is constructed of immense blocks of stone laid alternately lengthwise and breadthwise. The main entrance is formed in the most ancient style by overlapping stones.

3. A circle of cromlech stones called the Tor Ghāt of Asōta close to the foot of the Xarraman hill, near the village of Asōta. Some of the stones are erect, others lying on the ground. There are no sculptures. It has been photographed.
In the Puja mountain is a cave with Buddhist remains. A Buddhist monastery in ruins is situated in a gorge in the hills behind Sangoo in Baizai. At the foot of the gorge is an ancient garden to which water is brought down the face of the hill by means of a masonry aqueduct.

4. There are giants' tombs at Takkal Bala, in Peshawar Cantonments, at Naushera, at Chársadda, China, Bajjar, and near the village of Kuchián. Some of these are in good order, others in ruins. The one at Kuchián is called Chahal Guza Bábí, (because it is 40 yards long) as is also the one at China, which is, however, only 30 yards in length. There are four tombs at Chársadda, 20 yards, 15 yards, 13 yards, and 12 yards in length, respectively. The Bajjar tomb is 20 yards long, the one at Naushera 47 feet. Some are said to be near a thousand years old, others only a quarter of a century. They are all in charge of faqirs.

5. A large mound called the Akhun Darwáza or Shahji-ki-Dheri, one mile east of the city of Peshawar. It is supposed by General Cunningham to be the site of the gigantic stupa erected by the Indo-Scythian king, Kanishka. (See Buddhist Records of the Western World, Volume I, pp. 99-101).

6. Remains of a Buddhist temple called Kafr Dheri in the old fort near the cantonments at Naushera.

7. Two tops built of limestone, granite, &c., with slate wedgings, 3 miles east of Burji-Hari Singh. One is standing, the other has fallen. The foundations are formed of immense boulders. The debris is being rapidly removed for road metalling and building purposes. There are no sculptures. There is also a Nangaza tomb: the man buried here is said to be the brother of the one buried at Peshawar.

8. Edicts of Asoka at Shahbas Garkhi.—They are inscribed on a large boulder which is on a hill south east of a village, six miles from Mardán. They are in the Bactrian Palæo-Indian character. The boulder is called a “lát.” (See Corpus Inscriptionum Indicarum, Volume I. Inscriptions of Asoka, pp. 8–12 and 65–69, 118–126, and plates I and II).

9. Buddhist remains at Jamál Garki, 7 miles north of Mardán, at Shahri-Bahlol, 6 miles north-west of the same place and at Sawaldher, 9 miles north-east of it. Bas-reliefs and sculptures have been found at all these places.

10. Remains of a Buddhist stone monastery at Kharkay or Harkai.—It is situated about 3 miles from the Swat frontier. Bas-reliefs and sculptures have been found.

11. Gor Katrí.—This is a walled enclosure used as a resting place for travellers, situated on the east of Peshawar and forming part of the city. It is supposed to be the site of the Great Buddhist monastery which was near the gigantic stupa erected by king Kanishka. (See Buddhist Records of the Western World, Volume I, pp. 103–105).

12. Sikri, 2½ miles east of the ruins of Jamálgarhi. Excavations were made here in 1889 by Captain H. A. Deane. A small stupa with a circumference of 21 feet and a height of three feet; a Chapel 13½' x 18', and a Dagoba with platform were found, together with many interesting sculptures now in the Lahore Museum. (See memorandum by Captain Deane, on Excavations at Sikri, Yusufzai and plates LXXVI, and LXXVII Archaeological Survey Report, Punjab Circle for 1888-89.)

KOHAT DISTRICT.

1. Four miles west of the town of Kohat on a hillside, north of the village of Muhammadzai are the ruins of an old rampart made of stone masonry of an inferior kind. They are called the ruins of the Fort Adhi Sāsīnt. It is said that in Buddhist times, two Rājas, named Kohat and Adh, settled in the northern part of the district. Kohat was named after the one Raja, and the old hill-side fort after the other. It is now in utter ruin, and is not looked after by any one.
RAWALPINDI DISTRICT.

1. *Manikya.*—A tope. It is situated on the Grand Trunk Road, 5 miles north-east of Thana Risal. The main body of the building is a solid hemisphere of stone, 127½ feet in diameter, which rests on a double plinth of slightly increased diameter. The upper plinth is 7 feet high and is ornamented with cornice and base mouldings, but the centre is plain. The lower plinth is 8 8" high and is ornamented with similar mouldings, but the centre is divided by pilasters into 68 panels which have a rich and striking effect, reliving the general plainness of the rest of the building. The whole rests on a base 13 8" high and 162 8" in diameter, which gives a walk 18 8" broad for the perambulation of worshippers round the tope. The height of the whole is 93 feet, but when complete it was probably over 150 feet high.

Arian inscriptions have been found here, and old coins with Buddhist symbols on them. General Cunningham supposes the present building to have been erected over one much older. General Ventura opened this tope, which lies to the south of the village of Manikya.

There is a second tope to the north-east by east of the village, which was explored by General Court. General Cunningham thinks the spot connected with the legend of Buddha giving up his body to feed the seven hungry tiger cubs. Three caskets—of gold, silver and copper, respectively, were found in the tope, in a stone niche, covered with a large inscribed slate. Four gold Indo-Scythian coins, seven Roman silver coins, and eight copper Indo-Scythian coins were also found. The coins and inscription would seem to indicate that the tope was erected some years before the Christian era.

There are many other most interesting ruins all round about Manikya. Some are those of monasteries, others of topes. Many relics have been obtained from these and continue to be found. In all, General Cunningham describes 15 topes and as many monasteries, but these were probably not more than two-thirds of the great religious buildings on this once famous spot.

2. †Hasan Abdal is situated 29 miles from Rawalpindi on the road to Peshawar. Here are many springs, a tank, and several old mounds. Near the tank is a large stone out of which a spring of water gushes, and on which is a rude representation of a hand. The tank is of the Serpent King, Elapatha. There is also a shrine on the hill to the east of the town. This is the tomb of Babi Wali of Quandahar. The sarai was the work of Hasan Abdal or Hasan the Mad. South of this shrine, on the other side of the river Haro, is the garden of Wah, a resting place of the Mogul Emperors on their way to Kashmir. It is now a scene of desolation in the midst of luxuriant vegetation. On the Hasan Abdal side of the river is the well-known enclosure containing the tomb of one of Akbar’s wives, shaded by two old cypress trees. Near this garden are several Buddhist ruins, probably those of some monastery and tope.

3. ‡Baoli Pind is about 5 miles east from Hasan Abdal. Here are several interesting ruins. One is of a small monastery. Another is of a tope also of small dimensions. There are several lofty mounds north and east of the modern village. One building to the south-east of the village looks as if it had been the country seat of a prince of the country. A crystal frog or gecko was discovered by the villagers in one of the topes, but it has long since disappeared.

4. §Balar is ½ miles to the north of Shah Dheri. Here is a tope about 43 feet higher than the rock on which it stands. Its design was in all respects similar to that of the great Manikya tope, viz., a hemispherical dome with a cylindrical plinth of the same width supported on a base of greater diameter, which gave a raised pathway for the perambulation of devout Buddhists. It is now in a tottering and dangerous state. General Cunningham in his 2nd volume of Archeological Survey Reports gives a sketch of it. Fifty feet to the south-east are the foundations of another tope and the remains

† Archeological Survey Reports, Vol. II, pp. 135-139.
‡ ‡ Archeological Survey Reports, Vol. II, pp. 140-142.
§ Archeological Survey Reports, Vol. II, pp. 142-144.

Plate LXI, p. 143.
of a very large establishment of buildings. The whole place must have been one of
c onsiderable importance.

5. *Badarpur* (or Badalpur) is a small hamlet, 4 miles north-east of Shah Dheri
and contains a **tope** which is one of the three largest in the Panjab, being equalled only by
the two at Manikyāla and Shah Dheri. It is now very much ruined but it is still 40 feet
high, with a diameter of 88 feet at 18 feet above the ground. Its original diameter must
have been upwards of 100 feet for all the facing stones are gone. General Ventura
made two large cuts into it from the top to the bottom of the building. He found a
complete human skeleton in it. The tope stood in the midst of a large open court upwards
of 200 feet square, with large buildings on the north and south sides. To the east of it
are the foundations of a large monastery.

The Badarpur tope is the first and only example yet found of one containing the
remains of a complete skeleton. They generally contain only a few pieces of bone from
the burnt ashes.

6. †Karmāl, Karm Gujar and Karm Pārcha.—These are three neighbouring
villages within a distance of 4 miles south of the great Shāhpūr tope. Near the first
and second are several ruined topes and monasteries, besides some natural caves, which, from
the vicinity of four small topes, would seem to have been once occupied by Buddhist
monks. The topes have been opened by the villagers who say nothing was found in any
of them.

7. †Taxila.—When Alexander the Great crossed the Indus, he first marched to
Taxila, which, with the surrounding neighbourhood, submitted to him. Here be placed a
garrison and depot under the Satrap Philippus. This was in the spring of 326, B. C.
The site of this ancient city General Cunningham has identified. One mile north-east of
Kalā-kā-Sarai are extensive ruins near Shah Dheri. These ruins consist of a fortified
city, 55 stupas or topes, and 28 monasteries and 9 temples. The ruins of the city consist
of several portions differing in name and position. They are Bir or Pher, Hatiāl, Sarkap-
kā-Kot, Kacha Kot, Babar Khāna, and Sarsukh-ka-Kot. The whole of the ruins extend 3 miles
from north to south and two miles from east to west. (2) Bir is a mound about 4,000 feet
in length from north to south and 2,000 feet in breadth, with an elevation of from 15 to 25
feet. Here old coins are found in great abundance and bits of lapis lazuli. There are the
remains of three small topes on this mound. This was probably the part inhabited when
Hwen Thsang visited India. (b) Hatiāl is a strongly fortified position north-east of Bir,
from which it is divided by the Tobra Nulla. The defences are about a mile-and-a-half
in circuit. Large quantities of burnt clay pellets have been found here, and these seem to
indicate that the post was occupied by soldiers, who in all probability used the pellets in
their slings. (c) Sirkup is another fortified city a mile-and-a-half long from north to
south, 2,000 feet broad at the south end and 1,400 at the north end. The entire circuit of
the walls is upwards of 14 miles; of Sirkup and Hatiāl nearly 23 miles. The foundations
in the ruined city run due north and south. There were gates in the north and south walls;
the north and east walls were straight; the west wall was irregular. The whole place
is very strong naturally. (d) To the north of Sirkup is Kachā Kot, a fort with mud walls
rising to the height of from 30 to 50 feet. It is upwards of 14 miles in circuit. Therefore
no ruins of buildings in it, but it is supposed to have been an enclosure for elephant
and cattle. (e) Babar Khāna is a large tract of land, north of Sirkup and Kacha Kot,
bounded by the Landi Nulla on the north and the Taba and Gan Nullas on the south. On
it are several mounds, such as Seriā-Pind to the north-west, the Jandīāl Pind in the centre,
and the Ganga group of topes to the east, all of which have furnished at different times
most interesting Buddhist relics and inscriptions. (f) Sar Sukh is a large fortified
enclosure, north of Babar Khāna. In shape it is nearly square with a circuit of nearly three
miles. The walls are built of squared stones and are 18 feet thick. They have large
square towers at intervals of 120 feet. Inside the enclosure are three villages and a large
ruined mound, the remains of a large monastery. Further to the west are two other works
which would make the entire circuit of Sar Sukh nearly five miles.

*Archaeological Survey Reports, Vol. II, pp. 144-146.
†† " " " pp. 149-151.
‡‡ " " " pp. 111-115.
East of Bir, about half a mile to the east of Shāhpūr which is about a mile east of Shah Dheri, is the largest tope of ancient Taxila, one equal to the great tope of Manikyała. It has been cut right through by either General Ventura or some one else. This tope stood originally in the midst of a large rectangular court surrounded by cells. The foundations of these, however, only now remain. The platform on which this great tope stands is 60 feet higher than the surrounding fields.

Many inscriptions have been found in these ruins: several pillars also were found and portions of statues have turned up in various parts.

The whole of the ruins cover an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Punjab. The number and size of the stupas, monasteries and other religious buildings is even more wonderful than the great extent of the city. This series of ruins is the ancient Taxila.

8. Margalla is an old cutting through the hill crossing the Lahore and Peshawar road, immediately south of Kālá-ka-sarāi. The roadway is paved with flags. It was completed in A. H. 1088=A. D. 1672. At that time it was considered a great undertaking.

9. * Jaoli is a village in a gorge, about 3½ of a mile from Badarpur. It has remains of five ruined topes and two temples which have been examined and yielded nothing.

10. † Tarnawa is 1½ miles north-east from Jaoli. It possesses remains of a large tope, out of which General Ventura is said to have dug up many valuable relics. Along the valley of the Hari are others tope, some of which have not as yet been opened.

11. Attock or Attak Bāmās is situated on the left bank of the Indus just below where that river is joined on the right bank by the Kābul, 57 miles north-west of Pindi. The fort of this place was built by Akbar in 1581, A. D. Akbar had a mint for copper coins here. From the oldest times there has been a ford of the Indus at this place.

JHELOM DISTRICT.

1. † Jhelum.—To the west of the town of Jhelum is a large ruined mound, 1,300 feet square and 80 feet high. The fields around it are covered with broken bricks and pottery. Old coins and other relics have been discovered here. During the construction of the railway, other remains were exhumed—three iron tripods and two brass bowls, a stone pillar without the capital, and the bases of several pillars.

2. § Malot is situated on the edge of one of the highest precipices of the salt range, 16 miles north-west of Pind Dādān Khān and about 12 miles due north of the river Jhelum. Formerly, there were a town and fort here and a temple. The town and fort are nearly deserted and the temple is in ruins. The only remains of any antiquity are the temple and a gateway. In the temple, the chief features are the trefoil arch and the fluted pillars which support the portico. There is a wood-cut of the temple in Ferguson's History of Indian and Eastern Architecture, page 296. General Cunningham gives plans of the temple and gateway. (Archaeological Survey Report, Volume V, plate XXVI.)

The temple is a square, 18 feet inside. The gateway is 58 feet, east of the temple, and is a massive building 25' x 24', divided into two rooms. The roof is gone; it was probably pyramidal as was that of the temple.

The sculptures which adorned both buildings have been greatly defaced by age, and still more by attempts at conservation. Nothing is definitely known of the history of the place. The buildings are supposed to be Buddhist, and they are in the Kashmuri style.

† " " " Volume XIV, pp. 43 and page XIV.
‡ " " " Volume V, pp. 43–45, and pages XXVI, XXVII.
They are now fast going to decay, and as the stone of which they are built is a soft friable sandstone, no attempt at conservation can rescue them from destruction, and restoration would cost too much if it could be attempted.

"Malot must be the Sinhapura of Hwen Thsang, as it is known to have been the capital of the Janjuhas at a very early period."

3. Katás.—This place is 14 miles due north of Pind Dádan Khan, the holy fountain of Katás is, next to Jawá Mukhi, the most frequented place of pilgrimage in the Punjab. Seven temples called the Sat Ghara are the only ancient remains that now exist of any interest. They are attributed to the pandavas. These are, however, the remains of twelve. Their general style is similar to that of the Kashmiri temples, of which the chief characteristics are dentels, trefoil arches, fluted pillars and pointed roofs, all of which are found in the temples at Katás.

The Sat Ghara group is formed of six smaller temples placed in pairs at regular distances about one central fane, and this again is connected with the remains of a very large temple which is situated due east. This great ruin rested on a basement 68½ feet long by 56½ broad, but it has nothing now remaining to show whether it belonged to a Buddhist tope or a Brahminical temple.

The so-called holy fountain is an artificial pool which the Brahmins say was formed by the tears from one of the eyes of Siva on the death of his wife Sati, the daughter of Dákshya. Siva's forehead must have been pretty broad as the other eye formed the pool at Pokhar in Ajmer. In truth, this Ketas pool was cut in the bed of the Gharniya Nulla, and a dam was made above it to protect it, while towards the east a backwater was cut through the rock to carry away surplus or flood-water. There are springs in the pool. So what was intended for a common blessing has been turned into a source of income for a lot of idle lying Brahmins whose only claim is their fertility in inventing the most monstrous fictions.

It is calculated that repairs to the large temple would cost about Rs. 1,500, but as it is not known to what style the temple belongs, no end would be obtained by the expenditure of so large a sum.

4. Siva Ganga is a Buddhist temple, situated 3 miles to be east of Malot. It is a building of red sandstone with trefoil arches; it has mouldings and sculptures of animals. The outside of the dome is plastered with lime. Many of the figures being of soft sandstone are now nearly obliterated. This temple is situated by the side of a hill stream in a shady and picturesque spot. Nothing is known of its history, but its style is similar to that of the temples at Ketas and Malot.

5. Rohtás.—This is an extensive fort, 11 miles to the northwest of Jhelum. It was built by the Emperor Sher Shah Suri. The Tarikh-i-Dáuí says it cost "eight krors, five lacs, five thousand and two and a half dams or Bahloús." When the Overseers wrote in their reports that stone was not procurable or only procurable at an enormous outlay, Sher Shah wrote back in reply that his order should not be allowed to fail from avarice, and that they should go on with the building though they paid for the stone its weight in copper. (See Elliot's Historians, Volume IV, page 419).

The walls of the fort are now in ruins, but the Sohali and Sohn gates are still in good preservation. The massive masonry of which the whole fort is constructed defies the effects of time and weather. There are two Baolis in the fort. The Sohn gate is occupied by the police. The total area enclosed by the fortifications is 260 acres.

There are 12 gates to the fort. Only one part is now inhabited, the northern corner. It was first of all destroyed by Humayun on his return from Kabul, the officer in charge of the fort surrendering it without any attempt at defence. Under the Mogul

† Volume V pp. 97-98 and Volume II, pp. 188-191 and plate LXVII.
Emperors no repairs were ever executed. It has never been of any use to the British Government.

6. Bāghānudāla is situated 11 miles north-west of Jalālpur. Here is a ruined Buddhist temple, which appears older even than the Katās one. There are other old remains near it.

Besides the above-mentioned places, there are many other spots of antiquarian interest in the salt range.

SHAHPUR DISTRICT.

1. *Bhera* is situated 30 miles north-east from Shāhpār on the left bank of the Jhelum. Here is a fine old mosque built by Sher Shah Sūrī. It is situated about 300 yards south of the town, near the Chinitō gate. The building is of pulka brick-work plastered, with coloured decorations in plaster on the entrance and over the whole of the interior. It was considerably out of repair; but 16 years ago, Maulvi Ahmad Din of Golewāla restored it, and it has since been kept in repair by means of subscriptions from the Muhammadan community. Jaya Pāla of the Brahman Kābul dynasty made Bhera his capital, when he was driven across the Indus by Sabaktagin. Before this time, however, Bhera figures in the annals of the Chandra rawansi race, Juddhān the fifth or sixth in descent from Krishna making it his capital. The old town was, however, on the other side of the river, so that on meeting with notices of Bhera before the time of Sher Shah, we must remember that it is not the present town (which was built by Sher Shah) which is meant, but the one on the other side of the river.

Bhera, according to Abul Fazl, possessed a mint for copper coins in the time of Akbar.

Near Bhera is a famous shrine called Pīr Kāyanāth’s, who is said to have been a son of Pīr Rattan Nāth of Jalālsābād. The story connected with this is altogether improbable and unworthy of credence.

2. †Vijjhi.—Two miles to the south-west of Miāni is Saba Pīnd or Vijjhi, where is a mound, three quarters of a mile long by half a mile broad, and between 40 and 50 feet in height. On the western edge of the mound are five tombs of naugazaras. From coins and an image found here, it has been conjectured that the place must have been in existence as early as the beginning of the Christian era. This mound is one out of many which abound in the Shahpur District. It shows that the Greek accounts, which state that in olden times there were hundreds of cities and a country teeming with population are correct.

3. Tākht Hazāra is situated 26 miles S. by E. of Miāni, north of the Pātan or ferry of Hazāra, which is across the Chenab, where the road from Pīnd Bhattiān to Miāni crosses that river. This place is supposed to have given its name to the Mahall of Hazāra mentioned in the Aín-i-Akbarī as possessing a brick fort and yielding a revenue of 46, 89, 136 dams, or Rs. 1,17,228. The ruins show that a large town once existed here. Amongst them is a tomb of Rukn-i-Alam, the scene of a romance which rivals that of Laila and Majnūn. It is called the † story of Rānjhā and Hīr. A fair is allowed a grant of 3 acres to look after the tomb, which is of brick covered with plaster.

4. Hadālī, 17 miles west of Shahpur, Bācoli, mosque and tank. This baoli or Wan, as the dialect of this part has it, is one made by Sher Shah, the tank covers about an acre; there is another at Wānīkīla, a place between Gunjīāl and Uтра, 17 miles west of Hadālī. As flights of steps lead down to the water, it is necessary that the side walls should be supported by arches thrown across them.

† Victoria Press, Lahore, 164 pages, 1885, by Sayyid Fazl Shah.
5. Katha gorge.—Here are the remains of a mighty dam, made for distributing the 
waters of the Katha torrent. This is also attributed to Sher Shah. It is built of stone, and 
is about 18 miles north from the town of Shahpur, at the foot of the salt range.

6. *Amb, 5 miles due south from the Sukesar Peak. This place has three temples 
in the fort, one large and two small ones. They are built of blocks of kunkar and were 
originally plastered over. There are no statues now remaining. The great temple stands 
on a platform 93 feet long, 62 feet broad, and 6 feet high. There are three distinct storeys 
in the building, the lowermost is 15 feet square, the middle one 12, and the upper one 
only 10. The total height, in its present ruined condition is 60½ feet. The style is true 
Kashmírí, only the arches are cinquefoil instead of trefoil.

The small temple is only seven feet three square inch inside with an entrance hall of 
nearly the same size. The doorway is a cinquefoil arch resting on pilasters, 7 feet in 
height with carved capitals.

Amb must have been at one time a very large place, as there are hundreds of empty 
houses to be seen in all directions.

7. Haveli Cháriág, on the banks of the Jhelum in the extreme south of the district. 
Here is a brick tomb, carved in patterns. It is said to be that of Malik Bijór, a Kutch 
adventurer, who settled at Khusab in the reign of Akbar. He performed some service for 
the Emperor, defeating the raiding Afrídís at Hudáli. He was rewarded with the Gover-
norship of this part of the country, and he built a tomb for himself at Chirágh, in what year 
is not known. Sardár Mubárak Khan and Torail Khan, Balúch lammardars, trace their 
origin to Malik Bijór. The tomb is in the hands of private individuals. It has not been 
photographed.

8. Kathwáí, 16 miles east of Amb. Here is a temple (?) or platform (?) made of 
large squared stones. On the sides are four white stones arranged in the form of a cross. 
There are several such places on the road from Kathwáí to Shádi. It is not known whether 
they are remains of tombs or temples.

9. Shah Yúsuf, 7 miles south-east from Shahpur. This is a tomb close to the village 
of Shah Yúsuf, who was a holy man, a stranger from the West. He settled near Mangá-
wál some three and-a-half centuries ago and the people assigned him lands for his main-
tenance. The tomb is small but elegant, and is ornamented outside with coloured tiles. 
It is in charge of Shah Yúsuf’s descendents who repair it when necessary. It has not 
been photographed.

10. Panjír, 32 miles from Shahpur town, on the road leading south along the
left bank of the Jhelum, near the villages of Big and Little Nihang. Here is a Nasqóza 
grave made out of five. Large bricks are built into it. It is situated on the ruined site 
of what must have been a large city. A pillar said to be a língam was carried off to 
Nihang, and is still used by Mochís to sharpen their knives on. This site is a very old one.

11. Chak Sérn, 10 miles east of Civil station of Shahpur. This, like No. 10, is the
remains of an old city, but probably of more modern date.

All over the Bár, i. e., the land between the rivers, there are many old ruined towns 
and villages. No less than 270 mounds are known. Their desertion is said to be due to 
the gradual subsidence of the water level. The water is now found only at a great depth
and is generally so very brackish as not to be fit for man or beast.

The districts of Jhelum and Shahpur have received as yet very little attention from
the Archaeological Survey.
1. Akra, a large mound south of Bannu. It is supposed to be the remains of a
Greco-Bactrian city. The highest part of the mound is about 250 feet above the level
of the surrounding country, and the whole covers an area of 30 acres. There are no ruins
on it, but portions of arches and brick walls have been exposed by excavations. Great
quantities of bones are found in the soil. The people use the earth for manuring their
fields. Images and relics and heads are often found. Coins of Eukratides, Philoxenes,
Apollodotus, Antimachus, Amyntas and Hermæus have been found, and many coins of
Indo-Scythian kings. Those of Sabuktagin and Mahmud have also been obtained, and
others of surrounding Muhammadan rulers down to Shams-ud-din Eiltimish. The most
valuable antiquities, however, are small cut cornelians and agates—stones of Greek Signet
rings. The villagers are allowed to excavate, but are expected to bring in antiquities
when found. Judging of the few things obtained by Government and of the numbers
obtained by private individuals, it is evident that this agreement does not work well.

There is a sketch of Akra facing page 283 of Volume I of Sir Herbert Edwards' *A
Year on the Punjab Frontier* and a notice of the coins obtained from the mound. It
has not been examined by the Archaeological Survey.

A mound, similar to the one at Akra, is found at Islamnagpur, and another one at
the Tochi outpost. There are a few smaller ones of insignificant size. Some are supposed
to be the ruins of ancient outposts.

2. * Til Kafir Kot, Kafir Kot, or Raja Til Kot.*—This is the name given to some
ruins situated on the right bank of the Indus, about 55 miles above Dera Ismail Khan
and a few miles south of the union of the Kurram with the Indus, on a spur of the
Khissor hills about 1,000 feet above sea-level. The outer walls are composed of immense
blocks of stone 6' x 3' x 3', with the exposed side smoothly chiselled. In the fort are
several Hindu temples, the domes of two of which are very perfect in the inside. Sculptures
both inside and outside representing idols and other subjects, are in a good state of
preservation. No bones, pottery or coins have yet been found in these ruins.

General Cunningham in his 14th volume of reports gives two plates illustrating
Kafir Kot. (Plates XI and XII). They were taken from photographs by Norris. It would
appear from the General’s description that the roof of the temples is made by overlapping
stones with a flower in the middle. There are four temples in all, and each one is
different in style. They are interesting as specimens of the ruder or later style which
succeeded the semi-Greek architecture of the Indo-Scythians.

3. * Rokri,* 22 miles south of Kalabagh. In 1868, the river Indus exposed some
remains, some 10 or 15 feet below the surface of the ground at Rokri. The ruins exposed
consisted of two circular walls composed of blocks of stone and large well shapen, burnt
bricks over which was a layer of white plaster, many fragments of which were found profusely
ornamented with thin gold, and ornamental scroll work. A number of heads, apparently
cast in some kind of plaster, and one mutilated figure of the trunk of a human body
made in similar material, and also a quantity of fragments of pottery, ivory, &c., were
found. Mr. Priestly, who discovered all these remains, considered that the faces which
have been clean cut and well shapen features, are suggestive of Greek rather than of Hindu
art. All the objects found are now in the Lahore Central Museum.

4. * Mari.*—Opposite Kalabagh on the left bank of the Indus is the picturesque hil
of Kafir Kot with the town of Mari lying at its foot. On the hill are no traces of a fort
but there are several temples in ruin. The remains must at one time have been very
extensive. One doorway of one of the temples is still standing in good order. The
remains are similar in style to those of Kafir Kot Til Raja, but larger and in two cases
better preserved. The stone used is a kind of travertin, full of petrifications of leaves,
sticks, grass, &c.
Near Nammal, 27 miles south-east of Kalâbâgh are two sentry-box-like buildings supposed to be dolmens. Several massive looking remains constructed of large blocks of dressed stone, in the Salt Range, comprise the rest of the antiquities of the district. These are similar to the structures described in the Shahpur list. At Ván Bachian, 17 miles south-west of Sukesar is another of Sher Shah’s wells.

The district of Bannu has never been visited as yet by any officer of the Archaeological Survey. There can be no doubt that by accident or research much will be brought to light yet in this district. Authorized scientific research is desirable.

DERA ISMAIL KHAN DISTRICT.

1. Amarkot, near Khairpur. This, as its name implies, is a fort. It is very old and is either Buddhist or Hindu, it is now entirely in ruins, but one or two of the inner buildings are still standing. The stones are being taken away gradually. In fact, the place is looked on as a stone quarry whence any one may take what he likes. The fort of Akâlgarh was built of materials obtained here. The tradition connected with it is that it was built by Rájás Bil and Pil, unknown ages ago and long before the Muhammadan invasion. It has not been photographed.

2. Belot is another place similar to Amarkot, near Pahárípúr, 10 miles north of Dera Ismail Khan.

3. Tánk, Suti, Draband, Chaudwán, Vehovea, all on the western border of the district; at these places are mounds like the one at Akra in Bannu. They are now mere heaps of rubbish and burnt bricks, but coins are found on them. They have never yet been scientifically examined, but such examination is much needed, and might result in some interesting discoveries. From their position, it is supposed that they are the remains of old frontier posts.

4. Asmat Shah.—This is said to be a temple undecorated, built by Ahmad Shah Abdáli to commemorate his victories over this part. It is now in ruins. (It is probably a ruined mosque C. J. R.)

DERA GHAZI KHAN DISTRICT.

1. Tomb of Sakhi Sarwar, about 25 miles west of Dera Gházi Khan at the foot of the low hills. This tomb was probably built about 1,300, A. D. It is a very celebrated place of pilgrimage. Both Hindús and Muhammadans visit it. There is a long account of Sakhi Sarwar in the Punjab Gazetteer, Dera Gházi Khan District, pages 39—40.

The shrine is built on the high banks of a hill stream and a handsome flight of steps leads up to it from the bed of the stream. These steps were built at the expense of two Hindu merchants of Lahore.

The place is thoroughly catholic, and is frequented by both Muhammadans and Hindús. Sakhi Sarwar’s tomb is to the west; to the north-west is a shrine devoted to Bábá Nánák. To the east is the tomb of the wife of Sakhi Sarwar, and a Thákür Dwâra or Hindu idol temple. The style of the buildings is a mixture of Hindu and Muhammadan styles. There are a few ornamentations. About Rs. 1,600 are received annually from pilgrims. A certain portion is put aside for repairs.

Musical instruments are constantly kept playing, quite contrary to all Muhammadan customs, over the tomb of Sakhi Sarwar. This is a punishment inflicted on the deceased Pîr, for listening once to music while attending on Khwája Muíyyun-ud-dîn of Ajmère.

The tomb was nearly destroyed by fire in 1882, but it has undergone repairs.
2. **Tounsa Sharif**, 45 miles north of Dera Ghazi Khan on the Dera Ismail Khan road, at the head-quarters of the Sangarh Tahsil. *Tomb, mosque, tank, attendants' house and sarai*. The tomb is of Hazrat Sulaimán, the religious guide of the late Nawáb of Bahawalpur who spent over a lakh of rupees on the establishment.

3. **Dera Din Panah**, six miles east of Sangarh and three quarters of a mile from the Indus. Here is a tomb which is old, together with a modern mosque. This is a more famous shrine than **Tounsa Sharif**, it being older. The latter building is built after the fashion of the older one which is of brick with walls 10 feet thick. The decorations of the inner walls are beautifully done, but they do not reach up to the dome which is nearly plain.

Some thousands of rupees are derived from the offerings of pilgrims. A certain portion is set apart for repairs.

4. **Shrine of Naurang Shah** in the town of **Dera Ghazi Khan**. This is a tomb built about 650 years ago. The building is square at the bottom, and afterwards becomes octagonal; rising higher, it has 16 sides and finally ends in a dome. This is the pattern followed in the **Tounsa Sharif** and **Dera Din Panah** shrines. This tomb, however, is decorated with blue and white glazed Mooltan tiles. The floor is of mud, badly laid between the tombs with coloured tiles. The inner walls are plainly plastered, very dirty and in places cracked. Repairs are necessary. This shrine is not very popular just now and is in consequence little frequented.

5. **Shrine of Shah Lál Jamál** is also in the town of **Dera Ghazi Khan**. It is similar to the shrine of Naurangsháh.

6. **Shrine of Pir Adil**, nine miles north of Dera Ghazi Khan town. It was built about 1430, A.D., the walls are perpendicular, those at **Dera Din Panah** are somewhat slanting. It is said to have been built by **Ghazi Khan**. The inside is plastered with lime and has painted decorations: outside it is inlaid here and there with Mooltan coloured tiles. This shrine is in some respects worthy of being studied as an example of comparatively recent Muhammadan art. About Rs. 400 are realized annually from pilgrims. The fame of the **Pir** is on the wane.

7. **Jámpur**, 32 miles south by west of Dera Ghazi Khan town. Three miles due west of Jámpur are the ruins of the city of **King Dallu Rai**. It is said that the city was destroyed as a mark of God's anger against the unnatural crimes of the king. The ruins ought to be examined as nothing seems to be known about them.

8. **Choratta.**—Tomb of Ghazi Khan, the founder of **Dera**. There was another tomb built for the Khan at Choti, 23 miles south-west of **Dera Ghazi**, but his remains lie at Choratta. Both the tombs are now in ruins. **Ghazi Khan** died in 900, A. H. (1404, A. D.). The stone on which the date was given has been removed by some mischievous person.

9. **Choti Zarien**, 24 miles south-west of **Dera Ghazi Khan**. This is the burial place of the Tálpúrs. There are three tombs in all, two are in ruins, the third is in a fair state of preservation. The Tálpúrs were the last Amirs of **Sind**: they went from Choti. A man lives at Choti to look after the tombs, but there seem to be no funds available for repairs.

There are many other shrines in this district, the population being much given to the worship of **Pirs** and their tombs. Those at **Hasn Shah**, at Baghláni in the Sangarh Tahsil, of **Núr Muhammad** at **Hajipur** in the Jámpur Tahsil, and of **Akil Muhammad** at Mithankot in the Rájanpur Tahsil are amongst the most famous of the minor shrines. The most marvellous lies are told of the efficacy of the pilgrimages.

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**JHANG DISTRICT.**

1. **Chiniot**, 48 miles north-east of Jhang. *Mosque or Shahi Masjid*, in the town of Chiniot. It is of stone, and the roof is supported by a great number of very light and elegant columns of a kind of green stone. The cornice in front is ornamented by carved stones.
The pavement is of marble mosaic work. This mosque was built by Nawáb Sadulla Khan Bürhán, Governor of this district in the time of Shah Jahán. Some repairs have been carried out, which are utterly out of harmony with the rest of the building. Carved blocks of stone have been displaced and plaster imitations have been put in, in their stead, although the original stones are in existence.

2. Tomb of Hazrat Sháh Bürhán, a brick tomb situated half a mile from the tahsil of Chinit. It was built by Shah Jahán of white and black marble. The floor and tomb are of the same materials. The outer walls are painted with different colours, the inner walls are gold coloured. The tomb is held in equal reverence by both Musalmáns and Hindus.

3. Jhang, tomb of Hir, half a mile east of the civil station close to the horse fair ground and half a mile from the Police lines. It is in the early Mogul style, but it has no dome. On the north and east sides are windows and a closed niche to the west. This is the tomb of Hir of the legend of Hir and Ránjhá. It evokes much devotion which, however, does not seem productive of funds for repairs. There is a mela held here in Mágh.

4. * Shorkot, 36 miles south-west by south of Jhang civil station. A mound to the west of the town of Shorkot measures 2,000' x 1,000' x 100'. It is supposed to be the ruins of an old fort. Although old coins have been found here, nothing for certain is known of its history, but the relics found on the spot would seem to indicate that it was a town when the invasion of the Greeks took place, and that it flourished for two-and-a-half centuries after the Christian era,—these relics are beads and moulded bricks.

5. † Sángla Tibba, 23 miles east of Chinit. This is a natural rocky hill with hardly any traces of buildings remaining. General Cunningham gives an account of this hill and its ruins, and identifies it with the Sangála of Alexander, the Sakála of the Brahmans and the Sogal of the Buddhists, but Mr. Dames, who was for some time Deputy Commissioner of Jhang, objects to the General's identification. The Sángla hill is, he says, too small, and its ruins too insignificant to represent the great city. Then the General has placed two small hills to the north-west of Sángala and called them Mundápápura. These, Mr. Dames says, do not exist simply. Mr. Dames inclines to Shahkot, which is 15 miles to the south by east of the Sángla Tibba. It is very much larger than the latter place. It has a large swamp and many jhils. Moreover, on the Survey map of the district, 1854-56, the two hills Parpora, Moonda are placed a mile and a quarter to the west. Shahkot agrees with all the geographical data brought forward just as well as Sángla Tibba. The hills outside the town suit exactly. There are no hills to the west of Sángla but ponds. The remains or ruins are, however, the best means perhaps of identifying the place. Curtius calls it a "great city." Hwen Thsang says the walls were ruined, but their foundations still remained showing a circuit of about 3½ miles. Now Sángla is not a large place, and is only a mile-and-a-half in circuit. The only thing about it seems to be the name. But it is most unlikely that a name should remain unchanged from the time of Alexander until now. The Sangála of Alexander, the Sokála of the Brahmans and the Sogal of the Buddhists may be now Shahkot. Both places, however, Shahkot and Sangála Tibba need excavating. They might yield data, which would enable us to decide exactly about each spot.

6. Shorkot, shrine of Mahbúb-i ‘Alam.—An octagonal tomb in the Mogul style in the town of Shorkot. Fáqir ‘Alam Shah died in 1091, A. H., and hence the tomb was built about the end of the reign of Aurangzeb, Alamgír. There is one large central dome and eight smaller ones surrounding it. Each side of the tomb has one arch in it: these arches and the inside of the tomb are ornamented with paintings. There were windows originally filled with metal tracery, but only fragments of this now remain.

**GUJRAT DISTRICT.**

1. Gujrat, City and Fort.—The city was a place of importance before the Greek invasion. A Hindu Rája, Bachápá, a Surajbánsí, who emigrated from the Gangetic

Dáib is said to have built the first city here. Akbar chose the mound as a site for one of his forts, which he built in 1580, A. D., with the assistance of Gujars. It was then called Gujrat Akbarabad. The battle field of Gujrat is to the south of the city. The fort is no longer used: in it is a bāoli made by Akbar.

Shah Daulah's tomb is about 300 yards east of the town. It is of brick. The dome is glazed and decorated with painted flowers. It contains an inscription, dated 1131, A. H. This tomb possesses a jāgīr of Rs. 120. Repairs, &c., are carried out by the owners, the descendants of Shah Daulah assisted by gifts from the Muhammadan community.

Near this tomb is another one of a Begam. The building is of brick, the grave itself is of marble, but worn out and spoiled. There is the following inscription, the last line of which gives the date:

1131 H.

* بیکم نیکت نحو فرشت خصال *
* جمجم بسم از جهان بی بیاد *
* کلمات حاتیف ک قاسم الهمه *
* جمال مریم بهتش اعیال داد *

There are several other tombs of faqirs in the town, but they are all of the present century, and hence are of no antiquarian interest.

2. Khwāspur, 11 miles north-west of Gujrat and two miles east of the Grand Trunk Road. Here Khwās Khán, the first Governor of Rohtás under Sher Shah Sūrī, built a serai in 962, A. H., which is now in utter ruin. Most of the material has been taken away to Lāla Mūsa. Khwās Khán converted the Bhatiārs of this place to Islām, and they took the name of Islāmībis, a name by which the Mochis of this place are known at the present time.

3. Khāriān, on the Grand Trunk Road, 21 miles north-west from Gujrat. Here are two bāolis. The one outside the town was built in 1013, A. H., in the latter part of the reign of Akbar, at a cost of 11,000 Akbari rupees. It contains an inscription to this effect with the prayer added that the maker's sins might be forgiven. The bāoli in the town is supposed to have been made by Aurangzeb. Both bāolis are very deep and of massive masonry, which, as it rises from the water, is divided into a series of domed chambers one above the other up to the top. These chambers are delightfully cool places of resort in the hot weather. A long and gently inclining staircase leads down to each bāoli. The walls of the staircase are relieved by rows of shallow arches. There is a domed chamber at the head of the steps leading down to Akbar's bāoli. These wells are looked after by, and are in possession of, the Government officials of the district.

4. Alamgarh or Chaukandi, 8½ miles north-east of Gujrat, north of the road from Jhelum to Śiālkot, about six miles north of Jalālpur. Here was the first halting place after crossing the Chenab in the royal progress to Kashmir. Here Akbar had a hunting box, but it is now in ruin.

5. Chakauri Sher Ghazi, one mile from Lāla Mūsa. Tomb of Sher Ghazi faqir. The dome was built 250 years ago by the wife of a Kábuli merchant. Under it are buried the faqir and his son and a thief. The building is of brick, plastered and adorned with floral decorations. A jāgīr of Rs. 250 is attached to this place. The descendants of Shergázi enjoy it, and keep the building in repairs. There are no inscriptions. At Pāsawal, 3 miles from Lāla Mūsa, is a tomb built by the same lady.

6. Bhāngnagar, 4 miles north of Naurangabad thāna, Tomb of Miân Gul, a local saint. A jāgīr of 5 bighās is attached to it for its maintenance. The building is similar to No. 5. At Bāghbānīā, 5 miles east of Khāriān Tahsil is another such tomb with 40 bighās attached to it.

7. Helan, 25 miles west of Gujrat; Pali Kothi, at the foot of the Pabbi Hills, on the banks of the Jaba Nala; Islamgārī, near Jalālpur, 10 miles north-west from Gujrat; Rasūl at the western extremity of the Pabbi hills on the banks of the Jhelum, and Mong,
six miles to the south-west of Rasúl are other ancient sites, on which ruins and remains are found in greater or less quantities. General Cunningham identifies Mong as the city of Nikea, built by Alexander the Great upon the field of his celebrated victory over Porus, after the passage of the Jhelum. Coins of all the Indo-Scythian princes are found in considerable numbers, the copper coins especially of the nameless king, whose title is Soter Megas abound. They are known in the neighbourhood as Monga Sáhils.

The bricks found in the ruins at Pati Kothi are a foot square and three inches thick. This indicates great age.

Išámgarh is a high mound which must be of great antiquity.

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MOOLTAN DIVISION.

Shrine of Shah Gardez in the city of Mooltan. A decorated shrine with encaustic tiles. It is near the Bohar gate. It is 37 feet long, 22 feet broad and 20 feet high, and square in shape. Shah Gardez or Muhammad Yàsaf was born in Gazni in 450, A.H., and came to Mooltan in 499, A.H., in the reign of Masaúd, III of Gazni. His memory is greatly revered by Mussalmans. The tomb is said to have been built in 547, A.H. The shrine has been photographed.

2. † Prahladpuri, in the fort of Mooltan. A Hindu masonry temple, adorned with paintings. It was a square brick building, with some very finely carved wooden pillars for the support of the roof. It was, however, unroofed by the explosion of the powder magazine in the fort in the siege of 1848. It has now been re-roofed, and has a new image of the Nárasinhá Avatáar of Vishñú set up in it. The original temple is said to have been erected by Prahlád, son of Hirya Kasi. The father did not believe in Vishñú, but the son did. This Hirya Kasi is said to have been the son of Kásyapa, the founder of Mooltan. If this be true, then this temple is of very great age indeed.

3. Bázavádl Hagg, in the east of the old fort Mooltan. Masonry tomb and shrine, supposed to have been built about 694, A.H. (1285, A.D.), by the family of the Makhdu, who died in 661, A.H. (1252–3, A.D.). It was a complete ruin after the siege of 1848, but was afterwards repaired. The lower part of the tomb is 5 feet 9 inches square outside. This is surmounted by an octagon, about one-half the height of the square, above which is a hemispherical dome. When repaired, it was covered with white plaster. On the east side, however, are some fairly preserved specimens of diaper ornament in glazed tiles. It has been photographed.

4. Rukní‘-Alam, towards the west of the fort of Mooltan. A masonry tomb decorated with paintings. This fine building is an octagon, 51 feet 9 inches in diameter inside, with perpendicular walls 41 feet 4 inches high and 13 feet 8 inches thick, supported by sloping towers at the angles. This is surmounted by a similar octagon 26 feet 10 inches high with a passage all round the lower storey at the top, so that the Muazzin may call the faithful to prayers from all sides. Above this is a hemispherical dome 58 feet in exterior diameter. The total height including a plinth of 3 feet is 99 feet 10 inches.

As the building, however, stands on high ground; its total height above the surrounding country is 150 feet; it is built entirely of red bricks bonded with beams of sisu wood. The whole of the exterior is elaborately ornamented with glazed tiled panels and string courses and battlements. The only colours used are blue, azure and white. These mosaics are in patterns raised from half an inch to two inches above the back ground. The inside was plastered and painted with various ornaments, few of which now remain. The grave of Rukní‘-din is a large plain mass of brick-work covered with mud plaster. About 100 of his descendants lie around him under similar masses, so that the interior is most unsightly.

† For an interesting discussion on the early history of Mooltan, see Archaeological Survey Report Volume V, pages 114—195. On page 129 is an account of the temple of Prahladpuri.
This building was erected by Tuglq Shah for his own resting place. It was afterwards presented by his son to Rukn-ul-din, the grandson of Bahawal Haqq, as a bribe to keep him quiet regarding the death of Tuglq Shah.

This building has been often photographed. A plan and sections of it are given in Archaeological Survey Report, Volume V., Plate XXXVIII.

5. Shah Shams Tabriz, half a mile from the north-east corner of the Fort of Mooltan outside the city. A shrine of pukka masonry. The walls are adorned with paintings. The outside walls are covered with bright blue encaustic tiles. The building is 61 feet long, 55 feet broad and 80 feet high. The main body of the tomb is 34 feet square and 30 feet in height surrounded by a verandah with seven openings on each side; above this it takes an octagonal shape and is surmounted by a hemispherical dome covered with glazed sky-blue tiles. The age of this tomb is not very great, as it is supposed to be not quite 200 years old. But fragments of glazed tile work which belonged to the original tomb of the so-called saint seem to show that the first tomb dates as far back as the time of Tuglq Shah.

No one can tell when Shams lived. His name means 'the sun.' Sir Alexander Burnes gives one story about him. Sir Herbert Edwardes has a variation of the same story (One year on the Punjab Frontier, Volume II, page 18). General Cunningham gives the same story in a different guise (Archaeological Survey Report, Volume V, page 185). All concur in saying that he came from Tabriz, and that he is the cause of the great heat of Mooltan. He prayed the sun to descend to cook either a fish or chop, he could not get cooked in the city, or to punish the people for their inhumanity. The sun came down, and as an everlasting punishment to the city, he has never gone back.

6. Shiráa of Duván Sáwan Múll.—Outside the city of Mooltan, near the Bohar gate. Sáwan Múll was the father of Múl Rája, and a very popular Sikh ruler of the Province under Ranjí Singh. This temple is the only memorial of him. It is of masonry and out of repair. The offerings are insignificant.

7. Suraj Kund, 4 miles south of the city of Mooltan. A masonry temple, shrine and tank decorated with paintings and blue tiles. The water of the tank is supposed to possess healing properties. The Muhammadans with their usual geographical ignorance say that a piece of Noah's Ark floated down the Indus and lodged there. The Hindus say that Ráma Chandra on his visit to Mooltan blessed the place. The tank is 130 feet square. It is in the hands of private individuals, who hold muáf lands and receive offerings to take care of the place.

8. Shrine of Duván Chaóli Mushaíkh, 14 miles east of Thána Luddán. This is built on a mound which was the scene of a great battle between Mahmúd of Gázni and a Hindú Rája. A descendant of this Rája became a Muśsalmán, assumed the name of Chaóli Mushaíkh and fought and died here. The tomb is in good preservation, and is in possession of private individuals, who hold muáf lands and receive offerings.

9. Shrine of Júvan Sultan, 4 miles west of Kahror, a masonry building erected in the time of Muhammad Shah. No date.

10. Jättí Abdál, 14 miles north-east of Saráí Siddhu, a masonry shrine. Jättí Abdál was a servant of Dára Shikoh, brother of Aurangzeb. He died here.

11. Abdúl Hakim, 8 miles east by south from Saráí Siddhu, a masonry shrine. He was a worker of miracles who came from Lahore and died here. These three shrines are in good preservation, being in the hands of private individuals who receive offerings.

12. Ram Chautéra, 5 miles from Saráí Siddhu, a temple on the Ráví. This is an ancient place of worship, rebuilt in A. S. 1895—A. D. 1838. It is in good order, and is supported by offerings.

13. Sultan Ahmad Qattál, in the village of Jalálpura, in the extreme south-west of the district, a tile-decorated masonry shrine. It was built by Muhammad Ghaus, son of Qattál, who came to India from Kabul 400 years ago. It is regarded as a holy place, and is kept in good order from offerings.
The desert portion of Bahawalpur has been very little explored, and it is believed that there are many ancient ruins along the old beds of the rivers, which once flowed through this territory, either covered or partially covered by the waves of drifting sand, which are sometimes blown into ridges or hillocks, several hundred feet in height. It is to be hoped that a properly organised search may be made, when many relics of antiquity would be brought to light, and much information obtained interesting alike to the archeologist & historian.

(David Ross. The land of the five rivers p.76)
14. Sher Shah, 10 miles south-west of Mooltan, on the Chenab. Masonry tomb maintained from offerings. *About 180 years ago, during the reign of Aurangzeb, a Muhammad ascetic of great note and sanctity, named Sher Shah, came to Mooltan from Meshed in Persia, of which place he was a native. He was high in favor, both with the Emperor and Governor, "and with their help built the mausoleum of Sher Shah during his life-time, and was interred in it after his death."

15. Samādī of Sāwan Mull, Diwan, outside Daulatghah gate of Mooltan City. A masonry tomb, which contains the ashes of the Diwān. It is kept in order from muāfi lands.

16. Tomb of Buddhla Sant, 14 miles east of Mooltan. A masonry tomb, in good order, in possession of private individuals who receive offerings.

17. The Vans Agnew and Anderson monument. In the fort of Mooltan, a stone pillar, erected over the remains of these murdered officers. It is in possession of Government and in good preservation. It has been often photographed.

18. Idgāh, one mile north of Mooltan city. This is the place where the above mentioned officers were murdered after having been wounded in the fort of Mooltan. It is used as a place of worship, and was built in 1143, A. H. = A. D. 1735-6.

MUZAFFAGARH DISTRICT.

1. Sitpur, 61 miles south by west of Muzaffargarh, Khangāh of Nawāb Tahir Khan. A Muhammadan tomb, in the Mogul style, with a lofty dome covered with blue encaustic tiles. The walls of the building are ornamented with glazed tiles of various colours. The outer surface of the edifice is inlaid and elaborately ornamented with scroll work in variegated porcelain tiles. This building is in a remarkable state of preservation, and is a structure of commanding height and beauty. There is no inscription to show exactly when it was built. "One of the Nāhars built a fine tomb in his life-time, which still exists. His name was Tahir Khān, called "Sukhi" or the liberal. No other memorial of the Nāhars exists."

2. Dera Din Panbād. In the extreme north-west of the district. Tomb of Abdūl Wahāb Din Panbād or Din Shah. Abdul Wahab was a Bukhara Saiyad, who settled here 300 years ago. He died in 1012, A. H. = A. D. 1603-4. The tomb was erected in 1014, A. H. The dome is quite white. On the sides of the building there is a good deal of coloured decoration on a white ground. The annual income is Rs. 2,000. Hindūs as well as Musalmāns largely frequent it. There is another shrine of the same name over the river. In it also is buried the corpse of Abdul Wahāb. This is the standing miracle of the place. There are two other tombs, but they are far inferior in design.

There are many other shrines in this district, which is seriously affected with a shrine-visiting delusion. They are (a) Daoul Jahānān or Dhuha in Rampur, three miles south of Muzaffargarh. It cures leprosy; (b) Alam Pir, in the town of Shāh Sultani, 36 miles south by west of Muzaffargarh. This expels jinns from women, who however seem to get possessed on visiting the place; (c) Bhagga Sher in Khānpur six miles from Muzaffargarh; (d) Miran Hayat in the village of Panj Garain, 7 miles south of Muzaffargarh. A branch from the date trees of this place drives away cobras; (e) Dedha Lāl, a five-domed building in the village of Harpalla. This shrine and Bhagga Sher's are efficacious in the cure of cattle disease during an epidemic. Pilgrimages are times of pleasure. They are performed chiefly when dates ripen and in spring before harvest.

† Gazetteer of the Punjab, Muzaffargarh District, page 53.
MONTGOMERY DISTRICT.

1. Pák Pattan, 38 miles south-east of Montgomery. Tomb of Farid-ud-din, Shakar Ganj, Chishti. This tomb which has an Asiatic renown, is in the town of Pák Pattan (the Holy Ferry) or Ajudhan as it used to be called. It is of masonry and marble, but is not decorated. The marble floor is inlaid with variegated stones. The doorways have Persian verses over them. The building is in perfect preservation.

Ajudhan was in ancient times a place of importance. It was captured in A.H. 367 = A.D. 977-8 by Subaktagin and in 472, A.H. = A.D. 1079-80 by Ibrahim of Gżna. Farid-ud-din, the faqir whose shrine is in Ajudhan came to this place in A.H. 584 = A.D. 1188 from H Mori, and was the means of the conversion of the people about the Sutledge to Muhammadanism. He died in 664 A.H. = A.D. 1265-6, after a life, which, if the accounts of it be true, was one long continued miracle.* The tomb is supposed to have been built in 666, A.H. When Firuz Shah, Tughlaq† was proceedings to Dehli from Sind after the death of Muhammad Tughlaq, he found the place in ruins. He visited it and calls it the tomb of Farid-ud-Dunyá-wa-ud-din. He had it repaired and gave the descendant of Farid, 'Alá-ud-din, dresses and presents. The inhabitants of Ajudhan shared in the royal bounty.

The name Pák Pattan or the Holy Ferry was given to the place from the supposed sanctity of the tomb. Salim Chishti of Sikri, near Agra, was the man to whom Akbar applied when no male child had been born to him. The faqir’s intervention was successful. The prince who was born was called Salim. He afterwards, on ascending the throne changed his name to Núr-ud-din Jahangir, and dropped Salim altogether. (There are coins extant, however, with Salim on them, struck at Kábul and Ahmadábád.) This Salim Chishti was a descendant of Farid-ud-din’s. His successful intervention contributed to the increase of the fame of his progenitor and his progenitor’s tomb, although Salim Chishti himself resided in Sikri afterwards called Fatehpur Sikri. General Cunningham‡ says “Núr-ud-din revived the former reputation of the family by the success of his prayers for an heir to the throne.” This is a mistake. The faqir’s name was Salim. There was a Núr-ud-din, a descendant of Farid, but he lived from 805 to 823, A.H., in Ajudhan. Jahángir’s title of Núr-ud-din was given to him by himself on his accession, as was his name Jahángir.§

2. Hujra.—Tomb of Hazrat Shah Muhammad Muqim, Muhkam-ud-din. This shrine, which is of pakka masonry, decorated with flowers, is said to be an imitation of the Qiblah at Mecca. It was built in 1050, A.H., according to the List of Antiquarian Objects received from Montgomery, but Mr. Garrick, who visited Hujra, says that the date given by a Persian chronogram, contained in a history kept in the tomb is 1015, H. As, however, he does not give the words of this Tarikh, it is difficult to decide between the two dates. The tomb is a large, imposing and picturesque building, much resorted to. The town of Hujra was founded in 953, A.H. = 1546, A.D., by Saiyad Baháwáár Sher Giláni Qádír, who built a house for himself to live in here. A large population settled here in the time of his grandson, Shah Muhammad Muqim. The Mogul Emperors bestowed large jagirs on the family. In the time of Ranjit Singh, Sahib Singh Bedi ruined the family and the place. The Saiyad of that time was imprisoned, and on attempting to escape was executed, after which the place was plundered. It is now the seat of a tahsil. Mr. Garrick has drawn a plan of the tomb.

3. Shergarh, 8 miles north-west of Hujra; masonry shrine of Dáúd Bandagi Karmání Qádír, in the town: it is decorated with flowers. It was built in 982 A.H. = 1575-6, A.D. The town of Shergarh was founded by Sher Shah Qádír, whose tomb is at Sher Shah near Mooltan. This tomb is celebrated for its great sanctity, and a mela is held annually in March which is attended by vast numbers.

† Tarih-i-Firuz Shahi, pages 49. Edition of Asiatic Society of Bengal.
‡ Ancient Geography of India, page 219.
|| Tarih-i-Makhanz-i-Punjab, pages 289—9, Munshi Nawal Kishore, 1877, A.D.
4. Dipālpur, 36 miles east from Montgomery. This town is one of the most ancient in India. It is said to have been founded by Rāja Dipāl or Diyā Pāl, brother of Rāja Ajīdhan. It was the seat of a Sūba, or governor in the time of the Mogul Emperors, but it is mentioned often before their time by the Muhammadan historians. Inside the town is the temple of Bābā Lālī Jāsrāī, which is said by the natives to be 8,000 years' old. General Cunningham does not notice this temple, but says there used to be an old Masjid of the time of Fīroz Shah in Dipālpur. He gives an account of this.* He gives also a plan of the place and its environs,† also a sketch of the town under Pathān rule.‡

5. Harrupa.§—The ruins of Harrupa are the most extensive of the old sites along the banks of the Raivī. They have been described by Sir Alexander Burnes, Masson, and General Cunningham. They consisted chiefly of vast heaps of broken bricks and pottery, and furnished ballast for about 100 miles of the Lahore and Moodtan Railway. Two curious seals, with inscriptions in a strange character have been found in this place. One belonged to Major Clark and the other to John Harvey, Esq., Inspector of Schools. The former was edited by General Cunningham. (Archaeological Survey Report, Volume V., Pl. XXXIII), and the latter by M. Longworth Dames, Esquire, b. c. s., in Indian Antiquary, Volume XV, page 1. Many Indo-Scythian coins have been found here, but no Greek ones.

This place was probably destroyed by the Muhammadans under Muhammad bin Qasim.

SIALKOT DISTRICT.

In the Hadīqat-ul-akālīn,|| it is stated that Sialkot in ancient times was the capital of the Punjab, and that its population extended over two or three kos. Some years ago there was "a find" of coins made in or near Sialkot. They were hemidrachmas of Zoilus, Straton I and Straton II, none of whose coins were ever obtained from Kābul by Masson. As these coins continue to be found in the Sialkot District and no where else, we may infer that these kings reigned in this part. General Cunningham ‡ says that coins of Philoxenes, Apollodotus and Diomedes have also been found here. The Punjab Gazetteer ** and the Makhzan-i-Tarikh-i-Punjab †† say that the town of Sialkot was founded by Rāja Shal 5,000 years ago, and that he gave his name to the place. All that is left now of those olden times is the fort mound. The fort was in ruins when Muhammad bin Sam captured Khusraw Malik, the Gazni Sultan of Lahore in 530 A. H. or A. D. 1144, and it was rebuilt by the victorious Sultan, who made Husain Kharmil its first Governor.‡‡ The Makhzan above quoted says §§ that Sialkot fort was captured after two battles, one at Pāsrur and one at Adamdarāz, and that in the siege of Sialkot, Imām Ali Lahaq was killed, as also in the assault on the fort was Mirān Muhammad Fath known as Saiyad Surkh Shahid Gāzi. Their tombs are just inside the fort.

Sialkot is connected with the story of Rājās Rasālu and Hodi.

In spite of all these historical associations, Sialkot has no old buildings of any note or antiquity. The district, however, is famous for its Naugaza (nine-yarder) graves, and for its mounds or ruined towns and villages.

1. Naugazas or Giants' tombs are found in great quantities; they are mostly in bad condition, are never of archaeological interest, and are nearly always several hundred years' old. Their care-takers are a lazy lying lot of dirty faqirs, who live on the offerings made at the tombs which are themselves lies in masonry.

* Archæological Survey Reports, Volume V, page 111.
† " Pl. XXXIV.
‡ " page 109.
§ § page 143, Lithographed edition.
|| " page 165–8.
* * Punjab Gazetteer, Sialkot District, page 13.
†† " page 253.
‡‡ " page 254.
§§ Tarikh-i-Farash, page 56, Lithographed edition 1281, A. H.
NAUGAZAS IN THE ZAFFARWAL TAHSIL.

Two of Shaháb near Zaffarwál, 27 feet long; Ratisás at Chowinda and Shaháb’s at the same place; Shahab at Kotli, 24 feet long; Samad Ali’s at Dhul and Their Wali’s at the same place, 35 feet long each; Shaháb’s at Zaffarwál, 18 feet; Shaháb’s at Wadáha, and Tibba Puran at Nangal, each 27 feet long. Here are six tombs of Shaháb alone.

IN THE RIÁH TAHSIL.

Mirán Shah Jáfir Ali’s at Nangli 19 feet; one at Pandori, 30 feet; Shah Kámál’s at Gota, 29 feet; Riáls Sukrál’s at Bar Bajwa; Aulia Sukrál’s at Sahrawál; Ashab Wali’s at Changal, 27 feet; Shah Husain’s at Pasrúr; Rahmán Sháh’s and Saiyad Wadh’s at Naushahra; Pir Sahib’s at Amírpur; Qutb Ali’s in Rutia; Mir Sháh’s in Sokwind; Ghazi Awas’s in Fatpur; Abdullá Sháh’s in Unnawár; Saidulla Sháh’s in Unnawár; Ashab Sháh’s in Churah; Músá Gházi’s Mandrianwál; Sháh Jálál’s Phedouburah; Sheikh Islam’s in Mundakah; Sabus Gulsháh’s in Fathwílah; Kurús in Lonki; Shafí’s in Raoti; Niwás in Kulli; Niwás in Komg; Pir Ráhman’s in Kokol; Jiwár Sháh’s in Koliáh and Cheraq Sháh’s: Imám Jalál’s in Tittamwáli; Imám Jalál’s in Rathawálí, all 27 feet long. Sal Bur Gazi’s in Bajwa, 23 feet; Ashib’s in Paróli, 36 feet; Mirín Sahib’s in Káli, 27 feet; Aulis Salig’s in Saurianwál, 36 feet; Mirín Sahib’s in Qila Soba Singh, 27 feet long. It will be seen that several have duplicate graves.

IN THE DASKA TAHSIL.

Qutb Ashab’s in Werowál, 30 feet; Shahab Wali’s in Bagowála 27 feet; Boomá wál’s in Booma wálí, 27 feet; Samirál in Samirál, 27 feet; in same place Qutb Ashab’s, 30 feet; Pir Murád’s in Musowála, 27 feet; Gundawál in Gundawál 27 feet; Núr Sháh’s in Saránki; Bhopawál in Bhopawál, 26 feet; Buth Ashab’s in Daska, 27 feet; Ashab wálí’s in Daska, 27 feet; Kot Daska in Kot Daska, 27 feet; Shah Mir’s in Ahoor, 27 feet; Mulánwál in Mullánwál, 27 feet; Chak Tola’s, in Chak Tola 27 feet; Lukman Sháh’s and Saiyad Wada’s in Naushahra, 28 and 29 feet, respectively; Pir Haji Sahib’s in Hamidpur, 22 feet; Qutb Asháb Ali’s in Kabu Pathán, 23 feet; three tombs in Othán, 18, 20 and 20 feet, respectively; Shab Jâmál’s in Dídho Saráí, 26 feet; Shahib Shamál’s in Mundakán, 23 feet; Imám Haidar’s in Patti Wíd, 23 feet; Imám Qais Jalál’s in Nathonwál, 27 feet; Tegurwál in Tegurwál, 21 feet.

IN SIALKOT TAHSIL.

Pir Said Sháh’s, 21 feet, Pir Bayála’s, 15 feet in Siálkot city; Pir Saiyad Surrukh’s also in Siálkot city, 18 feet; Pir Sab’s in Pir Sabz; Pir Ináyat’s in Láharán; Ashab’s in Dhara Sudhán; Dilán’s in Dilán; Makra’s in Makra; Balamwál in Balamwál; Shahid Bad Sahib’s in Dawoola; Shaháb Wálí’s in Dawoola; four tombs of Ráras in Ráras; Kotú Murlán in Kotú Murlán; Talwára’s in Talwára; Nagám in Nagám; Sháman’s in Kot Ghúmán; Ricehara in Ricehara; Kánpur in Kánpur; Arab Ali’s in Sháankar; Gudhára in Gudhára; Charlie and Abdul Wahid’s in Bhogurutti; Bawant in Bawant; Haji Sháh’s in Nikowál; Ládu’s in Pindi Ládu.

It is evident that these graves are impositions and inventions. The people desired a patron saint or a Naugazá. Not being able to obtain a giant, they made a grave and called it by some name or other.

Of other masonry tombs in this district, of which there are many, few seem of any consequence, and of them the scantiest information has been supplied. Two are of special interest:

1. Kohli Magbára, a village in the Ría Rah Táhsil. Brick tomb of Kohli of the time of Jahángír. It is just been repaired from District Funds.

2. Siálkot city, tomb of Imám Sahib.—A very old brick tomb. It is that of Imam Ali’s who was killed in the siege of Siálkot in the time of Muhammad bin Sám. It is worthy of being photographed.

MOURNS OR THERS.

From the fact that large bricks and old coins are found in great quantities in these mounds, it is inferred that they are of great age.
They are the remains of ancient towns and villages. In the present day nothing whatever is known about them, but with respect to a few some untrustworthy traditions have been handed down. It would, perhaps, be wise to examine some of them, such as the one at Chawinda, which is said to be of Salivahan's time, and from which the villagers occasionally dig up objects of antiquarian interest, such as silver and copper utensils and coins.

A list of these mounds is here given after the manner of the list of Naugazas.

**MOUND IN ZAFFARWAL TAHSL.**

**Chawinda mound in Chawinda.**

**IN RIAH TAHSL.**

Soakawala mound, 400 yards north of Pairotha; Kullawala, Bola Wadalawala in villages of the same name; Boriwala, 1,500 paces north of Jussowala; Munjah, 1½ miles north of Pasur; Parodli in Parodli; Kali in Kali; Bokapur and Sarai Shah Path in places with these names.

**IN DASKA TAHSL.**

Kamawala, Samrial, Mupowala, Jikli, Sohawala, Mullianwala, in villages with these names.

**IN SIALKOT TAHSL.**

Kathoo Haspal, in village of that name; Pathanwali in Thakur Haspal Pathanwali; Golaba, Dilana, Gujranwala, Badisur, Brahmini, Seer, Kuluwala, Vudiyawali, Tapsur, Bisam, Pullamwala, Karotha, Thangi, Dhoola, Ghoriyan Khurd, Zahura, all in villages of same name. Qutb Shahb in Joliawala.

Most of these mounds are not owned by any one. They are part of the village lands and some are owned by the villagers.

At Kot Desraj is a tower needing repairs. Information has not been given as to what kind of tower it is.

Siakot Fort, so famous in history is now dismantled. It is a large mound of earth, 700 feet square, lying to the north of the town. Only one portion of the old wall, with large bricks is left. Handal, Bhartowali, Amballa and Malapur, in the Siakot Tahsil have each a fort.

All the temples in the Siakot District are small. Only one is said to be worthy of being photographed—that of Bow Baba Nanak, half a mile south of the city of Siakot. It is of brick, is decorated with paintings and has a gilded dome. It is a Sikh temple and Baba Nanak is said to have sat under a ber tree here.

Of mosques this district possesses but a few. In Pasur are two of brick of the time of Jahangir. These are all that are given in a list of 237 objects of antiquarian interest in the Siakot District, to the people of which “the Pir is Allah and Thakur in one.”

**GUJRANWALLA DISTRICT.**

1. Gujranwala town.—Masonry Barotari of Sardar Hari Singh, Nalwa. This is now in the possession of Diwan Gobind Sahai of Eminabad, who repairs it when necessary.

2. Gujranwala town.—Samad of Mahan Singh, father of Ranjit Singh. This is the principal building of architectural interest in the town. It is decorated with floral paintings after the usual style of Samads. It has a Jajir attached to it, and is in possession of the Municipal Committee.
3. Shakhupura.—Hiran Minar, Tank and Summer-house or Royal shooting box, three miles north-west of Shakhupura. The tower is masonry. The tank is very large containing an area of 26,500 square yards. It is lined with brick-work. The summer-house or Baradari is in the centre of the tank. It is of three storeys, the topmost of which is domed; the second is opened with pillars of a graceful pattern supporting the roof; the lowest consists of a solidly built chamber. The Minar is 70 feet in height. The Baradari is connected with the main part by means of a well designed causeway on arches. It was photographed by Major Wace. These buildings and the tank were built by Darra Shikoh, son of Shah Jahân, Emperor of Delhi.

4. Tombs.—There are tombs at the following places:

The Khánqah of Dográn at Khánqah, Hafizabad Tahsil; Asrâr in Asrûr, Hafizabad Tahsil; Mian Khâir Din in Pindi Bhattian; Hazrat Kailánwâla, 2 miles south of Râmnaggar, Wazirabad Tahsil; Shah Rahmân, 4 miles west of Akálgarh; Pandoki, in Pandoki Kalan, 3 miles west of Râmnaggar; Tank and tomb of Begum of a king of Delhi, in Eminabad; Salim Shah,faqîr, in Eminabad; Bîiri Shah Rahmân, in a village of the same name, 7 miles from Hâfsizabad; Shah Jîwa, in Bhullán, 4 miles from Gujranwâla; Mian Bârkhardâr in Harlanwâla, 7 miles from Gujranwâla, Saiyad Ahmad or Shaikh-ul-Hind, in Kotla Piran, two miles east of Wazirabad.

These tombs are all of masonry and of the usual Muhammadan style. They are in possession of private persons who maintain them in fair condition from the offerings they receive. They are mostly of Muhammadan faqîrs, and are of no importance whatever archaeologically or historically.

AMRITSAR DISTRICT.

AMRITSAR CITY.

In the 16th century the small village of Chak was honoured by a visit from the 4th Sikh Guru Râm Dass. He liked the place and remained. He collected alms and dug out a tank, the one now in the middle of Amritsar in which the temple is built. This was in 1578, A. D., 10 years before the Spanish Armada. Râm Dass died in 1581, A. D., Chak was then known as Guru Chak. After the death of Râm Dass, it was known as Râmdâspur. It was a small place, and the tank was outside it. In the middle of the town there is still standing an old gateway of Râmdâspur. It is called the Darshani Darwâza or the door by which visits were made to the tank. In other places are other doors. The tank was made pukha by Guru Arjan, the son of Râm Dass. He also built a temple on the site of the present one. He commenced work in 1588, A. D., the year of the Armada. Arjan also compiled the Granth, the religious book of the Sikhs. Amritsar grew after this. In 1755-56, A. D., all the Sikhs were expelled from the town by Ahmad Shah Durrani: a small fort they had erected was destroyed. The Sikhs, however, returned to their city, and so also in 1762, A. D., did Ahmad Shah who destroyed on this occasion the temples round the tank at Amritsar and defiled them. But when Ahmad Shah's back was turned on India, the Sikhs again took up their abode in their holy city, which grew to be so important a place that a mint for gold, silver and copper coins was set to work in the place. On the early Amritsar coins (1830 Samvat—1773, A. D.), the town is called (the throne to which is given immortality). Ranjit Singh enlarged the city and built the Fort Gobindgarh, and laid out the garden—the Râmbagh.

Archaeological objects in the city of Amritsar will now be noticed.

1. The Darbâr Sâhib.—This is the name given by the Sikhs to the Golden Temple or Mandar of Hari, which is situated in the middle of a tank about the centre of the city of Amritsar. The temple is of brick paved with marble. The upper part of the building and the central dome and cupolas are covered with gilt copper plates. Round the tank is a marble pavement, from which steps lead to the water. On the outer edge of the pavement are many Bungahs or pavilions belonging to various Sikh Râjâs and rich men who regard
the possession of these buildings as a religious duty and privilege. The temple is joined to the pavement by a causeway supported on brick arches. The floor of the causeway is of marble slabs and the parapet of perforated marble. At the head of the causeway is a doorway. The whole of the temple, as it now stands, is a work of the present century. Ranjit Singh stripped the buildings at Lahore of their marble and brought it to Amritsar. The tank is nearly square, each side being about 510 feet. The water is supplied by the Canal Department. The Granth is read in the temple from early morning till late at night, when it is taken to bed with much pomp and reverence. This temple has been often photographed.

2. Akal Bunga.—This building is situated to the west of the doorway at the head of the temple causeway. It is several storeys high and is surmounted by a girt dome. In front of it is a spacious court-yard used for evening prayers. In this court-yard is the font in which Sikhs receive the pahul, the initiatory rite of Sikhism, somewhat resembling Baptism. In the inside of the Bunga is a strong case in which are kept what are said to be the weapons of war of the Sikh Gurús, and the plate and jewels of the temple. Here also the Granth rests at night. The building is very irregular and is only famous because of its connexion with the golden temple.

3. Bunga Rāmagarhian.—This is the Bunga on the east of the Darbār tank. It is an open pavilion supported on beautifully sculptured stone pillars, all of which came from Lahore. In the compound are two minarets, about 156 feet high, from the top of which a very good view of the city and its surroundings can be obtained. The Sardār in charge of the temple generally resides here. The buildings are also used as a resting place by travellers and pilgrims. It is said to date from 1804, A. D.

4. Gurū-ka-Bāgh.—This is a garden coming between the tank of the Darbār and the Kaulsar tank. It contains several small and interesting structures, all of the present century, and made of stone taken from Lahore. The workmanship is of the time of Jahāngīr and Shāh Jahan, and is therefore worthy of study as being a specimen of Mogul work in its prime.

5. Bābā Atal.—This is a tomb built over the remains of the son of the 6th Guru, Har gobind, at the west end of the Kaulsar tank. It is a remarkable building, being a minaret nine storeys high. The six lower storeys are encased in an octagonal building, in the walls of which are two staircases. At every storey there is a road round the minaret, on the top of a flat and elastic roof. The three upper storeys are naked. The top is surmounted with a gilt cupola, near which a light is kept burning all night. The floor of the lowest storey and of the court-yard are paved with marble slabs. This tomb is frequented by hundreds daily, their object being to shampoo the building and thus give ease to the child buried here. Offerings are made at the same time.

6. Shiktāla of Bīr Bhang.—A temple dedicated to Shiv, situated in the north-east of the city near the Ghimandi gate. It is three storeys high, and has considerable architectural pretensions. It has just been put in repair, but is very little frequented. There is a jāgīr of Rs. 700 per annum attached to it on the condition of instruction being continually given. As such instruction is not imparted, the jāgīr might be resumed. The surroundings are in the highest degree untidy, filthy and unhealthy.

7. Tāhkur Dwāra of Raghunāth Dās.—A temple and enclosure on the banks of the Durgiāna tank, said to have been built in 1750, A. D. Some of the decorations are of encaustic tile work from Jalandhar. It is of a very inferior description. The Durgiāna tank is west of the city of Amritsar.

8. Gobindgarh.—A fort to the west of the city of Amritsar. It was built by Maharājā Ranjit Singh in 1809, A. D., to keep the city of Amritsar in order. It is now in possession of Government and is kept in repair.

9. Rām Bāgh.—A garden about a quarter of a mile north of the city of Amritsar. It was formerly a square enclosure with a north and south gateway and a kiosque at each corner. There was a central palace or bārādari situated between two garden houses, on
the tops of which were cisterns for water for fountains, which ran in a row from each house towards the palace. There were two other small houses and one larger house in the garden. The wall was knocked down and sold for ballast to the Railway. The gateways and buildings remain, except one small house which was taken down to make way for a road. The western water house is now used for a fernery. It has arches of red sandstone from Lahore. The city gate of the garden has a baradari on its roof, made of red sandstone brought from Lahore. Some of the ornaments of the northern gateway are oddments from the same place. The central palace is now used as a library and billiard-room. The large house is used as the office of the District Committee. In the present garden much additional land has been enclosed.

10. Taran Taran, Darbar Sahib.—This is a Sikh temple built of masonry on the side of a large tank at Taran Taran, 14 miles south by east of Amritsar. The domes are covered with copper-gilt. The decorations are less expensive than those at the Amritsar temple. The architecture is Sikh, which is a mixture of later Muhammadan styles. The temple was built in 1768, A.D., in honour of Guru Ram Das. There is a monthly mela at this place largely attended. Lepers live in great numbers here, the waters of the tank being efficacious in the cure and prevention of leprosy.

11. Fatehabad, four miles from Vairwal, Naurud-din, four miles from Taran Taran and Amarnat Khan, 12 miles west of Amritsar, have old sarais of the time of Akbar or Jahangir. They were on the old Delhi and Lahore road. Only the gateways are now left.

12. Gobindwal, three miles from the Thana of Vairwal. A Gurudwara or decorated masonry temple, built by the 3rd Sikh Guru, Amar Das. There is also a baoli in this place.

13. Ram Tirath, five miles from Amritsar on the Wazirabad road, and three miles from Raja Sanji. A large tank made by Chandu Lal, Divan of the Emperor Jahangir. This Chandu was concerned in the death of the Guru Arjan, hence the Sikhs will not bathe in the tank at Ram Tirath, though there is a large annual fair held here, to which vast crowds go from Amritsar.

14. Khadur, 20 miles south-east from Amritsar city. Here is the tomb of the 2nd Sikh, Guru Angad. It was built by Ranjit Singh in 1815, A.D.

15. Raja Tal, 16 miles west by south of Amritsar. A masonry tank said to have been built by Divan Todar Mal. It is in ruins, and owes its fame to its connexion with the famous finance minister of Akbar. The tank was originally a superb one.

16. Ram Das, 24 miles north of Amritsar. Darbar Sahib Buddha and Ram Kaur. This masonry temple and resting place for travellers were built in 1525, A.D., by Guru Jhandar. It has since been improved and is kept in order by the people in possession.

No place in the Amritsar Division except Jalalabad on the Biak is mentioned in the Ain-i-Akbari. The old road from Battala to Lahore did not go through Amritsar, but went north of the city. Amritsar owes all its celebrity to the Sikhs and Ranjit Singh who made it his capital. In the life of Sir Charles Metcalfe is an account of his stay in Amritsar during the time of the Muharram festival. His escort was composed chiefly of Mussalmans who kept the festival. The Akalis objected to this and attacked the camp. The sepoys, however, remained firm, and received the assailants with volleys from their muskets. Ranjit Singh was an on-looker, and praised the discipline of the sepoys. This was his first sight of sepoys disciplined after a Western fashion. It led to great results.

LAHORE DISTRICT.

LAHORE CITY.

A very full and detailed account of the city of Lahore and its buildings and their history is contained in the "Tarikh-i-Lahore," by Rai Bahadur Kanhiya Lal, executive
Engineer*. In another work the "Tahqiqát-i-Chishti,"† by Maulvi Núr Ahmad, Chishti, is another account of all the buildings of Lahore from another standpoint. In the Punjab Gazetteer‡ is a very accurate abridgment of the history of Lahore from its first appearance in history in the time of Sabuktakín 367, A. H., 977-8, A. D., to the present day.

It would seem that 900 years ago, Lahore was the capital of the province, and it must have been in existence for some centuries before. The fort is said to have been founded by the great Mahmúd of Gaznú, who called Lahore Mahmúdpur.§ Subsequently coins were struck at Lahore (ماوسہ it is spelt) by Múzaffar, Ibrahim, Khusrú Sháh and Khusrú Malik. A coin struck at Lahore (ماوسه) is ascribed to Shams-ud-din Altamshí.. The place seems to have gone down after this for several centuries. In the reign of Gíyás-ud-din Balban, we read that the Sultán

بعد از جدید روز بطرف لاہور نبسط نامزد حجار سرا کر دعبید اولاد خمینی مغل خراب
کرده بودند از مرغ شبمر طریقو نواحی لاہور را لیز کا زمین سکت سیالي مغل رواب

(Farishta, pages 77 and 78).

In the reign of Mubárák Sháh, 1421-33, A. D., Lahore was a ruined city, “in which no living thing except the owl of ill omen had its abode.” This king, however, restored it and called it the prosperous city Mubáraksháb. (Elliot’s Historians, Volume IV, page 16 and 57). Dipálpur was the capital of the Punjab, while Lahore lay waste. When Bábár came to India, Lahore had recovered itself, and the accession of Akbar was the commencement of its prosperity. It was a mint town for all the Mogul Emperors from Bábár to Alamgír II. Lahore has no buildings older than the times of the Moguls, i. e., earlier than 1525, A. D., except the tomb of Malik Ayáz “by the Taksál or old mint,” which “is still revered by Mussalmáns as the burial place of the founder of Lahore.”

1. The fort is situated in the north of the city. It is built chiefly of bricks and in parts is highly decorated with encaustic bricks, while sculptures adorn some of the buildings. It was founded, it is supposed, by Mahmúd of Gaznú, but after his time it fell to ruin. Akbar commenced the present fort; Jahángír erected some of the buildings in it, and Shahjáhán finished it. Additions were made by Aurangzéb and the Sikhs. The ornamentation on the outside of the inner wall is very fine. Inside the fort was the Diwan-i-am, now converted into a barracks. The Khwábah of Sháhjáhán is an elegant little pavilion of marble arches and open lattice work. The Motí Masjíd, a small mosque with marble domes half hidden by surrounding walls was formerly the private chapel of the ladies of the Imperial Harem. It is now used as the Government Treasury. The Samán Burj is a small pavilion inlaid with flowers wrought in precious stones. This pavilion, as its name Naulakha indicates, cost nine lakhs of rupees. It was built by Aurangzéb. The inlaid work is remarkable for excessive minuteness, and finish of execution. The Shísh Mahal or palace of mirrors was erected by Sháhjáhán, Aurangzéb and the Sikhs. In this building the Punjab was formally transferred to the British Government, and here Ranjit Singh held his receptions. Opposite the Shísh Mahal is the armory, which contains a heterogeneous assortment of the weapons and uniforms used by the Sikh Army.

2. Husári Bág.—This is a garden situated between the west end of the fort and the Bádsháhí Masjíd. In it is a báradári, erected by Ranjit Singh of marble taken from the tombs of Asaf Khán and the Emperor Jahángír at Sháhdera. It has been often photographed.

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* Lahore, Victoria Press, 1884, 470 pages, in Urdu.
† Lahore, Koh-i-Núr Press, 1867, 872 pages, in Urdu.
‡ Lahore District, Chapter II, History, pages 16–29.
Journal of Asiatic Society of Bengal, Volume XLIX, Part I, 1880, plate V, fig. 9.
3. **Badsháhi Masjid.**—This mosque is situated in the extreme west of the city of Lahore, where its four lofty minarets and three stately marble domes are the chief feature of that part. It is the latest specimen of the architecture of the Mogul Dynasty worthy of the name. It was built in 1684, A. H. = 1873 A. D., for the Emperor Aurangzeb by Fidáí Khán Khokhah, master of ordnance. Some say Aurangzeb built it out of remorse for the murder of his brother Dárá Shikoh. Another account says that the mosque has ever been held in disrepute, built from the spoils of blood, i.e., from the proceeds of the confiscated estates of Dárá. It was used by the Sikhs as a magazine. Perhaps for these two reasons, it was little used by the Muhammadans until some years ago when it was repaired. It has been often photographed.

4. **Sunehrí Masjid.**—This mosque with its copper gilt domes is situated at a short distance west of Wazir Khán's mosque in the city. It was built by Nawáb Bikhári Khán, a favorite in the court of the widow of Mir Mannú. Both husband and widow Mugaláma Begam were Governors of Lahore under Ahmad Sháh Durrání. It was built in 1763, A.D., the same year that Ahmad Sháh, Emperor of Dehlí, was deposed, blinded and murdered. The builder met with a sad death. Falling under the displeasure of Mugaláma Begam, her women beat him to death with their shoes. There is nothing of architectural interest in the mosque itself.

5. **Masjid of Wazir Khan.**—This is situated in the east of the city of Lahore, not far from the Dehlí gate. It is remarkable for the profusion and excellence of the inlaid pottery decorations in the paneling of the walls. It was built by Hakín Alim-ud-din, in 1444, A. H. = 1634, A.D., on the site of the tomb of an old Ghaznavide saint, named Abdul Isháq. Though the builder was a native of the Punjáb, the style is more Perso-Mogul and less Indian than that of any other building in the city. In the mosque itself are some very good specimens of Perso-Indian arabesque paintings on the smooth chunam walls. This work is true fresco painting. This mosque is used by Muhammadans for purposes of worship.

6. **Tomb of Anarkalli.**—This building which has been for years used as the Lahore Civil Station Church is situated in the extreme west of that part of the Lahore Civil lines called Anárkalli. It is the tomb of a favorite slave girl of Jahángir, by whom it was erected. Some accounts, however, say Anárkalli was a slave girl of Akbar’s. The tomb has been often photographed.

7. **Nol ádári of Wazir Khan.**—This is situated near the Museum and the Mayo School of Art. It is now used as the Station Reading Room. It was built by Wazir Khan in 1646, A. H. = 1635, A. D. It is of undecorated masonry.

8. **Sámadh of Maharaja Ranjit Singh.**—This is just outside of the Roshnáí gate of the city of Lahore. It is in style a mixture of Muhammadan and Hindu styles. It is sculptured and beautifully painted. It is kept in repair by Government. The materials used in the buildings are marble and bricks. It has been often photographed.

9. **Sháhdurán.**—On the other side of the Ráví from Lahore. **Tomb of the Emperor Nur ud-din Jahángir.** A beautifully sculptured and elegantly painted building in the middle of gardens. It was erected by his lovely and accomplished wife, the Empress Nur Jahan. The building containing the grave has a tall minaret at each corner, each being surmounted by a dome or cupola of white marble. The tomb is approached by four corridors leading from a garden, three of which are closed by perforated marble screens. The sarcophagus is of marble decorated with inlaid coloured flowers. On two sides are inscribed the 99 attributes of God, and on the top is an extract from the Qurán. At the head is an inscription containing the name of the Emperor and the date of his death 1037, A. H. (1628, A.D.). The whole building has suffered from the depredations of Emperors and conquerors. Bahádur Sháh, the great grandson of Jahángir, removed the central dome. Ahmad Sháh Duráni stole the carved doorways of the chamber below. Ranjit Singh carried off the marble lattice parapet which surrounded the roof and galleries of the towers. The British Government has carried out some repairs. Further work is at a stand-still for want of funds.
10. **Sháhdaru. Tomb of Núr Jahán Begam**, wife of Jahángír. A brick tomb in utter ruin, near the tomb of the Emperor. Ranjit Singh commenced its spoliation, the carelessness of after years completed it, and yet here repose the ashes of a woman who for years ruled the ruler of India, the only Empress whose name appears on the coinage of the Mogul Emperors. Something should be done to renew the tomb from utter destruction.

11. **Sháhdaru.**—Tomb of Asaf Khan, brother of Núr Jahán, and therefore brother-in-law of Jahángír. It was built in the reign of Sháh Jahán, but is now in utter ruin. The decorations and sculptures were removed by Ranjit Singh, who is said to have despoiled 2,000 graves in Lahore in order to beautify Amritsar, which city, however, has little to show for such wholesale robbery.

12. **Shalimáur or Shalimah Gardens**, four miles east of Lahore on the road to Amritsar. These gardens are the remains of seven divisions of one large garden which was laid out by the great canal engineer, Ali Mardán Khan, in the reign of Sháh Jahán. (Three dates are given 1667, A.D., by the Punjab Gazetteer, which is certainly wrong; 1628, A.D., in the old "list of antiquarian objects" which is probably also wrong, and A.H. 1043 = A.D. 1638, Sháhjáhán’s 11th year, by "Tarikh-i-Makhzan-i-Punjab," which is probably correct). They consist of three terraces, one higher than the other, and named respectively Hayat Baksh, Fáiz Baksh and Farhat Baksh, i.e., life-giving, plenty-giving and pleasure-giving. They are laid out formally with a row of fountains running down the centre of the gardens and at the edges of the terraces are waterfalls and other fountains. During the time of Ahmad Sháh Durrání, they were much defaced and some decorative work was removed. Ranjit Singh took away much marble and sent it to Amritsar, where it was used in ornamenting the Golden Temple.

These gardens are now used by the natives of Lahore and Amritsar for annual melás and by Europeans for picnics. They are kept up by Government.

Nádir Sháh encamped here when on his way down to Dehlí in 1151, A.H., (1738, A.D.) Here he received the submission of the Governor of Lahore, and here he coined double gold mohurs with the inscriptions "Nádir-us-Suáláín" and "Zarb-i-Lahore, 1151."

13. **Tomb of Mián Mir** situated to the north of the railway between Lahore and Mián Mir West Stations. It is of bricks and marble, and is highly sculptured and painted. It was built by Dara Shikoh in the reign of Shah Jahan. Dárá Shikoh was a disciple of Mián Mir who was of the Qádirí sect. On Dárá Shikoh’s seal the word al Qádir (ال قادر) is at the top. Ranjit Singh gave orders that this tomb should be despoiled, but as he was returning home, his horse threw him twice. This evil omen was construed by his Mussalmán attendants, who had entreated him to spare the building, into a sign of the ill favour of the saint. The order was countermanded and the tomb escaped spoliation, but the tomb of Núr Jahán Begam did not. It is little visited by Europeans, but is held in great esteem by Muhammadans.

14. **Chauburji** (the four towered). This is a gateway, a mile-and-a-half from Lahore on the Mooltan road. It is decorated with encaustic tiles, and was built in 1643, A.D., by Zeb-un-nissán, daughter of Sháhjáhán. There was a garden to which this was the gateway, but it has long since been destroyed. The gateway has just been repaired by the Public Works Department. It is in possession of Government. The gardens which were here cost many lakhs of rupees. When first finished, they were presented by the Princess to Miná Bái, her nurse. They were destroyed by the encroachments of the Ravi. The north-west Minár of the gateway was destroyed by the river which for a long time used to run close to it*.

15. **Samádah of Basti Rám**, just outside Lahore Fort, about the middle of the north side wall. A building of pucca masonry neatly painted. Basti Rám was the Gürá of Ranjit Singh, he died 1802, A.D. The Granth is read here daily.

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* Tarikh-i-Lahore, page 358.
16. Samādh of Mājor Bānī Nakāin to the west of the old Lahore Mall, half way between the Mall and the Bank of Bengal. It was built by Ranjīt Singh, over the remains of one of his wives, Bānī Nakāin. It is not decorated, neither is it used for anything, not even begging, the object of most graves in the Punjab.

17. Janm Asthān (place of birth) of Gūru Rām Dās in the south of the Chāni Mandī in the city of Lahore. It was built by Ranjīt Singh who destroyed the houses in the vicinity to make way for it, A.D. 1835. It has coloured decorations and is in high repute for sanctity amongst the Sikhs.

18. Tomb of Abd-ur-Rizvān Chirāgh Gīlānī, on the east side of the south end of the Anārkullee Bazār. It is known as the Nīlā Gumbaz (the blue dome), and is surrounded by buildings. It is in the hands of the descendants of the Faqīr, who repair it from funds at their disposal. Date 16, 1882, A.D.

19. Tomb of Dāta Ganj Bakhsh, west of the Sarāi of Mela Rām.—It was commenced by Ibrahim of Gazīn, 1073, A.D., and finished by Akbar. It is of brick and stone.

20. Samādh of Gūru Arjan, a short distance to the north of Ranjīt Singh’s Samādh outside the Roshnāi gate of the city of Lahore. Gūru Arjan, the 5th Sikh Gūra, was implicated in the rebellion of Prince Khusrau at the beginning of the reign of Jahāngīr. He was imprisoned and died in confinement. But tradition says he disappeared in the Rāvī at this place, which is close to the fort walls under which a branch of the Rāvī used to flow. The date of the tomb is 1635, A.D. There is a well said to have been dug by this Gūra near the Sunehri Masjid, and there Ranjīt Singh made a bādolī.

Bārādari Tarqarūn, on the banks of the Rāvī near Lahore. It is the oldest specimen of Mogul Architecture in the place. It has undergone considerable alterations. All that remains of the palace is a large gateway. The Bārādari is now used for a toll-house for the bridge of boats.

22. Tomb of Muhammad Shah, Manj Bārya, Bakhārī, in Anārkullee. It was built in the time of Akbar in 1013, A. H. (1604 A. D.). It is of undecorated masonry.

23. Shahid Ganj.—At the east end of the Lunda Bazār in the road from the Railway Station to the Delhi Gate of Lahore city. Shahid Ganj means the martyrs’ quarters. In 1746, A. D., after the retreat of Nādir Shah with the plunder of Delhi, the Governor of Lahore was Nawāb Zakariya Khan. He died about the same time as Nādir Shah, and his eldest son Yahiya Khan became Governor of the Punjab. In his days the Sikhs, who were then companies of free-booters and highway robbers, plundered and murdered everywhere. They took from Gobindwal a vast quantity of merchandise. Jasrat Rāi, Governor of Emanabad, pursued them but was slain. When his brother Lakhpat Rāi heard of this, he took a portion of the army of Yahiya Khan, and pursued the Sikhs to Jammū, where he slew an innumerable host of them. He brought a thousand of them to Lahore in chains, where he first paraded them in the streets on donkeys with their faces towards the tails of the animals, then, taking them to the Nakhās Bazār outside the Delhi Gate, he had them all executed. This is the place now called Shahid Ganj. “Here,” says a native author, “the Sikhs take bhang the whole day.” The place is in possession of Faqīrs who attend to repairs.

24. Jāvāhir Singh’s Samādh, outside the Mastī Gate of Lahore city. It is an undecorated building and was erected in 1845, A. D.

25. Tomb of Khair-ud-din Shah, Abdūl Muḥsīn, outside the Mochi Gate of Lahore city. It is an undecorated masonry tomb, and was built in 1615, A. D. Two fairs are held at it annually.

26. Chawbara of Chajju Bhagat, outside the Shah ‘Almi Gate of Lahore city. It was erected in 1544, A. D. There is an annual fair held here.

28. **Begampura**, three miles east of Lahore, **tomb of Ali Mardan Khan**. This tomb of the great engineer of Shah Jahán is opposite the Golábí Bág. It was erected in 1655, A. D. It is a plain building, and is not used for anything. It is in possession of Government.

29. **Begampura**, three miles east of Lahore, **tomb of Hazrat Aishán**. This is an undecorated Muhammadan tomb of masonry. Its date is unknown. It is kept in repairs by a descendant of the buried person.

30. **Bághbân pura**, six miles east of Lahore, **tomb of Madho Lal, Husain**. It was built in 1712, A. D. It is in the Muhammadan style, but in possession of Hindús. A fair is held here annually.

31. **Bághbân pura**, six miles east of Lahore, **tomb of Jání Khan**. This undecorated masonry tomb was erected in 1718, A. D., by Jání Khan for his sister, but as he died before she did, he himself was buried in it. It is in pretty fair condition.

32. **Kot Khoja Sai**, three miles from Lahore, **Shah Bilawal's garden**. Nothing is known of this Shah, and the garden contains nothing of importance.

33. **Kot Khoja Sai**, **Samâdh of Haqiqat Râi**, an undecorated marble and brick building. Haqiqat Râi was killed here and burnt. There is an annual fair held here.

34. **Nawâzot**, three miles from Lahore on Mooltan road, **tomb of Zeb-un-nissân**. The marble slabs were taken off this tomb by Ranjit Singh and placed in the Hazúrî Bâgh bârâdari. It is now much neglected, and is used as a shed for goats.

35. **Dholanwâl**, four miles from Lahore, **tomb of Shaikh Farid**. It is undecorated and has no known date.

36. **Bhugwâl**, three miles from Lahore, **tomb of Nawâb Mian Khan**. It is of undecorated masonry, and belongs at present to Nawâb Nawâzish Ali Khan, who repairs it when needful.

37. **Sohnawâni**, 3½ miles from Lahore, **tomb of Mian Vadda**, an undecorated Muhammadan masonry structure in very good condition. Nothing is known of the builder. One authority gives 1056, A. D., as the date; another 1790, A. D.

38. **Qilâ Gujar Singh**, three miles from Lahore, **tomb of Bibi Pák Dâman**. It is a Muhammadan tomb in good order. Nothing is known of its builder. It is in possession of attendants who repair it.

39. **Asthán Bâiron**, four miles south of Lahore, a Hindu temple with tank attached. It is of brick and is an ordinary building. Every Sunday, the Hindús hold a fair here. It was built by Gudar Sháh Måhâjan in 1823, A. D.

40. **Samâdh of Maharâjah Sher Singh, son of Ranjit Singh**, near Sháh Bilâwal, three miles from Lahore. It has no decorations, and is a poor building. Here Sher Singh was cremated.

41. **Kot Pindi Dâs**, on road to Shekhopura. **Pul Dehâ**, a bridge built by Jahângîr to enable him to go to his hunting box at Shekhopura.

42. **Sarâi Goliwâla**, near the Lahore Central Jail, four miles south of Lahore. It was the time of Jahângîr. In the archway of the principal gateway were some remarkably good representations of angels. These could only have been made by pupils of European artists. The Sarâi belongs to Rája Harbans Singh who has pulled down the walls for the sake of the bricks.

43. **Buga Gumbaz** at Begampur, three miles from Lahore. Five domes in all. They have lately been repaired to keep them from falling down. The date is given as 1747, A. D. They are in the possession of Government.

44. **Government House, Lahore**.—In the time of Shâh Jahân the tomb of Sâyiya Badr ud-dîn Gilâni was on this site. This saint had founded a quarter to the west of the
tomb, and had built also a fine mosque. He died in 1672, A. H. (1661-2, A. D.) and was buried here. It was destroyed by the plundering Sikhs, and wrestlers used the adjacent ground for wrestling. In the latter part of the reign of Ranjit Singh, the dome was taken down and Khushál Singh used the tomb as a residence. Under English rule, it was first used as a house by Mr. Bowring, then Major MacGregor and then by Mr. afterward Sir Robert Montgomery. It was the property of Rája Tej Singh, who exchanged it to Government for the Háveli of Hakim Ráj in Siálkot. Of course it has been very much altered.

45. The Railway Church.—This was the tomb of Muhammad Sálih and 'Ináyat Ullah, the joint authors of the Bahárá-i-dánsih. Muhammad Sálih was the Head Clerk in the office of the Governor or Sába of Lahore in the time of Sháh Jahn. He composed the Bahárá-i-dánsih, and 'Ináyat Ullah revised and corrected it. The two were buried in the tomb, the latter in 1075, H. (1664-5, A. D.), and the former in 1080, H. (1669-70, A. D.). The grave stones were of red sandstone. They were destroyed by the Sikhs who turned the tomb into a powder magazine. When the English took over the Punjab, Mr. C. C. Seymour purchased the tomb, and used it as his residence. The long domed tomb to the right on entering the Church compound is that of the family of the two authors.

KASUR.

46. Chaukandi of Misáh Háji Aqá Sahib, half a mile from Kasúr. It was built in 1404, A. D., in the reign of Sikandar Lodhi. Offerings are made, on which the custodians live.

47. Mosque of Abú-ul-haq, in Kasur, mosque of Dínádar Khan, two miles from Kasur, and mosque of Házir Khan, three ordinary unused mosques fast falling to ruin.

48. Fort of Kasur, A. D. 1788, a remnant of Sikh oppression. It was built by Sardár Khushhál Singh. It is now occupied by Faqirs, and all signs of a fort will soon disappear.

49. Gumbaz of Wákil Khan.—This undecorated masonry dome was built in the time of Sháh Jahn. It is used by the Assistant Commissioner as residence and Kacherry. All repairs are paid for by Government.

50. Tomb of Bábá Shah, near Kot Kalán in Kasur. A tomb built in 1783, A. D. It is in very fair condition. Annual fair.

51. Tomb of Mirza Rohula Beg, half mile to the west of Kasur. It is undecorated and is only the grave of the Mirza.

52. Díván Khán of Náváb Qutb Khan, one mile from Kasur. It is now occupied by the American Presbyterian Mission at a nominal rent, on the understanding that they keep it in repair.

53. Chaukádi Sódr Díván, two miles from Kasur. A tomb in fair condition, built in the time of Sháhjahnán, 1658, A. D. It is repaired by the custodians of the shrine.

54. Ráim Thanman.—A temple 10 miles west by north of Kasur. It was built by Díván Lakhpat Ráí. A fair is held here annually, and as the Hindus consider it a very holy place, many buildings are still being erected.

55. Samádih and Tomb of Mákhi Dáss, at Narlí, 12 miles from Kasur. They were made in A. D. 1644. An annual fair is held here.

56. Havatpur Pati; 25 miles east by north of Kasur. It is a very old place. The town is built partly on a mound which, judging from its height, may be of Buddhist origin. It is not China Pati with which General Cunningham first identified it.

57. Thám Sahib, a wooden pillar at Khem Kárn, five miles east of Kasur. It was set up in 1568, A. D., by Guru Amár Dáss, who made it of his own height, that after his death the Sikhs might offer money on which his disciples could subsist. The pillar is of shisham wood.

59. Bóoli Khem Karn, Kamboh, west of Khem Karn. It was built in 1635, A.D.

CHUNIAN.

60. Samádhi of Bábá Phérú Sáčí Dári, in Mían-kí-Múri, 17 miles north of Chunian. It was built in 1675, A.D., and is in possession of Dhián [Mahant Dáss. Annual fair.

61. Bhäuser Kálí at Khudián, 15 miles east of Chunian. An ordinary undecorated temple, the date of which is unknown. It is kept in order by attendants.

62. Tomb of Tája Khán at Dhutti in перганных of Chunian. It was built in 1721, A.D. Annual fair.

SHAROAQPUR.

63. Nánkána Sáhib, Janam Asthán, Balkarna, Mal Sáhib, Tamba Sáhib, 24 miles west of Sharoaqpur. These are temples built to commemorate events in the life of Nának, who was born at Talwandi, 34 miles south of Nánkána. This place is regarded by the Sikhs as peculiarly sacred. Most of the buildings are of the present century. An annual fair is held here.

JALANDHAR DISTRICT.*

1. Devi Táláb.—This is a large masonry tank, built some 200 years ago, half a mile north of Jalandhar city. It is one of the prettiest places near Jalandhar, and is in the possession of private bodies who repair it when necessary from subscription. The Hindus hold it sacred. The Punjab Gazetteer says "the only remains of the ancient city are two tanks which bear the name of Gupha and Brahmkund." This Devi Táláb is probably one of them.

2. Tomb of Iwám Násir-ud-dín, in the town of Jalandhar. It is said to be 800 years old, and to be built on the site of a Jogi, named Jálándharnath, who is reputed by tradition to have refounded the city. Its affairs are managed by private individuals.

3. Mosque and Tomb of Shaikh Darweesh, buildings in the Pathán style, situated in the Bastí Shaikh, a suburb of Jalandhar. They were built by the Shaikh, but are now in a poor state of preservation. They are private property.

4. Dháb Bábá Hari Dáss.—Two temples and a tank of brick in the above bastí. They are private property and are in good repair. Date 1703, A.D.

5. Mithu Sáhib Náylla's mosque and well, a mile to the west of Jalandhar. They were built in 1669, A.D., by Sadr-ud-dín, and are now much dilapidated. They belong to private individuals.

6. Nándí Rám's tank in Jalandhar town was made in 1738, A.D. It is in good repair and belongs to private individuals.

7. Juna Masjid in Jalandhar city is 400 years old, and contains the tomb of Qázi Muhammad Nakki.

8. The Háiz Alámír Masjid was built in Jalandhar in the year 909, A.H. = 1508, A.D. It is in the hands of private individuals who attend to repair.

KARTARPUR.

9. The Thamjí, a large Sikh Temple at Kartárpúr. It is a square tower of 3 storeys surmounted by a cupola. It is one of the chief places of worship for the Sikhs in

* For an account of the traditions with respect to Jalandhar, see Archaeological Survey Report Volume, V, page 145—151.
the Punjab. It contains the original Granth compiled by Guru Arjan Dass. The Thamji was built by Ranjit Singh.

NAKODAR.

10. Garden Hidirencalla in Nakodar. Here are two tombs and a bārādari, decorated with mosaics and glazed tiles. The tombs are those of Muhammad Momin, a musician and Háji Jamál his pupil. The former was erected in 1612, A.D., and the latter in 1657, A.D. General Cunningham gives a full account of these buildings in Volume XIV, Archeological Survey Report, page 58—62. They are in possession of Government, and have been repaired by the Public Works Department.

11. Dakhani Saráí, fine miles north-west of Nakodar. It is an old royal saráí built by Sháh Jahán. It is now used as a Leper Asylum, and is repaired from District Funds.

PHILOUR.

12. Saráí Núr Mahal.—This Saráí was built by Núr Mahal or Nur Jahán, the Empress of Jahángir, 1028-30, A.H. (1619-21, A.D.) The western gateway is of red sandstone and is ornamented with much sculpture. It has lately been restored by the Public Works Department. A full description is given of this building by General Cunningham, Archeological Survey Report, Volume XIV, page 62—65. The General gives transliterations and translations of the inscriptions over the east and west doorways.

13. Fort of Philour.—This fort was formerly a Mogul saráí. It was converted into a fort by Ranjit Singh, and is now occupied by British troops.

14. Tomb of Fath Ali Shah, in the neighbourhood of Núr Mahal. It is of brick masonry, and is in fair order. Date 1071, A.H. (1660-1, A.D.) It is in the possession of private bodies. Annual fair.

15. Garden and bārādari at Nawashahar, 22 miles east by north of Philour. They are said to be 250 years old. The bārādari is in possession of Government, and is used as a rest-house.

16. Mosques at village of Karyan Nawashahr and Husainpur are of ordinary brick masonry, and are in fair and good order respectively.

17. Tanks at Suraj Kund, near Ráhun, 20 miles east of Philour and Jindwál, half mile east of Bangah. The former is out of repair, the latter in good order.

18. Tombs of Naugazas.—One is close to Ráhun, another is between 'Aliwálpúr and KartáRpúr, a third is at Jalandhar close to the town.

19. Coss Minars, or old mile pillars. There are seven of these in the Philour and Nakodar Tahsils on the King's old high way from Dehli to Lahore.

20. Mounds, Malsian and Nagar.—These two mounds are near Nagar, 7½ miles west of Nakodar. They are supposed to be the ruins of old cities.

FEROZEPUR DISTRICT.

1. Mound at Janyar.* 6½ miles north of Mogha. This is a large high mound composed of bricks and earth. It covers about 800 acres, and is supposed to be the remains of an ancient city. It is by far the most extensive mound in the district, and from its great height it is visible at a great distance.

2. Guru Dwira of Muktsar, 21 miles west by south of Kot Kupira. This Sikh shrine is of pukka masonry, and is situated on the side of a large tank in the middle of the small town of Muktsar. It is decorated with coloured paintings. Gobind Singh after the death of his sons at Chamkaur fought a battle here with the Mogul troops. Hari Singh Nalwa commenced a large tomb here, and it has since been completed by the Maharája of

* For description in full of Janyar, see Archeological Survey Report, Volume XIV, page 67—69.
Patiála. There are several shrines in the neighbourhood. Mukutsar means the fountain of salvation. Gobind Singh promised his followers who should fall exemption from transmigration, which is an Indian idea of salvation. The shrine is in the hands of Pújáris, who are superintended by a managing committee appointed by the district authorities. It is maintained from the proceeds of a jágír of Rs. 2,500 per annum.

3. Ferozepur Church contains many interesting monuments of the heroes who fell in the Sutlej campaign of 1845-6, A.D.

GURDASPUR DISTRICT.

1. Mukesar.—Up the Ravi, six miles from Sháhpur, on the left bank of the Rávi are the caves of Mukesar. They are four in number and are cut out of the south side of a soft sand-stone cliff which projects into the river. One cave is used as a dwelling for the Mahant in charge. Two others are temples to Shiv. The fourth one contains a spring of water. They are all artificial, being cut out of the solid rock. There is a small worn out illegible Sanskrit inscription on a jamb of one of the doorways in characters of 900 years ago. The Mahant is supported by the proceeds of offerings at two mélás. He has lately improved the road down to the temples which are near the water’s edge, but it is now dangerous enough. The caves when originally excavated had some pretensions to beauty. The soft friable sand-stone has not, however, been able to resist the effects of weather and smoke. The sculptures are all completely spoiled.

2. Húra, seven miles north-west from Núrpur. This place is famous for its old temple which was once double-storeyed. The upper storey is in ruins, and the lower one is out of repair. There is a jágír of Rs. 350 attached to it.

3. Masanián four miles east of Battálá, tomb of Badr-ud-din Husaini, al Qadiri, Gilání. This is an unfinished building. It consists of two court-yards, the one containing the grave and the other a mosque. The grave-yard has a minar at each corner. Two are finished and two are being built. The screen of the tomb is of Jalándhar encaustic tiles very poor indeed. On them are inscriptions, one of which tells us that Badr-ud-din was born at Bagdad in 861, A. H. (1456-7, A.D.). It is not stated when he died. The tomb is frequented by Hindús and Sikhs as well as Musálmáns, and the income from daily offerings and those made at fairs not only supports the numerous descendants of Badr-ud-din, but enables them now and then to carry out repairs, and to add a little to the building which it has apparently taken centuries to erect.

BATTALA.

4. Tomb, tank, bárádári and garden of Shamsher Khan, Rájpút, at Anárkullí, one mile north-east of Battálá. Shamsher Khan, Rájpút, in the time of Akbar, dug a tank, made a garden, erected a tomb for himself, and in the middle of the tank a mosque. The tank is a large square; the mosque was converted by Sher Singh into a bárádári. The tomb is on the south-east corner of the tank. It is a two-storeyed building needing repairs. The garden was long ago converted into a grave-yard. The tomb is known by the name of the Hajíra, a corruption of Hazíra (هازيرة). There are Hindú temples on the south and west sides of the tank. There are no funds for keeping the tomb in repairs. The Municipal Committee have lately made part of the sides of the tank pukka.

Of Shamsher Khan little seems to be known, beyond the fact that he was Fánjídár of Mánikpur in the time of Akbar. The date given for the building is 997-8, A.H. It is not known when he died. (There was a Shamsher Khan, Shiqqídár of Rohak in 979, A.H. and 975, A.H., in which years he built a gateway and erected a tomb-stone. Whether these two men were the same or not, we do not know).

5. Ráran Deo’s tomb outside Battálá town on the Achchalí road. The dome has fallen, and only the walls and doorways remain. The style is that of the Lodhis—later Patháns. Ráran Deo was the founder of the present town of Battálá; he like Bháo Singh of Núrpur became a convert to Islám, but his name remained unchanged.
6. Dhyānpur, 10 miles west of Aliwal. Here is a Hindu masonry temple and
tank with inscriptions. They are said to have been built in 1557, A. D. Attached to the
temple is a jāgīr of Rs. 1,200 per annum. Bābā Lalji is said to have been the founder.

7. Kalānaur, tomb of Jamīl Beg, about half a mile north-east of the town of
Kalānaur. It is of very punkka masonry, but it has been so injured by neglect and by
vandalism that its four-side walls and the dome are cracked and full of holes. The outer
dome is an ordinary one in shape. Two-thirds up the inside of the tomb is a beautifully
groined second dome, only three thin bricks thick. The ribs of the groining are not all
there, and part of the inner dome has in consequence fallen. The walls inside and outside
are ornamented with geometric and floral designs in stucco. Some of the details of these
are very beautiful. The floor is of sang-i-abrī. The tomb-stone of Jamīl Beg is of the
same kind of stone. Both floor and tomb are much broken. There is a small tomb to the
west of the principal one of the same stone. This is said by Hindūs to be that of Jamīl
Beg's dog, but by the Muhammadans to be that of his pithumāni daughter. The tomb of the
father of Jamīl Beg is to the east; it is a heap of bricks. Round the four sides of the
tomb inside are some Persian stanzas beautifully executed in raised letters in stucco.
These express the grief of the father for the death of his son. The histories are silent
about Jamīl Beg. Tradition says he was fighting against the hill Rājās (of Nūpur or
Kāngra), and was killed in the skirts of the mountains, but that his headless trunk came on
fighting to Kalānaur where it entered the earth.

This tomb should certainly be repaired, it will be impossible to restore it except at
great cost. Some faqīrs pretend to take great care of it, but so little do they attend to it
that the whole place inside and outside are in the most disgraceful and ruinous condition.
There are no lands attached to it and no offerings are made now.

8. Kalānaur, Akbar's Throne.—A masonry platform on which is a masonry seat in
front of which is a small hauz or tank. It is a little beyond Jamīl Beg's tomb going from
Kalānaur. This throne is the only part now remaining of what was once a large garden,
with wells and palaces and baths. The wells still remain, but are very filthy. The
garden walls and palaces have not even their foundations left. They supplied ballast to
the Pathānḳot and Amritsar Railway. The underground masonry pipes are still visible
in places. This historic spot should certainly be protected. Akbar was at Kalānaur when
he heard of his father Humāyūn's death. It was here he was proclaimed Emperor and
crowned. The ceremony was probably performed in a tent, and this plain brick platform
afterwards erected to mark the spot. It could be repaired at small cost. A strong iron
palisade might be placed all round it. Pilgrims visit it from far.

9. Phangotah, 22 miles north-east from Pathānḳot, near the left bank of the Rāvi.

An old temple. The Sikra has been thrown down, and a squatting building erected in its
place on the old foundations. The lower parts of the walls are intact. The Mandapa
walls differ from those of the Sikra. They do not join up to them. The cornices and
sculptured bands are quite different in the two parts of the building. Over the doorway
of the Sikra is a broad sculptured beam. Other sculptured stones are lying about. The
story is that two brothers, sons of the Rāja of Nūpur disagreed. One became a Mussul-
mān, and on coming to power, he destroyed this temple and built a mosque. On his death
the mosque was thrown down, and the stones restored to the temple. The site of the
mosque is still shown.

10. Dera Nānak, 22 miles west of Gurdaspur, Sikh Temple. It is a miniature
of the Darbār Sāhib at Amritsar. The present temple was commenced in 1765, A. D.,
and finished in 1787, A. D. Ranjīt Singh added to it in 1825, A. D. Bābā Nānak, the
founder of the Sikh religion died in Pakhoki, near Dera Nānak. His body was made away
with. His lineal descendants still reside in the town. They are called Bāls. Dera
Nānak is to the Sikhs, what Medina is to the Muhammadans.

11. Pendaurī, six miles east of Gurdaspur. Hindu Temple in style and shape like
a Muhammadan tomb. It has a jāgīr of Rs. 4,000 a year. The whole of the village is on
a high mound of great antiquity. Old bricks of great size and old coins are found here.
12. Raipur, four miles west of Dinanagar, tank and mosque. The mosque was built in 1096, A. H. = 1684, A. D. It has three domes which are perfect. The walls need repair. The building is small but of great strength. The tomb which was once of masonry is now scarcely discernible. An inscription on slate over the doorway of the mosque shows that it was built according to the will of Hájí Bahram, Faujdar of the Chakla of Jammán and Kângra by Hájí Rajab Ali in 1096, A. H. This is the Bahram from whom Baharampur, a small town close by takes its name. No attempt has been made at conservation. The northern part of the mosque is used as a cowshed.

13. Sháhpur on the Ravi or Sháhpur Kund. - Fort, situated on a precipice on the left bank of the Ravi. One old round tower has had additions made to it and is used as a Dak Bungalow. The fort is in a state of dilapidation. It is ascribed to Bhao Singh alias Murid Khán, a second son of Raja Râp Singh of Nápur. He became a Muhammadan, and Sháhpur was given him in jāgir. He built the fort and called it Sháhpur after the king Shâh Jahán. Part of the fort has been sold to Mela Râm.

Near the fort towards Pathánkot are the Muhammadan tombs of the Mussalmán governors and their wives. There is also a mosque. All these were fair specimens of the workmanship and architecture of their day, but they are now going hopelessly to ruin.

Sháhpur village has a Hindu temple dedicated to Shiva. Some of its ornaments are Buddhistic. Towards Pathánkot, just outside the village is a large stone tank, now dry. There are some wells, but the inscriptions once in them are illegible.

14. Trikari, five miles south by east of Sháhpur. An old fort made of boulders. It had a round tower at each corner. It was supplied with water from a well outside and below the present fort. In the fort is a small well where the water was stored. This fort was utterly destroyed after Prince Murád Baksh had taken the forts of Man and Nápur in 1651, A. H. (1641-2, A. D.).

15. Jhakhar, six miles west of Pathánkot and one mile from the village of Sherpur. Here are some old Hindu tombs which greatly resemble Muhammadan tombs in style. In the monastery are some old samâdhis and farmans of the Mogul Emperors in a perfect state of preservation. The buildings of the monastery date from the time of Akbar, but there is scarcely anything of archaeological importance in the place. The old tombs being in a state of disrepair were lately pulled down and others erected in their place.

HOSHYARPUR DISTRICT.

1. Kiratpur, six miles south-east of Anandpur, on the left bank of the Sutlej, tomb of Babâ Gurdîtî. It is of brick, is situated on a hill, and has a wide lofty flight of stairs leading up to it. It is kept in good repair by its owners, the Sodhis of Anandpur. It is about 250 years old.

2. Anandpur. Samâdî, built over the spot where Gurú Gobind Singh, the 10th Sikh Gurú, burned the head of his father Tegh Bahádur after it had been recovered from the walls of Dehli. It is of brick and only in fair order; it is in possession of Nihangs who contribute nothing towards its repairs. Tegh Bahádur was executed in 1675, A. D.

3. Unah, 23 miles east by south of Hoshiarpur, fort of Bedis. These brick forts are 400 yards east of the tahsil. They were erected by the Bedis as a place of refuge during the time of Sikh misrule and anarchy. They are in good repair, and are in possession of Bedis still.

4. Mairi, nine miles north-east of the Thána of Mubârakpur, Shrine of Guru Darbhag Singh. It is in good repair, and in charge of the Guru of Kartápur. There is a large mela here during the Holi, at which the offerings amount to Rs. 4,000, so that the repairs are easily executed by the Guru in charge.

5. Saháwâra, six miles west of Hájipur, temple of Gagun Daska Tila. This is a small masonry temple on the top of a hillock, in the midst of a plain. It is well preserved and is in charge of priests who receive offerings.
6. *Sri Pandain*, eight miles north from Hājipur, *temple of Shiv and baoli*, both of sandstone. The temple has some old sculpture on it, and is well preserved. The attendants receive offerings and expend some of them on the building.


9. *Jač*, one mile east from Tandah, *two tombs*, in good preservation. They are looked after by attendants. Fair in Muharrum at one of them. At the other, people made offerings for the recovery of sick cattle.

10. *Temple of Rajni Devi*, nine miles west of Hoshyarpur. It is of masonry and is in good order. It is dedicated to the goddess of small-pox. A Mahant receives offerings and carries out repairs.

11. *Tomb of Shāh Nūr Jamāl*, eight miles east of Hoshyārpur, date 1250, A. H. It is of masonry, and is well kept, and is in the hands of a Muhammadan attendant. Fair in Chet.


15. *Garshankar, tomb and mosque* of masonry, date 1193, A. H., weekly and annual fairs. Resident Muhammadan faqirs do the repairs.

16. *Garshankar, masonry tomb and tank*, near the Tahsil. They are reputed to be 1,500 years old. They are looked after by a Mahant and are in good condition. The tank has lately been improved by the District Committee.

17. *Bhawānipur*, 12 miles east of Garshankar, *Hindu temple of masonry*. There are some frescoes, scenes from the Rāmāyān. A resident Mahant keeps it in fair order. It is used as a place of worship. Fair in Chet and Asoj.


19. *Achalpur*, 12 miles east from Garshankar. *Siddh Temple* Siddhs are semi-divine beings who were supposed to be gifted with supernatural powers. The temple is managed and kept in order by the Rāna of Manaswal.

20. *Chanhra*, five miles east of Garshankar. *Two temples and one tomb*, all of masonry decorated with frescoes of gods and demons. The buildings are kept in order by resident Mahant and ascetics. Annual fairs are held.


22. *Bharāpur*, seven miles west of Garshankar, *tomb of Mai Gahli, Jatti*. It is of brick, and is in fair condition. It is managed by a Brāhmin and used as a shrine.

23. *Manaswal*, masonry *Tomb of Bullan Shah*. Faqirs keep it in order. It is used for devotional purposes.

24. *Auliapur*, five miles north of Balachor shrine of Sakhi Sarwar Sultān. It is of brick. These shrines called Mukāms, in honor of Sakhi Sarwar, are built in the form of
tombs. For an account of the tomb of Sakhí Sarwar, see Dera Gházi Khán list. A faqir looks after this shrine.

25. Bháin, seven miles west of Mahalpur, Shíváścāla. It is of brick and resident faqir keeps it in order. There is a tradition that the Pandavas passed their exile here.

26. Laséra, 12 miles north of Jaijon, Shíváścāla. A stone temple. It is said to date from the time of the Pandavás. A Bairági keeps it in repairs.

27. Hariánā. Two mosques in the town, the Muftí’s and the Qázi’s. The Muftí’s mosque is in the west of the town. It is only 12 yards long. Its three domes are small and are its three openings. The spandrels are adorned with bosses in stuccos. It has an inscription which states that the mosque was built in the reign of Akbar in 1506, A H. (1597-8, A.D.) by Hájí Sambil Kháñ. The date is given in figures and in the chronogram;— 

The Qázi’s mosque is a little larger of somewhat later date and without inscription.

Hariáná is celebrated for its old and remarkably beautiful wooden gateways and doors.

28. Naloyan, 1½ miles north of Hoshýárpur, tomb of Día Bag. A masonry tomb in an enclosure fast falling to ruin. Díná Bag or Adína Bag was the last Muhammadan Governor of Lahore.

29. Kukrám, seven miles from Garshankar, tomb of Pir Gugga. It is of brick and in good order. No one owns it; people in general take care of it.

30. Bharatgarh Rejpatan, 13 miles south-east of Anandpur, Mat Jopian. This brick tomb is one of the honored shrines of the district. It is owned by no one, but is well taken care of.

31. Dhólbaha, 15 miles north of Hoshýárpur, remains of old temples. Some years ago in digging the foundations for a Thána, some old Hindú and Jain sculptures were exhumed at this place. There are many of them collected in a temple, and many are lying still in fields. Many have been removed to distant places. There must have been once a fine temple or perhaps series of temples in this place.

32. Malot, six miles east of Hariáná fort. It was built by Tátár Kháñ, Yúsuf Khel, in the time of Sultán Bahol.* When Bábár came to India on his last and victorious expedition, he appeared before the fort of Malot to which the rebel Daulat Kháñ and his son Gázi Kháñ had fled. The father surrendered to Bábár; the son fled to the hills. Bábár was delighted with the contents of the fort—books dealing with philosophy and poetry. He retained some for himself, gave some to Humáyún, and sent the rest to Kárán who was in Kábul.

The fort is now in utter ruin. Only a few buildings or parts of buildings are left. The fort is situated on a high table land formed by the water-cutting its way through the lower hills. The approach to the fort is up these narrow waterways, where there is not room for two abreast.

The local legend given in the Hoshýárpur Gazetteer of Akbar having been born here and taken away when young by a slave girl nurse to Jawála Mukhí is 'all quite wrong, as Akbar was born in Amarkot in Sind, and never came to India till he came with his father, Humáyún, in 962, A. H.

33. Giants’ Tombs or Naúgázáš (nine-yarders). These tombs abound. They are generally of earth only, but sometimes of brick. Some of them are in fair condition, others are always having additions made to them in the shape of a handful of earth. Some have lamps lighted on them on Thursdays. Wrestling matches are held at some. They are venerated by Muhammadans. They are to be found at the following places:—Allo Patti, four miles from Mekerión, Ballochanhán, one mile, and Jandiwád, five miles from the same

* Táríkh-i-Sháhí Sháhí quoted in Elliot’s Historians, Vol. IV, p. 415.
town; at Kaithan, 200 yards from the Talsilat Dasáa (brick); Sherpur Pakhtu (27’ x 6’) four miles west of Hariána; Khodialah (27’ x 44’) seven miles south of Garhídwála; Dhaqqa (27’ x 6’) seven miles west of Hariána; Shám (27’ x 3’) same distance and direction from Hariána Mahálpur; Sadarpur, five miles east of Garshankar; Bakapur (brick preserved) nine miles from same town and Kumil six miles; Birampur, three miles east of Garshankar; the tomb of the Gati Pir at Bhor Thala, six miles north of Balachor, and of Pir Mitra and Bála Shah in the same place; Shah Chiragh at Sadarpur and in Balachor.

34. Fort of Lasorá, 1,000 yards from Jaijon. It is now in ruins and no one owns it. It was a fort of the Jaswal Rájás.

35. Ráipur, six miles east of Balachor, brick mosque. It is said to be 300 years old. No one looks after it and it is going to ruin.

36. Mahmadpur, five miles west of Balachor, brick mosque in fair condition. No one owns it, and it is fast going to ruin.

37. Sajáwalpur, seven miles north of Balachor, mosque. It is now going to ruin.

There are some interesting notes by W. Coldstream, Esquire, B. A., for some years Deputy Commissioner of Hoshiárpur, in the Punjab Gazetteer, Hoshiárpur District, on village deities and saints. (See Hoshiárpur District Gazetteer, pages 46 and 47.)

KANGRA DISTRICT.

1. Kot Kangra or Kangra Fort is situated on the south-western extremity of the Duáb of the Patál and Bán Gangás, otherwise known as the Manuí-Mánjhi and Baner rivers. It is 3,600 feet long and 1,100 feet wide in the broadest place, but only 100 feet in its narrowest part in the middle. In shape it is like an elongated hour glass. In some places the cliffs rise to a height of 300 feet. On the edge of the cliffs the fortifications are built. As the cliffs are of conglomerate, the foundations of the walls have in many places become exposed from the action of the weather. The fort runs north-east and south-west. The citadel is in the north-eastern corner, close by where a ditch has been dug to isolate the rock. In the middle of the rock is the English Church. At the south-west end are a large tank, hospital and barracks. On the western is the Watergate which leads down to the Patál Ganga. At the north-east corner is the principal gate of the fort. The citadel is the place of most interest. In it were the temple which was destroyed by Mahmuíd of Gau, and the Rája’s palace and treasury. There are now in it two beautifully sculptured mandapas, three small temples, a commandant’s house and accommodation for a small garrison. The gateway of the citadel is very old. Just in front of the citadel door are the remains of a mosque built by Jahángír.

An interesting outline of the history of this fort is given by General Cunningham in his Archaeological Survey Report, Volume V, page 155–162. The General falls into several mistakes which have been corrected by the Archaeological Surveyor, Punjab Circle, in his second report, where fuller details are given of its siege and capture in the time of Jahángír, who was the first Emperor of Delhi to possess himself of the place, although many had previously tried to take it.

The antiquities in the fort at the present day are—(1) the old doorway, about 120 feet high up in the wall just above the present fort door at the north-east corner; (2) the mosque above-mentioned; (3) three pillars and four bases of great size in the citadel; (4) the two mandapas, the three small temples, one undoubtedly and perhaps all Jainas; (5) some sculptures in the walls of the tank in the south-west of the fort; (6) the water gate and the approach to it (both covered with mason marks); (7) the walls of the fort; (8) loose pieces of sculpture in front of the Montgomery bastion (these are portions of pillars and beams of temples).

The fort is in possession of Government.
2. Temple of Indreswāra in middle of the main Bázár of the town of Kangra. It is a small temple supported on four pillars, with a roof made of receding courses of small stones. In one side are two Jaina images; one is of Parsvanátha and has an inscription of eight lines in Sanskrit in the Sárada character. Dr. Bühler thinks that the date 50 corresponds with 854, A. D. * The object of worship now is the lingam, for which the hollow under a pipul tree forms a sanctum. The images, however, are worshipped as also is a bull which occupies the space between the pillars. The place is full of māras or votive images presented to the temple by the surviving relatives of the dead. The inscription is washed every morning by worshippers as if it were a lingam.

"Twenty yards to the south of the Indreswāra temple, there is an old inscription forming the lowest step of the entrance to the Parohit's house. It is of course nearly obliterated, but enough remains to show that it is engraved in the Kutila character of the 9th or 10th century."—(Cunningham).

In the bázár of Kángra town many images were found. Some of these once belonged to a Jaina temple, while others were of old Hindu deities. Kángra was therefore once the abode of Jainas, although now there is but one family of that religion living there.

3. Bajreswári Debi or Mátá Debi or Durga in Bháwan a large suburb of Kángra, north-west of the town. It is really an enclosure containing many temples, the chief of which is that of Mátá Deví, which is a modern structure surmounted by a gilt ribbed dome, which together with the square tower on which it stands is only about 30 years old. There are several other temples in the court-yard or enclosure. Some of these are very old, and most of them have old portions built into them. A smooth stone is all that is worshipped here. It is not the original one. In the front wall of the temple of Mátá Deví is an inscription measuring 2' 4" x 1' 6". It contains 24 lines, 14 of which are in praise of Bhaváni Joálamukhi. The rest contain history. They tell us that the stone was engraved by order of Ragave Chaitanya, and that the words were written by Krishnabhatta, in the time of Sansár Chaud, Mahárája of Kangra, and Muhammad Saijá Siájá, Emperor of Dèhlí, from which we may infer that the date of the inscription is between A. D. 1433 and 1446†. Bháwan is not connected in any way with the invasion of Mahmád of Gázni.

4. Birhadr (Shivji Mahádeo) plain stone temple above a mile east of Bháwan, built according to tradition 800 years ago. The present edifices are modern, but they contain sculptured stones that are old. There are some pillars in a tank to the west of the temples which are probably 800 years old. The place is much resorted to by pilgrims to Kángra. Attendants keep things in order.

5. Jainti Devi at Nandraul, two miles west from fort Kángra. It is a plain stone temple on a very high and precipitous hill which overlooks the fort. It is said to be of great age, and is visited by pilgrims to the Kangra temple. It is in the possession and care of attendants who repair it from grants of land and offerings.

Kiragráma.

Kiragráma or the village of the hand, is situated eight miles south-east of Pálampur and 24 east in a direct line from Kangra fort; on the left bank of the Binnán river a tributary of the Bías. It contains no less than 16 either temples or ruins of temples. The chief of these are Baijnáth in the centre of the village, and from which the place is generally called Baijnáth, and Siddhánáth at the entrance to the village when coming from Pálampur. Between the village and the river towards the west are the mounds and ruins of an old fort on which old coins are found. To the south of the village are some Sáti monuments, erect stones some sculptured. There are some also to the north-east of the village near the temple of Asápúrí. There is a good deal of old sculpture lying about in the precincts of the temples.

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* "Epigraphia Indica," Part III, 1889, page 120, where a translation of the inscription is given.
† "Epigraphia Indica," Part IV, 1889, pages 190—195.
6. Temple of Baijnath, a large stone temple in an enclosure which contains eight
other smaller temples not included in the 16 above-mentioned. The main temple consists
of a porch, Mandapa and Sikra. The opening is towards the west. Both Mandapa and
Sikra are highly sculptured, and have altogether 29 niches for images. The central
niches towards the east has an image of Surya resting on a Jaina image pedestal. The
Mandapa roof is supported on four magnificent pillars and is beautifully sculptured, though
sadly disfigured by soot. On entering in the north and south walls of the Mandapa
are two inscriptions on slate. They are 2' 3½" + 2' 2¼". They give an account of the
building of the temple and of its builders, who were Manyuka and Abuka, sons of Siddha
and his wife Chhinná. The date of the inscriptions is probably 804, A. D. The translation
and transcription of both these inscriptions are given in Epigraphia Indica, Volume I., 1889.
On the Jaina image pedestal is a third inscription, a Jaina one dated 1296 Sambat. This
was noticed by General Cunningham and fully translated in the Epigraphia Indica, Part
III, pages 118—119. In the walls of the enclosure and in the small temples are numerous
pieces of sculpture. A plan of the whole establishment was given in the report of the
second tour of the Archaeological Survey, Punjab Circle, together with drawings of much
of the sculpture.

7. Temple of Siddhnath.—This temple which consists of a Sikra and Mandapa, is
situated at the western entrance to the village. It had an inscription in the south wall,
17' x 14', but every letter is now destroyed. There are, however, some inscriptions of
pilgrims on the pillars. In the walls of the Mandapa next the Sikra are openings, so as
to admit of the circumambulation of worshippers round the sanctum. This temple is no
longer in use. The Mandapa is in bad condition, and the south side of the tower bulges
out, and must soon fall down. Drawings were taken of this building by the Archaeological
Survey, Punjab Circle, in their second tour. The elevation given of the building in
Archaeological Survey Report, Volume V, Pl. XLIV, is far from correct, while Ferguson,
in the "History of Indian and Eastern Architecture" mistakes a small temple in the
enclosure of Baijnath temple for it (page 315 and foot note). The present temple seems
to be made of materials supplied by some former building, as many of the stones have their
sculptured parts turned inwards. The door is towards the east, and in front of it is a heap
of fragments more or less sculptured. In a niche in the western wall is an image of Surya.

8. Dhanar, eight miles east of Kangra, temple of Baroh Mahdeo. It is of great
age, and much visited by pilgrims. Attendants keep it in repair.

9. Dramman, seven miles south of Palamur, stone temple of Asapuri.* It has
inscriptions which show that it was built in 1687, A. D. It is on a lofty hill, and is somewhat
difficult of access. There are fairs in April and October.

10. Maha Kuli, plain stone temple about a mile south of Baijnath. It is inhabited
by faqirs. There is a fair held in March. The attendants keep it in order.

There are many other places in the Kangra Tahsil, in which are Archaeological
remains. The whole valley seems to have been a stronghold of Jainism and Hinduism.
The worship of the snake was at one time in full swing in some parts of the valley.

Tahsil Dehra.

11. Jawala Mukhi, 16 miles south by east of Kangra, stone temple adorned with
paintings. The present building is a Sikh one, but the site has been one of pilgrimage for
1,200 years. The temple is built over some fissures in the earth from which an inflammable
gas escapes. This has caused divine honors to be paid to the place. Immense fairs
are held in April and October, to which people resort from all parts of India. The finest
part of the temple is the splendid folding door, covered with silver plates, which was
presented by Raja Kharak Singh, and which so struck Lord Hardinge that he had a model
made of it.

12. *Masur*, 20 miles north-west by north of Dehra, rock cut temples. The ridge of a hill has been cut through transversely in two places, and the intervening ridge has been cut into nine temples. Only one was excavated, but nine towers were cut out and sculptured on the outside. Some door frames too were sculptured in bands, but no further progress was made. It is undoubtedly a very ancient place, but it has no inscriptions. It is in possession of attendants who cannot, however, preserve the temples from the effects of the weather, by which the southern and exposed portions of the pile have been entirely destroyed.

13. *Kalser Maha Deo*, stone temple, six miles south of Dehra. It is supposed to have been built 300 years ago. There is a large annual fair. It is a place of pilgrimage, and is in possession of attendants who keep it in good preservation.


15. *Haripur*, ten miles north by east of Dehra, *Taláb Kilán Rai*. A pukka tomb, built by Ráni Durga Dáí more than 300 years ago. Close by are a small temple and a grove of fine trees. It is in possession of Government, and is repaired from local funds.

16. *Haripur*, plain stone temple of *Rám Chand* in the west part of the town. It is said to have been built by a Rája of Goler 500 years ago. It has an inscription in Sanskrit. Attendents look after repairs.

Haripur has the remains of many temples and tombs in it. None are very old, and most of them are in ruins.

17. *Narichána*, 12 miles north-west by west of Dehra. *Kashiv Mahadeo*, a plain stone temple, built more than 400 years ago. There are two annual fairs. Attendents carry out repairs.

18. *Tataeen Kalón*, six miles north by west from Dehra, *Bagla Mukhi*, a plain stone temple, surrounded by smaller shrines. It is said to have been built 300 years ago. The inscription stone was destroyed some time back. This is a very large establishment. It is situated in a gorge just below the road leading from Dehra to Kánga. Attendents look after repairs.

19. *Dehra, Deví Dívá*, a plain stone temple, built by Rája Dharm Chand, 300 years ago in the time of Akbar. Stone steps lead from it to the river Biás. Attendents look after repairs.

There are many other small temples, tanks and forts in this tahsil. They are all interesting, but are mostly in ruins.

**Tahsil Hamirpur.**

20. *Bhalet*, 15 miles east from Hamírpur, *Mahal Tira*, a palace, near Sujíánpur. It is the Muhammadan style. It was commenced by Rája Abhi Chand and finished by his grandson, Sansár Chand of Kánga. It belongs to the Rája of Lambagáon, the representative of the old Katoch family of Kánga. It is of regal proportions, and the workmanship is highly finished. The Rája does not reside here, hence the buildings have been allowed to fall into utter disrepair. The Rája's jágir is small, and he cannot afford to keep up buildings which are of no use to him.

21. *Bhalet*, near Sujíánpur Tíra. *Tomb of Nawáb Gulam Muhammad of Rampur*. The Nawáb took refuge in Kánga; he died and was buried here under a plain brick and stone tomb. The present Nawáb of Rámpur keeps up an establishment for its maintenance.

22. *Naun* or baoli in Sujíánpur. There is an inscription on it showing that it was built by Diwán Dína Náth in 1903, Sambat = A. D. 1846. It was one of the last public works of the Native Government. It is in good order, and is used by the people very extensively.
23. Tank at Bhalet. It is of pukka masonry and is attached to a temple. It is in possession of private bodies but is repaired from local funds.

24. Chhinta, four miles from Hamirpur, nān or bālī, built by Rāja Ghamand Chand of Kangra. It is repaired from local funds when required.

25. Kharot, nine miles from Hamirpur, naun or baoli, similar to No. 24.

26. Bajuri, one mile from Hamirpur, naun, very old, but nothing is known of its builder. It is repaired from local funds.

27. Kotila, 16 miles from Hamirpur, Asuri Dīvi, stone temple, built by Rāja Uggar Pāl. Attendants keep up repairs.

28. Jai Singhpur, seven miles east of Sujānpur, a stone tank, built and endowed by Sansār Chand II of Kangra. It is in serviceable condition, and is in possession of private bodies, but is repaired, when necessary, from local funds. In this place also are some old temples more or less in ruins.

29. Horā, three miles from Sujānpur, Balak Rupi, a stone temple. It has a large annual fair. Attendants see to repairs.

30. Badher, seven miles from Hamirpur, Mahal-ka-Qila, a stone Hindu fort, believed to be very ancient, but now in ruins and past repair.

31. Dharchar, 13 miles from Hamirpur, Mahadeo Chamar Khar, a stone temple, supposed to be very ancient. It is in charge of attendants who keep it in repair.

TĀHSIL NURPUR.

32. Nurpur Fort.—It is situated on a precipice to the west of the town. The whole of the southern wall is in utter ruin. The eastern wall has now the Post Office, Public Works rest-house, Town-school and School-house, built on to it. The fort was commenced by Basu Bāo, Rāja of Nurpur, but the present building was the work of succeeding rājās. The style of the early parts is that of the time of Akbar, very solid, but with floral bands. The style of the later portions is that of Aurangzeb. In the western part of the fort is a temple dedicated to Brij Rāj (Krishna). It is of wood and contains some fine frescoes on the walls. The pillars are of elegant proportions and exquisite workmanship. The idol is of black marble, and is said to have been brought from Chitaur by a Rāja of Nurpur, who assisted the Rāni of Udipur against Akbar and Jahāngir. The building which now contains the idol was formerly the hall of the audience of the palace. It is said to have been built by Nūr Jahān after the pattern of some buildings in Delhi. In all probability the idol was first placed in the fine old temple (lately exhumed) in the east part of the fort. This exhumed temple is 116 feet long by 49 feet broad. Its exterior walls are covered with sculptured bands of surpassing beauty. Some of its sculptures are like those of Chandrāvati described in Tod’s Rājīstān. The plan of the temple is for the Punjab unique. The sculptures on the outer walls resemble nothing to be found in any other part of the Punjab. In all probability the architect and workmen, who built the temple came along with the idol from Chitaur and Udipur. Some parts of the sculpture, however, resemble work in Lahore Fort and Kalahan, so local workmen may also have been used. This temple was unearthed by the Archaeological Survey, Punjab Circle, in 1886. A plan and many drawings will be found in the report of the survey for that year. A history of the fort and of its siege by Prince Murād Bākhsh in the reign of Šāh Jahān is there given. The fort was dismantled in 1857, when the troops were withdrawn for service elsewhere.

33. Thākar Dwara, Dandān, a stone temple to the south-east of Nurpur Fort, date Sambat 1581 = 1524, A. D. It is a kind of monastery said to have been built by Rāna Badānpāt. It has endowments and is in fair condition, the Mahant in charge looking after repairs.

34. Dhamatar or Dharmashtak Mahadeo, a small stone temple to the south-east of Nurpur Fort, supposed to be the oldest temple in Nurpur, but it is in reality a modern
structure. The bull is of brass. It has a few ordinary modern sculptures. It is in fair preservation, and the attendant looks after repairs. Many Hindus frequent it for purposes of worship.

35. Giant’s tomb in Nápur of plain stone, dated Sambat 1734=1677, A. D. It is unclaimed property and is in fair condition.

36. Tomb of Shah ‘Abd-ur-Rahman, a mile east of Nápur on the Dalhousie road. There is no dome. The grave, which is covered with sculpture is elevated on a platform. It is most picturesquely situated under a large tree standing on the edge of a high cliff. Attendant faqirs look after the grave and the surrounding grave-yard. They are supported from land and offerings. In the immediate neighbourhood is the grave of the adopted son of Mr. Harlan,* an American Governor, employed by Ranjit Singh. This son was a Kábuli by birth, but was baptised by the name of John. The tomb is a square one with a round dome, under which is the grave covered with a raised stone on which is a Persian inscription surmounted with a cross and the letters J. H. S.

37. Jaiwáli, 15 miles south-east of Nápur, Kameshwar Mahadeo, a stone temple date Sambat 1119=1052, A. D. Its founder is not known. It is looked after by attendants. It has been photographed.

38. Jaiwáli, Shiv Naráin, a plain stone temple, built by Rája Dabh Chand, in Sambat 1307=1250, A. D. Attendants look after repairs, and keep the place in good condition. I examined the village of Jaiwáli in 1887, but I saw no buildings of the ages here ascribed to them, and none had inscriptions.

39. Náin to the east of the village of Jaiwáli. The walls behind this báoli are beautifully sculptured. There was an inscription, but it is now eaten away with the exception of a few letters.

40. Trilokpurd or Triloknath, 15 miles east by south of Nápur on the Dharamsala road A fort, built by Sardár Desa Singh. This so-called fort is only an old palace, built at the beginning of the present century. There are traces of French influence in the floral ornaments on the walls of the rooms. The whole of the buildings are now nearly roofless, and are fast going to ruin. They belong to Sardár Dyál Singh of Majitha, who does not care to repair them.

41. Fort of Naya Klank, about a couple of miles east of Trilokpurd. It is situated picturesquely on the top of a precipitous peak, and makes a pretty picture from the bridge at the east end of the Trilokpurd bluffs. It is now in ruins, but the wall and towers presented to the road are entire. It is ascribed by the natives to Sardár Desa Singh.

42. Kotlah, 13 miles east by south of Nápur, fort or fortified rock. This rock is very precipitous, and only needed walls here and there to render it a very strong place. These walls were erected. The fort was in existence before the time of Akbar, in whose history and that of Jahanán, Sháh Jahán and Aurangzéb, it figures. It is now in utter ruin. The part best preserved is a báoli, from which the natives say Ranjit Singh was supplied with water in Lahore, although the Mahárája is credited with drinking little simple water. The site is a good one for a fort, as it is almost inaccessible on three sides. The ruins make a picturesque view when one is coming from Dharmásála to Nápur. Inside there is nothing worth a visit. There are no buildings of any architectural pretensions in the place.

43. Triloknath, Mahadeo, about two miles east from Kotlah. This is not a building, but a naturally formed cave. Water charged with mineral matter, dropping from the roof, has at the far end of the cave produced two large stalactites and stalagmites, which meeting midway form two pillars. The roof and floor of the rest of the building are covered with masses of stalactite and stalagmite. The left hand side of the cave is free from them, and on the wall here some rough sculptures have been made of Hindu gods. The gorge leading to the cave is full of coarse figures cut in the

* For notices of this man, see Honigberger, Steinberg, Major Carmichael Smyth and a “Memoir of India and Afghánistán by J. Harlan,” Philadelphis, J. Dobson, 1842.
rocks, and a huge bull stands in the stream which flows close by. There is a kitchen attached to the cave. Attendants clean the place, which is all it requires.

44. Pathpur, 16 miles south by east from Nárpur, Thákur Dwára of plain stone, built by Rája Mandá of Nárpur. The walls are adorned with frescoes.


46. Dhantál, four miles east by south from Pathánkot, Thákur Dwára. The establishment consists of a Mahant’s palace, a langarkhána or kitchen, rooms for students and disciples, several temples and a number of samádhis of former Mahants. The whole is a huge block of buildings in a large high walled enclosure to which is an imposing gateway. Close by are a caee and a baol, about which enormous lies are told. The buildings were erected by Sarsám Deo, at a cost of 3 lakhs of rupees. Large jagirs are attached. Every thing is in fair order. When visited by the Archaeological Survey in 1886, there were no students. The Mahant was spending all the revenues on himself.

47. Anshi, 12 miles south-east from Nárpur. Mahadeo, a plain stone temple, date Sambat 900 = 843, A.D.

48. Bagrolí 14 miles south from Nárpur, Haori Devi, a stone temple, date Sambat 1334 = 1277, A.D. It contains a famous idol which is much visited. Attendants keep things in order and receive proceeds of lands.

49. Burái, one mile west of Nagrotah, ruins of temple. These are on the old road from Kángra to Nagrotah. The temple was originally a small one, but in the ruined sanctum are some old idols, which, though much worn by ill usage, shew that they were skilfully sculptured. The stones of the standing portions of the walls are clamped with iron. The ruins and sculpture indicate great age. There is not a house near the place, and no one knows anything about its history. No care whatever is taken of it.

50. Ohóri, two miles north-east of Nagrotah, Lakha Mandar. Ruins of a temple which was once built of large bricks and stone. The bricks were taken away to make a bridge over the Baner, several stone idols are still lying about the mound. The style of sculpture displayed in these indicates great age. One stone pedestal of an idol is about half a mile from the mound. Its workmanship is exquisite. General Cunningham thinks the site must be of Jain, if not Buddhist, origin. The mound is now a heap of earth and brick ends. A small temple has been made by the villagers out of broken images and bricks. In front of this is a fluted pillar standing in the ground without either capital or base. Lakha Mandar is now a ransacked ruin.

51. Mahallát, 3½ miles north-east from Kángra town. Here are the ruins of some palaces commenced by order of Jahángír. Work on them was stopped by the Emperor, who saw that the labourers were all more or less afflicted with goitre. The Emperor was afraid that the inmates of his harem might be disfigured with this disease were he to take up his residence here, as he was told that everybody who drank the water of the Kángra Valley took the disease sooner or later.

KULU VALLEY.

KÁNGRA DISTRICT.

52. Bajáura, 10 miles south of Sultánpur, Basheshar Mahadeo. A grey sandstone temple of Hindu style with traces of Buddhist art, date 11th century. There is only a Sikara. The door is towards the east. The object of worship is the lingam. In a niche in each of the three sides is an elaborately sculptured image. Some of the courses are also beautifully carved, the designs being very numerous. The building has been frightfully injured by either earthquakes or gun powder, but it is still stable. It is now
in the hands of Government; a wall has been built round it. As it is the object of greatest antiquarian interest in Kulu, it has been often photographed and sketched.

53. Bajaura Shivi, a buried grey sandstone temple adorned with sculpture, east of the village, on the right bank of the stream. It is said to have been built by the famous Raja Bhool about the beginning of the Christian era. It is now embedded in debris and boulders, but it has been excavated on the east side, where the door is. It is now in possession of Government, and a wall has been built round it to protect it.

54. Bajaura, a Lingam, in its jalekri, on the left bank of the stream from Bajaura and just opposite to Shivi. The stream lately unearthed the stone. No temple or foundations are visible. It is not sculptured. It may have stood by itself without any temple over it, as lingams are often found now without any edifice. It is in possession of Government.

55. Hât, a village about half a mile east of Bajaura, remains of old temples. Near a modern Thakar dwara in Hât are many pieces of sculpture. The walls of the temple platform and the whole neighbourhood are full of fragments belonging to temples. Judging from the number of amalaka mouldings found Hât and Bajaura must at one time have had a large establishment containing many temples, all of stone and more or less sculptured.

56. Jagat Sukh, seven miles north of Nuggur, stone temples. One is a large long low building with gabled roof. The other is small and square with an elaborately sculptured Sikara. The window frames of the larger temple are elaborately carved. In front of the large temple and in the yard and walls of the enclosure are numerous sculptured fragments, showing that there were once on or near this spot numerous stone sculptured temples. There is an inscription in old Takuri, which records probably a restoration of the temple. There is no doubt that this is a very old place. In the second report of the Archaeological Survey, Punjab Circle, many of the objects of interest in Jagat Sukh were drawn.

57. Nuggur, 14 miles north of Sultãopur, stone temple. This building has an umbrella-shaped second roof. There is a good deal of sculpture in walls and in niches, but it is inferior to that at Bajaura. It is supposed to be about 300 years' old. Attendants keep it in good preservation from proceeds of offerings. It is photographed in Mr. Egerton's book.

58. Nuggur, Sati stones.—They range from 1,000 A. D., to the time of the extinction of the Rājas of Kulu. There are 150 stones in all, each representing one Raja and the wives and slave girls who performed Sati on his being cremated.

59. Dungri Debi, Herina Hill, 20 miles north from Sultánpur, wooden temple. It has four roofs, one above the other. There are a few rude carvings of men and animals. It is of the 15th century, and is the best specimen of this kind of temple in Kulu. It is in a good state of preservation and has been photographed. It is generally known as the Mandi temple.

60. Shamsi, six miles south of Sultánpur, Sati stones. They are the monuments of another race of Rājas, who reigned when this part of the country was not included in Kulu.

61. Manikaran, 32 miles east by north from Sultánpur, plain stone temple of Ram Chand, built by Raja Jagat Singh of Kulu in the 17th century. Attendants maintain it in good order from proceeds of land grants.

62. Manikaran, plain stone temple of Raghunathji, also built by Raja Jagat Singh in the 17th century. The inner walls were originally covered with silver and the outer with copper. Both were stripped by Raja Bikrama Singh about 100 years ago. The attendants keep things in order from proceeds of land grants. (For an interesting account of the idol Raghunāth and its advent in Kulu, see Punjab Gazetteer, Kangra District, Volume II, page 15).

63. Dyal, four miles east of Bajaura, Thākur Tirjug Narain, a plain wooden temple with two square and one circular roof, built about 450 years ago by Raja Bhadr Chand. The
present edifice is, however, of the present century. From fragments of sculpture in the walls of the platform and enclosure, it is evident that this is a very old place indeed. It is on a hill about 4,000 feet above the Beás, from which river it is very difficult of access. It is a fine building and the doors are beautifully sculptured. It is looked after by attendants who keep it in order from proceeds of free tenures.

64. Kotli Sarasvāt, 43 miles from Sultānpur, plain stone temple. It is a beautiful building about 400 years old. It is kept in order by attendants who receive land grants.

65. Biṭṭī Mahadeo, 4,000 feet above Sultānpur overlooking the confluence of the Beás and Farbutti rivers. A stone temple with gabled roof. It had two pairs of doors beautifully carved. The materials out of which it was made were once in some former temple. They exhibit distinct traces of Buddhism. It was burnt down in 1889. The people used to say that the lightning struck it once a year, and that the lingam was always smashed, but that it was afterwards joined together with ghee and butter. The temple precincts abounded in old sculptures.

66. Nirmand in Seorāj, opposite Rāmpur in Bassīr. A temple dedicated to Ambka, whose worship is said to have been instituted by Paras Rām. Fairs are held in the autumn of every third year. There is also an inscription on a copper or brass plate. There is also a temple dedicated to Paras Rām in Nirmand. Every 12th year, a special festival takes place at it.

67. There are "very ancient" temples in Kulu at Gīndrī that of Hartumba Devi; at Peni that of Devi Bhaga Sib; at Parri that of Manda Devi; at Kamand that of Prasan Rikhi; at Deo that of Ubrī Debta; at Chowing, Devi Chanda; at Thaway, Thākur Murlidhar; at Dhoṛi that of Jamli and at Khew that of Naromammi. These all are in a good state of preservation and that seems all that is known about them at present. There are shrines everywhere in the valley, where snakes, trees, springs, rivers and everything is worshipped.

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**LUDHIANA DISTRICT.**

**Ludhiana Town.**

1. Shāikhsanwālī masjid and tomb, brick buildings near the fort, but hidden from it by high intervening houses. The mosque has two minarets and three domes. It is only 39' 4½" × 12' 10½ " outside. The walls are thick, consequently the inner rooms are small. It was built in the time of Aurangzeb.

2. Khāṅgāh of Sultām Shah Chishti, a square domeless tomb, whose sides measure 27' 4½". Walls are four feet thick. There is no inscription. It was probably never finished. A small mosque in the enclosure is modern.

3. Khāṅgāh of Sayyad Ali Sarmast.—Two tombs and a mosque are in the enclosure. One tomb is octagonal each side being 15' 11". The walls are 7' 6" thick. The inside room is a square measuring 23' 1½". Alternate sides are open. Underneath is a tākhkānah. The second tomb to the north of the first is 23' 11" square, but only a few feet high above ground, it having been built on a lower platform and being now filled in with earth. The mosque to the south of the first tomb is 41' × 13' 6", with walls 4' 1½ " thick. According to an inscription it was built in 978, A. H. = 1570, A. D. The first tomb was probably built in the time of the Tughlaqs.

4. Khāṅgāh of Shah Qutb, west of the road going to Phillour. It is 21' 6" square. It is known to have been standing for the last 600 years. It has, however, no inscriptions. The walls of the enclosure and the pavement are evidently of bricks from Sunet.

5. Khāṅgāh of Sayyad Ali Buzayr.—A brick tomb said to have been built 300 years ago.
These five tombs and mosques are in charge of the resident Shaikhs, who are responsible for repairs.

6. Coss Mindra, i.e., pillars marking the distance of a coss on the road, like our milestones, (1) one is about one mile east of Ludhiana; (2) another is about three miles east from the town; (3) one near the village of Sannaial; (4) one near the sarai of Lashkari Khan. They were built in the time of Jahangir, and are now nearly perfect.

7. Chapar, temple of Mai Guga.—It has been in existence 80 years. Attendant Brahmins are responsible for repairs. There is a great annual fair.

8. Kanekh, baoli, now in ruins. It had some underground rooms or tohkhana. It is said to have been made in the time of the Sikhs.

9. Lalton, seven miles south-east of Ludhiana. A brick fort built by the Sikhs now inhabited by the people of the town.

10. Gangohan, 15 miles south of Ludhiana, a Burj, or brick tower, now in ruins. It is the remains of an old Sikh fortress.

11. Takara, 27 miles west of Ludhiana. Maqbara of Shah Ishqwalla, a brick tomb needing repairs to plinth and dome, the latter of which is altogether destroyed. It is situated in the common burial ground and is not looked after at all.

12. Takara, Maqbara of Shah Diccan, one mile west of the town. It is said to have been built in the time of Akbar. It has a grant of 190 bigâhs of land attached to it for maintenance.

13. Hatîr or Arhatpur, 34 miles south-west of Ludhiana. Here Mahavira is said to have performed châr-mansa, or a four months' residence in the time of Kanakh Khetu Râja. At that time the place was called Aichata Nagar, see 14th and 15th Chapters of the Dharmakâta. General Cunningham says, Aratpur was certainly Badhaur. Arhatpur of course is named from Mahavira, the Jaina Tirthankar or Arhat. Near the place old coins and remains are found.

14. Hatîr, Maqbara of Rai Firozwala, near the village. The people of the place say it was built in the time of Humayun. It needs some little repairs. The heirs of Firoz still reside here and hold charge of the buildings.

15. Hatîr, Masjid, 'Azmat Khanwali, a brick mosque said to have been built by Asmat Khan in the time of Shah Jahan. It is not now used.

16. Hatîr, Math Nikka Mulwala.—It is partly in ruins, its platform requires repairs. It is known to have been built in the time of Humayun. It is now no longer used.

17. Hatîr, 'Idgah, one mile to the north-west of the village. It is of brick and is a very old building, but its date is unknown. It is now no longer used.

18. Hatîr, Masjid Barkhurdar Khanwali, a brick mosque of the time of Akbar now no longer used.

19. Hatîr, Masjid of Rai Jali Khanwali, a brick mosque in the village now no longer used as it is in ruins. It is said to be 300 years' old.

20. Lamma, six miles north-east of Hatîr, Gurudwara, erected in memory of a visit paid to this place by Guru Gobind Singh, 160 years ago. It was built 70 years ago and is no longer used.

21. Bhîr, two miles east of Suhana, a place like a mosque, built by Muhammad Gauri in 1191, A.D. He encamped here after conquering Bhatinda, and was told in a dream to build it. It is named Bhir after a faqir who lived here 120 years ago.

BAHLOLPUR.

22. Maqbara of Husain Khan, a brick tomb built in the time of Akbar and still in fair order. It is octagonal outside, each side measuring 21 feet 6 inches. Inside it is 24 feet square. Height of walls 35 feet. Two storeys. It has a double dome.

23. Maqbara of Nawab Bahadur Khan, son of Husain Khan, 100 yards north of Husain's tomb. Outside it is octagonal, each side being 18 feet. Inside it is also octagonal, each side measuring 10 feet 5¼ inches. The walls are 22 feet 11 inches high, and they slope slightly. There are many graves near this tomb, which is in better order than that of Husain Khan's.

24. Maqbara of Alav al Khán, Suba of the Dekkan, built in the time of Sháh Jahan. Outside it is octagonal, each side being 21 feet. Inside it is 24 feet 1½ inch square. The walls are 31 feet high from the ground to the parapet. The dome is pear-shaped and is probably double. This tomb is situated south-east of Bahloolpur, close to the town.

25. Tomb of Dád Khan, Rasaladár, built in the time of Sháh Jahan. It is 29 feet square outside and 16 feet 4 inches inside, and has one arched opening in each side. The dome was square, and at each corner was a small square cupola. It is now in utter ruin. It is now used as a house for storing farm produce.

26. Mosque and Maqbara of Kamal-ud-din Khán of brick, built in the time of Sháh Jahan. The resident attendant looks after repairs. The buildings are in perfect order.

27. Khánqah of Abd-ur-Rahmón Khán and Shah Jamál, a brick tomb, built about 160 years ago. Attendants are responsible for repairs.

28. Bungalow of Námdár Khánwála, a house, built in the time of Sháh Jahan, by Námdár Khan. It is of brick and is in perfect order. The Zaidár is responsible for repairs.

29. Masjid Bihvanwáli, a brick mosque, built by Kámdár Khan in the time of Sháh Jahan. It is only 24' 7" × 16' 3". It is in good order, and under the supervision of Fath Khan who is responsible for repairs.

MACHCHIWARA.

30. Masjid Sujan Sháhwalí, a brick mosque, built in the time of Muhammad Sháh by the ancestors of Sayyad Qasim Ali. It needs but little repairs. The people of the Miánwálah Mahalla use it for worship and attend to it.

31. Mosque of Mhr Ali Sháh or Qázi Masjid constructed of stone in the time of Sikandar Lodhi, 923, A. H. = 1517, A. D., by the lady Fath Malik. It is in good order, and is used for public worship.

32. Ganj-i-Sháhidán, place of martyrs, some brick tombs in a grave, west of the town. It looks like a general burial ground, and is no longer used. It is probably the tomb of those who fell in the battle of Machchiwára in 1555, A. D.

33. Divílí Deví, Bhadr Kúli, a brick temple, one mile west of the town, built 90 years ago. It is used for worship, and is kept in repair by the resident faqir.

34. About a mile west of the town are the remains of an old mosque which was built of blocks of kunkur. It measured over all 42' × 18'. All round about it are many graves in ruin, and the ground is covered with remains of buildings. Many of the bricks are of large dimensions showing great age. The people show a well in which is now a plain stone, but they say that it had once an inscription on it that the man who sank it had previously sunk 360 wells in Machchiwára. There are some five wells to the west of the town in the sand. They are built of large bricks. Hence it is inferred that the town formerly extended towards the west.
35. Gurudwara of the Guru Sahib, a brick Sikh temple, built 100 years ago by Sodhi Karm Singh, to commemorate a visit of Guru Gobind Singh to this place. It is used for worship, and is in possession of a resident Akali. The palace of the Sodhis of Machchhiwara is in utter ruin. It is close by the Police rest-house at the west end of the town.

36. Meghan, four miles south of Thana Khanna, a grove of trees and a tomb. The grove is held in high esteem by the natives, who will not cut down a tree. The tomb has been in existence the last hundred years. There is another grove, six miles north of Khanna, and one more, 5 miles west of that town.

37. Piri Mubarak, eight miles south of Khanna, a grove of trees and a brick tomb.

38. Sarai Lashkar Khan, eight miles west of Khanna, a brick sarai, built in the time of Aurangzeb Alamgir. It is still in use, and is in possession of Government, by whom a chaukidar is entertained. There is a similar sarai in Khanna itself.

39. Khanna, a baoli of brick, dry and in ruins. It was made by Mussammat Dya Kaur of Khanna. It is not looked after, and is now in possession of Government.

40. Rahaon, Masjid of brick, built by the ancestors of the lambardars of the place in the time of Shah Jahan. Repairs needed.

41. Coss Minar, near the village of Raja Punjab. It was erected by Jahangir on the road leading from Delhi to Lahore.

42. Sunet, a mound, three miles west of Ludhiana, on the Ferozepur road. General Cunningham obtained over 1,000 coins from this place. He does not mention the small square copper coins containing on one side the Buddhist wheel and on the other names of Rajas in old Sanskrit letters. These are still found. On the mound, besides coins, impressions of seals in burnt clay, seals in stone and copper, beads, carved bricks, large bricks, dice, glazed pottery and many other antiquities are still found. Impressions of coins of the Yandheyas in clay are also found.

JAMBOLIA DISTRICT.

THANESAR. (Sri Thumbeeswara). Albumine I, 199

1. Tomb of Sheikh Chilli, in the east part of the fort, mound. It is of white marble and octagonal. The neck is circular and the dome pear-shaped. As it stands on a high site, it is visible for many miles. There is no inscription. To the west of the enclosure is a small oblong tomb also of marble. It is not known who the Sheikh was.

2. Jama Masjid, a mosque of solid masonry, a short distance west of Sheikh Chilli's tomb. It is now in ruins, but it was formerly the principal mosque of the place. It is said to be 400 years' old. It is now no longer used.

3. The Pathariya Masjid, a few yards from the south-west corner of the enclosure of Sheikh Chilli's tomb. It is built of red sandstone, and is a long room 36' 1/4 x 9' 9" inside, and supported by four pillars and six pilasters. The roof is of great beauty being covered with geometric and floral designs. This mosque has sloping fluted minarets at each end of the west wall. There is no inscription. Among the debris and in the stairs and wall of the enclosure are some portions of sculpture from Hindu temples. These, however, are of close grained light brown sandstone. Some old bricks measure 15 1/2 x 8 1/2 x 3 1/2". The site is therefore very old. But the building though built like a Jaina temple has certainly nothing in it either of Jaina or Hindu origin.

4. The Chiniwali Masjid, a mosque at the north end of the bazaar of the town. It is built on a high platform of shops. Outside it is 54 feet long. Inside it is divided

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into three rooms which are covered with low domes. There is an octagonal minaret at each end of the eastern wall. These minarets and the eastern facade were covered with inlaid enamelled flowers. On the left minaret is an inscription which gives the date in chronogram, and in figures 973, H = 1565-66, A.D.

\[
\text{دات هنافز مزا ز عيب نذا}
\]
\[
\text{ياد حق كن بخاز معبوذ 963}
\]

This mosque has lately been restored, and the flowers repainted in water colours.

Near this mosque is another smaller mosque, in the yard of which is a grave on the head-stone of which is the following:

\[
\text{سوم تاريخ بناي كميان معنى كزن}
\]
\[
\text{غرد فرس آن مسيب عالي هده اسمه}
\]

This shows that this stone came from a mosque built in 1039, H., the 2nd or 3rd year of Shah Jahan.

5. Tomb of Jalal-ud-din, a square building of red sand-stone each side measuring 18' 4". It is situated west of Sheik Chilli's. Jalal-ud-din died in 989, H.=1581, A.D. There is no inscription to tell us when the tomb was built. To the west of the tomb is a mosque and close by are numerous buildings, such as tahkhanas, guest-houses, &c. The whole are in bad condition, as the proceeds of the tomb, gifts and grants seem scarcely enough for the support of the numerous people attached to the tomb. In the walls of these buildings are several inscriptions evidently rescued from mosques and other buildings now no longer in existence. One is broken; it is as follows:

\[
\text{بناي خدا و امید شفاعت مصطفی در عهد مسکنداه سلطان الساداتین ملت پایلید}
\]
\[
\text{حمام علي غریسی خیل هشدار (امجیر)}
\]

We are not told what Malik Bayazid did in the time of Sikandar Lodhi; probably he erected a mosque or an aims-house. He was of the Gargasai Khail and was Deputy Commissioner of Ajmere. Another inscription is of the time of Muhammad Tuglaq:

\[
\text{بعد دوزخه هاش جبان مسجد شاه * بنا مسجد کرده بعون و فاضل الله}
\]
\[
\text{نصیر ابن علي کوتول تبایثر * اسلام ورده فتیقد و قبیر ماهه}
\]

This tells us that Nasir, the son of Ali, Kotwāl of Thanesar, built the mosque in 739 in the reign of Muhammad Shah (739, H. = 1338-39, A.D.)

A third inscription is as follows:

\[
\text{بنا دووازه این طاق مطود * بهبود هشتمد و هدایت و نیز}
\]
\[
\text{بعد دوست بپول سلطان * باسم همان اعظم قاب خانان}
\]
\[
\text{ملك السماق لیومس کرک ابام * خراشی باد ابن تفوق و العام}
\]

This shows that a door to a dome (?) was made in the year 889, H. = 1434, A.D., according to the order of the Khan-i-'Azim, by Malik Yusaf Ishāq, in the reign of Sultān Bahlol.

The fourth inscription is of the time of Humayun. It is from some mosque:

\[
\text{هدایت سید بناء آنجون بخور * بعد دوست شاه همايون}
\]
\[
\text{بده لازم لیهند با جهیل سال * بهبود شاه برک لیک اعمال}
\]

i.e., Shah Bardi in 940, H. = 1533-34, A.D., made the mosque. These inscriptions throw light on Thanesar in the times to which they relate. They show that the Muhammadans
were busy with building mosques and adding things thereto. The most interesting inscription, however, in Thanesar was one on the lintel of a doorway to a grave-yard. It was inscribed for a mosque, on the back of a pilaster which had probably once done duty as the jamb of a doorway to a Jaina temple, as the other side is beautifully sculptured. It is now in the Lahore Museum, Mr. Meredith, c.s., having used his influence when acting as Deputy Commissioner of Umballa to secure it. The inscription is as follows:—

This, stripped of its poetry, tell us that Malik Shádi Khan built a mosque in 899 in the reign of Sikandar Lodhi, 1493-94, A.D.

None of these seven inscriptions are noticed by General Cunningham.

6. Tank of Kurukshetra, south of Thanesar. A small rectangular lake 3,546' x 1,900'. In the middle is an island 580 feet square. It is connected with the north and south banks by two broken bridges 26 feet broad. On the south bank are many temples and ghats. Round the trees and leaning against the temple walls are many fragments of images of great age. Many of them are distinctly Jaina. To the south of Thanesar and connected with the large tank is the large and irregular tank of Sunet. Here again are many fragments of images. This Sunetsar has more signs of antiquity about it than any other part of Thanesar. It is astonishing, however, that a place of such known antiquity as is Thanesar should possess now so few remains of olden times. The Muhammadan inscriptions quoted above show that the religion of Islam was the religion of the rulers of Thanesar for several centuries, and this may account for the absence of sculpture.*

7. Old Fort at Thanesar.—This is now all in ruins. It consists of nothing more than a high mound covered all over with debris. Towards the east, the tombs of Jalál-ud-din and Sheikh Chilli are built on portions of the mound. West of the tomb of Jalál-ud-din are the ruins of a red sand-stone mosque, which must at one time have been of great beauty. To the north of the mound are the ruins of some old palaces which once had some architectural pretensions. The whole of the town of Thanesar and its surroundings seem given over to decay. Whole bazaars are tenantless. The tombs and mosques mentioned above are, however, kept in fair order.

8. Sháhabad, 17 miles south by east of Umballa, masjid of solid masonry. For the last 100 years the Sikhs have appropriated this building. They keep a Granth here, and call the place "Mostgarh." It is supposed to have been built in the time of Shah Jahan.

9. Thussa, 20 miles south by west of Umballa, tomb of Sháh Bák, a large square masonry building with a turret at each corner and a dome in the centre, 150 years' old. It is in perfect condition, and is used as a place of worship by Mussalmans; it has an annual fair.

Sadaura.

10. Sadaura, a small town, 30 miles east of Umballa. Its mound, fort and ruins show it to be a place of some antiquity. The old coins found in its bazaars show that its vicinity contained places of trade, at least 2,000 years ago.

Text Masjid or the Pathariya Masjid in the west of the town. Its central and northern dome have fallen in and the southern one is broken. It had a minaret at each end of the western wall, and one on each side of the Mihrab. The building is all

* For an interesting account of Thanesar and its neighbourhood, see Archaeological Survey Report, Volume II., 212-223 & Volume XIV, pages 86—106.
of stone, and was probably built from materials taken from a Hindu temple, as some of the stones are sculptured. There are no inscriptions, but the inhabitants say that the chronogram वैपुराजय (city full of ornament), which gives 732, H. = 1331-32, A. D., is the date of the mosque and also of Muhammadan Sadhaura, but the old sculptures in various parts of the town show that it was in existence long before that.

11. Tomb and masjid of Abdul Wahab, a short distance south-west of the Tasi Masjid. Of the tomb only the doorway and lower walls of the original building are left. They are of stone. The doorway is very fine. It is not arched, but has brackets with heavy bosses. Over it is a small inscription, साल मोहेंद्र = year of repairs 1137, A. H., 1724-25, A. D., when probably the present dome was put on the old tomb. The mosque is of the time of Aurangzeb. It is 33' 3" x 13' 6" with walls 2 feet 9 inch thick and a verandah 4 feet 3 inch broad. The whole of the eastern facade was once covered with enamelled flowers let into an enamelled ground. Round the frames of the arches were enamelled texts from the Qur'an also let into an enamelled ground. The inner arches have over them inscriptions in enamel. The one over the central arch gives the date and the name of the builder of the mosque, the Emperor Aurangzeb 'Alamgir.

It is as follow:—

शहाद एलाम गिर महीदीदिन महद बोतफर
कर जिद पे देद एरले बहाद रा मसास्म
स्मिद एलाम बदा फरमुद पाचद एलाम
स्मिद गहद कादस कादलिश दह हो स्मासस
जलोह गहद बचस होरम एलाम जपाब
कल्प एलाम लामन का खलान मस्तासस
पीयर दालम रह सोही जाज़ेन एलाम शमद
स्मिद गहद कादस एलाम जाज़ एलाम साससस

The last line is the tārikh or chronogram, and gives the date 1080, H. = A. D. 1669. All three domes of this mosque are double. The side ones are elongated, the central one round.

12. The Qazi's masjid in the middle of the town. It has only its south dome still standing. Its eastern facade was covered with tiles laid in stucco in most intricate geometric patterns. It has inscriptions still legible. They bear the dates 1054 and 1055, H = 1634, 1645, A. D. Outside this masjid are some sculptured stones.

13. Two old gateways of brick, one near the Qazi's masjid. They are ornamented with tiles in stucco. One is dated 1029. They were erected by Qazi Abul Mukarrim and Abdul Muhammad in the reign of Jahangir. One of the gateways leads into a courtyard. The other stands on the cliff overhanging the river which is always undermining it, so it must fall ere long.

14. Tomb of Shah Qamis,* father of the builder of the gateways, is just over the river on which Sadhaura is built. It is a large grave-yard containing many tombs. Shah Qamis was a celebrated faqir in the time of Akbar. He died in 992, H. = 1584, A. D.

15. Buria, four miles east of Jagadhri, Rang Mahal. A large old Muhammadan residence. Outside it is unsightly. Inside it has massive arches of stone masonry; there is no wood used in the whole building. It is supposed to have been built in the time of Shah Jahan and by him. It is not used.

* For a short biography of this person, see Khazain as Safa, Volume I, page 135, Nawal Kishore, Lucknow, 1873.
16. Kapul Mochan, 12 miles north of Jagadhri, ruins and remains of temples. These consist almost entirely of sculptured fragments which were dug up on the site of the present building, or in their immediate vicinity. The sculptures are chiefly of Hindu gods, but some of them are architectural ornamentations and are exceedingly beautiful. There are two small Sanskrit inscriptions, both fragmentary. They are given by General Cunningham.*

17. Foesa (Bhaksa on map), nine miles south of the Thana Mullana, tomb of Sheikh Ahmad, date 788, H. = 1386, A. D. It is still in good preservation and is used as a place of worship.

RUPAR.

18. Rupar, 44 miles north by west of Umballa, on the left bank of the Sutlej, is a very old place. It possessed an old high fort, now completely dismantled. Old bricks from it are found in the buildings of the town of Rupar. They are of great size. There are no other Jain or Hindu remains.

Tomb of Shaikh Khilid, a mile-and-a-half east of the tahsil. A Muhammadan tomb in good preservation, used as a place of worship. Tradition gives some remote probability to this Shah Khilid, being the Shah Khilid, mentioned by Farishta in the introduction to his history,† as being Governor of Kabul, but who being removed would not return to Iraq but settled in Koh-i-Sulimán.

19. Tomb of Gujari, Masto, east of Rupar about a mile on a hill. A large domeless tomb made of kunkur. Outside it is 35 feet by 6 inch square, inside 22 feet by 10 inch. It was never finished and no one is buried in it. The traditions with respect to this tomb are somewhat mixed up with those of Shah Khalid, who lived in the first century of the Hijrah, whereas the tomb of Masto, as it is called, is at most no older than the time of the Tuglaqs. The hill is being washed away, on which the tomb stands, but as yet the tomb is uninjured.

20. Pathan tomb, west of the town of Rupar. Outside it is 63 feet by 8 inch square. The inner room is 25 feet by 3 inch square. Each side has a large arched recess 23 feet by 6 inch wide. The outer walls are 35 feet high. There are no corner towers or cupolas. There are two domes. From the top of the inner dome to the floor it is 43 feet. This inner dome is a little less than a foot thick at its central opening. The neck of the dome is octagonal each side being 16 feet. The tomb contains no mihrab and no inscription. It is said to be the tomb of Jamal Khan, of whom no one knows anything. He may be a relative of the men buried at Bahloolpur or Sirhind. The style of the whole of these tombs is very much alike.

21. Colonnade of red sandstone in the middle of the town of Rupar. The part now in existence 39 feet long and 10 feet 3 inch wide. The pillars are 17 foot by 15½ and are 4 feet 10 inch high. Between the pillars are openings of 6 feet 2½ inches. The capitals and bases and brackets follow the style of the same things in the tomb of Khizr Khan at Soonepat. Outside is a chaitya or coves supported on brackets. On the architrave is a broken, undated, nameless Arabic inscription. In buildings in the vicinity there are sculptured stones which evidently belonged to this building. There is no tradition about this place. It must be the ruins of the commencement of a large mosque which never reached any further development. The colonnade is now in charge of Saiyad Qudrat Ullah who uses it for a stable.

22. Chamkaur, 11 miles west of Rupar, Sikh Shrine. The last two sons of Guru Gobind were slain here. Two had just before this been put to death in Sirhind.

23. Morinda, 14 miles south of Rupar, three old sculptured pillars. They are 4 feet 3½ inch high and are about 1 feet broad and 7½ inches thick. They are sculptured after the fashion of pillars in old Hindu temples. The tradition is that they were brought from the hills. They are now in a small temple north of the town. Two are used as door posts, and one stands up alone against the temple wall.

* Archaeological Survey Report, Volume XIV, plate XXV.
† Page 17, Lithographed Edition of Nawal Kishore, Lucknow, 1865.
24. **Kharar or Khurr**, 26 miles north by west of Umballa, remains of old temples. To the south-west of the town is a large tank, at the north-east corner of which is a group of modern temples under some pipal trees. Under these trees and by the sides of the temples are many fragments of ancient sculpture evidently of Jain origin. Close by at *Churun-k-majri* are some more sculptured remains worshipped by the sweepers. Large bricks are also found. The people say all these things were obtained from the tank: So that there was once a temple which was destroyed and its materials thrown into the tank. Tradition and history are silent about the place.

25. **Mani Majra**, 13 miles east of Khara, shrine of *Mansa Devi*, built about Sambat 1785 = 1728, A.D. The temple is of solid masonry in an old Hindu style. It has many coloured decorations. There is an annual fair.

26. **Mani Majra**, two miles north of this place at *Yousa Tibba*, a Hindu temple of brick faced with red granite (sand-stone?) and decorated with sculpture. The Hindús use it as a place of worship and pilgrimage. There is a fair twice a year,—date Sambat 1855 = 1798, A.D.

27. **Naugazar**, (nine yarders) at Kirdhan two miles east of Umballa Cantonment. It is used as a place of worship and people resort there every Thursday. There is a second Naugaza at Rúpar 800 feet west of the tahsil. It is in good condition but is not used.

**Patiala State.**

Patiala territory stretches into the Amballa district. The old towns of Bunnur and Sarhind and Pinjaur are situated in those parts of the Patiala State which adjoin the Amballa district.

**Bunnur** is 13 miles north by west of Amballa. It is a town of many ruins. Only one has any architectural pretensions. It is called Mekka-ka Naqil or copy of Mekka, and it is situated to the north of the town. It is a walled enclosure, 77' × 65' outside and 63' × 51' 9' inside. Each corner has a sloping embattled tower or minaret. The *mihrab* is flanked with two such minarets as is also the southern door. The ornaments are geometric designs in stucco. There are no legible inscriptions: one in stucco over the *mihrab* is very much injured. No one knows who is buried here. The style of the architecture agrees somewhat with that of the Pathariya Masjid at Sadhaura, and that of the Pathariya Masjid at Thanesar. Shaikh Chilli who is buried at Thanesar is said to have been from Bunnur.

**Sarhind or Sarhind.**

**Sarhind** is 30 miles north-west of Amballa. In the time of Firoz Tuglaq it was made the head-quarters of a separate district, and in the time of the Moguls it rose to be a town of great importance. It was sacked by the Sikhs in 1122, H.; the inhabitants have a chronogram of this event سرند خراب (Sarhind destroyed). It was again sacked by the Sikhs in 1172, H., and another chronogram سرند خراب (Sarhind altogether destroyed) states the fact and the date 1172, H., or 1759, A.D. In December 1768, A.D., Zain Khan, the Afghán governor of Sarhind, was killed in battle with the Sikhs, and "Sarhind itself was totally destroyed." The present town of Sarhind is situated on the site of one of the many *mahallas* of old Sarhind. It is in ruins. The site of the old town is a sea of old foundations and brick ends. There are, however, some buildings pretty nearly intact. There are two mosques in ruins in the middle of the site. Towards the north-west are the ruins of the *Butcher's mosque*. This was a building casued with stone, with one large central dome, and two domes towards the north and two towards the south. All the domes have now fallen in as have the northern rooms. There remain the central and southern rooms. The inscription stone has disappeared.

There are two large and several small tombs to the north of the Butcher's mosque, about a mile. The largest is called the *Tomb of the Ustad*. It is 78 feet square and stands on a platform 8' 7" high and 12' 11" square. The inner room is 27' 9" square.
The outer walls are 33’ 7’’ high from the platform. The archways in each side are 29’ 7’’ high and 23’ feet broad by 17’ feet deep. The outer dome is 43’ 2’’ in diameter and 5 feet thick. The second or inner dome is four thick. The space between the two domes is 15 feet. The total height of the building is 69 feet above the platform.

Two hundred yards west of the Ustad’s tomb is that of the Shagird. It is 70’ 6’’ square outside, and stands on a platform 10’ 4’’ high and 144’ 7’’ x 143’ 4’’. The inner room is 23’ 10’’ square. Outer walls are 37’ 3’’ high from the platform. The arched recesses in each side are 32’ 6’’ high and 23’ 4’’ broad. The neck of the dome is octagonal, each side measuring 15’ 7’’ 7’’. The inner dome is 37’ feet high from the floor and at the central opening 2’ 4’’ thick. Between the domes is a space of 25’ 7’’.

Nothing is now known about these two tombs. There are no inscriptions.

About a mile west of the Shagird’s tomb is one called by the name of Mir Mirán. It is of stone and is 46’ 9’’ square outside and 26’ 4’’ inside. Its outer walls are 31’ 6’’ high. It is built on a platform 139 feet square. The dome is hemispherical and is supported by an octagonal neck, each side of which is 14’ 9’’. There are corner towers 10’ feet square. The materials used in this tomb are from some old Hindu temple. Some of the pilasters are built in intact. Gurgoyles of Hindu origin convey the water from the roof. Some extra pillars were once loose in the tomb. They have been carried to the adjacent village and used as pillars in Dharmsalas. An inscription found in the east wall of the building is as follows:

ベルك كرين هاهرزايه سيلان بن بيلهله هاه سلطان بازدهم ماه مقرر روز جمع معه

دی ولعسخانه و بنان اين حظيره دن عبيد هاه پهرب گنگ میندر هاه سلطان خلد ملكه و سلمانه

This informs us that Subhán, daughter of Bahlool Lodhi, departed (this life) on Friday, the 11th of Safar 901, H. (1st November 1496, A. D.), and that this tomb was erected in the time of Sikandar Lodhi, the next year 902, H. (1496-97, A. D.). So this is the burial place of a king’s daughter. Mir-i-Mirán may have been her husband. This tomb is known by the name of Haji. The tomb of Taj is to the north of Ustad’s tomb. It is of brick, and is 43’ 3’’ square outside and 27’ 6’’ inside. It has one dome only. Taj is said to have been another noble lady. There is no inscription and nothing is known for certainty about the tomb or its occupant.

The Fort of Sarhind now in ruins, is about a mile to the east of the present town. It was built by Firoz Tughlaq who called it Firozpur, a name it no longer retains. Here were killed Zorawar Singh and Fath Singh, children of Guru Gobind Singh, together with their mother Mait Goujar. Hence the Sikhs, who have erected a Gurudwara over the spot on which the murder was committed, account the place as accursed.

The bridge over the Sarhind chow is of the time of Shah Jahan. It rests on a solid pavement and is well protected by approaches.

To the east of the river are the gardens and sarai known as ‘Amm Khass. They are of very little archaeological importance. Close by the road is a tomb on the grave stone, of which is an inscription with a chronogram (may paradise be his). This gives. 1014, A. H. = (1605-6, A. D.). The tomb is octagonal and has sloping walls, and Haji Muhammad is buried in it. Between this tomb and the ‘Amm Khass is a burial ground, one of the graves in which has a nameless, dateless Arabic inscription.

To the north of Sarhind Fort is another group of tombs amongst which is that of Sháh Zamán. Another tomb is that of Shaikh Ahmad* Mujaddad, Alif Sání, Fariqí, Kábuli, Sahrandi, who lived in the reigns of Akbar and Jahangir from 971 to 1034, H., and from whom the spot derives its supposed sanctity. This group of tombs is much frequented by Afghánis, who have of late repaired the tomb of Ahmad. All this part of Sarhind is covered with ruins of tombs and mosques, which no one looks after or repairs. Several of these have double domes and were at one time buildings worthy of note. Many have been knocked down to supply ballast to the railway.

* For an account of this man, see Khasinat-ul Atiya, 1st Volume, pages 607-619.
PATTIALA STATE.

Pinjaur is three miles south of Kalka on the Kalka and Amballa road. It is a very old place and is full of antiquities in the shape of sculptured stones, remains of temples, inscriptions, &c.

The gardens at Pinjaur are built in terraces, each of which is supported by a stone wall. The whole garden is surrounded by a stone wall also. These walls contain sculptured fragments. Just on entering Pinjaur from Amballa, the road crosses a bridge, the walls of which are also full of sculptured stones. The walls of every house and temple in the place are full of similar remains. In the bazar are several pillars. To the west of the road is the site of the temple of Bhim, where there are some most indecent sculptures. In some fields beyond this is the temple of Bajnath. Like that of Bhim it is now only a collection of hewn and sculptured stones. Lehma Singh, Kabir Panth has made a collection of fragments and built them into the walls and ghats of a tank and of a house. The mosque of the place also contains sculptured fragments. Dhara Chett, a baoli, in the middle of the bazar is crammed full of antiquities. To the west of the place in some fields is a Guja, where are remains of some Jaina images and temples. Every where indeed in Pinjaur, there are signs that this place was once full of temples. It is now the property of the Maharaaj of Pattiala. No one except Lehma Singh, who is no longer a Pattiala official, looks after the remains.

Many drawings of the fragments found in Pinjaur were drawn by the Punjab Circle of the Archeological Survey in the tour of 1888-89. One Sanskrit inscription, still undeciphered, was secured for the Lahore Museum. Copies were obtained of the inscription in the baoli of Dhara Chett, and of the one in a baoli about half a mile out of the village. No inscription is now in the mosque or its walls though General Cunningham mentions two, one of which is undoubtedly the one in the baoli. The present inhabitants say that the old name of the place was Bhumnagar, so called from the temple of Bhim; another old name was Dhurangagar from the baoli Dhari Chett, the field of streams.

SIMLALH DISTRICT.

1. Hût Kothi, in Jubal State, three marches beyond Kohkái, which is four marches from Simlah. Stone temple with an inscription.

2. Akra Patakra, between 30 and 40 miles up the Sutlej from Simlah, on a precipitous edge of the river are an inscription painted and a cave, or recess in the rock. The character is curious, being something between cuniform and Arabic. The two inscriptions mentioned above were copied and sent to Mr. Fleet.

3. Sarahan, in Bashahr, stone temple to Bhum Kali. It is reputed to be 1,800 years' old.

4. Nirti in Bashahr, stone temple said to be 800 years' old.

5. Shiva, five miles north from Kasauli, old remains. There are columns seven to eight feet high: the top of a 'Sikara' and other remains.

6. Naina Devi, in Bilaspur. The pujars of the place have a copper plate grant about 7" x 3."

KARNAL DISTRICT.

1. Pehoa or Pecha, 16 miles west of Thanesar and 33 north-west of Karnal, old remains and inscriptions. The old remains are found all over the town which is situated on a very high mound on the left bank of the Saraswati; especially are they found in the
yard of the temple of Garib Náth. The people say most of these were exhumed in digging
the well in the yard. The remains are now built up into the walls of the temple, well and
yard. Outside these are pillars and sculptured fragments. At the top of the mound in
the centre of the town other fragments were found. Two pieces are lying in fields east of the
town. They are all from old temples. One mile to the east of the town on the same bank
of the river is an old temple doorway, called Visvamitra. It is five feet 10 inches high
over all, and four feet eight inches inside. From amb to amb it measures two feet 3½
inches. Its extreme width is four feet seven inches. The whole of it is in sculptured
bands. It, together with fragments in Garib Náth’s temple, was drawn by the Punjab
Circle Archaeological Survey, Punjab Circle, in 1889. This is the most elaborate entire
doorway in the whole of the Punjab. There is an old Sanskrit inscription in the outer eastern
wall of the temple of Garib Náth. It has just been translated by Dr. Bühler in the
Epigraphia Indica, Part IV, 1889, pages 184—190. It is dated 882-83, A. D. It records the
fact that “certain pious horse-dealers, who met at the Pehoā horse fair agreed to impose upon themselves and upon their customers certain titles or taxes, the proceeds of
which were to be distributed among some temples, priests and sanctuaries in proportions
duly specified.” The names of 33 or 34 dealers are given as are the names of nine villages
from which they came. The name of the king in whose days the inscription was made
was Bhoja, “the supreme sovereign, superior king of great kings, supreme lord.” The
taxes were to be distributed among some temples at Kanauj and some at Pehoā.

There was another inscription in Pehoā. It is now in the Lahore Museum. It is in
21 lines and is of the time of Mahendra Pála, who succeeded Bhoja. This inscription which
was in great danger of being destroyed was rescued through the kind intervention of
Mr. Drummond, Deputy Commissioner of Karnál.

KARNAL TOWN.

2. Cantonment Church Tower, one mile north of the town of Karnál, close to the
grand trunk road. This is a fine massive old tower 100 feet high. The body of the
Church was dismantled in 1841, and the materials moved to Amballa. The tower is orna-
mented with a large cross, and inside are the memorial tablets which were removed from
the body of the Church when it was dismantled. The entrance gate has lately been
renewed. It was built in 1806, it is not decorated. It is still in good order.

3. Cantonment Southern Cemetery, in the present station of Karnál. It contains
some fine monuments. Its numerous graves testify to the unhealthiness of the Canton-
ments. It has lately been put in order, and walks have been laid out for visitors.

4. Cantonment Northern Cemetery, close by the Cantonment Church tower. It was
opened after the southern cemetery had been filled. Here General Anson who died before
Dehli, 27th May 1857, was temporarily buried. Brigadier Halifax of the Dehli Field
Force is buried here. The cemetery contains some fine monuments. It has been put in
thorough order lately. (Many of the marble tablets on the grave stones were found missing
when this cemetery was visited by the Archaeological Surveyor, Punjab Circle, in 1888).

5. Monument over the grave of Captain Bagshaw, 17th Native Infantry, about 200
yards west of the Karnál Kacherry, date 1807, A. D. This is a large monument, 25 feet
square at the base. When Captain Bagshaw died, there was no cemetery at Karnál. The
monument has a large marble slab with inscription. The tomb has been enclosed.

6. European soldiers’ graves, about 300 yards north of the Kacherry. Here
several European soldiers are buried who died of wounds received on the way from
Amballa to Dehli in 1857. There was not time to bury them in the cemetery a mile
away. They were buried in one grave which is now surrounded by a wall.

7. Ochterlony house, a large mansion south of the civil station of Karnál. It is in the
possession of the Nawáb of Karnál who does not however look after it properly. It was
built by Sir David Ochterlony in a large well laid out garden on the right bank of the
Western Jumna Canal.
8. Colonel Palmer’s House, Garden and gateway.—This is a fine old house built by Colonel Palmer of the Indian Army. It is celebrated for the sphinxes over the gateway which were imported from Italy. They are of white marble and are works of art. The property now belongs to a Native Police officer, Kallían Singh, to whom Colonel Palmer bequeathed it.

9. Darógah Kalandar Sahib, 7294 H. 1329-9, A. D. This tomb is said to be that of Sháh Sharif-ud-dín, known as Bu ‘Alí Kalandar a faqir. It is east of the town close to the grand trunk road. It was erected by Gyás-ud-dín Tuglaq, or Muhammad, his son, in memory of Bu Ali. (It shows no signs whatever of being this age). The people of Pánipat say Bu ‘Ali is not buried here but at Pánipat, where is a large tomb bearing his name. Within the tomb enclosure is a mosque with fountains built by Aurangzeb. Mir Haidar ‘Ali of the Commissariat Department and Bikhári Lall of the Canal Department recently repaired the whole of these buildings at their own expense.

10. Aqshán Saiyid Muhammad, known as Miran Sahib. This brick tomb is over the hand of Saiyid Muhammad who lost it in a battle with a Rája of Kárnál, trying to prevent him marrying a Brahman’s daughter. The tomb is used by faqirs. 286 H. is given as the date, = 899 A. D. It is probably a mistake. The place is in good order, having been lately repaired from Municipal funds.

11. Wazir Khan’s Sarai; only the gateway is left; it is in the town. It was built in 1108 H. (1696, A. D.) by Wazir Khan, Prime Minister of Aurangzeb. The sarai has been built over. This gateway is now a private dwelling.

12. Karna Tank.—This masonry tank was made by Rája Karnát the founder of Kárnál. Bhárá Mull, treasurer of Akbar, built a temple on the edge of the tank, which still exists. The tank is in possession of Government, is repaired from District funds, and is used by the Hindus as a bathing tank.

13. Sarai Bhárá Mull, built by Bhárá Mull in the time of Akbar. Being pukka, it is in good order. It is in possession of Government, repairs and improvements are made from Municipal funds.

14. Buddha Khera, four miles north-east of Kárnál. A brick wall on which according to tradition Bu ‘Alí rode for 72 paces when he was going to do homage to the Darwesh Nizám-ud-dín Aulia. An annual fair is held here. The wall is said to date from 729 H. = 1329, A. D.

15. Gharaunda, 11 miles south of Kárnál, Búdshahi Sarai. Only the gateways are now standing, and they are considerably injured. The sarai was built in the time of Sháh Jehán, and must have been magnificent. The architecture of the gateways is somewhat after the style of the Qutb at Delhi, the flanking side towers having ribs or projections after the fashion of one of the storeys of the Qutb. The sarai was demolished in the mutiny to punish some rebels. It is now Nuzzául property. Repairs were executed by Public Works Department about 12 years ago. Supposed date of original building 1048 H. = 1638, A. D. The ground plan and elevation of the northern gateway were drawn by the Archaeological Survey, Punjab Circle, in 1889.

16. Tarauri, 10 miles north by east from Kárnál, royal buildings, sarai high walled garden, masonry tank, and town hall. All these are now out of repair. ‘Azím Sháh, son of Aurangzeb, was born here while his mother was on her way to Lahore. He erected the buildings here mentioned.

It is generally supposed that this place Tarauri or Tarán is the site on which Muhammad Gáuúr and Prithví Rája fought two battles. Farisháta is at fault here. He says the battle field was seven koss from Thanesar and 40 koss from Delhi, and yet on the banks of the Saraswati which runs north of Thanesar. After the battle of 588 H.—(1192, A.D.) was over, the conqueror took the forts of Sirsa, Hánsi, Samána and Kahrám.

* For an account of this Raja, see Archaeological Survey Report, Volume II, page 220.
* See Farisháta, Lithographed edition, page 58.
These are all far west of Tarauri. If the battle had been fought at this place, the conqueror would have advanced on Pánípat, Sonipat and Dehli. He did not do so. This is not the site of the battle in which Príthví Rája was taken prisoner. It must be sought for north of Sirsa and probably north of Bhatinda. At any rate, Faríshtha in describing the first battle, that of 587 H., says that Muhammad Gaurí had just taken the fort of Bhatinda† when he heard of the approach of Príthví Rája. He moved out to meet him on the plain of Tarauri or Tarín which must have been near Bhatinda and not where Faríshtha places it. There is a place Turrocudla, 27 miles south of Bhatinda and 20 miles north of Sirsa which is not far from the Saraswati, which flowed in the rains all about this district. This was probably the site of both battles. One thing is certain, Tarauri near Karnál was not the place.

17. Habrí, 21 miles west of Karnál. Nauqara, tomb of Muhammad 'Ali, a giant who was killed here, fighting against the Rája of Theru. There was until lately an inscription on this tomb; it cannot now be found.

18. Indri, 15 miles, north by east of Karnál, Fort. The outer wall is in fair repair, but the inside is in ruins. It was of pukka masonry. It is used by the Nawáb of Kanjpura, in the possession of whose family it has long been.

PÁNIPAT.

19. The town of Pánipat is of very great antiquity. There are few signs, however, of great antiquity about the place, except the mound on which the now dismantled fort once stood, and that on which the town stands. One of the only signs of Hindú occupation of the place is a grave stone near the mosque in the fort. It has an Arabic inscription on one side. On the other side it is sculptured with flowers showing that it was once part of a temple roof. The old large bricks and the carved bricks of the fort were used in the construction of the mosque at Kábi Bág in the time of Bábar.

20. Dargah Kalandar Saqib inside the town. This is the Pánipat tomb of Bú Ali. He was supposed to be the son of Sálar Fakhr-ud-din, and was born in 602 H. and died in 724 H., aged 122 lunar years. The tomb consists of a masonry dome with marble floor. Eight touch stone pillars support a dálán or hall. The tomb was erected by Khizr Khan and Shádi Khan, sons of 'Ala-ud-din Muhammad Sháh Khilji, Emperor of India. The pillars were erected by Razaqulla Khán, son of Muqarrab Khán, a hakím in the service of Akbar. There is a second outer porch of beautifully fine sandstone, with five carved pillars. Here the kalander's ancestors are said to have been buried. The whole building is in good condition except the sandstone porch. It is accounted a very holy place by the Muhammadans. There was a jágir of Rs. 2,000 attached to it before 1857. As sedition was taught here, it was reduced to Rs. 1,000.

21. Dargah of Hakim Muqarrab Khan and of Shams-ud-daulat, Lutfullah Khán. These are in the same enclosure as the tomb of Bú 'Ali. Muqarrab Khán is the physician mentioned above. Lutfullah Khán was one of the principal nobles in the court of 'Ala-ud-din Muhammad Sháh. His tomb is dated 729, H. = 1329, A. D. The present Nawáb of Pánipat is descended from Lutfullah. Outside the enclosure of these graves and on the other side of the bazaar is the Naqár-Kháná with the inscription "Sádiq struck the noble drum" 1135, H. = 1722, A. D.

22. Khangah of Fakhr-ud-din Hafiz Jumál, father of Bú 'Ali, a short distance north-west of the town. It is a plain modern building which needs repairs. It is held in great esteem by Mussalmans. In the western wall of the enclosure is an inscription which was probably in the original building:

امرأت هذه العماره في عهد السلطان المعظم علاءلدين والدين والإمام مسعود

Here the year given is 643, H. (=1245-6, A. D.) and the king's name is 'Ala-ud-din

Masā'ūd Shāh who reigned from 639-44, H. 643 may be the date of the death of Fakhr-ud-dīn or of the erection of his tomb. This is the only inscription of the time of 'Alā-ud-dīn known.

23. Khangah Makhdum Sheikh Jalāl, in the east of the town. Date 904, H. = 1500, A. D. It has a masonry done. Sheikh Jalāl was a man of considerable repute in his day as he always had 1,000 people at his dining table. He died in 765, H. (1363 A. D.). The tomb was built by Firoz Muhammad Lutfullah Khān, Affghān of Pānīpat, as the inscription shows:

There is a second inscription which shows that a tomb had been erected on this spot 50 years before Jalāl-ul-haqq was buried here. It is in the lower walls of a building next to Jalāl’s tomb and is:

This shows us that Mir Mu‘azzim built the tomb in 715, H. = 1315-16, A. D.

24. Khangah, Shah Wilayat, Shams-ud-dīn, tank, near the south gate of the town. The tomb has a marble floor and an adjacent mosque. Shams-ud-dīn was the teacher of Sheikh Jalāl above mentioned. Some repairs have been lately executed, others are needed. The tomb is kept in repairs from the revenue of the village of Hartali in the possession of the Nawāb of Pānīpat. The buildings look more modern than those of Sheikh Jalāl’s tomb.

25. Salar Ganj, a walled garden, sarāi and masjid known by this name. These were built by Lutfullah Khān, but they are now in ruins. The present owners sell the bricks. The place is now used for a grave yard.

26. Asthan Saiyad Mahmud, a tomb of great antiquity. It needs some repairs but no funds are available. The Saiyad was a man of repute.

27. Asthan Shah Fazil, mosque and tomb of the Faqir Shāh Fāzil, who was a celebrated man in the time of 'Alā-ud-dīn Muhammad Shāh. The buildings are under the north wall of the town. They are out of repair. An annual fair is held here.

28. Kabul Bagh Garden, masonry mosque and well, one mile north-east of the city of Pānīpat. The mosque was built by Bābār to commemorate his victory over the Emperor Ibrahim Lodhi. It is dated 934, H. = 1527, A. D. This date is that of the completion of the buildings, not of the battle. The mosque has been partially restored. The garden has disappeared. The well which has a suite of sārd khanas or cold rooms going round it. It is in great disrepair.

29. Ganj-i-Shahidan, Mound over the warriors slain in the battle of Pānīpat in 1525, A. D., and tomb of Ibrahim Lodhi who was killed there. There is scarcely any mound at all in this place which is on the road from the town to the tahsil. The tomb is one of ordinary bricks on a platform. The wall to the north has in it a marble tablet on which is the following inscription:

This inscription has two gross mistakes in it. Babar’s name was Zahir-ud-dīn, not Gīyas-ud-dīn. The battle was fought in 932, H., not in 934. Moreover, the grave of Ibrahim was not on this spot at all.

* For an account of Shaikh Jalāl, see "Khaizinat-ul-asfīn" pages 351-55.
30. Mandar, Ráma Chandrāji in the town. A masonry temple with arched roof. It was built by Maharājā Scindia, Mahratta, in 1793, A. D. and requires repairs. A grant of 57 acres it formerly enjoyed has been rescinded.

31. Bhīvanī tank, a little north of the town. It is pukka and has a number of Hindu temples on the east. The tank is said to have been made by Mathra Das, Banniya, in the reign of Muhammad Shāh. The temples have some very old idols in them which are, however, so besmeared as to be almost unrecognizable. This is a sacred bathing place of the Hīndus.

32. Khangāh of Imam Badr-ud-din, a mile south-west of the town. It is an immense establishment built 30 years ago in memory of Faqīr Imám Badr-ud-din by Muhammad Khan of Sahāranpūr. It enjoys a grant of land from Government. An annual fair is held, and the place is highly esteemed by Muhammadans. Judging from the appearance of the place it must have been in existence for several centuries, certainly long before Muhammad Khan saw it.

33. Khangāh of Imam Qasīm, 4 miles south-west of Pānipat, a pukka masonry, undated tomb, undecorated. Imám Qasim was a friend of Badr-ud-din’s and the tombs of the two are equally venerated and equally need repairs.

34. Samalka, or Sumbhkala, 14 miles south of Pānipat, Sarāi. It is now entirely in ruins. Its massive doorways of red sandstone now lie low, and the rooms of the sarāi are with few exceptions not at all habitable. It was built in the time of Sháh Jahán, 1628, 57 A. D. It is in possession of Government. Two-thirds have been dismantled and the material sold. The remaining third is an eye-sore.

Kaithal.

35. Fort, the head-quarters of the tahsil. Much of the old fort has been demolished, the outer wall to the north and east have been retained. It is of pukka masonry, and is in the possession of the Nawāb of Karnál. The late Rája Udey Singh altered it and repaired it.

36. Tomb of Shaikh Salah-ud-din, Balkhi, just outside the Siwan gate of the town. This is a dome supported on eight stone pillars, which once belonged to some temple. Each side of the octagon is 7′ or 7′ 6″, the pillars from the ground to the brackets are 7′ 9″. The dome is made of flat layers which overlap each other. Inside on the lowest layer is the ’Ayat-i-kursi in large beautifully cut Arabic letters. Outside on one of the beams is an extract from some Hadīs, and on another beam is—

بسم الله الرحمن الرحيم

هذه مِثُبَّرة الصدر الشهيد الشيخ الكبير صالح الدين ابوبصامد الصنيع بن محمد الصنيع بن محمد بن الصنيع دابة وفاة في الجماعة التامع

من ذي العمه وفي يوم عرفه سنة للمه والاربعين وستمائة

This gives the date of the martyr’s death 643, H., 9th of Zul Hajj. An annual fair is held here.

37. Tomb of Shaikh Tayub, inside the town. Tayub was Subadár of Sarhind, he had much property in Kaithal, but it was lost to his family under Sikh misrule. The tomb is of brick and needs repairs. His is said to have been a convert from Hinduism. Both Hindús and Muhammadans frequent the place alike.

38. Masjid of Shaikh Tayub, a brick mosque coated with enamelled tiles. It was built by Tayub himself in the time of Akbar.

39. Tomb of Shah Wilayat, Khwaja Abdur Rashid of Mekka, or according to others Khwāja Qūb of Din of Dehli, west of Tayub’ mosque. It is a small tomb restored
(probably) in the time of Aurangzeb. The mosque in the enclosure is a much more ancient structure. It is said to have been built in the time of the Gauri kings. It has an inscription that is broken and has been tampered with. It bears the names of Balbhān and of Alũ-ud-din Muhammad Shah, but is not otherwise intelligible.

40. Jama Masjid, a large fine mosque consisting of two aisles covered with 10 equal sized domes. In the yard are old Hindu or Jain remains. The door sill is an old pillar.

There is no inscription, but the style is that which obtained in the time of Humáyún.

41. Tomb of Shah Kamal, outside the town on the east towards Karnál, a masonry tomb with dome. It is in good order, and has a jāgir of 200 bigâhs attached to it. Faqir Shâh Jamâl is said to have come from Bagdad 260 years ago. The tomb was erected by his descendants. Many Jain remains are built into the tomb, or are lying about the grave yard.

42. Samadî Sitalpûri, a shrine over the remains of Sitalpûrî, just over the bridge when coming from Karnal to Kaithal. The Sâdhu came to Kaithal about 260 years ago. He was a friend of Shah Kamâl's. This Samadî was built by his grandson, Lâlûpûrî. It is in high esteem amongst the Hindús, and has land to the extent of 150 bigâhs set apart for its maintenance. In the enclosure, round trees, and on the outside of temples are many sculptured remains and fragments.

43. Tank Bidkhiyâr, east of the town. It has steps on the town side only, just under the fort. The tank has been repaired from Municipal funds, and still needs repairs. It was made in the time of Aurangzeb, by Bidkhiyâr, a banker of Kaithal. Bâlkishn added a flight of steps. Râja Udey Singh and the principal bâniyâs of the place subsequently made other improvements.

44. Tomb of Shah Shahab-ud-din, ancient tomb and mosque in the town. It is out of repairs, for being kucha pukka, the dome has fallen in. There are no funds available for repairs. Shahâb-ud-din was a venerable faqir in the time of Akbar.

45. Asthan Anjini, a Hindû masonry temple in the town. It is in good order and is maintained from private funds. It is dedicated to Anjini, the mother of Hanuman, who is said to have been born here. Kaithal is said to derive its name from Kapisthal, i. e., the place of monkeys, a good modern description of the town.

46. Tomb of Makhâdum Shah, one cos west from Kaithal. Of this brick tomb the roof and pillars alone remain. Every Friday in the rainy season a fair is held here. Makhâdûm Shah lived and died at Kaithal 600 years ago. He worked miracles.

47. Sandhas Bagli, outside the town towards the north. It requires repairs, but there is no one to look after it. It was built by a Hindû, named Sandhas, and has a hundred steps leading down to the water. It is estimated it must have cost at least Rs. 50,000.

48. Chhaju Kund, a tank with steps all round it, a sacred bathing place of the Hindús. It was made by one Chhaju Mull at a cost of a lakh of rupees.

Kaithal is undoubtedly an old place. It was reckoned in Kurukchetra. The old remains built up into modern buildings testify to its antiquity. Rezia Begum was murdered here in 638H., = (1240-1, A. D.). In the time of Taimûr, its inhabitants were mostly fire worshippers. Ahsan Shâh, the first Bahmani king of Kulburga in the Dekkan was an inhabitant of Kaithal. In Akbar's time Kaithal had a brick fort and was a place of Hindu worship.

49. Gahuna, seven cos west by south of Kaithal, Samadî of Baba Nihalgîr, a brick shrine. The Babá died about a century-and-a-half ago. His disciple Zorâwargîr built this to his memory. Land yielding over Rs. 400 per annum is attached to it.

50. Gahuna, Mandar Shikala of Nihalgîr, some pukka temples, in the village built by Zorâwargîr and named after his teacher. They are Hindu places of worship.
51. Falgu, 10 coss from Kaithal, a tank with pukka masonry steps used as a bathing place by Hindus. It was constructed in the reign of Akbar at an expense of Rs. 16,000. A fair in October.

52. Pundri, 10 miles south by east from Kaithal, a tank of good masonry in fair order. It has many ghats and is supposed to be more than 300 years old.

53. Assandh, 27 miles south-west of Karnal, a brick fort now in ruins. It has been sold by Government and dismantled. Tradition says its builder was Raja Jara Sandha (Sandha-Assandh). It was repaired by the Emperor Akbar.

54. Kanthulla, 10 miles north by west of Kaithal, Sowadh, Baba Darbargpur, a pukka masonry shrine in good order. It was built by Anpurma, sister of Darbargpur, who was in the service of an Emperor of Delhi, but who turned faqir, came to this place and died. The revenue of the village is devoted to the support of the tomb.

55. Dowal (? Dowal, 5 miles south-west of Kaithal) Khanqah of Shah Walli Sahid. A pukka masonry tomb. The Shah was a faqir in the time of Akbar. The tomb is kept in order from private funds. An annual fair is held here.

56. Nandgarh, one mile north of Thana Goeluh. A bridge over the old bed of the Ghaggar, now no longer used as the road leading to it has been washed away. The arches are still in good order, but the Ghaggar now flows no longer underneath them, but about three miles to the north. The bridge is paved like the one at Sarhind. It must have been an expensive work. It was made in the time of Akbar.

57. Goeluh, 18 miles north by west of Kaithal, Mazar of Miran Nau Bahar. Tomb and mosque in good order being maintained from private funds. Miran Nau Bahar died 200 years ago. The tomb is however but 50 years old.

58. Habri, 21 miles west of Karnal. Mazar of Saiyad Ahmed: A brick tomb supposed to be very ancient—700 years old. The people greatly reverence it. It needs repairs. A fair is held here every year.

HISSAR DISTRICT.

1. Hissar town was called into existence by Firoz Tuglaq. There were, however, villages with temples in this place before his time. Firoz utilized the materials he found to hand. With them he built mosques, tah-kanas, palaces, fort walls and gateways. He brought a canal here and called the place "Hissar Firoza", the Victorious fort, using his own name with a double meaning. In all probability Firoz brought materials from Agroha, a place 13 miles north-west from Hissar. Agroha has been denuded of many of its remains, and probably Firoz was the spoiler. When Babar conquered India, Hissar was made over to Humayun, in whose reign the town was adorned with at least 3 mosques. The town has many old Muhammadan buildings in it. These are mostly constructed with Hindu or Jaina temple materials. There are also many loose sculptured fragments in the town and neighbourhood. From this we may infer that the establishments before the time of Firoz were large and splendid.

2. Juma Masjid in the middle of the town. Inside it is 50' x 16'. The eastern facade is fine. The arches are bordered with geometric and floral patterns in stucco, and the frames of the panels are also adorned with similar ornaments. The present domes and pinnacles are new. There is an inscription over the mihrab which informs us that it was built in 942 H (= 1539, A. D.) in the reign of the Emperor Humayun by Amir Muhammad, son of Nizam-ud-din Beg, Miran, son of Khuskald, son of Firoz Gulburgi. It is still used extensively for public worship and is kept in excellent repair.

3. Sarai Masjid, in the suburb outside the Delhi gate, just over the canal. A small mosque 29' x 15' 7'. It has three domes, all original ones. They have plaster band
eight in number going from the neck towards the crown of the dome. This mosque was according to an inscription over the mihrab, erected in the year 939 H. (1533, A.D.) in the reign of Humayún by Nizám-ud-din Khánazáda, and that the inscription was cut by Ahmad Yusaf, son of Rukn-ud-din. The mosque is still used.

4. Mosque of Ulagh Beg, near the fort, used as a godown by the Home Farm. It has 3 domes, two very low and not visible. Outside it is $38^\circ 9' \times 19^\circ 10''$ and inside $32^\circ 4' \times 12^\circ 10''$. The eastern elevation is adorned with blue encaustic tiles. The walls slope a little inwards. Over the mihrab is an inscription in Arabic and Persian, which tells us that the mosque was built in the reign of Humayún by Ulagh Beg, son of Amir Yusaf Ahmad, master of the horse, in the year 940 H. (this year began 23rd July 1533.)

5. Firoz Shah’s mosque, in the west side of the fort. It is a long building with a western wall and two rows of double pillars supporting a groined roof. There are two small domes, one at each corner. The eastern facade has 7 pointed arches, now filled in with modern brick-work, for the mosque is now used as a godown for the produce of the Home Farm. The outer walls slope slightly inwards. The pillars are the most noteworthy feature of this mosque. No two are alike in details. The lower parts of the shafts are square, then the pillar is octagonal, then sixteen-sided, then round. The upper member is fluted. The surcapitall is square and sculptured. There is an open lotus at the top of each of the square faces, and one at the top of each of the 8 sides. The pillars resemble some of the outer rail pillars at Amravati. There is no inscription. Tradition, assigns it to Firoz Shah. The pillars are entirely Jaina or Buddhist: the groining Muhammadan.

6. Firoz Shah’s Lat, a round stone pillar in 4 parts in front of Firoz Shah’s mosque. The lowest stone which is much broken is 10 feet 4 inches high, and 8 feet 7 inches in circumference at the base. There are some old Sanskrit inscriptions at the top of this stone; as they are cut at the top, it would seem that they are the lowest of inscriptions which formerly were on the stone higher up. This stone is brown sandstone. The whole of the pillar is 33 feet above ground. The rest of it is made of layers of red sandstone and white marble. There is no Arabic or Persian inscription on it. Tradition ascribes its erection in its present position to Firoz Shah.

7. Red sandstone tomb, to the east of Firoz Shah’s Lat. It is a small domed building with walls slightly sloping inwards. It is made of materials formerly in Jaina or Hindu temples. It is now used as a servant’s house. There is no inscription, but we cannot err in referring it to the time of Firoz Shah.

8. Sculptured bracket, in the outer wall of a bastion of the fort close by Firoz Shah’s mosque. This bracket was inserted to support a balcony. Originally it was the base of a temple pillar or pilaster as it has sculptured figures on it with beautiful head dresses. These figures are still perfect.

9. Taláki Gate, in the west of the town. This gate has sloping walls with huge blocks of rough uncut stone. In the sides of the gateway are pillars which are certainly Jaina or Hindu in origin.

10. 2nd Firozi Masjid. To the south of the Taláki gate was a second mosque attributed to Firoz Shah. It is now no longer in existence, but the tal-khanas on which it was built are there. It is now called the Qázis’ mosque. There are many pre-Muhammadan remains in the vicinity.

3rd Firozi Masjid, in the Gausián Mahl, north of the Delhi gate in the east of the town. The remains of a large mosque ascribed to Firoz Shah. The materials used were obtained from a Hindu temple or temples. Bricks $15'' \times 10'' \times 21''$ and $9'' \times 9'' \times 3''$ and carved bricks are found still in the walls. A recumbent pillar is on the edge of the mosque platform. The present mosque is small and quite modern. Firoz Shah used up old materials so extensively that in the time of Humayún there was none left, for none of the mosques of his time have a scrap of old materials visible in them, while Firoz’s mosques are full of them.
12. Gujari Mahl, outside the fort towards the north. It is a báradari with tah-khánas. The walls are thick and sloping. In the inside 4 pillars support the roof which is made up of nine hemispherical domes. These pillars are 6 feet 11 inches high, and about 1 foot 4 inches square. They are sculptured pillars from a temple. The whole building is 23 feet 6 inches square inside. The walls are 7 feet 3 inches thick. Each of the twelve openings had a stone doorway inside. The amb of these were in many instances old temple pilasters with the carved work turned towards the wall. Other parts of the building are made of old materials. The central tahkhana was probably used for a bath. It has 6 pipes coming into it and 3 going out of it. The side tah-khánas were simply low dark rooms. A plan and elevation and section of this building together with many drawings of details of sculpture were made by the Archaeological Survey, Punjab Circle, in 1887-88.

13. Gujari Mahl and Bungalow.—This is another building north of (12). It is a bastion on which has been built a European house. There is an old fort gate below the house towards the east. The walls especially of the gateway are full of old materials. The platform of the house has four old pillar capitals and one fine quadruple bucket, as ornaments.

14. Firoz Shah's palace and tah-khánas in the fort. The palace is now used as the residence of the Superintendent of the Home Farms. The lower parts of the building are portions of the original palace. They are composed exclusively of old materials. The pillars are all ornamented. The groined roofs are of course of the time of Firoz Tuglaq. The tah-khánas are an extensive series of colonnades with groined roofs supported on old pillars. The roofs are roughly built. They were used by the attendants of the King when on his hunting excursions. They are now in a most filthy condition, none being used except a few outside ones near the palace.

15. The Jahaz or Jahaj, a stone building about a mile east of the Dehli gate of the town now used as a carpenter's shop by the Canal Department. It was formerly a mosque for the mihráb of considerable beauty, is in the western wall. The building has still two small ribbed domes like those of the Saráí musjid. The walls slope considerably. The groined roof is supported by square monolithic pillars. On the north and south side were cloisters with rows of houses for resident mullahs or travellers. The building as it now stands is probably a Jain temple converted into a mosque. The materials contain many sculptured stones. The groined roofs resemble those in the tah-khánas of the fort and of Firoz Shah's mosque.

East of the mosque is a square building which may have been a tomb or it may have been a gateway to the mosque. It is now used as an office by the Canal Engineer. It also contains sculptured fragments in its walls.

The natives call the place Jahaj or Jaház because George Thomas who is always called Jahaj Sáhib lived here for some time when ruling this part as independent prince at the end of last century.

16 Tomb of Shah Janid, about 200 yards from the Nagori gate of the town. The tomb enclosure contains a mosque and three domes, two of which are tombs and one a kind of summer house. The tomb of Janid is in the north of the enclosure. It is now a four-walled building but was formerly a dome supported on 4 pillars. There is a doorway with a semi-circular arch! On the outside west beam is an inscription.

"in the beginning of the month Zinqláda, the year 931 H., Janid, son of Chandan, son of Mahmud Ájudhání, 1524-25, A. D.

In the middle of the enclosure is another dome supported on 4 red sandstone pillars beautifully sculptured. On the western beam is an inscription:

بسم الله الرحمن الرحيم
الغرض من ربع الأول سنة سبع و عشرين وئتعه مائة باني جنيد بن جندان
The tomb is said to be that of the tutor of Janid; but the inscription states that it was built by Janid, son of Chandan, in Rabia-ul-awwal 927, H. (1521, A.D.) This tomb is in very good condition.

In the eastern part of the yard is a tombstone covered with Arabic inscriptions in splendid condition. The one that is useful historically is as follows, in Persian:

"i.e., the death of the Sultan of Shaikhs and of Saints Muhammad, son of Shaikh Mahmud Chishti was on the 9th of Shabban 891, H. (1486, A.D.). As Chandan was the son of Mahmud, it follows that this Muhammad was the uncle of Janid."

In the account given of Shah Janid in the Khaizin-ul-asfiya it says Janid died in 900, H. This is wrong as he built the tomb of his tutor in 927, H. See Khaizin-ul-asfiya, page 406.

The walls of this enclosure contain carved bricks, and there are old temple pillars lying about showing that the site is a very old one indeed. It was probably chosen on that account.

17. Masonry tomb, east of Hissar on the Hansi road. It is said to be that of Amir Beg, but it has no inscription and there are no other traditions about it. It is a most solid structure and has had additions made to it that it might serve the purpose of a house, the central room being 26 feet 9 inch square.

13. Group of tombs east of Hissar on the Hansi road. They are including No. (17) 13 in number. All of them are of great beauty, many are adorned with blue encaustic tiles. Three of them have inscriptions, but they are all in stucco and are therefore not in good preservation. One has only the name of the Emperor Humayun and the date 945, H. legible. A second one tells us that the tomb is that of a young man who obtained martyrdom in the army of Gujrat, Mir Ashiq Muhammad, son of Mir Shah Glib and that 12,000 tankahs were expended on the building in Ramzan 944, H. (1537, A.D.). The third inscription informs us that the tomb was built over Tardhi Kochak, son of Mir Mogul, who also obtained martyrdom in Gujrat. The tomb is dated Rajab 944, H. and cost 15,000 black tankahs. The whole of these tombs are probably those of officers who were slain in the Gujrat campaign of 942, H., and succeeding years.

19. Mosque and tomb of Sher Baholol, about a mile east of Hissar on the Hansi road. The tomb is a very small one but old. It probably dates from the time of the Tughlaqs. The mosque is in good preservation. It was built in 1106, H. (1694-95, A.D.). In the yard of mosque are remains which indicate that there was once a temple on this spot, pillars, beams, quadruple and double brackets and an amalaka moulding being found. The whole establishment is called Dina Sher and is now used as a burial ground by the people of Hissar. Sher Baholol is said to have been one of the Chalis Hafiz who are buried on the Fathabad road. When Giyas-ud-din Tuglaq was hunting in that part, the Faqir told him he would one day be king. It fell out as he predicted.

Close by is a small 'idgah, on which is a stucco inscription dated 947. It is the tomb of ISMAYIL Sarwani and was built by Mir A, son of Idris Sarwani, at a cost of 2,000 tankahs. There are some mistakes in spelling in the inscription.

20. Tombs of the Chalis Hafiz.—This is a square tomb with domes, joined by means of a long brick platform to a western wall which is bounded by a sloping minaret at each end. These 40 faqirs are said to have lived in the time of the Tughlaqs. The style of the tomb supports that statement. It is situated to the east of the road leading to Fathabad, about 1 1/4 miles from the fort.

21. CHIKHI MHRi GAMBZ, two miles from Hissar fort on the Fathabad road. It is 31 feet 9 inches square outside and inside 17 feet 9 inch. The lower courses are of hewn kunkar. The dome had once bandson it. Tradition says it is the tomb of a childless Sultana of Firoz Shah.
There are many other tombs near Hissár. One on the stud farm is 45 feet outside and inside 26 feet. The lower part of the building is of large blocks of kunkar: the upper part of brick.

22. **Group of tombs east of the Gaowala Hissár.** One is 33 feet 6 inches square outside and has sloping walls and low dumpy dome. Over southern doorway are two inscriptions, one in Arabic, the other in Persian poetry, is dated 374 H. (1560-7, A.D.) Another tomb is 28 feet 8 inches square on a platform 3 feet 10 inches high and 13 feet 2 inches broad. Close by are two small tombs, 11 feet 8 inches square on raised platforms, the same size as the tombs. A fifth tomb is modern and measures 16' 11" x 13' 3". It has a curved or hump-backed dome and over-hanging eaves.

23. **Well in the Dogra muhalla of Hissár.** On the mouth of the well are several sculptured stones. In the well is an inscription partly defaced. Sufficient is left to see that the town is called in it Hissár Firoza and the dates 1064 H., the 24th year of the reign of Shah Jahan.

Hissár had a mint in the reigns of Sher Shah Sár and Akbar from which copper coins only were issued.

24. **Gungore, 4 miles south of Hissár, a mosque, said to have been built by Ranghars 400 years ago.** It is of brick and in fair condition. There is no inscription.

25. **Nagthalla, 10 miles north of Hissár. A brick mosque, date not known.** No inscription. Fair preservation; still in use.

26. **Mangali village, 6 miles south of Hissár, mosque date unknown.** Condition fair; still used.

It will be seen from the above that Hissár and its neighbourhood are remarkably full of antiquities. The Archeological Survey, Punjab Circle, spent a month here in 1887. Every inscription was copied and plans and elevations of many buildings taken.

**Hansi.**

27. **Hansi Fort, north-east of the town.** It is now only a high mound of earth 370 yards from north to south and 325 from east to west. A portion of the curtain is left on the north side. On the south side are the old fort doorway and guard. In the fort are a godown, a couple of wells and the establishment known as the grave of Sayad Shahid Wali Niâmat Ullah. When the fort after 1857 was dismantled all the materials were sold, consequently all the sculptured fragments then lying loose were dispersed. They were remains of temples and perhaps of palaces. They are found all over the town and outside in the compounds of houses. Portions which had previously been built into preserved buildings are still to be seen there. Many of the purchased portions have now been used by the purchasers. Some of the inscriptions are in wrong places. Thus over the doorway of the enclosure of Niâmat Ullah's tomb is one which was once over a mosque:

\[\text{\textit{امر بنا هذا المسجد العبيد علي بن اسمد يار في عشر ذي الـعجة سنه ثلث وتسعين}}\]

\[\text{\textit{و خمس ماشه}}\]

This is one of the oldest Muhammadan inscriptions in India as it is dated 593 H. 1197 A. D. It is in good preservation. In the outer wall of the same enclosure are two inscriptions evidently from the jambs of a door. One bears the name of Muhammad Sám. These show that no sooner had that Emperor defeated Prithvi Rája at Tarourí in 588, H. then his followers began to erect mosques. There was an old Sanskrit inscription in the fort, dated 1168. It "was presented to the Marquis of Hastings in 1818, but is not now to be traced." (Thomas' Chronicles of the Pathan Kings of Dehli, foot-note pages 60-1.) There are two fine old pillars of light brown sandstone set up on the mouth of a well just outside the tomb enclosure. All these sculptures were drawn and all inscriptions, whether fragmentary or otherwise, were copied by the Punjáb Circle of the Archeological Survey in 1888.
There are two mosques in fair condition in the tomb enclosure. The gateway is in a dangerous condition as is the house of the tomb attendant. The guest house is in ruins. Some interesting pieces of sculpture from Hansi are now in the Lahore museum.

Hansi Fort was first taken in 429 H. (1037-38 A. D.) by Masaud, son of Mahmud. Previous to that it was called the virgin fort. (See Elliot's Historians, Tarikh-i-Subuktugur, Vol. II, pages 135 and 140). It was recaptured by the Rai of Delhi in 435 H. (1043-44, A. D.) and held by the Hindús till the time of Muhammad San. It was not therefore built by Prithvi Raja; it had been in existence for centuries when he began to reign. It is one of the oldest places in India as is seen by the fact that bricks dug from its foundations measure 18" x 9" x 3".

28. Masjid of Bu Ali Bakhsh Wali in town of Hansi. The original building was erected in 623, H. (1226, A. D.) as appears from the inscription:

هذا عمرة السيد العبد الصغير أحمد بن اسماعل
والمنصبة ربيع الآخر سنة ثلاث والعشرين وسبع

It was built originally therefore by Ahmad, the son of Muhammad Asmandi. The present building is used for worship and is in a fair state of preservation.

29. Adina Beg's mosque in the east of the town. This is a restored building. It has in it an inscription of the time of Firuz Shah:

بتوافق خدائي عالموم وبركك مصطفى علم اسلام لام عبد رحمان ودوله هما ين
خدايگان علم دنها باد همة اسلام راعي الامام في جزا همة السلطان خلد الله الله
 ويمانه بهده درگاه ساهم ملتانی بتأيغ خرذ ذي العقد همة ممق ومستور وسبعاء

ابن مسجد بنا كرد.

Here again some one else built the original mosque in 767 H. (1365-66, A. D.)

It is believed that these inscriptions having been preserved were built into new mosques. This applying of old inscriptions to new buildings is shown somewhat ridiculously in the case of one built into the outer wall of the stables of Haidar Beg. This stone states that in the reign of Shah Jahán, Nand Ram, the son of Tulsi Dass, a great gentleman of Hansi, made the women's well in the year 1059 H. (1649, A. D.) The inscription is legible to an expert. Its history must be a strange one.

30. Barai Gate of the town of Hansi. It is 44 feet high from the ground to the top of the embankments, and to the crown of the arch 30 feet 8 inches. It is flanked on either side with a semi-circular sloping tower. The voassoirs are ornamented. There is a large inscription of 12 lines of Persian poetry over the arch. It is written in 3 long lines and states that the gate was built in the time of Alau-ud-din Muhammad Shah, and the date given is 10th of Rabii-ul-akhir, 703 H. (1308-9, A. D.) In the inner wall of the gateway is a second inscription which states that the gateway was restored by Hamid Khan in 928 H. (1522, A. D.) and that the original gateway was built in 702, H. Hamid Khan was shiqq-dar or Deputy Commissioner of Hansi under Ibrahim Lodhi. The gate was restored only 3 years before the battle of Panipat in which Ibrahim lost his country and his life.

There was a gateway in the west wall of the town. It had over it the following:

من عمارت ابن حسن حسن ودربازة مملکة در عبد سلطان جم نشان وسبع

This inscription is now doing duty as the head-stone of a grave in a burial ground to the west of the town. Both inscriptions may originally have been over doors of the fort.
There is a third inscription of the time of 'Alá-ud-din, dated 713, H., (1313-14, A. D.) in a grave yard north of the fort wall.

31. *Masjid* and graves of the four *Qutbs*.—This is a large establishment to the west of the town. There are in reality two large grave-yards, one with pavilions for pilgrims, and one mosque with a tank and many houses for the descendants of the Qutbs and for visitors. The present buildings are modern with some exceptions. The walls contain inscriptions, whole and fragmentary. One is from the tomb of a noble lady who died in 622, H., (1225, A.D.) She was probably of the family of Jamál-ud-din, the 1st Qutb, who died in 657, H. This stone at any rate belongs to the original buildings. There are no inscriptions with any reference to the four Qutbs on them. There is an inscription in the mosque walls of the time of Sikandar, son of Bahol Lodhi, dated Rajab 896, H. (1491 A.D.) it states that the mosque was built by a servant of God, Abu Bakr Jalwani. That was of course the original mosque. The graves of the four Qutbs are in a separate enclosure. They have no inscriptions. In the same enclosure are the graves of some Muhammadan ladies who belonged to the Skinner family. In a second grave enclosure are the graves of the Diwáns or the successors of the Qutbs. They are under four cupolas which are supported by ten graceful pillars. There are two domeless graves and one single cupola supported on four pillars in the same yard. The whole yard is quite full of small graves. The fine grave of 'Ali Tajjár is in the same enclosure as that of the four Qutbs, only further south. It is in remarkably fine condition, and is one of the best constructed tombs in the Punjab.

The four Qutbs were friends of Farid-ud-din of Pákpatan. They and their descendants were a power in religion and even to-day the dissolute descendant who administers affairs is almost worshipped.

32. *Barsi*, six miles south of Hánsi. Five *dargáhs* and one mosque. The dargáhs are burial grounds with high walls on their western sides. These western walls have a central mihráb with arched recesses on both sides if it and pinnacles at each end and flanking the mihráb. The mosque is to the south-east of the village. It has: three high domes, the eastern façade is covered with plain panels. It has no inscription. Barsi stands on a very high mound. The precincts abound with salt petre which is extracted as it is at Hánsi, Barwalla and Rohtak.

33. *Idgah*, one mile west of Hánsi in the fields. It is only a modern platform 158’ 1” x 57’ 8” with a wall to the west which contains eight arched recesses on each side of a central mihráb. In the mihráb and in the first recess to the left are two old inscribed stones, both a foot broad. They are parts of one inscription. The upper line is a verse from the Qurán out of which as only one word is missing we know that only a small portion is gone from the middle of the inscription. The end of both lines, however, is missing. Sufficient is left to enable us to read that the inscription was cut in the time of Náisir-ud-din Mahmud, Abu-ul-fath, son of Shams-ud-din Altamsh. This is an important inscription. Mr. Thomas says that the only inscription of this king’s known to him was wantonly destroyed by English officials in 1861 in Aligurh. (See Thomas’ Chronicles of Pathán Kings of Delhi, page 129, foot-note.)

34. *Shahid Ganj*, 3 miles north-east from Hánsi, a mound and a plain roofless mosque, the walls of which have carved bricks in them. Tradition points this out as the spot on which the fate of Hánsi was decided. As it is stated that 1,50,000 Muhammadans were slaughtered here, it is probably the place where Masáúd was defeated on his first attempt on Hánsi in which he was not successful. The mound is small and would not cover more than 1,500.

35. *Kot Kalan*, 4½ miles north-west of Hánsi, Jogi’s Samadh of brick in fair preservation, though built some 600 years ago.

It is inhabited by jogis.

36. *Giants*’ tombs, (Nangazas) of pukka masonry at Majhord, one mile east of the village, at Bawani, two miles north-west of the village, at Kaipura, 8 yards long, one mile north of the village and at Bakhi, one mile north-west of the village. They are more or less in ruins.
BARWALA TAHSL.

37. Barwala is 19 miles north by west of Hansi. It is situated on a high mound. The north side of the town is bounded by ruins amongst which is a small roofless mosque, in which is the following inscription of the time of Muizz-ud-din Kaiqubad:—

البناه السجف في عيد السلطان المعظم معز الدنيا والدين خالد ملكه أبو العظفر
كونهاد السلطان معب الولاء والتقرا ناج الدنل مقصود من كل ارسلان السلطان دام اقيم
اليوم من ربيع الأول معد ندان وثامين ومعتيمه

The date is Rabia-ul-awwal 688, H. (1289, A. D.). This is a most important inscription. The only other one of this king is a fragment found at Hansi, dated Muharram, 689, H. or 687, H. None of the rest of the ruins are of any importance whatever. An old temple pilaster was found here in 1888 by the Archaeological Survey. It is now in the Lahore museum. On the back of it is an inscription of the time of Giyás-ud-din Balban, dated Ramzan 680, H. (1281, A. D.). The right end of the inscription has gone so we don't know what it was for, a tomb or a mosque. Many pieces of sculpture are still to be seen in the neighbourhood of Barwala. These and the height of the mound indicate that the place is old. The people say it was built by Raja Bal, who reigned about the first or second century of the Christian era.

38. Brick domes of Sayad Akram, near the town, on the Hansi road; on the Luhani tank south of Barwala; very old; and of Nasir Shahid, three miles south of Barwala said to be very ancient. They are all unoccupied and in fair preservation. This Nasir Shahid was the brother of Niamat Ullah who is buried at Hansi.

39. Four walled enclosure of the Makhdum Sanib, a brick tomb near Barwala on the Khoot Kalan road. It is in fair preservation but no longer used.

TOHANA.

40. Tohana, 27 miles north of Barwala. Tomb of Asad Khan Pathan. It is said to have been built 500 years ago. On the north of the town in the fields are many tombs all domed. They are all very much alike, have no inscriptions, are more or less in ruins, and seem to be of about the same age and style and of the time of Aurangzeb. The tombs of Dilawar Khan and Massin Khan Pathan are the largest. To the south-west of the town are many other ruins chiefly of Samadhs. In this direction is a baradari also.

41. Masjid of Mir Fazil, a brick mosque in the town decorated with blue, red and yellow encaustic tiles. It was built by Mir Fazil about 300 years ago.

42. Baoli, outside the Chaukhandi gate of the town, near the police rest house. It is of the time of the Lodhis. Both Hindus and Mussalmans equally claim it, and equally neglect it, hence it is now choked up and altogether out of use.

43. Anangar, a large pond north-east of the town, named after Anangpal, who, tradition states, was the founder of the town. Large bricks have been found in digging, and in several places sculptured pillars are found, notably in a well south of the town. The well is of kankar blocks. The pillars are for the chaura.

44. Bahana, dome of Pir Rana Dhir, a hundred yards north of the village. It is said to have been built by Banjars about a thousand years ago.

TAHSL BHAWANI.

45. Tosham, a baradari on a small hill near the town. It is said to have been built by Pritivri Raja about 700 years ago and is called by his name.

46. Rock inscription, half way up the rock west of the town. It has not yet been satisfactorily translated.
47. Fathabad. Pillar 16 feet high. Lower part one stone 10 feet 2 inches high and 6 feet 14 inches in circumference. This is surmounted by a thin projecting course of marble on which are four courses of red sandstone surmounted by an anshula moulding which is crowned with a cupola composed of two courses of marble. The lowest stone has an inscription on it in Persian. The letters are slightly sunk. In all there are 36 lines going round the pillar. There had been an inscription on the stone in Sanskrit, some of the letters of which are still visible. The present inscription is therefore a palimpsest. Firoz Shah was the author of it. In it he gives an account of the Tuglaq family and of himself. He calls it a pillar of thanksgiving. This pillar is situated near the rest-house.

48. Inscribed stone in the wall west of the pillar. It is in eight lines and tells us that the mosque was built by Rustam Beg, son of Amir Muhammad 'Ali, deceased, in the year 945 H. = (1538).

49. Small mosque with one large and two small domes. The spandrels of the central arch are ornamented with encaustic tiles. There is no inscription. Tradition assigns it to the time of Humayun; the style of the building agrees with this assignment.

Mr. Garrick gives very good views of the pillar, the inscription and the mosque in Volume XXIII of Archæological Survey Report.

Fathabad was so named by Firoz Shah. Before his time it was called Ikdar. In the yards of the mosques are many sculptured stones showing that Fathabad at one time was an old Hindu or Jain place and had its sculptured temple.

50. Mound at Agroha, 13 miles north-west of Hissar. This mound is half a mile from the village. It covers an area of 650 acres. The rain has cut ravines in the mound and disclosed the foundations of many old buildings. Carved bricks, large bricks, sculptured fragments, beads and coins have been found in the place. A commencement was made at excavations in 1889, but not much was attempted. Many fragments of sculpture and terra cotta images were, however, unearthed. The mound will eventually yield a rich harvest of antiquities. Agroha is regarded by the Aggarwal banians as their home. The place is said to have been very rich and extensive in olden times. No one is allowed to excavate.

51. Fort of Sirsa.—This is a large irregular mound to the north-west of the town which was built from bricks found in the mound. It is one of the oldest places of north India. In olden times the way to India led through Multan to Sirsa and Hansi. Sirsa therefore had to stand the brunt of the Muhammadan invaders. It is known as Sarsuti or Saraswatti and was probably so called from the river Saraswatti, शारस्वती being either Sarsuti or Saraswatti. Many interesting antiquities have been obtained from the mound. Some are now in the Lahore museum and some in the Municipal Hall of the town. There is an old broken marble grave stone on the top of the mound, with remnants of an Arabic inscription on it. It is probably the grave of one of the early invaders of India.

From a study of the sites of the many mounds found near Sirsa it would seem that the valley of the Saraswatti for more than fifty miles was densely populated.

Bauli in Sirsa near the Rania gate. In capital preservation. It is considered an ornament to the town and its water is much used. Rutmo, widow of Gurdial Khatri being wealthy and childless made this bauli for the public good in the 17th century.

53. Tomb and mosque outside the Rania gate of Sirsa. The tomb is said to be that of Khwaja Abdul-ul-Shakur, a companion of Muhammad Gauri in his expeditions to India. Being of retiring habits he settled here and died. The mosque was built by the Nawab of Rania in the 16th century. Faqirs live in the tomb. The mosque is used for public worship.
54. *Sikh temple*, in the west part of Sirsā town, on the edge of a large tank. It is said to have been founded by Guru Nanuk in or about 1504, A. D. Guru Gobind Singh lived here for a short time. It is in good preservation and is occupied by Sikh Pujaris. Sikhs frequent it for worship.

55. *Hindu temple*, outside the Hissar gate of the town. It is said this temple was built in the 13th century by Sirsaji Nath Jogi. It is in a fair state of preservation and is now dedicated to Shiv. The present buildings are not old.

56. *Hindu temple* in Sirsā.—It is about 300 years old and is tolerably perfect. An old well in the precincts of the temple claims a similar antiquity.

57. *Tomba in Sirsā*, two in the town, one a hundred years old, the other two hundred: one 500 years old, half a mile from the town: it is in ruins, but has inscriptions giving date; one to the west of Sirsā, 500 years old, is tolerably perfect; to one the age of 1,300 years is ascribed: it is near the town and in ruins.

58. *Jain temple*, one mile from Sirsā.—It is about 300 years old and is tolerably perfect. There are rooms for travellers also, but these have been added to the original building.

59. *Mosque in civil Lines*, Sirsā.—Not used, but tolerably perfect though 300 years old.

60. *Topes at Sirsā*, one 400 years old, is outside the Nahan gate, towards the south: the other 300 years old in the civil station of Sirsā, just in front of the Sessions Circuit House. The first is used by Muhammadan faqirs.

61. *Firozabad*, 2½ miles south of Rania fort, built by Firoz Shah Tughlaq. The village of Firozabad now stands upon it.

62. *Karanwali*, one mile from Baha-ud-din, brick tomb. It is in good condition, but not used for any purpose.

63. *Atoo* 3½ miles south-east of Rania, a tomb, tolerably perfect, 100 years old.

64. *Khvaja Khera* seven miles north-west of Rania, tomb of a Khvaja. It is about 400 years old and is somewhat injured.

65. *Hazira*, six miles south of Durbah, three tombs to the south of the village. They are somewhat damaged.

**SIRSA TAHSIL.**

66. Mounds are found at the following places:

- *Gidaranaula*, two miles south of Firozabad.
- *Nokaura*, seven miles west by south of Rania.
- *Buggowala*, one mile from Nokaura.
- *Baha-ud-din*, 12 miles east of Sirsā.
- *Karanwali*.
- *Palli Dabur*, 16 miles east by south of Sirsā.
- *Shahpur Begu*.
- *Atoo*, 3½ miles south-east of Ramah and at a place two miles from Utoo.
- *Sikandarpur*, five miles east of Sirsā.
- *Mairwala*, six miles east of Sirsā.
- *Rasulpur*.
- *Muka Rae*.
- *Keshupura*, five-and-half miles south of Rania.
Mangala, five-and-half miles south-west of Sirsa. Three mounds here.

Ullipur, nine miles west by north of Rania.
Madho Singhona, 10 miles south-west of Sirsa.
Levalwalli, nine miles south-west of Sirsa.

Rania, two miles south of the town, and four to the west.
Nigrana, four miles south-west of Rania.
Jodhka, 12 miles west by south of Sirsa.
Socha.

Ruttoo Khera, 18 miles west of Rania.
Chahal Kothe, six miles west of Rania.
Patti Kirkli, six miles south-west of Rania.
Jagmaller, seven miles west by north of Rania. Two mounds.

Shakarwala, eight miles east of Sirsa.
Kairwalla, 13 miles south-east of Sirsa. Two mounds.

Talwara Khurd, 13 miles west by south of Rania.
Harni Khurd, 10½ miles west of Rania. Two mounds.
Harni Kalan, 10 miles west of Rania.
Aboli, two miles east by south of Rania.

Ramnuggur, two-and-half miles west by south of Sirsa.

Surbarh.

These mounds are generally in the precincts of the villages. Their ages are conjectural and contents various. In all probability they are the ruins of old towns and villages covered with sand. From the mound of Mairwalla, beyond Sikandarpur, great quantities of bricks were obtained for the railway. Several mutilated Jaina and Hindu images were obtained and also a marble slab with an inscription on it. From the mound at Rania many bricks have been extracted. The remains of some dry wells were also found here. Few of the mounds have been excavated. The people do not attribute any great age to them, the oldest being regarded as only 1,200 years old. From this it would appear that they are the sites of villages destroyed by the Muhammadans when they first invaded India. As few coins were obtained at Sirsa, it is inferred that they are not found extensively in the mounds.

67. Khairpura, one-and-half miles east of Sirsa. Tomb, tolerably perfect.

68. Muizz-ud-din, six miles south-east by south of Rania, Giant's tomb, to the south-west of the village. A little broken. No stone ring is placed beside it.

69. Nitpur, four miles south-west of Sirsa, two tope, one is 200 years old.

70. Sampal (? five-and-half miles south-west of Sirsa), tomb, near the village. Both tomb and enclosure are somewhat injured.

71. Godha, 11 miles north of Sirsa, a tope, 60 years old, inhabited by a faqir.

72. Phaggu, 10 miles north-east of Godha. Tomb, to the north-east of the village, tolerably perfect, not used: 250 years old.

73. Dadu Kamal, four miles east of Kalanwalle station, tope, 300 years old, somewhat injured.

74. Pakka, six miles east of Kalanwalle railway station, three tombs near the village, somewhat damaged, 100 years old.
ROHTAK DISTRICT.

ROHTAK TOWN.

1. *Dini* or *Adina Masjid*, in the town, close to the wards occupied by Kaiths and Baní Israel. It is a long building supported on 20 pillars, of which ten are old, being composed of portions of pillars of various types from Jaina temples. At the north end of the mosque is a small *tah-khana*, the six pillars supporting which are Jaina, the walls and the roof having much sculpture in them. In the mosque yard and its walls are many sculptured fragments. Over the mihrab is an inscription of the time of Ala-ud-din Khilji, dated 708, H., 1308, A. D.

2. *Kalan Masjid* in the Fort. A building similar to the Adina Masjid, supported on six pillars and six pilasters all of Jaina origin, some upside down and some made up of various portions of pillars. Over the outer middle opening is a long inscription broken to the right. Enough remains to give the name of the king Giyas-ud-din Tuglak, Sikandar-i-zamán, the date 724, H., = (1324, A. D.), and the builder’s name Muhammad ‘All Sultání. In a grave-yard outside are two pillars not in use. In the walls of buildings carved bricks and large bricks 16" × 9½" × 2" are found. These point to the fact that the old fort of Rohtak had in it a carved stone temple in old times.

3. *Masjid-i-Khurd*, also in the fort, 100 yards east of Masjid-i-kalan. It has an inscription in it of the time of Sultan Zahir-ud-din Babar, dated 934, H., (1527-28, A. D.). Over the doorway is a portion of the Kalima in heavy rounded, old Kufic letters.

4. *Banghar Mosque*, west of the fort. It has lately been restored. Over the outer central arch is an inscription which was originally over a tomb, that of Firoz Khan, son of Ahmad Khán, son of Jamal Khán, both then deceased. They had been Governors of Rohtak. The building was finished 10th Rabia-al-akhir, 934 in the reign of Babar.

5. *Gao Karan*, a tank west of the town. On its west bank is a temple in which are many old images and sculptures. In south inner wall is an image of Vahara. Another image is that of a dancing girl. There is also a detached image of Buddha. One piece is a lingam with a head near the top as in the large image in the west wing of the Lahore museum. Outside the temple are other images and fragments. The tank is extensively used by the people of Rohtak.

6. *Gao Karan, Masjid* at the north-east corner of the tank. It is of kunkar and has only one dome. There is a good deal of ornamentation in red sandstone. Over the central arch is an inscription which gives in a chronogram, the date 966, H. (1538-39, A. D.) in the reign of Jalal-ud-din Muhammad Akbar.

7. *Baoli*, north-west of the Gaokaran tank. It is of stone and bricks and was constructed by a Banjára. It is used as a well, the steps and their side walls being in a dangerous condition.

8. *Dhobion-ka-darwaza*, a gateway made of kunkar with red sandstone borderings in the middle of the town. It has an inscription in which is recorded that Pir Khan, son of Sher Khán, Sarwani, finished it in Muharram 1044, H. (1634-35, A. D.) It is in excellent order. It was formerly the gateway of a yard. Now it leads nowhere.

9. *Chishtianwala Masjid*, in south of the town near the hospital. It is a very small mosque, but it has an inscription which tells us that Faqir Burhán, son of Wají-ud-dín, son of Muhammad Jamal Chishti, Nagauni, built the mosque in the time of Humáyún in 945, H. (1538-39, A. D.) The mullahs of the mosque say they are lineal descendants of Jamal.

10. *Mosque of the Dogras*, in the north of the town. It has an inscription in which nothing is legible but the king’s name, Akbar, and the date 979, H. (1571-72, A. D.) The present mosque is not the original one.

11. *Garhi of the Afghans*, in south-west of town. Masjid with an inscription in Arabic, dated 945, H., in figures. It has no name on it.
12. Tomb of Bhura Shah Shahid, near the Dāk Bungalow. It has in the yard a loose stone inscribed. It records the fact that Shamsher Khan erected the dome over the grave of Dil Sāfī Alīn in the year 975, H., in words and figures (1567-68, A. D.).

13. Athpūr or eight-pillared tomb to the south of the town near the Government school. It is a kunkar dome supported on eight beautiful red sandstone pillars. Running round the architrave inside is the Ayat-i-kursi in splendidly raised letters. There is no inscription from which a clue to the name or date could be obtained. Tradition is silent as to the name of the person buried here. It is one of the most beautiful little structures in Rohtak. The plinth which is of kunkar is in bad repair.

14. Baoli outside Delhi gate of town. This was once a very fine structure. The stairs and side walls are still in good order, but they are very little used. It is all of stone. It has no inscription.

15. Khokra-Kot, a series of mounds to the north of the present town, probably the site of ancient Rohtak. The old town was divided into four parts,—Rohtak, Babra, Birahma and Lālpur. Babra is the western part of the present town, west of it are the ruins of Birahma, north of which lie the ruins of Lalpur. Birahma was destroyed 200 years ago. Stone images and old coins have been found in its ruins. Lalpur was destroyed 170 years ago by a flood. Its ruins yield images, gold coins and jewels. The largest mound in Khokra Kot has been excavated but no report was sent in. At a depth of 30 feet a conical stone was found with an inscription on it, in very distinct letters unlike any given in Princep's Indian Antiquities. This seal was lost, an earthenware vessel full of copper coins was found, but the coins have no inscriptions. A copper coin of Menander was found in the excavation. It is of a type not before known. As in a Jaina temple at the south end of the mound many sculptured bricks and fragments of stone sculptures were found, it may be inferred that Khokra Kot is of very great antiquity indeed.

In the Lahore museum is a stone with an inscription in Persian and Hindi said to have been obtained from Khokra Kot. It informs us that Shamsher Khán, Shiqqār of Rohtak, built the doorway in 979. H. (1571-72, A. D.) in the reign of Jalāl-ud-dīn Muhammad Akbar.

In temples in the town are images of marvellous beauty said to have been obtained from these mounds. Many of the remains are decidedly Jaina, others as surely Hindū.

16. Dārgah-i-sultan 'Arisān, to the south outside the town. It is a pukka tomb in good preservation much resorted to by Muhammadans.

17. Asthal-i-Jogian, 1½ miles north-west from the town, close by the ruins of Lālpur. It is the abode of Jogis who have turned farmers. In the place are many sculptured fragments obtained doubtless from the adjacent ruins.

18. Bohar, 4 miles east of Rohtak. The present village is full of remains, large and sculptured bricks, portions of sculptured stone temples and some beautiful stone images nearly perfect. In the chaupār or village meeting room is a large inscribed stone, 4 feet by 1 foot 9 inches, containing 22 lines. The images are in a small temple west of the village. They were fully described and drawn by the Archaeological Survey, Punjab Circle, in 1887.

19. Bohar, Asthal Jogian. A monastery of the Kanpatha Jogis, of pukka stone and brick. This is the head quarters of a Mahant and his disciples. It is situated a mile, and-a-half west from the village on the Delhi road. It consists of a palace, numerous temples and tombs and dharmasallas. There is also a large tank. Besides this there is an establishment of the Sarbhangles, a most degraded sect of religious men. The buildings have in their walls a number of sculptured fragments obtained from the Bohar Khokra Kot, a large ruined city to the west of the establishments. In the Kanpatha establishment there are some remarkably fine Jaina images standing against a wall. These together with the remains built into the walls, were drawn by the Archaeological Survey in 1887.
The old buildings are called Dhuni Chauringináth and Kalá Mahal, respectively. The latter is arched throughout and has walls 44 feet thick. It contains the samadha of three unknown persons. Dhuni Chauringináth means the place where Chauringi sat over the fire. Chauringi means a man who has had his four limbs cut off. Tradition says that Púran, son of Salbahán of Sialkot, was beautiful: the Raja’s second wife fell in love with him, but Púran resisted her entreaties. She behaved like Potiphar’s wife and the Raja cut off his son’s limbs and threw him into a well. Gorakhnáth passing by rescued him from the well and made him whole again. Púran became his disciple, took the name Chauringináth or Chaurangi and became a faqir. He never died. The building called by his name is over the spot where he used to sit over the fire. When he came to this place Khokra Kot was inhabited. Another account says that the place was in ruins 1,100 years ago.

The above story was probably concocted by Mastnáth, a Kañphata, who came here over a hundred years ago. The Kañphata Jogís are disciples of Gorakhnáth who lived according to North-West Province Gazetteer about 1400, A.D. When Mastnáth came to Bohar the Kalá Mahal and Dhuni Chauringináth were surrounded with jungle. Here he took up his quarters, made himself famous by giving rain when it was much needed and grew in consequence rich. The present Mábant is the fifth in descent from Mastnáth. He too is not poor. In his stables are two elephants, and about a hundred horses and other animals suited for riding.

20. Bohar, Khokra Kot.—This is a large ruined city west of the Dehli road close to the Asthul Jogín. From the sculptures exhumed it must have been a large Jaina city. Fine images, large bricks, carved bricks are found, but no coins. Excavations are constantly being made without superintendence. The images are, as a rule, given to the Jogís who take great care of them. The carved bricks ought certainly to be secured.

21. Dargah of Pir Bahá-ud-dín, four miles north of Rohtak, on the Gohána road, an old pukka brick tomb in good preservation. An annual fair is held here.

**Mahim.**

Mahim is a small town, 19 miles north-west by west from Rohtak. It is situated on a high mound about a mile long, which runs north and south. Very few sculptured remains are found here, but sufficient to show that it had old stone sculptured temples. On both sides of the town are many ruins, tombs, mosques, báolis, pleasure houses, &c.

12. Bain or Baoli, south of the town with a broad flight of 101 stairs leading down to the water. It has suites of rooms near the well. There is an inscription on a marble slab which records the fact that the baoli was made in the reign of Alamgir by Sidú, a Chobdar, in 1067, H. (1655-57, A.D.). It is built of kunkar and sandstone. It is in fair order but is only used for irrigation; the people of Mahim prefer the water of the johar or town pond into which the washing of the latrines empty themselves.

There was another baoli east of the town, but it is now quite destroyed; the side walls have fallen in and the arch ways have been blown up.

Near Saidú’s baoli are two wells, each of which has an inscription stone in it, but the inscription has in both cases been deleted by the action of the weather.

23. Enclosure walls of a garden, a mile to the west of the town, built by Saidú. The walls are broken on every side and serve no purpose now.

There was probably a tomb in the centre.

24. Jama Masjid, a noble structure in the middle of the town, on the top of the highest part of the mound. The foundations are of blocks of kunkar, the walls, &c., of bricks. The first mosque was erected in Humayun’s time, as is seen from the inscription under the pulpit stairs, dated 27th of Rajab 937, H. (1531, A.D.). Outside over the south arch is another inscription of the time of Aurangzeb, dated 1078, H., showing that the mosque was built by Khwaja Rahmat Ullah, by order of the Emperor in the 10th year of
his reign. There are two Arabic inscriptions in the mosque which tend to prove that a mosque existed here before the time of Humâyún. The present mosque has only one dome, but as it is very high, it is visible from a great distance.

25. Pirzada Masjid, close by the Jamá Masjid to the south. It has lately been restored. It has two inscriptions, one of 5th Rabí‘ul-Awwal, 936, H., in the reign of Bâbar, which says that Shaikh Yusuf of Hisâr built this mosque, in the town of Mahim. The other is of the month Rajab, year 1051, time of Shâh Jahân. It tells us that the mosque was rebuilt by Shaikh Násir, son of Shaikh Allahdád. It is a small mosque.

26. Mosque of the Biyápâris (formerly butchers) in the Daulatpura Mahal of the town. Over the middle outer arch is an inscription, which tells us that the mosque was built by Mulla Majid, son of Chânger, in Shâh Bân 942, H., in the time of Hamâyún. Over the outer gateway is a second inscription in four lines. From it we learn that Daulat Khán, Governor, son of Yûsuf Hassan Súr, built this mosque in Daulatabad (or Daulatpura) in the time of Sher Shâh Súr, in the month of Ramzán, 949 H., = (1542-43, A.D.). This inscription probably came from some other mosque. A third loose inscription tells us that Jahángir built the mosque in the time of Aurângzeb. From these inscriptions it would seem that the original mosques were badly built or else badly treated and had to be rebuilt often. The present mosque is quite new. The inscriptions only are old.

27. Garhi of the Afghans in the extreme west of the town. This fort is now entirely in ruins. It contains two inscriptions. One tells us that the tomb was built by Dulá Khán Muhammadi Gilâni in his life time in 1114, H., by master-mason, Abî, son of Taiyub, builder. The second inscription gives Dulá Khán as the builder, and the date 1118. It would seem that the buildings on which these inscriptions were placed were a mosque and a tomb in the fort, now there only are bare walls.

28. Tomb of Jamal Khán. This is one of the numerous tombs south-east of the town on the Rohtak road. It has a small inscription on red sandstone over the south doorway. This gives the name Jamâl Khán, son of Mansûr, and the date 1000 H., the other tombs are domeless and the walls are in a ruinous condition. Jamâl Khán was one of the ancestors of the family of Pirzâdas, at present resident in Mahim.

29. Hâthi Shâh’s tomb, on the road, on the south side of the town. There is no building, only a red sandstone tombstone. If hâthi it on it three bands of Arabic inscriptions. At each end is an organ-pipe inscription as on coins of Jaunpur and Bengâl. There is no date or name of the deceased person on the tomb.

**Jhajjar.**

Jhajjar is a small town, 23 miles nearly due south of Rohtak. Its history is involved in obscurity. Tradition says the first town was destroyed by the Gauris. The site of this is 2½ miles to the south of the present town and was called Bhágulán and is now a huge mound hidden beneath sand. It would probably repay well for excavation. Jhajjar was in existence in the time of Firoz Shâh Taglîq. In 797, H., (1394-95, A.D.) we read that Pânipat, Rohtak and Jhajjar were in possession of Nasrat Shâh. (Urdu Mantakhab-ut Tawârîkh, page 98). There are no antiquities reaching back so far quite.

30. Loose inscription stone, in the house of a faqir, near the Government School. It is dated 799, H., and informs us that the mosque (in which it was), was built by Dád Khán, son of Malik-ush-Sharaq, 'Alâ-ud-daulatwa-ud-din, Malik Mián Affghán in the month of Ramzán, 799.

31. Bazaar mosque, in the middle of the town. It is built of kunkar and has 1 dome. It measures 32' x 18' outside and inside 26' 9' x 11' 6'. Though much frequented it is but little injured. An inscription says that it was built by order of Sarkár Khwâjâ Kanúm, by Nawâb Rânsûn Khan, 27th of Rajab, 970 H., in the time of Akbar.

32. Mosque of Sayyâd Shâh Bâdîh or Barik, near the northern gate of the town. It is of kunkar an brick. The inscription states that it was commenced by the Sayyâd in 975, H., and completed the next year 976, H.
33. **Mosque of the Kalâs or Brewers**, south of the bazâr mosque. It is now in ruins, and the yard is used as a dung heap. There is an inscription on a broken stone, which says that the mosque was built by Mián Râib, son of Piyârá, on the 10th of Zul Hajj 989, by order of Mián Dâúd. Of course this building is no longer used for purposes of public worship.

34. **Shaikhonwâli Masjid**, near the Government school. It has lately been restored, but has on its outside middle arch an inscription in Persian poetry, some of which is illegible, but enough is present, to tell us that Rustam Khán built the mosque in the year 1035 H. (1625-26, A.D.) in the reign Jahângir.

35. **Rustam Khan’s Gateway**, not far from the Sayâd’s mosque. It is built of large and small courses of kunkar. Over the arch is an inscription in one line, “the date of the gateway of Rustam Khán, son of Muhammad Khán Sarbâñi is 1029 H.” (1620, A.D.) Only the gateway is now standing.

36. **Large square kunkar tank**, north of the town. On the western side is a large ghât of 17 steps flanked by two octagonal towers, in the southern one of which is an inscription which tells us that Rai-i-Râfîn Durgah Mull made the tank in 1036 H. (1626, A.D.) in honour of ‘Abd-ul-samd, son of Mankum, seer and faqir.

It is called the tank of Shâh Gâzi Kamal.

37. **Tomb of Shah Gazi Kamal**, north and west of the above tank. Mosque, bârádari, rest-house and tomb and well. There are no inscriptions and the buildings are in a disgraceful condition.

38. **Tomb of Asmân Bajîd or Wazid**, a mile south-east from the town. It is enclosed by a broken wall, 31’3” x 10.’ The northern wall is least ruined and has a doorway and two windows. The grave stone is of marble and was once beautifully sculptured. This tomb was built of materials from some Hindú or Jaina temple, portions of old sculptured images, &c., being found in the ruined walls. It has no inscription, but its style proclaims it the oldest ruin in Jhajjar.

39. **Group of seven large tombs**, east of Jhajjar, on the Dehli road. These are in fact seven grave, yards with seven large buildings. Some are mosque and idgâh combined. Some have cupolas supported on pillars as at Shâh Janid’s in Hissâr; some have heavy domes supported on walls. Most have inscriptions which, however, are in some cases valueless as they give no names or dates. Nothing seems older than 1002 H. = (1593-94). The inscription in which this date occurs is over an outer doorway and tells us that Mián Râib, son of Piyârá built the tomb in Ramzan 1002 in town of Fajjar (+) pûr nûr (full of light). Inside is the grave stone with Arabic inscriptions all round it. On the stone is the kalima and "âlâ al-adâm, šâh-ri'âr, gargar khân, sâlih, râfî, shahâdât, dîn. The tomb of Mián Râib. At the foot is a Persian sentence "Every one who has come (into the world) has departed.” In the yard is a cupola on 8 pillars. A second tombstone has also a name "The tomb of Giyâs-ud-dîn” who he was we do not know. Mián Râib was the builder of the ruined Brewer’s mosque, dated 987 H.

A second tomb is that of Hasan, the martyr, who was killed in the reign of the king of the world, Jahângir, in 1035 H. (1625-26, A.D.). The materials of this tomb are of kunkar and red sandstone.

A third tomb enclosure has instead of a western wall, a mosque over the outer doorway of which is an inscription in 6 lines of Persian poetry which tells us that it is the tomb of Ismâîl, the son of Râib, who founded the mosque in 1020, H. (1611 A.D.) During the faqirship of Faqir Abd-ul-samd, son of Makan (the inscription on the tank of Durgah Mull gives the name Mankum) of the tribe of ‘Abbási, and by means of Muhammad the ‘Arab.

In this grave-yard is a cupola supported on eight pillars.
The fourth tomb is a large square kunkar building surmounted by a fine dome of the same material. There is no inscription. To the east is a dome supported on eight pillars of light brown sandstone. It has no inscription.

The fifth tomb is raised a goodly height above the plain.

It has a mosque over the central arch of which is an inscription which says that in the reign of Shāh Jahān, in the year 1039 H. = (1629-30, A. D.) Kalān Khān built this high mosque.

The sixth and seventh enclosures have no inscriptions and no mosques or domes, only western walls.

The whole of this group of tombs has an imposing appearance from a distance. The men buried here were however only local celebrities. Kalān Khān is said to have been a Chobdār of Jahāngīr's.

40. *The Buawalla tank*, near the above group of tombs. It has large ghāţs and male and female bathing places. It is said to have been originally made by Kalān Khān in 1035 (1625-26, A. D.). It has lately been restored and is now in capital condition.

41. *Bhadūlān or Bhāqūlān, or Bhākulān*, the old site of Jhajjar, about two half miles south-east of the modern town on the Badlee road. The loose sand of centuries now covers the mounds. No sculptured stones are visible and no foundations. The mound runs east and west and is about a mile long by half a mile broad and about 30 feet above the plain. No excavations have as yet been made though there can be no reasonable doubt about what the mound contains, the ruins of an old and large town.

42. *Gorawar*, 4½ miles north of Jhajjar. Two *Muhammadan tombs* of stone, in good preservation though not used. They were built by 'Izzat Khān and Kālā Khān, residents of Gorawar in the time of Akbar.

43. *Gorawar*, to the south-west of the village is a tomb similar to (42).

44. *Khatawās*, 5½ miles north-west of Jhajjar, a *domed tomb*, in good preservation, built by Tirandāz Khān, Bilooch, a servant of Akbar.

45. *Bahrampur*, three miles north-west of Gurgaon, *stone tomb of Ghebi Pir*. It is in need of repairs; date and builders are unknown.

46. *Badli*, nine miles east by south of Jhajjar, *tomb of Ganji-shahidan*, to south-east of the town. They are worth looking at; the enclosure and tombs are of brick.

47. *Badli, Alamgiri stone mosque* in the town, built by 'Alamgir 200 years ago. It needs repair and is used as a place of worship.

48. *Sillarni*, five miles south of Jhajjar, *moth or tomb of Tahor Pir*, built of brick in 1837 Samvat = 1780, A. D. It is in good order. It was built by Pathan, Jat of Sillarni.

49. *Kanwah village*, eight miles south-west of Jhajjar, *pukka brick gaint's tomb 19½ × 6'. It is in an enclosure in which are a few apartments for travellers. It is in good preservation. The man buried here is Sahāb-ud-din Naurang. The present attendants are the descendants of Jamal Khān Lodhi Pathān, who settled here in the time of Shah Jahan. Rājā Suraj Mull of Bhoorpūr made the tomb pukka and constructed the serai and well and enclosure wall.


52. *Chidwana*, nine miles south-west of Jhajjar, *tomb of giant Saiyad Muhammad Naurang*, 26' × 8'.

53. *Taloa*, two miles west of Jhajjar, *tomb of giant Saiyad Husein, Naurang, 19’ × 8*. Not kept in order as it is far from the village.
54. Mohan Bari, 20 miles south-west of Jhajjar, on the border of Duhanah territory. Ruins of a large city. One-third only is in British territory. It is said to have been founded by Raja Mohan, Raja. Nothing is known as to its decay. Stone idols and gold and silver coins have been found. On one side is a horseman, and on the other side a man and woman. The inscription is in Hindi characters. The foundations of houses with arches of pukka masonry. These ruins are in a remote part of the district and have not yet been properly excavated.

55. Beri, 13½ miles south of Rohtak, Hindu temple, in the town, in perfect condition, built seventy years ago. The idol is said to be very old. It is probably similar to one of those in Bhopar.

56. Maina, 4 miles south of Rohtak. Giant Sainad Niamat Ullah’s tomb, 24' x 6. It is surrounded by a low brick wall and is not well cared for. A faqir is in charge.

57. Gohana. Tomb of Shah Zia-ud-din Muhammad who accompanied Muhammad Gauri to India. An annual fair is held here.

Gohana is a very old place indeed, but it has no buildings now of any great antiquity. To the north-east of the town is a large Jhil, on the banks of which once stood an old temple, bricks of great size from which are now built up into the walls of the town.

The Rohtak district coming between the Hisar district and that of Dehli has always been of some importance historically. Old Rohtak is often mentioned in history.

58. Rohad, 19 miles from Rohtak on the Dehli and Rohtak road. A smooth water worn stone, near a well by the road side. It stands 3' 9" above the ground and is 15" broad. It leans somewhat. On the under side is a 5 lined Sanskrit inscription 14" x 13½", dated 1312 S. (= 1255, A.D.) the lower lines are illegible. To the north-east of the village is a large mound called Binjal. It is cultivated but the natives say it represents an old village.

59. Naurangabad, 6 miles east of Bhiwani, on the Rohtak road. An immense mound, covering a very large area. Large bricks in great quantities are dug from this mound. The inhabitants say no coins or images, or sculptures are ever found there.

GURGAON DISTRICT.

1. Gurgaon, mosque and tomb of Alawardi Khan, 2 kos north of town. The tomb has a handsome trellis screen of stone. It was built by Alawardi Khan 160 years ago and is now in a dilapidated condition, though it deserves to be rescued from decay. It is now no longer used.

2. Sohna, 16 miles south of Gurgaon. Lal and Kula Gumbuz, red and black domes, one mile from Sohna. These are dilapidated. Close by are other tombs. In the enclosure of the red dome is a palace 60' x 40' in ruins, torn by lightning. One dome has a portico supported by pillars of red sandstone, almost in the Hindu style, though the building is Muhammadan. The enclosure walls are in ruins, the domes are supposed to have been built by the Khanaazadas, about the same time as the other buildings here.

3. Tombs of Qutb Khan and others, one mile from the thana but within the town boundary. Begun, but not completed, by Qutb Khan, Khanaazada, Mansabdar of the Emperor about 400 years ago. The chief building is handsome and should not be allowed to go further to decay. A good deal of red sandstone is used in it, and there are some inscribed verses from the Quran in several places. The dimensions of the building are 97' x 27'. There are two other maqbaras with graves near the main one.

4. Hot springs and masjid in the town. These natural springs are used for bathing by both Hindus and Musalmans. It is not known when they were discovered.
Tradition says that a Binjári built two baths close to the spring with external and internal dome about a thousand years ago. The outer baths are of later date. In 1188 H., (1774 A. D.) Khánázáda Másúm Khán erected a mosque. It has an inscription in Persian on the door.

5. **Cold spring** in the town. It is used for bathing and drinking. Tradition says it was once hot, but for 300 years it has been cool. In the famine of 1861 the place was thoroughly repaired.

6. **Dargah of Shah Nizam-ul-haqq, tomb and masjid.** It was built about 400 years ago by Beshára, wife of one of the Khánázádas.

The masjid is of red sandstone and the gate which is handsome is of the same material. Verses from the Qurán are inscribed on the walls. Remains of Hindú architecture are observable.

7. **Barah Khumba,** 12 pillars, close to the town. A building of red sandstone about 400 years old. It has been used as a dák bungalow and is now converted into a barrack. There is an Arabic inscription in one of the rooms.

8. **Wahiwala Domes,** half a mile from the town northwards. They are ascribed to the Khánázádas who lived 3 centuries ago. One of the buildings has been repaired lately and is used as a mosque.

9. **Ghaniraj,** 5 miles north of Sohna, **mosque and enclosure.** In all there are four domes. They are supposed to be about 400 years old and are not handsome. The door is falling in. They are situated close to the hills.

10. **Badshahpur,** 10 miles north of Sohna, **baoli,** the present building was erected in 1861, but there was an old baoli on this spot more than 300 years ago. It had been covered up with sand, but the walls indicated the shape of the building. The water is largely used both by people and cattle.

11. **Bhundsi,** 3 miles south of Badsháhpur, **mosque and two domes,** with inscribed verses from the Qurán, near the high road. They are in fair preservation though not in use and were built by some Khánázáda.

**Farrukhnagar.**

12. **Farrukhnagar,** 13 miles west by south of Gurgaon. **Mosque of red sandstone decorated with sculpture, in good preservation, in the town.** It was built in 1145 H., (1732-3, A.D.) by Faujdrá Khán, Nawab of the place. The hauz in the centre is supplied with water from without, there is a laudatory inscription over the door praising the Emperor, the mosque and the hauz. The date is given in poetry.

13. **Shish Mahal,** (crystal palace) in the town. The old residence of Faujdrá Khán. One wall was covered with mirrors. There is a garden with a fountain at one end. The buildings are now used as a thaana, rest-house, post office and school-room.

14. **Baoli or Mitter Sen’s well,** 200 feet from the city walls. It was built by Sahokár Mitter Sen about 30 years ago at a cost of Rs. 5,000. The water is used for bathing and for cattle.

15. **Kilawalla well in the town.** An **octagonal well** built 130 years ago, while Suraj Mull was Raja of Bharatpur. This baoli which is 96 feet in circumference forms one of the towers of the city wall. It was cleaned out in 1861.

**Riwarí.**

16. **Riwarí,** 32 miles south-west of Gurgaon. **Tank of Teja Singh,** 500 feet south-west of Riwarí Talasí. It is 100 yards square, and was built by Rao Teja Singh at a cost of a lakh and a quarter. It needs cleaning badly.
17. Lal Masjid, 300 feet north of the Tahsil. Built 300 years ago of red sandstone. The place is very small 31' x 11' only. There are two tombs also here.

18. Baghwailla Tank, 1,000 feet to the west of the town. It was made 200 years ago by Rao Gujjar Mull of Riwári.

19. Three Jaina temples, near the town. Much money has been spent on these during the last fifty years, and they are now in good preservation, not being at all old.

20. Sháhjahanpur, 16 miles south by west of Riwári, maqbara and báoli. The maqbara is a two-storied building, surmounted by a dome of elegant shape. The báoli, which is in ruins is alongside.

21. Taooroo, 18 miles south by west of Gurgáon, maqbara, near the town. It is reported to have been built by Belochis. There are other buildings near it, and the enclosure covers a large space. It is all now jungle and the buildings are in ruins.

22. Taooroo, bungalow of Ghosi Sháh, faqir, one mile north of the town. It measures 33 feet by 14 feet. The curve of the canopy is peculiar and beautiful. It is in good preservation.

23. Palla, three and half miles north-west of Núb, dargah of Khwaja Masú, a quarter of a mile north-east of the village. The tomb was erected by Abd-ul-Samad, Shaikh of Palla; the south gateway by a begam of an emperor, 100 years ago; the Naqár Khána 70 years ago by Faizulla Beg Khan of Hattár. The gate is very handsome. The tomb inside the shrine is of marble, and bears an inscription in Persian, which fixes the date of the faqir's death at 759 H., = (1357, A. D.).

24. Kotalá, seven miles south-west of Núb. Masjid, built by a Khánázáda in the time of Firoz Sháh, about 1400, A. D. The gateway is handsome and is approached by a fine flight of steps. The architecture of the interior resembles the Hindú style. General Cunningham gives a description of the mosque and a facsimile of the inscription over the gateway, which gives the date. (Archaeological Survey Report, Volume XX, pages 129—133 and Pl. XXXI). The inscription gives the Khánázáda as Bahádur Náhar and Hátim Khán.

25. Malab, four miles south of Núb, Masjid of Majnún Sháh, in the town. It measures 115' x 119', and was built by Majnún Sháh, faqir, 200 years ago. It is in good preservation, and is used by the Muhammadans for worship.

FIROZIPUR.

26. Firozpur, 23 miles south of Núb. Dargah of Miran Sahib, half a mile from the town. This tomb is in a fair state of preservation. There is a yard 66' x 44' in which are a small mosque, several tombs and a dome. They were built under the Mussalmán supremacy, but date and builders are unknown.

27. Hill Jhir, a Hindu temple, near the town. It is situated by the side of a waterfall in a ravine and is dedicated to Maha Deo. It was built 130 years ago by a faqir.

28. Dera Tope, 500 feet west of Bhund, one-and-half miles west of Firozpir. A compound at the bottom of the hills 150' x 121'. It contains a building 66' x 49' said to have been made by Baniyas. Daulet Rámu, Baniyá, made a row of buildings and a doorway. There is a tah-khána under the central building.

29. Pinangwah, 12 miles north-east of Firozpur, báoli and maqbara, to the north of the town, 275 years old. The báoli is 70' x 24'. The tomb is 33 feet square at the base. It is in memory of a Mogul who had been in the service of one of the emperors, and who died here in returning from Qandahár.

30. Pinangwah, Maqbara of Allah Yar Khan, at Illahábás, one mile east of the town. Its dimensions are 40 feet square. There is a tank in front and a masonry ghát leading down to it. It is nearly 300 years old, and was built in memory of Allah Yar Khán, Mansabdár.
31. Khosi, three miles east by south of Pinangwah. Dargah of Shâh Choka, on the
top of a hill in the village. The tomb is 30 feet square and has buildings all round it.
The enclosure is 189 feet square. It is in a fair state of preservation, and an annual fair
is held. Amongst Mussalmâns it is celebrated as a place for detecting theft by subjecting
suspected persons to the ordeal of holding grains of rice in their mouth.

HOdal.

32. Hodal, 32 miles south-east of Sohna. Tank in the town, dated 1789, S.
  = 1732, A. D. It is 300 feet square, and was built by Kâshi Râm, Jat Chowdri of Hodal,
who was connected with Suraj Mull of Bhartpur by marriage. To the west is a large
building called the Kacherri, 50' x 57'. The doors are 18 feet high and 9 feet broad,
and are made of sangbasî, a yellow and white stone, from Bhârpûr. On the east is a screened
balcony, two-storied, with three doors below and above, in good order. To the south
of the Kacherri is a red stone Chatri, with 24 pillars, in good repair. There is also a secondary
chatri and a temple adjacent to it, and two monuments to the memory of women who
preformed sati.

33. Kacha tank, about 400 years old in the town, in pretty fair condition. It is
320 feet long by 216 feet broad. In reality it is of masonry, but it has no flights of steps.
It is supposed to have been built by some Binjára.

34. Pandu Bun, a tower and tank, a quarter of a koss south-east of the town. It
was built by Naina and Megha, Brahmins, servants of the Bhartpur family, for the use of
faqirs, who added the surrounding buildings within an enclosure 136' x 66', together with
an idol, named Brijbhushan and a kacha tank with three flights of masonry steps. The site
is said to have been occupied by a temple from the earliest times. The place is now in ruins,
but the tank is used by faqirs for bathing and drinking purposes.

35. Baoli, one koss from the town. It was built by Kashi Ram Chowdri of Hodal
150 years ago. The well is in good repair and the water is extensively used for various
purposes.

36. Sit Sai, four miles east of Hodal. A temple, dedicated to Lakshmi Narâyan,
known as Parda Nâth. There is a kacha tank, named Kusâgar, with masonry steps on
the south side. Close by is a house built by the Râja of Balahgarh half a century ago.
The gateway was built by a baniya of Râjpûr. This temple has given rise to some
sanguinary encounters between the inhabitants of Banswa in this District and Hattana
in the Mattrâ district.

PALWAL.

37. Palwal, 29 miles south-east of Gurgaon, Maqbara of Roshan Chirâgh, in the
town. This tomb was erected by Roshan Chirâgh, faqir, who is buried here. Tradition
says that he received a contribution of one stone from every cart that carried stone from
Bhartpur towards Dehli. The place is in fair preservation but not used.

38. Jama Masjid, in the town. It is 113' x 72', and is supported by 30 pillars and
and has a slate roof. The pillars still bear traces of Hindû idols which were defaced by
Muhammadans in the time of Shams-ud-dîn, Altamash, A. D. 1221, and subsequently by
Nawâb Murtaza Khan, Istimbârd of Palwal, 1808-17, A. D. The mosque is built in
fact of remains of a Hindû temple, which was very old and dedicated to Gobind Sewaji.
The old Hindû pillars resemble those in the colonnade at the Dehli Qutb. The masjid is
in fair preservation and is used by Muhammadans.

39. Sarai, in the town, 300 years old, in fair preservation, sold by Government
and now used by the inhabitants for shops. It is 483 feet long by 293 feet broad. No wood
was used in the roofing. It cost about a lakh of rupees.

40. The Rani Talah, in the town, in fair preservation and constant use. The
masonry steps on three sides were built by faqirs about 130 years ago. The remaining
sides by the residents of Palwal about 30 years since.

41. Bhavan Kund, a tank in the town, 90' x 78', 100 years old. It has masonry
steps on three sides and is in good preservation.
42. Maqbara of Shaikh Shâhâbâz, in the kacha fort outside the town. It is an octagonal tomb each side measuring 15 feet. Below is a tah-khâna. It is now in ruins, having been built 500 years ago in memory of Shâhâbâz. It is not used.

43. Pachoban, a tank, near the town, 125 years old. The masonry steps and walls on two sides were built by Har Lal Guri, Qanungo of Palwal. It is in fair preservation and is in use.

44. Dargah of Ahmad Chisti, six miles east of Palwal, a tomb, in ruins, built 300 years ago. It is 84’ x 57’, is only 11 feet high and has three doorways. It was erected by a Binjari. The Naqar Khana was erected some 200 years ago by the wife of Hasan Ali, Wazir of an Emperor of Delhi. The place has considerable local reputation.

DEHLI DISTRICT.

1. Ruins of Indraprastha or Indarpat.—The city of Indraprastha was founded 1450, B.C. No one knows exactly where it was situated. Some say it extended from modern Dehli to the Qutb. Others say that its northern boundary lay somewhere between the north and south of the present city. Others say that the site on which the Purana Qila now stands was that of Indraprastha. "No ruins mark the ground where Indraprastha once flourished." (Carr Stephen). This Purana Qila is said to have been built by Anang Pal, I. "There is not a stone there which can confidently be said to belong to the city of the Tonwar." (Carr Stephen). Purana Qila was repaired by Humayun who changed its name to Din Panah. Sher Shâh strengthened Din Panah and built in it the Kuhna Masjid and the tower Sher Mandal. Sher Shâh changed the name of Din Panah to that of Shergarh and Dehli Sher Shâh.

It may be as well here to state that modern Dehli was built by Shâhjahân after whom it is called Shâhjahânâbâd.

I.—The original city was Indraprastha.

II.—The next was Dilli, or Delhi or Dehli. Whether this second city was built on Indraprastha or near where the iron pillar now is, has not been yet decided. There is a distance of six miles between these places.

III.—The third city was Qila Râi Pithora, built round about the Qutb and iron pillar. This was built by Raja Pirthvi Râj.

IV.—Kaiqobad built Naia Shahr at Kilo Kheri.

V.—'Ala-ud-din, Khilji, built the fort Siri which became the capital of the Dehli empire. (On his coins he calls it "Hazrat Dehli").

VI.—Gyás-ud-din Tuglaq removed the seat of Government to Tuglaqâbâd to the east of the Kutub.

VII.—Muhammad Tuglaq, son of the above, built Adilâbâd south of Tuglaqâbâd, and besides this enclosed Siri and Qila Râi Pithora, and called this new city Jahânpanah.

VIII.—Feroz Shâh, cousin and successor of Muhammad Tuglaq, abandoning these old capitals built Firuzâbâd, which he adorned with the pillar of Asoka. (These three kings Gyás Muhammad and Firoz all use "Hazrat Dehli" on their coins.)

IX.—Khizr Khân built Khizrâbâd.

X.—The son of Khizr Khân, Mubârak, built Mubarakâbâd. These two cities were south-east of Humayun’s tomb, on the banks of the Jamna. (On coins Dur-ul-mulk Dehli is used.)

XI.—Din Panah was built by Humayun and strengthened and beautified by Sher Shâh.
So the Dehli of Akbar and Jahángir must have been the Purána Qila, and whatever remnants of cities existed to its north (such as Firozábád) and to its south and south-east and south-west.

XII.—The modern city succeeded all these. So that although Dilli or Dehli was the second name, it has been in use along with ten others for more than a thousand years. (“Dár-ul-mulk Dehli and Dár-ul-mulk Hazrat Dehli” occur on the coins and *Dár-ul-Khidstaf Dehli* is also found as well as “Qutábábád” and “Dár-ul-Islám.”) So that whatever the name of the residing quarter of the monarch, the congeries of forts or towns was known by the name of Dehli. It is always spelt on the coins.

The old quarters would not be left immediately on the king building a new palace and the nobles following him. Part of modern Dehli was included in Firozábád. The Fort Salimgarh was built by Islám Sháh, son of Sher Sháh.

Hence it will be seen that modern Dehli includes parts of the first city, Indarpát and of the eighth, Firozábád. The sites of the other places lie to the south of the modern city, right away as far as the Qutb, and beyond it and Tughlaqábád.

In the following list the names of the objects of antiquarian interest are given, and brief remarks on each. For further information the volumes of the Reports of the Archaeological Survey, the “Archaeology of Dehli” by Carr Stephen, the *Asar-i-Sandád* by Syád Ahmad, “Bahnumá-i-Dehli” by G. S. Manuel (these two last are in Urdu); “Handbook to Dehli” by Fred. Cooper; “Hand-book to Dehli” by H. G. Keene, and “New Guide to Dehli” by Lieutenant Harcourt, may be consulted.

2. The Iron Pillar.—This is an inscribed forged iron pillar standing 22½ feet above ground, in the quadrangle of the great mosque at the Qutb. It is in excellent preservation and is in possession of Government. The name of the Rája who constructed and erected it was Chandrá. Learned men differ as to who this Chandrá was—a Guptá or a Narwar king.

3. Dam or Band at Anékpúr.—This is a gigantic stone wall or dam on the south side of the village of Anékpúr in the sub-division of Ballabgarh. It was built by Anang Pal, II, in 1051, A. D., and has suffered but little since that time. It is still in fair preservation. It is across a gorge 289 feet wide. It is 150 feet wide at the base and about 20 feet high.

4. Suráj Kúnd.—Large masonry tank between villages of Baharpúr and Lákkarpúr, 12 miles from Dehli. In the centre of the western side are the ruins of a temple. The tank is now in ruins, but “it is a splendid work, and even in its decay, it retains much of its past splendour.” Ghátas lead down the tank.

5. Lál Kot. A part of the fort of Ráï Pithora,† round the Qutb. It is not known positively whether this was a palace or a fort. Like Indarpát, the name only remains. We can fix it on nothing definite.

6. Fort of Ráï Pithora.‡ A. D. 1180.—This fort, now in ruins, measures nearly 4½ miles round. Lál Kot is said to be its citadel. It is said that Lál Kot was built by the Tanwars who were defeated by the Chauhán Rájpúts, who added fort Ráï Pithora to Lálkot.

7. The Great Mosque at the Qutb and the Butkhána, 1200 to 1220, A. D. This mosque and colonnade were built out of the remains of Hindu or Jain temples. The pillars are beautifully sculptured, their ornamentation being almost to excess. Twenty seven temples are said to have been dismantled to obtain the materials. It is in possession of Government. The colonnade is somewhat dilapidated.

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* The vile drunkard, Qutb-ul-dín Mubárak Sháh styled himself on his coins, Khalifat-i-Allah and Khalifat-i Rabb-ul-Álam, and on his coins Dehli is termed for the first time, “Dár-ul-Khidstaf.” Before his time it was called Haçrat Dehli simply. Afterwards the coins of Humáyún and Akbar have on them Dár-ul Mulk Haçrat, Dehli. The later Moguls call it Dár-ul-Khidstaf Sháhjahánábád.

† “Frithri Rája Dera” on coins.
8. **Gateway of Alá-ud-din**, A.D. 1300. This magnificent gateway of red sandstone and marble is highly decorated with delicately chiselled patterns of unrivalled excellence. It is the southern entrance to the mosque. It was built by Alá-ud-din Khilji, and it is a specimen of Pathán architecture at its highest perfection.

9. **Qub Minár.**—A magnificent tower 240 feet high, 11 miles from Dehlí. It is five storeys high. Each storey has a balcony at the top. The flutings of the column are different in each storey. There are bands of inscriptions round each storey. It was commenced by Qub-ud-din Aibak and finished by Altamsh. Feroz Sháh repaired it. The column was used as the Minár of the mosque, from which the Azán or call to prayers was sounded. It is now in excellent preservation in possession of Government, and well looked after by Government Officers.

10. **Unfinished Minár of Alá-ud-din Muhammad Sháh, Khilji, in the neighbourhood of the Qutb Minár.** It is the commencement of a tower which was to have been twice as high as the Qutb. Alá-ud-din died before he had finished even the first storey. It is now just as it was left by the workmen, a rough unfaçed heap of masonry, with a flight of steps going up it inside.

11. **Hauz Shamsi** or tank of Shams-ud-din Altamsh, a mile from the Qutb and domed pavilion. The tank covers a hundred acres. The dome or pavilion stands on a masonry terrace 24 feet high and 22 feet square, in the middle of the tank. It is supported by 16 stone pillars, eight feet high, which enclose a room 24 feet square. There are many graves all round the tank. The pavilion was built by Alá-ud-din Khilji Muhammad Sháh Tuglaq repaired the tank which was originally built by Shams-ud-din Altamsh, on the spot where Ali, nephew of Muhammad, appeared to him in a dream.

12. **Tomb of Sultán Ghári, A.D. 1231,** style early Pathán. This is a tomb and crypt (ghár) in a square enclosure, built of grey Dehlí stone and decorated with sculptured and inscribed marble. It is situated in the village of Malikpur, four miles north-west of the Qutb. It is the tomb of Nasir-ud-din Muhammad Shah, eldest son of Altamsh. Ghári is an adjective formed from ghar, a cave or crypt. He died in A.D. 1288.

13. **Tomb of Shams-ud-din Altamsh.**—It is of red sandstone and marble, richly decorated with delicately chiselled patterns and inscriptions on stone. It has no dome. It is the oldest Muhammadan tomb in India, and “one of the richest examples of Hindú art applied to Muhammadan purposes.”

14. **Tombs of Rukn-ud-din Firoz Shah I, and Muiz-ud-din, Bahram Shah, A.D. 1237 and 1242.** Two tombs similar in construction with rubble masonry domes on stone pillars in the village of Malikpur. These are the tombs of the son and successors of Altamsh. It is not known which is which. In their present form they are the work of Firoz Sháh Tuglaq.

15. **Grave of Razia Begam, A.D.—1240.** This is a red sandstone grave in an enclosure, near the Turkmán gate of modern Dehlí. It is in good preservation. Razia was the daughter of Altamsh, and the only Muhammadan Sultán of Dehlí who reigned in her own name.

16. **Mosque of Abdullah Nasir-ud-din at Sonpat, A.D. 1272.**—This is an ordinary masonry mosque in Sonpat, 29 miles from Dehlí. It is kept in fair repair by the Muhammadans who possess and use it. It was reconstructed in the reign of Gyás-ud-din Ballian in memory of a celebrated saint.

17. **Tomb of Balban, 1286, A.D.—**This tomb is in ruins; it is near the Qub. It is in possession of Government and is looked after by local officers. Balban was the best of the slave kings of Dehlí.

18. **Fort of Qila Khert, Qasr-i-Muizzi or Nai Shahr, A.D., 1286.—**The ruins of a fort built by Muizz-ud-dín Kaikobád, near the Jumna, south of Humáyún’s tomb.
19. **Hauz Khass**, 1295, A. D.—Remains of a large tank, four miles from the Qutb. It is a work of Ala-ud-din, Muhammad Shah, Khilji, now in ruins. It had a madrasa or college built on one of its sides by Firoz Shah. The hollow of the tank, 70 acres in area, is now cultivated. The houses are inhabited by the cultivators.

20. **Siri**, A. D. 1303.—Ruins of the ancient capital the 5th under (1). It was built by Ala-ud-din, Khilji. It is now in ruins. Only walls are left. Siri is two miles north-east of the Qutb at a place now called Shahpur.

21. **Hazár Sitán Palace**.—Ruins of a palace of 1,000 pillars in Siri. Now a heap of ruins with only one or two pillars standing. Built by Ala-ud-din. The villagers possess it.

22. **Tomb of Ala-ud-din, Khilji**, A. D., 1315.—An insignificant tomb of stone in a roofless room on one of the sides of a quadrangle, near the Qutb. The walls are bare. It is in a very dilapidated condition. It was repaired by Firoz Shah. There were a masjid and a college attached. Both have disappeared. Here lies “the second Alexander.” “Sikandar us Sani.”

23. **Tuglaqabad, ruins of a fortified city and citadel**, A. D. 1321-23.—The gigantic fort of an old Pathán Sultán, four miles east of the Qutb on the Badarpur road. It is one of the most interesting and complete ruins of a city and fort. It is in possession of Government.

24. **Tomb of Gyás-ud-din, Tuglaq Shah**, A. D. 1326.—A red sandstone and marble tomb, fortified and connected with Tuglaq’s fort by a well-known viaduct. It stood in a lake formed by making a dam between Adilabad and Tuglaqabad. This most perfect specimen of a Pathán warrior’s tomb is in excellent preservation and in possession of Government. It has lately been repaired by the Public Works Department.

25. **Adilabad, 1325-51, A. D.**—This is a small fort after the style of Tuglaqabad. It was built by Muhammad Tuglaq and named after him. On his coins he calls himself “Us Sultan-ul-Adil,” the just Sultán.

26. **Jahan Panah, 1327, A. D.**—The space enclosed between two lines of fortification which connect Siri and Raí Pithora’s Qila. These lines were built by Muhammad Tuglaq. There was a mint here in the time of Sher Shah Súrí. Some of his finest rupees bear the name of Jahán Panáh on them. This would seem to imply that this part was inhabited by the towns folk in spite of the new capitals of the emperors. It is now in ruin.

27. **Tomb of Nizam-ud-din Aulia**, A. D. 1324.—This man was a saint and politician, a prophet who plotted to secure the fulfilment of his own prophecies, a most consummate and unscrupulous hypocrite. The tomb has had something or other done to it by most of the Sultáns of Dehli from Firoz Shah to Akbar, II, which last emperor in 1823, A. D., placed the present marble dome on it, so that the tomb is a mixture of styles. This tomb is in a village near Humáyún’s tomb bearing the name of this man. The tomb is in excellent repair, and is in possession of Government but used by Mussalmáns. It has been repaired by the Public Works Department.

28. **Jamaat Khana**, or mosque of Nizám-ud-dín, A. D. 1353.—It is a fine specimen of the “severe style” of Pathán architecture, and is situated on the western side of the enclosure of Nizám-ud-dín’s tomb. It is of red sandstone and but little decorated. It is in fair order and in possession of Government. The Mussalmáns use it and whitewash it periodically from top to bottom both inside and outside.

29. **Baoli of Nizám-ud-dín**, near his tomb. It was built by the workmen of Nizám-ud-dín, and it was the cause of the quarrel between him and Tuglaq Shah. It is in possession of Government and is used by Muhammadans who keep it in repair from private subscriptions. Date 1321, A. D.

30. **Tomb of the Poet Khwran**, a red sandstone and marble tomb with trellis work and decorations in the neighbourhood of the tomb of Nizám-ud-dín. The present tomb was built in 1605, A. D. This poet was a great man in the time of Ala-ud-din. His songs are still most popular. The tomb is in possession of Muhammadans. It is repaired by the
village community, who by means of whitewash and cheap repairs have managed to destroy a good deal of its beauty.

31. Tomb of Shaikh Salah-ud-din.—A domed red sandstone tomb with lattice work and stone pillars. The grave is of marble. It is situated a mile from Khirki village. He was a man of learning and piety and a stern moralist. He lived in the reign of Muhammad Tuglaq to whom he often administered severe rebukes which were received kindly. The tomb is in a fair state of repair.

32. City, fort and palaces of Firozabad, only one gateway remains standing. This place is outside modern Dehli on the south. It is altogether in ruins. It is in possession of Government—the Commissariat Department. It was built by Firoz Shâh Tuglaq, 1354.

33. Asoka's pillar, in Firozabad.—It was put up here in 1856, A. D. The date of the pillar is about 250, B. C. It is a pink sandstone monolith, placed on a sandstone pyramidal terrace. Its height is 42 feet 7 inches. It has inscriptions on it in Pâli—the edicts of Asoka. It was brought from Tobra near Jagadhari. The top has been broken off. A second inscription in Sanscrit is also on the pillar. Its date is 1164, A. D.

34. Asoka pillar on the ridge.—This pillar which had on it an inscription in Pâli, the exact duplicate of the Firozabad pillar inscription was brought from Mirat by Firoz Shâh. It was thrown down and broken by the explosion of a powder magazine in 1713, A. D., and restored and set up by the British Government in 1867, A. D. It is in possession of Government and is looked after by local officers.

35. Kushak-i-Shikar.—This is the ruins of a palace built by Firoz Shâh on the ridge near the Asoka pillar. It was a hunting-box, and the pillar was set up as an ornament to the grounds. There is nothing of the palace left but a few ruined walls.

36. Raushan Chiragh Dehlî.—A masonry tomb in an irregular enclosure, 10 miles south of Dehli, north-east of the Qutb. Date 1354. There are modern additions. Shaikh Nâsir-ud-din Mahmûd was the last of the great Chišti saints of Dehli. He was the chief disciple and the successor of Nizâm-ud-din. He obtained the title of Chiragh-i-Dehlî (the lamp of Dehli) on account of his piety. He was stabbed to death in 1356, A. D., in the 82nd year of his age. Bahol Lodî is also buried in this enclosure.

37. Qadâm Sharif.—The building is of masonry, the tomb stone and railings of marble. There are inscriptions. It is situated a mile-and-a-half south of the Lahori gate of modern Dehli. It is the grave of Fath Khân, son of Firoz Shâh Taglaq, who died before his father, but whose name is associated with his father’s on a series of coins. There is a marble slab here with a so-called foot print of Muhammad on it. It was placed over the grave by Firoz Shâh. Dehlî Muhammadans regard the place as sacred, and many of them are buried here. The tomb is in fair repair. The place is so named after the footstep. It means the noble footstep.

38. Kalân Masjid.—A mosque built of massive plain masonry in the city near the Turkman gate of the modern city. Date 1386 A. D. Style 2nd Pathân. There are inscriptions. It is a perfect specimen of the 2nd Pathân style of architecture. It was built by Firoz Shâh and formed part of his city of Firozabad. It is in good repair.

39. Khirki Masjid.—An enormous structure of plain masonry in Khirki village. Date 1387, 2nd Pathân style. It is like the Kalân Masjid in construction. It was built by Khân Jahân, Prime Minister to Firoz Shâh.

40. Begampur Masjid.—A mosque of plain stone with walls covered with mortar now black with age. Date 1387, A. D., 2nd Pathân style. It is situated in the village of Begampur north-west of the Qutb. This mosque also was built by Khân Jahân. It is another good specimen of the style of the period.

41. Tomb of Firoz Shâh Tuglaq.—This tomb is one of a long range of buildings. It is of red sandstone and marble and has painted decorations. It is severely simple but in excellent taste. The combination of sandstone and marble is very handsome. Altogether it is a most interesting monument. It is situated outside the south
wall of the ruined city of Taglaqábád. Caunter in his history of Taimur says: "The splendid mosque erected by Firoz Sháh, upon the stones of which were inscribed the principal transactions of his reign, was an object of such admiration to the conqueror (Taimur) that he removed to Samarqand the architect who had designed and the masons employed in raising it in order to erect one in his own capital."* These inscriptions no longer exist.

42. *Khizr-ki-Gumti.*—A very common looking square room in a ruined enclosure near Okla, 8 miles south of Delhi. Tradition says that Khizr Khán who died in 1424, A. D. and was the first of the Syad kings, was buried here, and that his son Mubárák Sháh built this tomb.

43. *Tomb of Mubárák Sháh.*—This is a massive octagonal building of the grey stone of the country, in a large battlemented enclosure. It is five miles south of Delhi. Date 1435, A. D. Style, 2nd Pathán. The interior has been much damaged by the building having been used as a dwelling. It is in good repair.

44. *Tomb of Muhammad Sháh, 3rd Syud King.*—This is a massive octagonal building with a verandah but no courtyard. It is in the village of Khaipár near Safdar Jang's tomb. It is in fair repair but there is a considerable vegetable growth on the roof and dome. It is sketched and described by Fergusson, volume II, page 653. Date 1445 A. D.

45. *Tomb of Bahlol Lodi.*—A square tomb of plain solid masonry, nine miles south of Delhi and near the shrine of Chirág Dehlí. It is in fair repair but is used as a residence by the Khadim of Chirág Dehlí shrine. This tomb was built by Sikandar Lodi, son of Bahlol. Date 1488, A. D. Bahlol was the 1st Lodí Sultán.

46. *Panj Burj.*—Five domes of the 2nd Pathán style, in the village of Kanchanpúr, six miles south of modern Delhi. They are in a dilapidated condition. It is said they were built by Sikandar Lodí about 1488, A. D.

47. *Basti Bióli.*—Remains of a large domed gateway, mosque and tomb, and a spring of water near the village of Nizám-ud-din. They are in a dilapidated condition. Khwája Sará Basti Khán was a man of importance in the time of Sikandar Lodí.

48. *Moth-ki-Masjid.*—A mosque in the 2nd Pathán style of architecture, with inscriptions and a little ornamentation in plaster and cut stone. It is in the village of Mubárákpur. The gateway is in hopeless decay. It was built in the reign of Sikandar Lodí.

49. *Tomb of Langar Khán.*—A massive square domed tomb of grey country-stone with sandstone pillars near the village of Khaipár, more or less now in a state of decay. It is a poor specimen of the Lodí style date 1494, A. D. Langar Khán was an Amir of the court of Sikandar Sháh.

50. *Tin Burja.*—Three domed tombs of massive stone masonry with red sandstone ornamentation. They are near Safdar Jang's tomb to the left of the road going to the Qutb. They are neglected and are in a state of decay. They are fair specimens of the 2nd Pathán style. The people call them Bará Khan, Chhota Khán and Kálí Khán.

51. *Rajon-ki-Báoli, or the Masons' spring.*—A bàoli and domed pavilion of common stone, with a little red sandstone and an inscription near Adam Khán's tomb at the Qutb. It is in a dilapidated condition. It was made by Daulat Khán, an Amir in the court of Sikandar Sháh. Its present name obtains from its having been occupied by masons.

52. *Tomb of Sikandar Lodi.*—A massive octagonal tomb of grey stone and red sandstone. There is a good deal of chiselled stone ornamentation. A little encaustic tile decoration is also used. The tomb is a quarter of a mile from that of Safdar Jang, close to an ancient bridge. It has been neglected but has lately undergone repairs. It is perhaps the finest specimen of the Lodí period. It marks the transition from the 2nd to the 3rd Pathán style.

53. *Two tombs and a mosque in Khánpur.*—The smaller tomb is in the northern outskirts of the village. The larger tomb is near the mosque. These tombs are massively

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* Oriental Annual for 1887, page 102.
built of grey stone. They are highly ornamented with chiselled sandstone brackets. The mosque is very highly decorated. The front is covered with inscriptions and ornaments in very hard plaster. The interior walls are covered with ornamentations cut in hard stone, as perfect now as when first executed. Learned men differ in their opinions as to the period when these tombs were built. The northern tomb is said to be that of Ibrahim Lodhi; but his tomb is at Panipat. The accounts given of the southern one are pronounced absurd.

54. Tomb of Khwaja Khizr at Sonepat.—A remarkably fine stone tomb at Sonepat, 29 miles north of Dehli, in fair preservation and in possession of Muhammedans. Khwaja Khizr flourished in the reign of Ibrahim Lodhi.

55. Jamali Kamali, mosque and tomb in the old village of Qutb Sāhib near the Qutb Minār. The mosque which was apparently never finished is of grey stone with marble arches, handsomely chiselled and ornamented. The tomb is a room in the court-yard. It is very extensively decorated with encaustic tiles and paintings and sculptured marble. Jamali was a famous man of Sikandar Lodhi’s time and Kamali was his brother. The walls Jamāliya and Kamālia on the right bank of the Indus at Attōck were named after these men. The mosque is of the later Lodhi style, or of the beginning of the third Pathān style. It has lately been done something to by the Public Works Department.

56. Tomb of Imām Zāmīn.—The tomb is a very pretty domed room, 24 feet square and 54 feet high. There are three screens of lattice work, supported by 12 pillars, the capitals and bases of which are tastefully carved. There is an inscription over the doorway which tells us that Imām Zāmīn was a “Jesu of the world of asceticism and a Moses of the mountain.” This tomb is near the Šāh gate of the Qutb. It is in possession of Government and is repaired by the Executive Engineer.

57. Purana Qila or Din Panah.—Walls and gates of a citadel of rubble masonry, two miles south of Dehli, just beyond Firozabād. It is in ruins. Government possesses these buildings. Humāyūn on ascending the throne, built this place on the ruins of Indarpāt.

58. Shergarh or Sher Shah’s Dehli.—Two gateways and a mosque. Some ruins of a city wall, tile work and cut stone and coloured plaster ornamentations. One gateway is near the Jail. The other is close to Purāna Qila. The whole is in ruins. The gateways are supposed to be the north and south gates of Sher Shah’s city. The mosque was the chief building of the city. Humāyūn’s Din Panah probably formed the citadel of Sher Shah’s Dehli.

59. Qila Kohna Masjid.—A massive and elegant mosque highly decorated and ornamented in the Purana Qila. It has lately been thoroughly repaired by the Public Works Department. It is the finest known specimen of the third Pathān style.

60. Sher Mandal, an octagonal building of three stories with red sandstone facing carved and decorated. There are traces of mural paintings. It is situated in the Purana Qila near the Masjīd. It was used as a library by Humāyūn on his re-obtaining the throne of Dehli. It had been erected by Sher Shah during his absence. Humāyūn met his death here. He had ascended the terrace to consult the stars: just as he landed, he heard the call to prayers from the adjoining mosque. He sat down on the stairs till prayer was over. Attempting to rise his stick slipped and he fell downstairs, and received injuries which in three days resulted in his death. The date of his death is given in the Persian Chronogram, A. H. 963. "King Humayun fell from the roof." Taking the Roman numeral letters in "Humayun slipt down," we have $M=1000$, $D=500$, $L=50$, $U$ or $V=5$, $I=1$. Total 1556, A.D., the date of Humayun’s death.

61. Salim Garh.—A small fort now forming an outwork to the north of the modern fort of Dehli. The Railway bridge ends here. It is kept in good repair by the military authorities. It was built by Islam Shah Suri, son of Sher Shah Suri. The Moguls used it as a State prison. The bridge of five arches connecting it with the shore was built by Jahanagir. Date 1548, A. D.
62. Enclosure to grave and mosque of Qutb Sáhib, an extensive enclosure wall and gates with inscriptions near the Qutb. The grave itself is a mound of earth whitewashed. There are other graves and buildings in the enclosure of more or less historical interest. The enclosure wall and two gates and part of mosque were built in the reign of Islám Sháh Súrí. Qutb Sáhib was a great Muhammadan Saint, who died in 1235, A. D. Islám Sháh (1541-51, A. D.) erected this wall. The original mosque was of mud. The tomb is so still.

63. Mosque and tomb of Isá Khán.—This mosque and octagonal tomb are in a large walled enclosure near the west gateway of the village Arab Saráí. They are of grey stone with red sandstone and encaustic tile ornamentations. There are inscriptions. Isá Khán was an influential noble of the time of Sher Sháh and Islám Sháh. Date 1547, A. D.

64. Arab Saráí.—A walled village with fine gateway near Humáyun’s tomb. Háji Begam, wife of Humáyun, brought 300 Arabs with her from Mecca, and settled them here. The eastern gate was built by Jahángir. Date A. D. 1560.

65. Khair-ul-Munáazil.—A mosque and ruins of a college, almost in front of the western gate of the Purána Qila. Rubble and plaster work, ornamented parts of red sandstone, coloured medallions and carved stone flowers. Inscriptions. The buildings are in a neglected dilapidated condition. They are in possession of Government. They were built by Mahmán Ankh and Akbar and mother of Adham Khán, A. D. 1561.

66. Humáyun’s Tomb.—A red sandstone building with marble dome, 4½ miles south of Dehli. It is in good repair, and in possession of Government. It has been put in order by Public Works Department. It is the first known example of the Mogul style of architecture, which reached its perfection in the Taj Mahal at Agra. In the same enclosure is a small tomb of red and grey sandstone, the history of which is unknown. Round the grave of Humáyun are buried Háji Begam, his wife, Dára Shikoh, son of Sháh Jahán, Azím Sháh, son of Aurangzeb, Farrukhsír Rañá-ud-darját and Rañá-ud-doulat and Almán-1. In this tomb Bahádur Sháh, the last Mogul emperor of Dehli was taken prisoner by Hodson in 1857, and along with him his sons also were seized. They were shot on entering the city.

This magnificent tomb was built by Háji Begam and Akbar. It was finished in 1569, A. D., at a cost of 15 lacs.

67. Tomb of Adham Khán.—An octagonal tomb, massively built of grey stone of stern simplicity, second Pathán style. It is near the Qutb. It is in good repair, but repairs have been executed very clumsily. It is in possession of Government, and is used as a Police rest-house. Adham Khán was a chief of Akbar’s time, the son of his wet-nurse. He was executed for the murder of Akbar’s foster father, Azím Khán, by being thrown over the parapet of the palace at Agra. Not being killed the first time he was thrown over a second. The building though erected in Mogul times is clearly of the second Pathán style. It is a great curiosity: The dome is particularly fine. Date 1565-70, A. D.

68. Níl Chhatí or Tomb of Naubat Khán.—Ruins of an enclosure, a gateway and an octagonal tomb ornamented with encaustic tiles. It is midway between Purána Qila and the tomb of Nizám-ud-din. Naubat Khán was one of Akbar’s Amírs. Date 1565, A. D.

69. Tomb of Azím Khán.—A tomb of sandstone with ornamental and decorated marble, 1566, A. D. It is three miles south of Dehli near Nizám-ud-din. In a neglected and unsatisfactory condition. Shams-ud-dín Muhammad Azím Khán was foster father of Akbar. This is one of the prettiest tombs round Dehli. It is, however, seldom if ever visited by Europeans.

70. Báráh Palla.—A masonry bridge of 11 arches, with an inscription on it, southeast of the southern gateway of Humáyun’s tomb, under the Dehli and Muttra road. It is in good order, and is in possession of Government. It was built in 1611, A. D., by Mihrábán Agha, a eunuch of the court of Jahángir.

71. Tomb of Fahím or the Nílá Burj.—A tomb with a dome covered with blue encaustic tiles. It is situated outside of the enclosure of Humáyun’s tomb, to the east.
It is in good repair with the exception of the tile work. This tomb which must once have been very beautiful is said to have been built by the Khán-i-khánán Abdur Rahím in 1624, A. D. It is in the Mogul style. Government owns it and it is kept in repairs by the Executive Engineer.

73. Chaurnat Khumba, A. D. 1624.—A marble hall with 25 small domes on groined arches supported by pillars in the village Nizám-ud-din. It is in good repair, and in possession of Government who executes repairs. It contains the tomb of Mirza Aziz Kokul Tāsh, foster brother of the great Akbar, and of others of the same family.

74. Tomb of the Khán-i-Khánán, A. D. 1626.—An octagonal tomb, domed, not far from Fahím's tomb lying southwards from it. It has been very much neglected. Its marbles have all been stolen, and it is now used as a granary by the villagers. Abdur Rahím, Khán-i-Khánán (literally lord of lords) was a General of Humáyún's and Akbar's high up in the service of the period.

75. Modern Dehlí Fort.—The citadel of Sháh Jahánábád. It is of red sandstone and consists of high rampart walls with fortified gateways. Bishop Heber said on seeing this that "the Moguls built like Titans and finished off like cabinet-makers." It was built by Sháh Jahán, 1638-58. The city of Sháhjáhanábád was finished in 1058, A. H. = 1648, A. D. The chronogram Sháhjáhanábád was peopled by Sháh Jahán" gives the date. The fortunate poet who composed this line had a present of Rs. 5,000 made him.

76. Palace Buildings, (a).—The Nager Kháná, a two-storeyed red sandstone building. In good repair, but altered to suit modern requirements. It is in possession of the military authorities and is used as quarters.

77. Diwán-i-ám, (b).—A large red sandstone hall, with much inlaid marble. In sound repair. The Mosaic work has been restored by the Public Works Department. This is in possession of the military authorities and is well cared for.

78. Diwán-i-khás, (c).—A marble hall, richly inlaid and adorned with gilt decorations. It is undergoing thorough repairs at the hands of the Public Works Department. This was the hall for private audience of the Mogul Emperors. Here was the Peacock throne.

79. The Hammám, (d).—Marble bathing-rooms with a vast amount of inlay work, which is however much damaged and in need of restoration.

80. Khás Mahal or Suman Burj rooms, (e).—A suite of apartments in marble marvellously inlaid and painted.

81. Rang Mahal, (f).—A grey sandstone and marble building with flat roof and arched doors in the style of the Diwán-i-khás. In good repair, but it is plastered and whitewashed and fitted up as a European house. It is in possession of the military authorities.

All these buildings require much longer descriptions. Such will be found in Fergusson, Cunningham, Carr Stephen, and in the guide books to Delhi.

82. Asád Burj.—Bastion at south-east corner of the fort; this is in sound repair. A breach was nearly made here by the Maharratas in 1803 when Ochterloney made his gallant defence of the place. It was repaired by Akbar II.

83. Shah Burj.—Bastion at north-west corner of the fort used for flank defence. All these buildings are in the hands of the military authorities who keep everything in perfect order.

84. Jama Masjid.—A red sandstone and marble mosque on a rocky eminence in the city of Dehlí near the fort. It is in good repair and is used by Muhammadans for worship. It is a building which for magnitude, beauty of outline and proportion is unequalled in the world. It was built by Sháh Jahán who included it in his grand designs for a royal city. Six thousand men worked at it daily for six years, and its cost was ten lakhs of rupees. The mosque has been twice repaired, and it is now needing attention.
85. *Fathpúrí Masjid.*—A red sandstone and marble mosque at the west end of Chándni Chánk, 1651, A. D. In good repair. The architectural effect is spoiled by the repairs which have been executed. It is now used by the Muhammadans to whom it was restored at the time of the Imperial assembly. It was built by the Fathpúrí Begam of Sháh Jahán.

86. *Sarhandi Masjid.*—A mosque faced with red sandstone, with plastered brickwork here and there. It stands in front of the Lahori gate of modern Dehlí. It was built by the Sarhandi Begam of Sháh Jahán in the year 1650, A. D. It is a small mosque.

87. *Motí Masjid,* a small, but remarkably beautiful marble mosque in the palace buildings in the fort. It is in good repair and in possession of Government. It has been repaired by the Public Works Department. It was formerly the chapel royal, and was used by the ladies of the court. It is no longer used. It was built by Aurangzeb in 1650, A. D. It cost 1,60,000 rupees. During the mutiny, it was damaged by a shot.

88. *Tomb of Jahánará Begum,* a marble monument. The grave is covered with grass. There is a marble trellis work enclosure. It is situated in the village of Nizám-ud-dín and is in good repair. She was the daughter of Sháh Jahán, and a famous beauty. European travellers tell sad stories about her. When Sháh Jahán was deposed, she shared his imprisonment. She died in Dehlí in 1681, A. D. She erected her tomb during her life-time. At the head of the grass covered grave is an inscription to this effect:—

"Over my tomb let the green grass wave;  
A coverlet meet for my humble grave."

There must have been something of sterling good in her, if she could hate such a man as Aurangzeb.

On the right of the grave of Jahánará is that of Mirza Níl, son of Sháh Alam, and on the left that of Jamál-un-níssá, the daughter of Akbar II.

89. *Raoshánará Begum’s tomb* in the gardens known by her name. The tomb is in good repair. The gardens have been altered by the civil authorities, and no longer retain any peculiar oriental features. They are now in possession of Government. Raoshánará was the favorite sister of Aurangzeb, and the most determined enemy of her brother, Dárá Shikhoh. Like her sister many stories are told of her, showing she was far from virtuous. She laid out this garden in 1650, A. D. She died in 1670, A. D.

90. *Zinát-ul-Masjid.*—A mosque of red sandstone with black and white marble. There are inscriptions. It stands on the banks of the river. In fair repair, but it is much altered by modern additions. It was used for some time after the mutiny as an artillery barrack. It is now in possession of the Muhammadans who do not, however, repair it. They ought to be urged to do so, as it is fast going to ruin. It is next to the Jama Masjid, the most important mosque in Dehlí. It was built by Zinát-ul-Mahal, daughter of Aurangzeb in 1700, A. D. She died the same year, and is here buried in a tomb in the enclosure. This tomb was destroyed after the mutiny, the marble monument was removed, and the tomb levelled with the ground.

91. *Mausoleum and Madrasa of Ghází-ud-dín Khán.*—The tomb is in a quadrangle about 300 feet square. On the west is a mosque. There is a vast number of rooms. The whole is built of common masonry and sandstone. The mosque is of red sandstone. There is a large number of screens. This quadrangle was outside the Ajmere gate, but in 1803 when the British Government repaired the walls of the city, it was included in it. The college was closed in 1793 for want of funds. Since 1857, the rooms of the quadrangle have been occupied by the local Police, who keep it in order. It was built by Ghází-ud-dín Khán, the son of the founder of the Haidarábád dynasty. He was buried here in 1710, A. D.

92. *Motí Masjid of Mahrauli.*—A small marble mosque. It is of white marble ornamented with bands and stripes of black marble. The roof of the mosque is surmounted by three marble domes, striped vertically with narrow bands of black marble and with pinnacles of white marble. It is in the village of Mahrauli near the Outfall. It
is in good order, being in the possession of, and repaired by, Government. It was built by Sháh Alam Bahádur Sháh in 1709, A.D.

93. Grave of Sháh Alam Bahádur Sháh.—A marble grave enclosed by marble walls in the village of Mahrauli near the Qubh. It is in good order and in possession of Government, by whom repairs are executed. Bahádur Sháh died after a short reign at Lahore. He was buried here.

94. Mosque of Raushan-ud-daulat or the Sonehri Masjid.—A mosque of ordinary stone with red sandstone pillars and gilt domes and finials, whence it name Sonehri Masjid. It is in the Chándni Chauk, Delhi, and is in good repair being in possession of Government. It is remarkable only for its historical interest. Here Nádir Sháh sat and watched the massacre of the people of Delhi in 1739, A.D. (See Jonas Hanway’s Travels and Life of Nádir Sháh).

95. Grave of Muhammad Shah.—A marble tomb stone in an enclosure of marble lattice work, in the village of Nizam-ud-um. It is in good repair and in possession of Government. He, Muhammad Sháh, was the last Emperor of Delhi, who sat upon the Peacock throne, for in his reign Nádir Sháh invaded India and took it away with him. When the history of Muhammad Sháh is written fully and plainly, it will be seen why the Mogul empire so entirely collapsed. Muhammad Sháh died 1748, A.D.

96. Jantar Mantar.—An observatory with instruments of red stone. It is on the road to the Qubh, a short distance from the city of Delhi. It is in a neglected state, and in possession of the Jaipur State. It was made in the reign of Muhammad Sháh, A.D. 1724, by Jai Singh, Rájá of Amhber and founder of the principality of Jaipur. The work was never finished owing to the death of the projector and the subsequent confusions of the empire.

97. Fakhr-ul-masjid.—A mosque of red sandstone and white marble. It has inscriptions. It is situated near the Kashmiri gate, in the city. It is in good order and belongs to the Skinner estate. It was built by Fakhr-un-nissa Begam, the wife of Shuja-al-Khán, an Amir of the court of Aurangzeb, in 1728, A.D.

98. Sonehri Masjid (the second) of Raushan-ud-daulat. This was built in the Faiz bazaar by Raushan-ud-daulat in 1745, A.D., 24 years after the building of his first mosque in the Chándni Chauk. It is only 57 feet long and 32 feet broad. The domes of this mosque were covered with copper gilt plates, which were used for the repair of the domes of the mosque in Chándni Chauk. The materials of the despoiled domes have almost disappeared. There is an inscription on the eastern wall of the mosque, in which the builder modestly calls himself the lord of beneficence and bounty, and says of this building that it is heaven-like in loftiness. (It is 24 feet high). Of the water of the tank he says, “Whoever has washed himself in it has purged away his sins.”

99. Qudsiya Gardens and Palace.—The palace in utter ruin. The garden laid out in modern style. They are near the Kashmiri gate of the city of Delhi and in possession of Government. Qudsiya Begam was the wife of Muhammad Sháh. She laid out the gardens in 1748, A.D. There is a mosque in the south-east corner, which is interesting as having belonged to the palace. During the siege of Delhi, this mosque formed the extreme left of the attack and the garden was the last earth trod by many an Englishman.

100. Sonehri masjid of Javid Khan.—A sandstone mosque with small inscriptions near the fort, in good condition and in possession of Government. Repaired by Public Works Department. It is a very good specimen of the late Mogul style. Javid Khán who built it in 1751, A.D., was a courtier of the time of Ahmad Sháh.

101. Sajdar Jang’s tomb.—A large tomb, built somewhat like Humáyún’s of red sandstone and marble. It is on the Qubh road about five miles from Delhi. It is in a fair state of preservation, but the grounds round it need looking after. It is in possession of Government and is repaired by the Public Works Department. This tomb was
102. Lāl Bangalāh.—These buildings of later Mogul architecture. They are of brickwork, faced with stone and situated a short distance from the Purāna Qila. It belongs to Government and has been repaired. Shāh Alam appropriated this Lāl Bangalāh as his family cemetery. The style of architecture is late Mogul, of which it is an elegant specimen. It is called Lāl Bangalāh from Lāl Kanwar, mother of Shāh Alam, who was buried here about 100 years ago.

103. Tomb of Najaf Khan.—In a large ruined enclosure in Ali Ganj near modern Dehli is this flat-roofed red sandstone building. It is 90 feet square and 10 feet high. The tomb stones are of marble and are inscribed. Najaf Khán was a man of great ability in the time of Shāh Alam. “At his death he wielded all the power of the empire.” He died in 1782, A. D.

104. Tomb of Shah Alam, in a partially enclosed ground near the Moti Masjid at Mahrauli. It is of white marble and is erected on a slab of the same material. Shāh Alam, the blind king of Dehli died in 1806, A. D. The tomb is in good repair and is in possession of Government.

105. Tomb of Akbar II.—An inscribed black marble tomb stone on white marble base, near the tomb of Shāh Alam to the right. This tomb stood over the grave of Qāsim Ali Hervi, who died in 656, A. H. = 1258, A. D. Akbar, II, died in 1837, A. D. Between the tombs of Shāh Alam and Akbar II, Bahādur Shāh, the Mutineer, reserved a place for himself. He died, however, in Rangoon and was there buried.

106. Tomb of Mirza Jahāngīr.—A marble enclosure of trellis work, with a marble tomb stone. It is in the village of Nizām-ud-dīn and is in good repair. Mirzā Jahāngīr was the son of Akbar II, and was a dissipated and turbulent youth. He died in 1867, A. D., at Allahābād. His body was brought to Dehli and his mother Nawāb Mumtāz Mahal built this tomb.

In this list the buildings are classed chronologically.
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